

SOCIOLOGY FOR
NURSES
SECOND EDITION

I. CLEMENT

Sociology for Nurses

Second Edition

I. Clement

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PEARSON

Chennai • Delhi

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Preface

It gives me immense pleasure to write the second edition of this book on sociology, which was my long run aim, and it has been fulfilled today. I thank my God who has given me the strength and the willpower to complete the task. Through this book, I would like to transfer my ideas to the nursing community to become a successful nurse in the society.

Sociology is a branch of science that deals with social functions of the society. It is important for every nursing student to understand and learn sociology because society is composed of people living with diverse culture, thoughts, beliefs, customs, and taboos. Once a nurse learns about different societal patterns of living, it becomes easy for the nurse to get the cooperation from that particular people in the society. Therefore, a nurse learns how to respond to their needs and accomplish the nursing care as they encounter those people in their nursing care setting.

Basically, sociology helps the nurse to understand the interaction between the man, society, and environment in detail, where the nurse can act as a mediator to balance the equilibrium between man, society, and environment in aspects of providing complete health care for healthy living. The ultimate aim is to prepare a nurse to attain different role as a good communicator, social researcher, counsellor, and care giver in the society in order to prevent illness and to promote and restore health of the people in the society.

Today's people and their view on expected nursing care has been changed, and they expect high quality patient-oriented care from every nurse. Therefore, the nurse should be well prepared before they provide care to the people in the society. This book will definitely help those students to gain in-depth knowledge about the societal functions, existing social problems in the society, social process, social stratification, social process, primary concepts of sociology, race, urban and rural communities, social mobility, social control, and so on.

This revised second edition on *Sociology for Nurses* spans twenty chapters. The chapters are explained and enriched with suitable diagrams, and the contents are illustrated in lucid language. The chapters are appended with thought provoking and interesting multiple choice questions. Moreover, the contents of this book are redesigned as per the requirements of Indian Nursing Council, and therefore, students studying all types of courses in nursing such as general nursing, bachelors, and even masters can use this book as a guide. I am sure whoever reading this book will definitely attain good marks and also develop good attitude towards the people in the society.

I wish the students my best wishes!

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Finally, I thank my beloved parents, brothers and sisters, and my wife Nisha Clement for their continuous support and constant encouragement in each step of my life. I take this opportunity to thank my little ones, Cibin, Cynthia and Cavin and my beloved friend and brother Regi T. Kurien.

I. Clement

About the Author

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Clement is a life member of Trained Nurses Association of India, Christian Medical Association of India, Indian Hospital Association, Indian Society of Psychiatric Nurses, Asian Association of Cardiac Nurses, Indian Red Cross Society, National Research Society of India and Indian Society of Medical Surgical Nursing. He has organized many workshops and conferences and presented research and scientific papers at various conferences and workshops. An avid reader keen to be abreast of contemporary nursing practices, he is currently member of the national editorial advisory board for *International Journal of Practical Nursing*, New Delhi.



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Introduction to Sociology

Learning Objectives

- Introduction
- Origin of sociology
- Nature of sociology
- Scope of sociology
- Sociology as a science
- Functions of sociology
- Sociology and other sciences
- Medical sociology
- Hospital sociology
- Socio-cultural and economic aspects in sociology
- Methods of sociology
- Social survey
- Fields of sociology
- Importance of sociology

1. INTRODUCTION

The word ‘sociology’ is derived from the Latin word *societus*, meaning ‘society’, and the Greek word *logos*, meaning ‘study’ or ‘science’. Thus, sociology means the science of society. It essentially and fundamentally deals with the network of social relationships we call ‘society’. It is one of the youngest social science disciplines.

The term sociology was coined by Auguste Comte, the French philosopher often referred to as the father of sociology. He introduced the word sociology for the first time in his famous work *Positive Philosophy* in about 1839. Enlightenment brought about the need to develop a ‘scientific’ outlook and to interpret the world in terms of the laws of science, discarding the earlier theological interpretations. Thus, social thinkers thought that development was scientific in nature. While Greek philosophers Plato and Aristotle were the first to work out a model for human society, social thinkers in the 19th century started thinking about the emergence, growth, and development of society from the perspectives of science.

1.1. The Teaching of Sociology as a Separate Discipline

Sociology is one of the youngest of the social science disciplines. It was earlier studied as a part of philosophy. With the development of modern science and scientific methods during the 18th

and 19th centuries, there was a separation of sociology from philosophy and a closer association with the natural or physical sciences.

The general concepts of sociology are as follows:

- ❑ Sociology is a science of society.
- ❑ Sociology is a science of social relationships.
- ❑ Sociology is the study of social life.
- ❑ Sociology is the study of human behaviour in groups.
- ❑ Sociology is the study of social action.
- ❑ Sociology is the study of forms of social relationships.
- ❑ Sociology is the study of social groups or social systems.

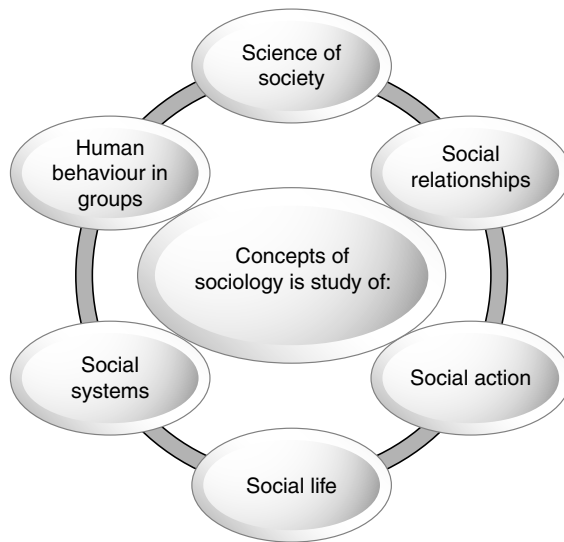


Figure 1.1 General Concepts of Sociology

2. ORIGIN OF SOCIOLOGY

Sociology can be considered as one of the youngest as well as one of the oldest of social sciences. It came to be recognized as a distinct branch of knowledge only recently. However, from the beginning of civilization, society has been a subject of enquiry and has spurred on the restless and curious mind of man. For thousands of years, men have reflected on the societies in which they lived.

However, sociology as a science and particularly as a separate field of study is of recent origin. The earliest attempts at systematic thought regarding social life in the West may be said to have begun with the ancient Greek philosopher Plato (427–347 BCE). Plato's *Republic* is an analysis of the city community in all its aspects. Later, in Aristotle's *Ethics and Politics*, we find the first major attempts to deal systematically with the law, the society, and the state.

Box 1.1 Definitions of Sociology

L.F. Ward: Sociology is the science of society or social phenomena.

M. Ginsberg: Sociology is the study of human interaction and inter-relations, and inter-relations, their conditions and consequences.

L.M.V. von Wiese: Sociology is a special social science concentrating on inter-human behaviours, on processes of sociation, on association and dissociation as such

J.F. Cuber: Sociology may be defined as a body of scientific knowledge about human relationships.

Georg Simmel: Sociology asks what happens to men and by what rules they behave, not in so far as they unfold their understandable individual existences in their totalities, but in so far as they from groups and are determined by their group existence because of interaction.

M.E. Jones: The chief interest of sociology is the people, the ideas the customs, and the other distinctively human phenomena, which surround man and influence him, and which are, therefore, part of his environment. Sociology also devotes some attention to certain aspects of the geographical environment and to some natural, as contrasted with human, phenomena but this interest is secondary to its preoccupation with human beings and the products of human life in associations. Our general field of study is man as he is related to other men and to the creations of other men which surround him.

Max Weber: Sociology is the science which attempts the interpretive understanding of social action.

E.B. Reuter: The purpose of sociology is to establish a body of valid principles, a fund of objective knowledge that will make possible the direction and control of social and human reality.

F.H. Giddings: Sociology is an attempt to account for the origin, growth, structure and activities of sociology by the operation of physical causes working together in the process of evolution.

Pitirim Sorokin: Sociology is a generalizing science of socio-cultural phenomena viewed in their generic form, types and manifold interconnections.

K. Young and R.W. Mack: Sociology is the scientific study of the structure of social life.

Arthur Fairbanks: Sociology is the name applied to the somewhat inchoate mass of materials which embodies our knowledge of society.

Arnold W. Green: Sociology is the synthesizing and generalizing science of man in all his social relationships.

R.M. MacIver: Sociology is about social relationships, the network of relationships we call society.

Samuel Koenig: Sociology is the study of man's behaviour in groups or of interaction among human beings.

Auguste Comte: Sociology is the science of social phenomena.

Ely Chinoy: Sociology is the study of human groups, of human interaction, or of social institutions.

Alex Inkeles: Sociology is concerned with three major subject areas: society as a whole, social institutions and social organizations, and social interaction and relationships.

George Ritzer: Sociology is the study of individuals in a social setting.... Sociologists study the interrelationships between individuals, organizations, cultures and societies.

Betty Yorburg: Sociology is the study of the typical ways of thinking, feeling and acting of people who are similarly located in time and physical and social space.

The Romans were mainly preoccupied with the legal aspects of European society and did not focus on its non-legalistic aspects. Therefore, they produced few original social philosophies. Among Romans, the most outstanding author is Cicero, who in his book, *De Officiis (On Justice)*, transmitted to the Western world the treasures of Greek learning in philosophy, politics, law, and sociology.

In the Middle Ages, scholasticism developed as a method of learning in the universities, which focused on reasoning and merged classical philosophy with medieval Christian theology. The scholastics propounded the Biblical thesis that man is a special creation of God: He is subject to no laws but those of God, and that the social system is divinely sanctioned.

It was not until the 16th century that a clear-cut distinction was made between the state and the society, and there appeared writers who treated social issues from a more pragmatic point of view. In the 18th century, Italian writer Vico and French writer Montesquieu made notable contribution towards the scientific investigation of social phenomena. According to Montesquieu, laws are an expression of the national character, and the spirit they exhibit can be explained in the light of the social and geographical conditions under which men live. Climate is the principal determinant of social life.

In the 19th century, Auguste Comte (1798–1857) coined the term ‘sociology’ and stated that it is a science of social phenomena subject to natural and invariable laws, and their discovery is the object of investigation. Comte proposed the study of sociology in two main parts: social statics and social dynamics. In social statics, the subject of study is how societies are interrelated. Social dynamics deals with whole societies as the unit of analysis, and explains how they developed and changed through time. Comte’s important works are *Positive Philosophy* and *Positive Polity*.

Herbert Spencer (1820–1903), considered as one of the most brilliant social thinkers of the 19th century, established sociology as a systematic discipline. His book, *Principles of Sociology*, was published in three volumes in 1877 and it deals with sociological analysis. According to him, family, politics, religion, social control, and work (industry) are the fields of sociology. His work gives an account of how the parts of a society influence the whole.

Emile Durkheim (1858–1917), a French philosopher, was the first modern thinker to explain the existence and quality of different parts of a society by reference to what function they served in maintaining the ‘whole’. Durkheim also stated that society was more than the sum of its parts. Thus, he focused not on the study of social facts, that is, ways of thinking, feeling, acting, and so on, which exist over and above the actions of individuals. According to him, as ‘social facts’ are external to individuals, they can be studied by sociologists. Durkheim studied religion, division

of labour, and suicide as social facts. His main works are *The Division of Labour in Society*, *The Elementary Forms of Religious Life*, *Suicide*, and *Rules of the Sociological Method*.

German sociologist Max Weber (1864–1920) made pioneering contributions through his theory of social action, concept of bureaucracy, and concept of the ideal type. The ideal type, according to Weber, is not related to any type of perfection and has no connection at all with value judgements. It is purely a logical one: a methodical device that tries to render a subject matter intelligible by revealing or constructing its inner rationality.

The study of sociology was initiated in India in 1919 at the University of Bombay, but it was in 1930 that it began to be taught as a separate discipline. Indian writers in the early 20th century, such as G.S. Ghurye, R.K. Mukerjee, D.P. Mukherji, Benoy K. Sarkar, H.T. Mazumdar, and N.K. Bose, made original contributions to the sociological study of India's villages, the caste system, marriage, kinship, and family in India, creating the foundations of the discipline in India.

3. NATURE OF SOCIOLOGY

The nature of sociology depicts the frame that the society forms by fixed and systematic examination of peoples' social activities through face-to-face interactions, developed from active movement of civilization and history. Sociology not only focuses on a single aspect of society but also governs multiple dimensions of social life that includes economy, state, family, religion, science, social inequality, culture, and human life. Sociology, as a branch of social science, by its nature has its own method of investigation done based on theoretical traditions and has its roots grounded in pragmatic approach on observation of social reality. Sociology as a subject, which is the branch of social science, gives knowledge about society and its functions, and explains the nature of social activity, and that each society has different nature. The important characteristics of sociology are as follows:

- ❑ It is a purely independent science.
- ❑ It is a social science with no definite normative discipline.
- ❑ It is a pure science and not a practical science.
- ❑ It is more or less an abstract science and not a concrete science.

The nature of sociology dwells up with people in the society and the types of family found in it, such as nuclear, joint and extended families. The activities of these family types are explained by the nature of sociology. Each society has its own caste system and it is usual that marriage occurs with same caste people. However, some societies encourage marriages to occur with blended families, which means that people get married belonging to different castes with broad mind and positive attitude. People in the society and the parents or elders of the respective couples accept the blended family. Although such family is formed in a socially acceptable manner, there are both advantages and disadvantages that decide the nature of the society.

3.1. Disadvantages

- ❑ There are more chances for the siblings to get into enmity and rivalry.
- ❑ The young children in the family may act into bad habits, such as smoking and alcohol consumption.

- ❑ Family members may have conflict with financial issues. They may be selfish with their money in issuing to other members of the family.

3.2. Advantages

- ❑ Single parent gets life after remising.
- ❑ A new type of family blending is formed.
- ❑ Child of a divorced or widowed spouse gets a new parent.

3.3. Conclusion

A family is a social institution where the members are joined in a socially acceptable manner, where they share the responsibility in building up a good family, develop good relationship with society, and frame social relationship with society. Families are formed after legally acceptable procedure, that is, marriage where each member enjoys his or her complete life.

- ❑ It is a general science that does not deal with any one particular individual.
- ❑ It is a branch of science that is rational and empirical in nature.
- ❑ Sociology is a branch of social science that deals with disciplines of reversal distinct modes of enquiry. It has human sociality as central part of any pursuit. In this perspective of sociology, human activities are understood as a web of social relationships with broader structures. Few studies in sociology focus on intimate, face-to-face communication and about activities and functions of whole civilization throughout history, but most of them focus on human activities in context. In this manner it gets differentiated from psychology, which deals only about autonomous individual as basic unit of analysis. Sociology perceives human life as a whole. It is better understood only when it is connected properly to the social life.

Social theories form main and central part of social investigation because they give complete statements, which are comprehensive and will have connections among various factors of social life.

Certain important theories in sociology may focus on economic and cultural forces that have greater significance in shaping the society, as sociology as a discipline requires doing in-depth research in order to have a clear concept to understand the relationship among the focused factors within the social life as a whole. The term 'whole' means the comprehensive understanding about the focused factors. Therefore, in this manner, sociology can be differentiated from other disciplines like economics and political science that form centre part of enquiry.

4. SCOPE OF SOCIOLOGY

Scope means to understand in depth about the area of the study. Sociology has its own field of enquiry. It has its own boundary of knowledge and scope. There are multiple opinions about sociology, but there are two main thoughts given from the school of sociology, which are as follows:

1. Specialist or formalistic school
2. Synthetic school

Both schools of sociology have contradictory ideas about sociology. Specialist school has belief that sociology is a specified science and has limited scope, whereas the synthetic school believes that sociology is a general science and has vast scope.

4.1. Specialistic School

Famous sociologists who support this school were George Simmel, Vierkandt, Max Weber, von Wiese, and F. Tonnies. The important concept and ideas about this school on sociology are follows:

- ❑ Sociology is a pure, independent, specific social science.
- ❑ Sociology studies in detail about various forms of social relationships.
- ❑ Scope of sociology has its narrow space and is limited.
- ❑ Sociology deals with particular form of human relationship.
- ❑ It studies only important events connected with social science.
- ❑ Simmel, the sociologist, has the belief that given that sociology is a specific science, it should deal with social relationships with multiple angles or dimensions.

4.1.1. Criticism or Disadvantages

- ❑ Sociologists alone do not study the social relationships but other social scientists also do it.
- ❑ It is practically difficult to differentiate the forms of social relationships that is explained in following chapters, and it is hard to explain the society in a nut shell, as the society deals with different types of social relationships.
- ❑ Formalistic schools have sorted out that scope of sociology is narrow and limited.
- ❑ Full concept of sociology is imaginary.

4.2. Synthetic Schools

Main sociologists who supported this school were Ginsberg, Durkheim, Comte, Sorokin, Spencer, F. Ward, and L.T. Hobhouse. The important views and concept of the sociologists about this school are follows.

- ❑ Sociology is a systematic and, moreover, general social science.
- ❑ Sociology covers various areas and has most scope in the area of enquiry.
- ❑ It is ultimately a synthesis of social science.

5. SOCIOLOGY AS A SCIENCE

5.1. The Scientific Method

In order to describe or illustrate sociology as social science in a better way, there is a need to do an in-depth systematic scientific enquiry using scientific methods. The subject matter on sociology that if required to be described always has a limited space; therefore, sociology should be systematically enquired, and moreover, any subject that is dealt in scientific method requires

greater patience, good confidence, better knowledge, diligence, creative imagination ability, and objectivity in order to define it as a scientific social science. Therefore, without this scientific attitude and with good social spirit, nobody can profit nor describe sociology as a scientific science. This method consists of the following five steps:

1. *Observation*: The first or initial step in a scientific method is a minute and careful observation of the subject matter of research. This kind of observation differs from simply looking around. Scientific observation proceeds systematically. It must be accurate and precise, and should take place under controlled conditions, though this is sometimes difficult.
2. *Recording*: The second step of a scientific method is a careful recording of all the data obtained in the observation. For this, unbiased objectivity is necessary.
3. *Classification*: The collected data has to be then classified and organized. The classification is aimed at placing disintegrated facts into such a relation that they exhibit a symmetrical pattern. In this way, the subject matter is systematically arranged on a logical basis, leading to the formulation of concepts that symbolize whole categories of people, objects, and processes.
4. *Verification*: Because most research is subject to error—of which the researcher may not be aware—verification is an important step of a scientific method. This step consists of repeating, or replicating, the research project by the original scientist or by others. For a research to be considered valid, it must be capable of being replicated with the same results.
5. *Generalization*: The last step in the scientific method is to generalize the findings of the research by analysing the possible relationships among concepts. Conclusions are drawn from the analysis of the data. Such generalization leads to theories and laws.

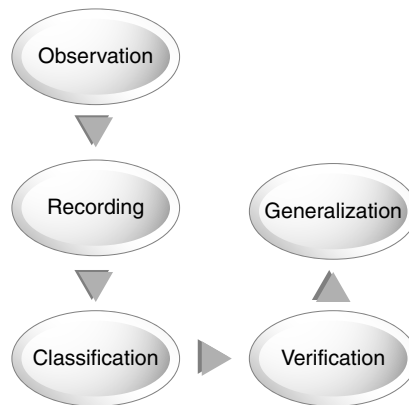


Figure 1.2 Steps of Scientific Methods in Sociology as Science

5.2. The Essential Elements of Science

Let us now discuss the essential elements of science on the basis of the foregoing discussion, and see whether sociology can be called a science.

5.2.1. *The Scientific Method*

As has been stated earlier, science is so called not because of its subject matter but because it employs scientific methods.

5.2.2. *Objectivity*

Scientists must relieve themselves of personal attitudes, desires, beliefs, values, and tendencies when confronting data intended to support a finding. They must not allow any biases to influence their judgements.

5.2.3. *Ethical Neutrality*

Scientists cannot make value judgements about their conclusions; they must only be concerned with whether their findings are true or false.

5.2.4. *Relativity*

Scientific findings are always subject to change or revision, based on new discoveries or changes in any of the elements involved. Therefore, scientific findings cannot be considered as universal or final truths. While in the natural and physical sciences it is also possible to have universal laws, the social sciences have no laws because they deal with people rather than inanimate objects.

5.3. **How Sociology Is a Science**

5.3.1. *Sociology Employs the Scientific Method*

All the methods of sociology are scientific. Sociological methods employ various scientific apparatus, such as scales of sociometry, surveys, questionnaires, interviews, case studies, and so on. In these methods, the first step is the collection of data through observation, which are then systematically recorded. Following this, the data are classified, research results replicated, and theories formulated on the basis of the accepted data.

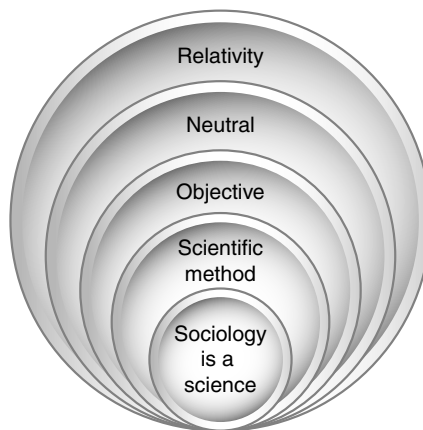


Figure 1.3 How Sociology Is a Science

5.3.2. Sociologists Try to Be Objective

Although objectivity is a goal of social science research, total objectivity in social science research is often an ideal, since the researchers' class, education, gender, and so on, may influence the way they view their subjects. Whether total objectivity is possible or even desirable in social science research is a matter of much debate.

5.3.3. Sociologists Need to Be Neutral

Sociologists are not supposed to state if their conclusions are good or bad, and therefore they subscribe to principles of value neutrality.

5.3.4. Relativity

Social science theories are frequently questioned and undergo revisions depending upon changes occurring in the society. Furthermore, unlike in the natural sciences, there may be different theories about the same social phenomena, which may all be equally valid.

5.4. The Difference between Social Sciences and Physical Sciences

Sociology and other social sciences share with other sciences the use of the scientific methods. However, it is evident from the preceding discussion that though sociology is a scientific discipline, it cannot be compared to the natural or physical sciences. Roughly speaking, the natural or physical and social sciences differ in the following respects (Table 1.1).

TABLE 1.1 Difference between Social Sciences and Physical Sciences

Social Science	Physical Science
Social science investigates laws related to man's social behaviour.	Physical science searches for physical laws in natural phenomena.
Social science proceeds upon the assumptions that man is the central figure.	There is no equivalent in physical science.
The fundamental elements of social sciences are psychological related.	The basic elements of physical sciences have a physical relation.
The basic elements of social science cannot be separated analytically.	Because they study physical elements, the physical science possesses greater exactness.
Because of their lesser exactness, social sciences can make comparatively few predications.	Physical sciences can make more predictions due to their higher degree of exactness.
Objectivity is achieved with difficulty in social sciences.	Objectivity is attained easily in physical sciences.
Social science provides comparatively lesser scope for measurement of subjects matter.	There is greater possibility of measurement in the study of physical examination.
It is difficult to construct laboratories for social sciences. Society is the laboratory.	Physical sciences have their own laboratories because they can easily be constructed for studying physical objects.

6. FUNCTIONS OF SOCIOLOGY

6.1. Technical Function

India is a newly born democracy. Although it was at the peak of prosperity in ancient times, its condition deteriorated in the Middle Ages, and there have been no improvements since. As a result, the democracy is facing many obstacles and difficulties. In brief, the country's leaders and thoughtful citizens are faced with the problems of reconstructing the country. In this reconstruction will lie the foundation of social reconstruction. Problems concerning mores, traditions, institutions, classes, castes, and so on, will have to be faced. There are many problems faced in operating the technical function of sociology, therefore first and foremost step to fulfil the operational function of sociology is to understand about present content and its meaning of democracy and this function is carried out by a sociologist.

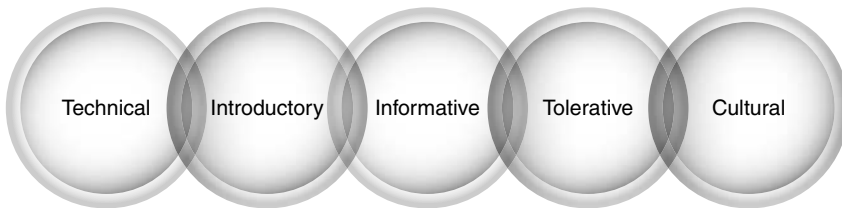


Figure 1.4 Functions of Sociology

6.2. Introductory Function

Sociology not only undertakes to supply information concerning the meaning of various parts of the social system, but also acquaints one with the nature and laws of those in order to facilitate the interaction of any change. Before any desired change can be made in a society, it is necessary to know the methods that can introduce this change into its various parts. These methods are scientifically studied in sociology.

6.3. Informative Function

In this way, the study of sociology would put the social worker and officers in India in possession of important information. A theoretical study can never be a substitute for practical experience. The country can progress only through practical improvements, not by theoretical study. However, a theoretical and scientific study of such problems of society, such as unemployment, poverty, prostitution, crime, social disorganization, individual disorganization, lack of food, and so on, is a good background for practical efforts at such improvement. Society is a complex structure and its problems cannot be comprehensible to every individual. There must be a scientific study of these if they are to be understood. It is necessary to conduct sociological researches into special circumstances so that there can be proper guidance in practice.

6.4. Tolerative Function

In India, one comes across people belonging to many different castes, races, tribes, religions, and cultures. A sociological study would make a comprehensive survey of the customs and

traditions of each of them. This would tend to enhance tolerance and benevolence. For example, a person studying the customs relating to diet, living, clothing, marriage, and so on, of one tribe would not compare them with his or her own and look at one or the other as superior but would rather be inclined to consider both from a scientific viewpoint, an attitude of curious and speculative interest. As a result, he would not restrict morality to thoughts of class segregation but would make an effort to recognize or discover its real universal nature of form. This would lead to the removal of narrow differences and give the seed of nationalism a chance to strike roots and develop into a feeling of universal brotherhood with the passage of time.

6.5. Cultural Function

The development of society is impossible without cultural development. A scientific study of the various meanings of culture and principles of their activities, besides a study of their importance, would be an added advantage, before trying to make any practical contribution to cultural development. As it is necessary to theoretically acquaint a person with the machinery before he can be taught to repair motors, so is it necessary for the pioneers of culture to be acquainted with the elements of culture.

6.6. Democratic Function

The great benefit of the study of sociology lies in its democratic function. India has now become a republic but, owing to lack of any democratic sense in the masses, social maladies such as prejudice, selfishness, deceit, chicanery, and so on, are prevalent. The country's greatest need at the moment is character, as has been stressed repeatedly by national leaders. While on the one side this character implies a selfless tendency, on the other, it does not lose sight of tolerance, benevolence, understanding, planning, and so on, all of which are very important. The study of sociology can introduce a proper viewpoint in this direction.

7. SOCIOLOGY AND OTHER SCIENCES

7.1. Sociology and Other Social Sciences

There are other social sciences, in addition to sociology; which study society. Among them are psychology, anthropology, history, economics, and so on. Comte considers these other sciences useless since society cannot be broken into parts and studied. In Comte's opinion, society is a totality and its study should also be done as a whole. In this way, sociology is the sole social science, according to Comte, but sociologists today do not agree with Comte's theory. Actually, the structure of society is so vast and complex that a general science that studies it in its entirety must be supplemented by special sciences, which study its parts. Sociology synthesizes the other social sciences but it is at the same time an individual science having its own individual viewpoint. According to Ward, sociology definitely does synthesize other social sciences, but it is a synthesis in which the individual social sciences lose their separate existence and form or create a novelty. Sorokin, too, looks upon sociology as an independent science.

7.2. Sociology and Psychology

Sociology studies society, while psychology studies human behaviour. In the words of Thouless, psychology is the positive science of human experience and behaviour. In this way, the scopes of sociology and psychology coincide to quite some extent and both are positive sciences. Both are factual and both employ scientific methods. Both have lesser capacity of prediction. In both, it is difficult to maintain objectivity.

7.2.1. *Difference between Sociology and Psychology*

Difference in Attitude

MacIver writes about sociology: 'It is difference of attitude in regard to a common material.' The attitude of psychology is individualistic and that of sociology is social.

Difference in Units

The unit of psychology is an individual, while sociology regards the society as a unit. In this way, the psychologist studies man as an individual in interaction with his culture and geographical environment. On the other hand, the sociologist studies man as a part of society.

Difference in Methods

The methods of sociology and psychology are not identical. They differ from each other.

7.2.2. *Relation between Psychology and Sociology*

Sociology and psychology have much in common and enjoy an intimate relationship. Without understanding human psychology, it is more or less impossible to understand the interrelations and activities related to human beings. In much the same way, many of the profound secrets of psychology remain, so there is a need for the knowledge of social relationships, behaviours, and activities.

7.3. Sociology and Anthropology

A. L. Kroeber calls sociology and anthropology twin sisters. Social relations between sociology and anthropology are closer than those between anthropology and political science.

7.3.1. *Three Parts of Anthropology*

Anthropology can be divided into three parts as follows:

1. *Physical anthropology*: It studies the characteristics of human anatomy, from which is derived the knowledge of human races and of the origin of human being. This study benefits sociology.

2. *Social and cultural anthropology*: According to a committee of the Royal Anthropological Institute, UK, social anthropology deals with the behaviour of man in social situations.
3. *Prehistoric archaeology*: It studies the cultures of prehistoric period. Using them as a standard for comparison, the sociologist facilitates his understanding of the present social structure.

7.3.2. Difference between Sociology and Anthropology

Difference of Subject Matter

The subject matters of sociology and anthropology differ. Physical anthropology studies the subtle anatomical characteristics, whereas sociology concerns itself with their influence upon social relationships.

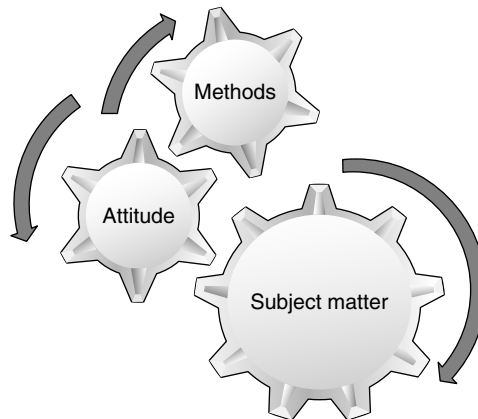


Figure 1.5 Difference between Sociology and Anthropology

Difference of Attitude

Kluckhohn says, ‘The sociological attitude has tended towards the practical and the present; the anthropological towards pure understanding and the past.’

Difference of Methods

As a result of studying different subject matters from different viewpoints, sociology and anthropology differ from each other in their respective methods. Sociology makes use of documents, statistics, survey, and so on. Social anthropology resorts in the main to the functional method, in which the person conducting the research actually goes to live in the society he is to study. Sociology and anthropology are not only different but are related too. Table 1.2 highlights the relationship between these two fields.

TABLE 1.2 Relation between Sociology and Anthropology

Sociology	Anthropology
Mainly a study of modern communities	Mainly a study of ancient communities
Makes use of documents and the statistical method	Makes use of the functional method
In addition to studying social problems, it makes suggestions for their solutions.	Studies social problems but does not make suggestions for their solution.
Methods of social science	Methods of natural science
Limited study of anatomical characteristics	Detailed study of anatomical characteristics
Is concerned with the influence of anatomical features upon social relationships	Is not concerned with the influence of anatomical features upon social relationships
Study of influence of races upon social relationships	Profound study of races; no concern with their effect upon social relationships
Special individual study of various aspects and problems of society	Study of society as a whole
Besides discovering social facts, it also guides their change	Does not guide

7.4. Sociology and Economics

Defining economics, Fairchild, Buck, and Slesinger write, ‘Economics is the study of man’s activities devoted to obtaining the material means for the satisfaction of his wants.’ According to this definition, economics is the study of economic relations.

Economic relationships bear a close relation to social activities and relationships. On the other hand, social relationships are also affected by economic relationships. Due to this close relation some sociologists have treated economics as a part of sociology.

TABLE 1.3 Difference between Sociology and Economics

Sociology	Economics
Sociology studies social relationships	Economics studies economic relationships
Sociology comprehends the whole society in its scope	The scope of economics is comparatively restricted
Sociology has a comprehensive viewpoint	Economics studies relations and activities only from the economic viewpoint
Sociology studies society. Its unit is the group	The unit of economics is the individual and it mainly studies his/her economic aspect
The methods of sociology differ from those of economics	In economics, induction, deduction, and so on, are used

7.4.1. *Difference between Sociology and Economics*

Sociology and economics differ from each other in respect of subject matter, scope, viewpoint, methods, and so on (Table 1.3). Thus, economics is an independent science whose relation to sociology is one of mutual assistance.

7.5. **Sociology and History**

History studies the activities of human race. Paul Barth has said that the history of cultures and institutions is of help in the understanding of sociology and in the collection of its material.

Sociology assists in the study of society. Nowadays, history is also being studied from the sociological viewpoint. The philosophy of history is also proving very useful for sociology. In this way, sociology and history are closely related.

7.5.1. *Difference between History and Sociology*

History Is Concrete, While Sociology Is Abstract

According to Park, in the sense that history is concrete, sociology is the abstract science of human experience and human nature. History presents a chronological description of incidents, cultures, and so on, but sociology attempts to discover their cause and general principles.

Sociology and History Have Different Perspectives

As a rule, history studies those incidents that are peculiar or unusual. Sociology studies those incidents that are frequently repeated. History describes incidents taking place at a definite place and time. Sociology strives to discover universal laws and is not related to particular spatio-temporal incidents.

They Have Different Interests

History generally studies incidents that happened in the past. Sociology is interested in past incidents only inasmuch as they can render some assistance in understanding the present societies.

7.6. **Sociology and Political Science**

Pointing out the close relation between sociology and political science, Barnes has written, ‘The most significant thing about sociology and modern political theory is that most of the changes which have taken place in the political theory in the last thirty years have been along the line of development suggested and marked out by sociology.’ Actually, the knowledge of sociology is necessary to understand the problems of political science because political problems also have a social aspect.

7.6.1. *Problems Common to Sociology and Political Science*

The law of the state has a profound influence on society. It is by means of law that the government changes and improves society but it is necessary to keep in view the customs, traditions, and racial norms of the country while formulating laws. The problem of deciding upon the form of government is best explained by taking recourse to both sociology and political science. The problem

of determining the government’s policy is also common to both. Similarly, the study of customs, behaviour, institutions, values, and so on, is common to both sociology and political science.

As sociology and political science are two different subjects, they have differences as well. Table 1.4 explains these differences.

TABLE 1.4 Difference between Sociology and Political Science	
Sociology	Political Science
Science of society	Science of government or political society
Study of organized and disorganized communities	Study of only organized communities
Study of all kinds of social relationships	Study of only political relationships
Study of all forms of society	Study of only the political society
Study of the means of social control	Study of only those means of control that are recognized by government

7.7. Sociology and Biology

According to N.G. Miller, our ideas of what sort of progress is possible or desired for man depends in part at least upon our views of his nature, his manner of organization, and the method by which he bears with the rest of nature. In this way, the study of biology is necessary for the study of sociology. It is not possible to determine the models and limits of man’s social progress without being acquainted with his physical capacities, qualities, shortcomings, and limitations. Biology presents us with this very knowledge. It studies man’s original and biological development, describes his development, sexual, anatomical and personal peculiarities, and formulates principles for his adjustments to the environment. The Darwinian theory of evolution is just one such principle that has been used in sociology to good advantage. Besides, human ecology is based upon biological ecology. Genetics, which is of major importance in sociology, is also a branch of biology.

7.7.1. Limits of Biological Principles in Social Sphere

However, biological principles can be applied the social sphere only up to certain limits. An indiscriminate application beyond these limits can lead to drastic consequences. It is indicating towards this fact that Ginsberg has cautioned against the too facile application of biological categories to social facts and, in particular, a tendency to over-emphasize the purely racial factors in social evolution or change.

8. MEDICAL SOCIOLOGY

Medical sociology is a specialized branch of sociology which studies health, healthy behaviour and health institutions. Previously, disease and its treatment were considered the problems of medical sciences alone, but medical sociologists have declared that in diseases and health problems, the role of social and psychological factors is very significant. Similarly, it is very important to find out the role of behavioural and cultural factors in the causation of diseases.

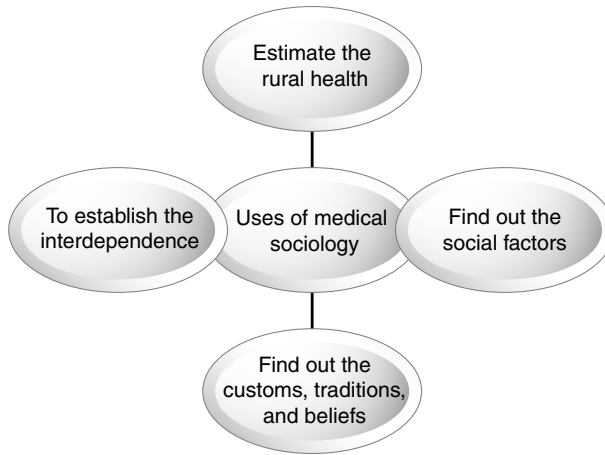


Figure 1.6 Uses of Medical Sociology

8.1. Uses of Medical Sociology

- ☐ To estimate the rural health status of the individual and the community.
- ☐ To find out the social factors in the causation of communicable diseases like sexual diseases, TB/AIDS, and so on.
- ☐ To find out the customs, traditions, beliefs, and other cultural patterns that affect the health of a particular community.
- ☐ To establish the interdependence of medical and social sciences.

The meaning of social pathology is to understand conditions, such as poverty, crime, beggary, and so on. The study of diseases and social factors responsible for their causation may also be included in this. The study and survey of accidents, heart diseases, diabetes, asthma, cancer, and so on, come under the subject matter of social medicine.

9. HOSPITAL SOCIOLOGY

The study of hospital, patients, medical and nursing personnel, and organizations of health care and services are included in hospital sociology. The hospital has become an indispensable part of society. In addition to in-patients, a large section of the society is indirectly related to the hospital as outdoor patients. Hence, it is essential that the hospital should be studied in its entire social perspective. The following may be included in the subject matter of hospital sociology:

- ☐ Social structure of the hospital
- ☐ Medical and nursing professionals
- ☐ Hospital and nursing (as an industry)
- ☐ Specialization in medical services
- ☐ Patient–doctor, nurse–patient, nurse–doctor, nurse–patient’s relatives, and other interpersonal relations within the hospital

- ❑ Medico-social work
- ❑ Consumer Protection Act
- ❑ Medical ethics, nursing code of conduct, and social etiquette
- ❑ Role of patients and their relatives in the hospital

10. SOCIO-CULTURAL AND ECONOMIC ASPECTS IN SOCIOLOGY

10.1. Education

It is an established fact that education improves health status. Education of women especially plays an important role in the health behaviour of the people. Educated societies or states have low maternal mortality rate (MMR) and infant mortality rate (IMR).

10.2. Political Structure

Policies, rules, and regulations about health and their implementation depend upon the political structure of a country. A positive political system improves the health conditions of the citizens. Strong political will and democratic pattern always support the well-being of the people.



Figure 1.7 Socio-cultural and Economic Aspects in Sociology

10.3. Occupation

The financial position of an individual or family affects its health conditions. If an individual is unemployed, he or she cannot afford to spend much on health prevention and promotion. Poor families are more susceptible to diseases. In illness, they feel stressed for lack of money.

10.4. Economic Status

Nations that have a sound economic status or financial strength can spend more on health; therefore citizens of developed countries have a higher life expectancy and better health status.

10.5. Demographic Structure

Demography is directly related to the health conditions of the people. Male–female ratio, population of children, youth and older people, density of population, and so on, affect and determine the health status.

10.6. Cultural Beliefs

Cultural beliefs and values regarding food, living, housing, habits, personal hygiene, and so on, affect the lifestyle of an individual and community. Lifestyle has greater impact on health. A healthy and positive lifestyle enhances health promotion.

10.7. Social Environment

It covers the wide area of social health. Social health is related to positive maternal environment and positive human environment.

11. METHODS OF SOCIOLOGY

The major methods of investigation of social phenomena used by sociology are the following:

- ☐ Questionnaire method
- ☐ Schedule method
- ☐ Interview method
- ☐ Case study method
- ☐ Participant observation
- ☐ Social survey
- ☐ Statistical method

11.1. Questionnaire Method

In social research the questionnaire method is used comprehensively. In the questionnaire method, as is evident from its name, a list of selected questions is compiled. These questions throw light upon the different aspects of the problem. Usually, the questions have a 'Yes/No' response format and the informant has merely to reject the wrong answer. The questionnaire method, however, has several difficulties. Often, while answering the question, people prevaricate. Sometimes, the questions are so framed that they become ambiguous and are interpreted differently by the observer and the informant. Quite often, the questions are answered without grasping their full significance. Notwithstanding these difficulties, the questionnaire method is by far the most popular in social research.

11.2. Schedule Method

The schedule method resembles the questionnaire method inasmuch as it is also a list of questions, the answer to which supplies the data. But these questionnaires are taken by the observer to the informant and the answers filled in by this method have a greater minuteness of detail. However, compared to the questionnaire method, this one involves more time, energy and money.

11.3. Interview Method

In the interview method, evidently enough the observer faces the informant and questions him across the table, noting down the information that the questions elicit. This certainly does obtain much useful information but simultaneously becomes plagued by the defect that much of the information that the informant can offer indirectly cannot be expected in a direct interview.

In fact, much of the success of the observer depends upon his individual ability. If the informant shows hesitation because the information is being transcribed, a tape recorder can be used.

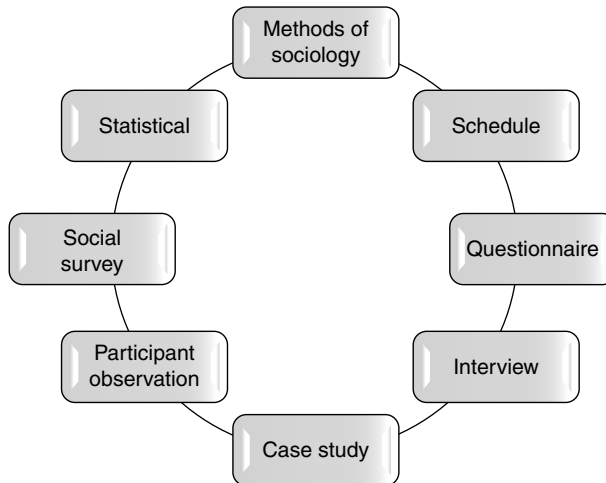


Figure 1.8 Methods of Sociology

11.4. Case Study Method

The case study is a form of qualitative analysis involving very careful and complete observation of a person, a situation, or an institution. This method may be defined as an all-inclusive and intensive study of an individual in which the investigator brings to bear all his inquisitive methods, or as a systematic gathering of enough information about a person to allow one to understand how he or she functions as a unit of society. Burgess calls this method the ‘social microscope’. In this method, a schedule or questionnaire relating to the problems of the people who are to be studied is prepared and laws are formulated by generalizing the answers to these questions. This method clarifies the latent meaning of numerals and is therefore complementary to a statistical study.

11.5. Participant Observation

As is evident from the name, in the participant observation method, the observer participates with the people whom he is observing. This gives him the opportunity to come into direct contact with the people who are to provide him this information. This method provides much detailed information along with the facility of its execution. But this method involves extensive use of time, money, and energy. In spite of these difficulties, it assists in a profound study of rural groups because other methods like the questionnaire method do not prove efficacious. This method finds an uninhibited use in all anthropological studies.

11.6. The Statistical Method

The statistical method is widely used in sociology. In the words of Odum, statistics, which is the science of numbering and measuring phenomena objectively, is an essential tool of research.

In this method, quantitative facts are collected. According to Bogardus, social statistics is mathematics applied to human facts. This method is used in questions that involve measurements, numerals, and so on. For example, this method is very important in the study of the rates of birth and death, divorce, marriage, and so on. This method can also be used in the measurement of social situations and assumptions. This method helps to deduce averages and norms.

12. SOCIAL SURVEY

Social survey is a process by which qualitative facts are collected about the social aspects of a community's composition and activities. It is evident from this definition that social survey is intended to be the study of the social aspects of the composition and activities of a community. Social survey method is also a fact-finding study dealing chiefly with the poverty of the working class and with the nature and problems of the community.

12.1. Objectives of Social Surveys

12.1.1. *Collection of Data Related to the Social Aspects of Community*

Social surveys study individuals as members of society and in this way study social circumstances and problems.

12.1.2. *Study of Social Problems, Especially Labour Problems*

In social surveys, social problems and in particular the problems of the labour class like illiteracy, poverty, lack of sanitation, unemployment, drinking, crime, juvenile delinquency, prostitution, and so on, are studied.

12.1.3. *Practical and Utilitarian Viewpoint*

The studies of social survey are made with a practical and utilitarian viewpoint so that suggestions for collective programme may be offered in solving different problems.

12.2. The Subject Matter of Social Surveys

12.2.1. *Direct Survey and Indirect Survey*

Direct survey is one in which the facts can be quantitatively interpreted. On the other hand, no such quantitative interpretation is possible in the case of an indirect survey. For example, the survey of the population is direct. On the other hand, the survey of the state of health or the level of nutrition is indirect.

12.2.2. *Census Survey and Sampling Survey*

In a census survey, the different parts of the entire area are individually studied and the figures are then compiled into one. On the other hand, in a sample survey, instead of studying the whole area, we take only a representative part of it.

12.2.3. *Primary Survey and Secondary Survey*

In a primary survey, the survey is started right from the beginning. In this survey, the surveyor collects facts concurring with his objectives and thus primary surveys are more reliable and

pure. But if some data has already been collected in the study of any subject, a new start does not have to be made. The survey conducted under these circumstances is called a secondary survey.

12.2.4. Initial Survey and Repetitive Survey

If the survey conducted in the area is the first of its kind, it is called an initial survey. If some survey has already been done in the past, then the present survey is termed a repetitive survey. An initial survey involves a comparatively greater effort and exertion. In it comparable data are not available. In a repetitive survey the information obtained is more reliable and can be compared.

12.2.5. Official Survey, Semi-official Survey and Private Survey

As the name indicates, official survey is the survey sponsored by the government; semi-official survey is the one conducted by universities, district boards, municipalities, and other similar semi-official institutions; and private survey is a survey undertaken by individuals.

12.2.6. Widespread Survey and Limited Survey

Surveys are classified as such on the basis of their extension or coverage. A survey covering a greater area is called a widespread survey, while one more limited or less extensive is known as a limited survey. A limited survey is comparatively more reliable and less liable to make mistakes, but at the same time it carries with it the probability of some of the facts being omitted.

12.2.7. Public Survey and Confidential Survey

It is evident from the very name that public surveys are those in which the process and results of study are not concealed, while confidential surveys are those in which the processes and results are not revealed to the people.

12.2.8. Postal Survey and Personal Survey

Postal survey, as the term itself implies, is a method in which the surveyor obtains the answers by sending the questionnaire by post. If the survey is to be a personal one, then the surveyor has to move about personally in the areas to be surveyed and collect information. Postal survey certainly does economize upon time, effort, and money, but the information which it can obtain is very limited and lacks reliability.

12.2.9. Regular Survey and Ad Hoc Survey

Regular surveys are conducted after the lapse of a fixed period of time, as exemplified by the surveys conducted by the State Bank of India. The team made for an ad hoc survey is temporary and is dissolved after the survey has been completed.

12.3. Major Steps in Social Surveys

- ☐ Definition of the purpose or object
- ☐ Definition of the problem to be studied
- ☐ Analysis of this problem in a schedule
- ☐ Delimitation of the area or scope
- ☐ Examination of all documentary sources

- ☐ Fieldwork
- ☐ Arrangement, tabulation and statistical analysis of data
- ☐ Interpretation of the results
- ☐ Deduction
- ☐ Graphic expression

13. FIELDS OF SOCIOLOGY

The scope of sociology being wide, an effort has been made to divide its study into different fields. Table 1.5 lists its main fields of study.

TABLE 1.5 Fields of Sociology

Fields of Sociology	Description
Sociological theory	It includes the study of sociological concepts, principles, and generalizations
Historical sociology	Under this, we study the past social institutions and the origin of the present ones
Sociology of the family	It studies the origin, growth, functions, kinds, nature of family and its problems like those of divorce, and so on
Human ecology and demography	It studies the influence of population and geographical factors on society
Sociology of community	It is a study of community. It is divided into two parts: rural sociology and urban sociology
Special sociologies	Recently, special sociologies have been developed to study different aspects of social relationships

13.1. Other Fields of Sociology

- ☐ Sociology and family
- ☐ Sociology and community
- ☐ Sociology and demography
- ☐ Sociology and education
- ☐ Sociology and religion
- ☐ Sociology and economics
- ☐ Sociology and politics
- ☐ Sociology and social stratification
- ☐ Sociology and anthropology
- ☐ Medical sociology
- ☐ Sociology of law

- ❑ Military sociology
- ❑ Sociology of criminology
- ❑ Social psychology
- ❑ Social disorganization
- ❑ Sociology of ecology
- ❑ Sociology of rural and urban society
- ❑ Cultural sociology

14. IMPORTANCE OF SOCIOLOGY

Sociology studies society scientifically: A scientific knowledge of society is the prerequisite to any marked improvement in the state of human affairs.

14.1. Sociology Studies Roles of the Institutions in the Development of the Individual

Sociology studies social institutions, and the relation of the individual to each of these institutions. The home and the family, the school and education, the church and religion, the state and government, industry and work, the community and associations—these are the great institutions through which society functions.

14.2. The Study of Sociology Is Indispensable for Understanding and Planning of Society

Society is a complex phenomenon with a multiplicity of intricacies. It is almost impossible to understand it and solve its various problems without the study of sociology. A certain amount of knowledge about the society is necessary before any social policy can be carried out. For example, a policy of population control cannot be determined in exclusively economic terms because matters of family organization, customs, and traditional values must be taken into account, and these require a sociological type of analysis.

14.3. Sociology Is of Great Importance in Solving Social Problems

The present world is suffering from many problems, which can be solved only through a scientific study of the society. It is obvious that social evils do not just happen. Everything has its due cause. It is the task of sociology to study the social problems through the methods of scientific research and find out solutions for them.

14.4. 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 such a huge and specialized society as ours, we are all limited as to the amount of the organization and culture that we can experience directly.

14.5. Sociology Has Changed Our Outlook with Regard to the Problems of Crime, and So On

Again, it is through the study of sociology that our whole outlook on various aspects of crime has changed. The sciences of criminology and penology, social work and social therapy, which are rendering commendable service in understanding social situations and solving individual problems, are but handmaids of sociology.

14.6. Sociology Has Made a Great Contribution to Human Culture

Human culture has been enriched by the contribution of sociology, which has removed many cobwebs from our minds, and knowledge and enquiry. Sociology also impresses egoistic ambitions and class hatred. In short, its findings stimulate every person to render a hill measure of service to every other person and to the common good.



Figure 1.9 Importance of Sociology

14.7. Sociology Is of Great Importance in Solving International Problems

The progress made by physical sciences has brought some nations of the world to a stage of advancement that is much ahead as compared to those who have been left behind by the revolutionary progress of the sciences. We live in a 21st-century world, which is politically divided in terms of 18th-century conditions. The consequences are that stresses within and between political units lead from time to time to war and conflict. Given the workshops of the nation-state, men have failed to bring in peace. The study of sociology of war will help understand the underlying causes of war and remove all such causes that promote tensions between nations and ultimately lead to war.

14.8. Sociology Is Useful as a Teaching Subject

In view of its importance, sociology is becoming popular as a teaching subject also. It is being accorded an important place in the curriculum of colleges and universities.

14.9. Sociology as a Profession

The value of sociology lies in the fact that it keeps us up to date on modern situations. It contributes to making good citizens and to solving community problems, adds to the knowledge of society, identifies good government with community, helps one understand the causes of things; and so on.

CHAPTER HIGHLIGHTS

- ☐ Nurse should understand the nature and the scope of sociology so that the nurses are able to integrate and learn the society well.
- ☐ Sociology is investigated as a social science, several research surveys are done to learn essential elements and its effects on the society
- ☐ The nurses should be able to enumerate the different functions of sociology and highlight the difference between other branches of science, for example, psychology, and inculcate the importance of sociology in nursing practice.

EXERCISES

I. LONG ESSAY

- ☐ Define sociology, and explain the importance of sociology.
- ☐ Explain the different methods of sociology.
- ☐ Illustrate the functions of sociology.

II. SHORT ESSAY

- ☐ Explain sociology as a scientific method.
- ☐ List the differences between social and the physical science.

- ☐ Explain the relationship and difference between sociology and psychology.
- ☐ Describe medical sociology.
- ☐ Illustrate the socio-cultural and economic aspects in sociology.

III. SHORT ANSWERS

- ☐ Define social survey.
- ☐ Outline fields of sociology.
- ☐ Delineate the concept of sociology and biology.
- ☐ Briefly write notes on sociology and political science.
- ☐ Explain the concept of sociology and history.
- ☐ Write few words about sociology as a separate discipline.
- ☐ Illustrate the concept of sociology and anthropology.
- ☐ Define medical sociology.
- ☐ List the steps of social survey.
- ☐ Describe few lines on statistical method.

IV. MULTIPLE CHOICE QUESTIONS

1. The term sociology was coined by:

(a) Auguste Comte	(b) Herbert Spencer
(c) Emile Durkheim	
2. The study of sociology was initiated in India in the year 1919 at:

(a) University of Chennai	(b) University of Mumbai
(c) University of Delhi	
3. The first modern thinker, French philosopher, who explained society as 'whole' was:

(a) Max Weber	(b) Herbert Spencer
(c) Emile Durkheim	
4. The Greek philosopher Plato and Aristotle were first to frame the model of:

(a) social process	(b) human society
(c) social life	
5. The book on principles of sociology was written by:

(a) Plato	(b) Max Weber
(c) Herbert Spencer	
6. Theory of socialization was pioneered by:

(a) Aristotle	(b) Emile Durkheim
(c) Max Weber	
7. In the 18th century Italian writer Vico and French writer Montesquieu made a notable contribution to scientific investigation on:

(a) social stratification	(b) social change
(c) social phenomenon	

8. The study about cultures in prehistoric period is called as:
 - (a) prehistoric archaeology
 - (b) anthropology
 - (c) psychology
9. The philosopher who said sociology and anthropology are twin sisters:
 - (a) A. L. Kroeber
 - (b) Plato
 - (c) Auguste Comte
10. Cicero's book on justice (*De Officiis*) is on:
 - (a) Greek sociology
 - (b) American sociology
 - (c) Indian sociology
11. Which of the following can be a suitable area of study in the scope of sociology?
 - (a) trade
 - (b) community
 - (c) education
 - (d) individual
12. One of the effects of sociology is:
 - (a) lack of objectivity
 - (b) absence of purpose
 - (c) lack of fixity
 - (d) none of the above

ANSWERS

1. (a) 2. (b) 3. (c) 4. (b) 5. (c) 6. (c) 7. (c) 8. (c) 9. (a) 10. (a)
 11. (b) 12. (a)

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2

Sociology and Nursing

Learning Objectives

- Introduction
- Sociological aspects of nursing
- Need for sociology in nursing
- Importance of sociology in nursing
- Scope of sociology in nursing
- Uses of sociology in nursing
- Nursing application of sociology in different fields

1. INTRODUCTION

Sociology is the science of human relationships. It studies man as a social animal. It deals with human groups, and tracks the evolution of customs and behavioural patterns that are handed down from generation to generation through personal contacts.

The primary goal of sociology in nursing is promotion of health and prevention of illness and injury. Health promotion and illness prevention in the population may be achieved through interventions directed at the total population or at the individuals, families, and groups, which constitute its members.

Public health nursing is the practice of promoting and protecting the health of populations, using knowledge from nursing, social, and public health sciences. The practice is population focused with the goals of promoting health and preventing disease and disability among all people through the creation of conditions in which people can be healthy. Community health nurse is a partner in a health team, who provides nursing care, treatment to the sick, health counselling, and works in different places such as homes, schools, and health centres. He or she is also responsible for family-centred care.

During the Middle Ages, nursing was carried out by religious or military groups, whose primary function was not nursing care, but they cared for the poor and destitute. The nursing needs of the sick were met by the members of the family at home. It was the evolution of medicine, surgery, and public health into complicated technical dimensions, which led to the requirement of many procedures to be performed by specialized persons. The Crimean War made the establishment of nursing collectively organized and institutional resources were linked to its military basis. However, the war and other social changes in the middle of the 19th century also brought the nurse into close association with the physician, giving him or her control and jurisdiction over

nursing activities—not only over curative actions but also over those which involved the patients' comfort, sanitary needs, and all other conditions associated with his or her patients' status.

2. SOCIOLOGICAL ASPECTS OF NURSING

Sociology has several branches such as social psychology, industrial sociology, sociology and medicine, sociology of religion, sociology of education, sociology of family, rural sociology, and so on. Similarly, the importance of sociology in nursing is widely accepted. Sociology demystifies the nature of health and illness, highlights the social causes of disease and death, exposes power factors and ethical dilemmas in the production of health care, and either directly or indirectly helps to create a discerning practitioner, who then becomes capable of more focused and competent decision making. There has to be a fair and realistic balance between how much of social science, biological science, and pure nursing is accommodated in the education of nurses.

Considering the patient as a person is a precept given as the introduction to the special aspects of nursing care and nursing education. The relationship between the social conditions and the factors that influence health or development of disease is now established. Health problems tend to be accepted from the perspective of particular societies and cultures and, as a result, people have usually responded to the threat of disease in predictable ways. The knowledge about norms, values, beliefs, social structures, and lifestyles has provided insight not only about the social organization and human resources designed to cope with health problems, but also about the very nature and cause of illness. The knowledge of sociology will help nursing students understand and appreciate the social factors of health and illness, mortality, and fertility; problems of the aged; the social milieu of the most vulnerable groups in the society; children and expectant mothers; the social functions of health institutions; the relationship of systems of healthcare delivery to other social systems; and the social behaviour of the health personnel and of those people who are the users of the healthcare systems.

Individuals are composed of bio-physical, psychological, spiritual, and socio-cultural elements. They develop through life cycles and stages. They have varying abilities to meet hierarchical needs as they strive towards health, growth, and self-actualization. Culture is viewed as the context within which self-care behaviour is learned. Society is composed of individuals, groups, and communities. It is dynamic and shares a reciprocal relationship with integrated patterns of human behaviour. Nursing is a dynamic practice discipline and its focus is on caring for individuals, groups, and communities. Using a holistic approach, social education provides the foundation for the nurse to understand the bio-physical, psychological, spiritual, and socio-cultural aspects of individuals, groups, or communities. Nursing is composed of actions and roles involving human services, interpersonal processes, and technology. Actions and roles are deliberately selected and performed by nurses to help individuals, groups, or communities under their care maintain or change their self-care practices.

3. NEED FOR SOCIOLOGY IN NURSING

Sociology is a body of thought about man's inter-human life. To know how sociology *illuminates* human experiences, one must first understand what it is. It studies the *general characteristics* common to all classes of social phenomena, of the relationship between these classes, and of the relationship between social and non-social phenomena. It *chooses interaction* as the unit into which the phenomena should be analysed. The diseases and cures differ according

to habits, social and economic, climatic variations and ways of life. Those concerned with health care must reckon both the general importance of human biology and socio-economic and environmental diversities of health problems, such as constant and unavoidable exposure to the stimuli of urban and industrial civilizations, the *impact of technological advancement*, physiological disturbances, emotional trauma, and the disruption of set patterns of community and society.

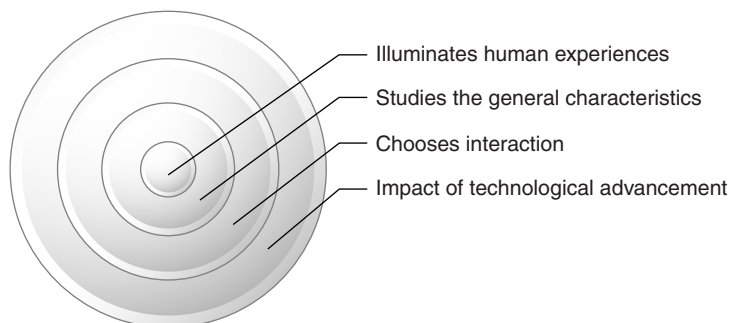


Figure 2.1 Need for Sociology in Nursing

Sociology is concerned with the study of human relationships, and more specifically, with the formulation and perpetration of these relationships and of the individuals who enact them, within the broad context of human society. Sociology seeks to explain how it is that human system and organizations exist over time in a recognizable and ordered fashion. Nursing services meet the needs of the society and any major change in social structure and dynamics will bring about changes in nursing too (Table 2.1).

TABLE 2.1 The Needs of Nurses to Study Sociology

Concepts	Areas
Cultural values	Nurses need to know the cultural aspects of health services, health institutions, health problems, and prevailing health practices
Prediction	Nurses should be aware of modes of prediction
Social structure	Nurses need to know the social structure of the society, based on which they can plan the nursing process
Distribution of power	Nurses should provide care to the community effectively by utilizing and distributing their power equally
Political organizations	Nurses should be aware of various political organizations existing within the community and the nation in order to help the people avail healthcare facilities
Mobilization	Nurse should know mobilization of resources and pattern of their uses within the community in the context of cultural perception and cultural meaning of the health problems

4. IMPORTANCE OF SOCIOLOGY IN NURSING

Sociology plays an important role in the area of health sciences. Medicine and nursing have the common goal of prevention and restoration of health. However, the primary role of medicine comprises diagnosis and treatment, that is, the cure process. In contrast, the primary role of nursing lies in the care process—consisting of caring, comforting, and guiding. Nurses play a significant role in health-care profession. They are the key persons, who have significant influence over the members of the society. They have to work for the maintenance of healthier lifestyles and high standards of living.

Sociology is closely related to personal and community health. Specialized branches of sociology, such as medical sociology and hospital sociology, have come into existence, and these emphasize the importance of sociology in the area of health.

The study of sociology is important for nurses due to the following reasons:

- ❑ Sociology helps understand those forces and pressures which affect patients adversely.
- ❑ It helps the nurses understand the behaviour, conflicts, interpersonal relationships, hierarchy, groups, adaptation, and so on, of different people working in hospitals or health institutions.
- ❑ Through sociology, the nurse gets information about the socio-cultural life of the patient. This is important for the planning and implementation of the treatment.

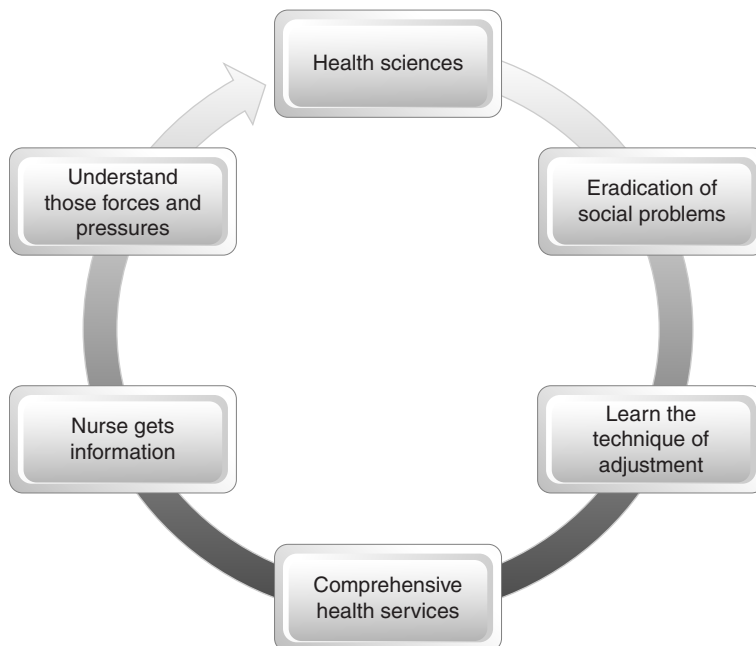


Figure 2.2 Importance of Sociology in Nursing

- ❑ With the help of sociology, we can study the structure of family, community, and society, on the basis of which health organizations are made and services distributed. Thus, medical sociology is useful for comprehensive health services.
- ❑ With the help of sociology, the nurses can understand the characteristics of social relationship, its complexities, and its impact on health care.
- ❑ Sociology helps in the understanding and eradication of social problems.
- ❑ By the study of sociology, the nurses learn the techniques of adjustment that can be used in nursing.

5. SCOPE OF SOCIOLOGY IN NURSING

The knowledge of sociology is essential for the nurses to apply it in nursing care. Understanding about the importance of sociology will help the nurses to carry out their functions smoothly since everyday they handle patients with different issues, and communication skills play an important role in binding the relationship with society and the nurses. Scope of sociology towards nursing has widened in the areas such as hospitals, community health centres, hospice care, industries, jails, counselling centres, geriatric homes, orphanages, palliative centres, juvenile homes, mental health centres, and rehabilitation centres. As the quality nursing care has been improved, the demands and the needs of the people are increased, and expectations on the nurses are also high in provision of quality nursing care. Scope of sociology applies in this following areas:

- ❑ hospitals
- ❑ community health centres
- ❑ hospice care
- ❑ industries
- ❑ jails
- ❑ counselling centres
- ❑ geriatric homes
- ❑ orphanages
- ❑ palliative centres
- ❑ juvenile homes
- ❑ mental health centres
- ❑ rehabilitation centres

5.1. Hospitals

Hospital is a place where the patients are assessed, diagnosed, and treated as per their actual and potential problems. Nurses play an important role in socializing the needs of the patients. Care is given not only in the main hospitals, but also in nursing clinics, where a team of doctors, nurses, anaesthetists, physiotherapists, occupational therapists, sociologists, psychologists, lab and X-ray technicians, dieticians, all join their hands to give complete care to patients.



Figure 2.3 Scope of Sociology

5.2. Community Health Centres

Each community has an attached health centre. One primary health centre covers every 50,000 to 1,00,000 population. A sub-centre covers 3000 to 5000 population; each centre has its own staff appointed by the government. Staff nurses are dedicated to give immediate care to the people since immediate source for the people in the community are the health workers in the primary health centre. The main function of nurses is to train all health workers to socialize with people in the community and help them create awareness about the health needs and illness and the need to approach the health centre when there is any illness in their families.

5.3. Hospice Care

Hospice is a health institution in the middle of the community health centre and the hospital, which provides extended health services to the people after discharge from the hospital, especially for old age people with terminal illnesses, poor people who cannot afford the health care, and orphans. Staff nurses are trained to socialize with people with such illnesses and promote their health.

5.4. Occupational or Industrial Health-care Services

This is to handle the workers in the factories to treat their illnesses, or any accidents or injuries happened during their work. Hence, it is important for the nurses to have the basic understanding about the occupational hazards, and communicate with the industrial owners to protect the workers in the industries. Nurses should represent the workers and create awareness among them to wear protective devices, keep emergency equipments to protect them from fire or other disasters.

5.5. Prisons

Nursing care has no limit and it has penetrated even into the jail in order to care for the prisoners, who are emotionally unstable. Counselling cells are always active to tackle the prisoners to calm their mind. Adequate training and knowledge on social problems is important to handle the prisoners.

5.6. Counselling Units

Counselling units are always available in hospitals, community health centres, mental health hospitals, colleges, schools, industries, and also in all the different professional institutions and companies, where social workers, psychologists, and nurses are trained to support the people and provide guidance and counselling to them.

5.7. Old Age Homes

Geriatric homes are increasing, where both old males and females are pushed into. Nurses create a milieu therapy by providing the love and affection to this age group. Socializing with them and understanding their problems and meeting their needs is always a big challenge and it needs lots of training and patience, especially knowledge on problems of the family and its structure.

5.8. Orphanages

Our country has many orphanages, where the children are cared and protected. Since they are orphans they have serious emotional and the social problems and definitely need help and support to come up in their lives, and nurses are there always to counsel them and train the caregivers to treat the children of all ages.

5.9. Palliative Centres

These centres are established to care patients with incurable illnesses, for example, cancer, AIDS, neuromuscular degenerative illnesses. Nurses are trained to treat and support such patients. Diversional therapies, such as role plays, dramas, puppet shows by nurses are provided to rehabilitate the minds of such patients.

5.10. Juvenile Homes

This is the prison for the child prisoners who are arrested and admitted in the jail having involving in social evils. They need lot of emotional support and encouragement to bring back their normal lives. As the society does not accept such children quickly as others when they come out of the jails, so the children should be taught with alternative therapies to stabilize their minds to prevent them from repeating the social evils. These therapies include yoga, exercise, positive lifestyle, peer-group support, organizational encouragement, spirituality, social and community-oriented monitoring and guidance. Nurses are trained to handle such children. They also create awareness among the society and respective families to support them and accept as normal human beings.

5.11. Mental Health Centres

Every mental health hospital has its own guidance and counselling unit with social workers, psychologists, and nurses to handle the unsound patients since their opinion is very important for the psychiatrists to judge their mental health illnesses.

5.12. Rehabilitation Centres

Rehabilitation centres mean special homes for children who are physically, mentally unaided, for example, autistic centre, spastic centre, deaf and dumb schools, where the candidates are specially trained and made functional to the maximum to earn their daily wages.

Other important areas where the scope of sociology in the hospital setting extends to are as follows:

- ☐ Social structure of the hospital—understanding the infrastructure and needs
- ☐ Medical and nursing professionals
- ☐ Hospital and nursing (as an industry)
- ☐ Specialization in medical services
- ☐ Patient–doctor, nurse–patient, nurse–doctor, nurse–patient’s relatives, and other interpersonal relations within the hospital
- ☐ Medico-social work
- ☐ Consumer Protection Act
- ☐ Medical ethics, nursing code of conduct, and social etiquettes
- ☐ Role of patients and their relatives in the hospital

6. USES OF SOCIOLOGY IN NURSING

Sociology is a very useful science, especially for the nursing profession. It helps the nurses know the cultures and social lives of their patients. In countries like India, where people have affiliations with different religions, castes, tribes, and communities, it is essential to know the culture of these groups. The customs, traditions, folks, mores, and values of the patients must be known before treating them, so as to make the medical and nursing services more effective. For all these, the study of sociology is necessary. The treatment of diseases, mental or physical, is a cooperative venture in which a united effort of various medical, paramedical, and even non-medical personnel is required.

Usually, it is the nurse who acts as a key person in the hospital scenario. The knowledge of sociology helps her maintain a congenial relationship between different personnel at different levels.

Nurses work not only within the hospitals, but also outside. In programmes, such as public health, industrial health, school health, and military nursing, nurses have to work in very close proximity with different sections of the society. The knowledge he or she has of the society is extremely useful. Technological progress has successfully eliminated many diseases, but it has brought new problems and challenges to the nurses: the problems of the aged, those of patients suffering from AIDS, and those of persons suffering from permanent disabilities due to

industrial or other types of accidents. A deep understanding of human behaviour relationships and sociology can be very useful in handling such situations.

Nursing care is the primary and essential component of a nurse's job. To meet the needs of his or her patient adequately, it is essential that the nurse develops self-understanding. He or she must strive constantly to become emotionally, mentally, morally, and socially mature. The study of sociology along with sociological and religious training is very useful in this process. Today, nursing is not employed simply in curing illness. Preventive services and promotion of health are equally important aspects of nursing. To be an effective agent of health promotion, knowledge of the community and the facilities and resources available therein is essential.

The study of sociology helps nurses identify the psycho-social problems of patients, which helps improve the quality of treatment. Sociology training in this subject also helps nurses support the government in various schemes of social planning. For example, the family planning programme run by the government can be successfully implemented only with the active participation of the nurses. The study of sociology helps the nurses improve the quality of family welfare programme and the community health services of the government. It also helps the nurses interact with a wide spectrum of persons whose behaviours are varied, for example, patients, doctors, family members, management, government, and society at large. The study of sociology will assist in understanding these behavioural patterns, which will in turn help improve health care. Table 2.2 helps you understand how sociology is useful for the nurses.

TABLE 2.2 How Sociology Is Useful for the Nurses

Concepts	Areas
Quality care	To provide total patient care in a comprehensive manner and render loving care to meet the total needs of the clients either in tile hospitals or in the community
Holistic care	To understand and meet the needs of the individuals, families, and social needs in a holistic manner whereby the development of the nation can be achieved
Understanding human behaviour	To broaden the view of the nursing students to understand human behaviour in relation to the society
Planning nursing process	To understand the cause and meaning of many kinds of patient behaviour to make the patients comfortable and treat them all alike to improve diem care
Continuity of care	To suggest ways to work with families, community agencies, and groups of persons to provide health counselling in planning for continuity of care
Interpersonal relationship	To provide right motivation, right treatment, and physical, medical, vocational, and psycho-social rehabilitation based on attitudes and responses of others by understanding their behaviour through good interpersonal relationships

Professional development	To understand emotional reaction pattern (e.g. level of perception, attitudes of people towards medical care, barriers of communication, individual differences, social distance, prejudice, change, emotional and interpersonal components of the disease process, the growth and decline of population in a special area, and socio-psychological factors); to understand self and others; and to make more effective use of their professional skills
Understanding human problems	To gain greater insight into the human problems related to illnesses
Cultural value identifications	To identify some of the socio-cultural barriers and promote the activities related to treatment and prevention of diseases, and promotion of health
Community promotion	To develop plans of operation by involving local people and others engaged in community development, keeping in mind the social realities
Innovative health care	To analyse health conditions of people and bring about changes and innovation in health care based on research
Social interactions	To plan social interactions and to establish good interpersonal relationships with superiors, subordinates, class IV employees, diems, students, visitors, and community
Preventive and remedial approaches	To study social problems related to behaviour and suggest preventive remedial approaches to tackle the problematic situations in the community in an efficient manner
Analysing social situations	To identify and analyse different social situations responsible for the incidence and prevention of morbidity and mortality
Effective liaison	To act as an effective liaison between themselves, clients, and the health team members

7. NURSING APPLICATION OF SOCIOLOGY IN DIFFERENT FIELDS: OTHER FIELDS OF SOCIOLOGY

7.1. Sociology and Family

Sociology deals in depth about family and its structure. It helps us know about different types of families and the social and economic needs of families. A nurse encounters different types of patients, who come from different backgrounds and cultures. Hence, this concept will be applied by learning sociology.

7.2. Sociology and Community

The knowledge about the community and its needs is important for a nurse to care for the people belonging to that community. Each community has diverse cultures, traditions, and taboos, therefore, a nurse needs to respect every community and care for them equally.

7.3. Sociology and Demography

Carrying out epidemiological investigations can create understanding about the population in each areas, spread of illness in each population, distribution and frequencies of diseases in each year, which is important to care for the community people and prevent them from acquiring such diseases that regularly attack them.

7.4. Sociology and Education

Basic knowledge of sociology is important to understand the entire community; therefore, all nurses should have through knowledge of sociology. Updating the knowledge is very important as everyday new problems arrive, and nurses should improve their knowledge by participating in workshops, conferences, seminars, and so on.

7.5. Sociology and Religion

Sociology helps understand about different religions. Every nurse needs to know about different religions and their activities, which can help them give good care to the community. He or she should support every religion and provide a fair care to all.

7.6. Sociology and Economics

Sociology helps understand money management as it plays a vital role in fulfilling the needs, and demands a basic knowledge in budgeting.

7.7. Sociology and Politics

Sociology helps understand the politics. There is a need for nurses to have knowledge on the ruling people, who exercise powers, so that they can demand for the health needs of the society.

7.8. Sociology and Social Stratification

Nurses should have the understanding of the different divisions in the community, that is, social stratifications, in order to prevent conflicts in the society and promote peace and happiness in the society.

7.9. Sociology and Anthropology

Anthropology is the study of old and ancient culture. As different families follow old cultures and traditions, nurses need to check whether the old practices affect the health of people.

7.10. Medical Sociology

Understanding medical sociology helps nurses to estimate the health status of the individuals and the community, and also to find out the social factors that result in spread of communicable diseases, such as sexually transmitted diseases, tuberculosis, AIDS, and so on; to learn the customs, traditions, beliefs, and other cultural patterns that affect the health of a particular community; to establish the interdependence of medical and social sciences; and to understand the meaning of social pathology, which is learning about the conditions, such as poverty,

crime, beggary, and so on. The study and survey of accidents, communicable diseases, such as heart diseases, diabetes, asthma, cancer, and so on, come under the subject matter of social medicine.

7.11. Sociology of Law

Understanding the law, Indian Penal Code, medico-legal issues and aspects are important for the nurses to handle legal and the ethical issues, to make ethical decisions, and solve ethical dilemma while providing nursing care.

7.12. Military Sociology

Military sociology deals with adaptation of the military people to understand about different communities and adjustment to various climatic conditions, social taboos, cultures, and so on. Military nurses are trained to adapt to different areas especially war fields, borders, areas affected by manmade disasters, for example, bio-terrorism, terrorist attacks, bomb blasts, and natural disasters like earthquakes, floods, and volcano eruptions.

7.13. Sociology of Criminology

Sociology of criminology involves learning about criminal attitude and minds and the behaviours of the criminals, corrective behaviours, and helping them to adapt to the changes and surroundings. This involves support of voluntary social groups in order to accept them as members of society.

7.14. Social Psychology

Social psychology studies about man, family, and environment. Psychology and sociology are two sides of the same coin, that is, they cannot be separated. Hence, nurses need to learn psychosocial aspects.

7.15. Social Disorganization

Social conflicts and social problems are wide in the society, for example, beggary, poverty, dowry, crime, juvenile delinquency, prostitution, child abuse, alcoholism, drug addiction, and abuse. Nurses should learn about these problems as handling them efficiently is an important function when encountered.

7.16. Sociology of Ecology

Ecology is learning about the relationships between plants, animals, people and their environment, and the balances between these relationships.

7.17. Sociology of Rural and Urban Society

Understanding the functions of urban and the rural society is important as nurses have to give care for all people. Hence, nurses need to analyse where the people live, what facilities they have or not have, and what they actually need.

7.18. Cultural Sociology

People live with different cultures, and India is respected for its rich cultural heritage. Hence, learning the cultural taboos and traditions are important for nurses to get cooperation from people while providing care.

CHAPTER HIGHLIGHTS

- ☐ Sociological aspects of nursing
- ☐ Need for sociology in nursing
- ☐ Importance of sociology in nursing
- ☐ Scope of sociology in nursing
- ☐ Uses of sociology in nursing
- ☐ Nursing application of sociology in different fields

EXERCISES

I. LONG ESSAY

- ☐ Explain the sociological aspects in nursing.
- ☐ Describe the uses of sociology.
- ☐ Illustrate the applications of sociology in different fields in nursing.

II. SHORT ESSAY

- ☐ Explain the need for sociology in nursing.
- ☐ Illustrate the scope of sociology in nursing.
- ☐ Describe the importance of sociology.

III. MULTIPLE CHOICE QUESTIONS

1. Sociology is the study of:
(a) socio-political institutions (b) political system
(c) human behaviour (d) society
2. Which of the following can be a suitable area of study in the scope of sociology:
(a) trade (b) community
(c) education (d) individual
3. A social relationship in a society involves:
(a) presence of institutions
(b) complications of social and political problems
(c) reciprocal awareness
(d) consciousness of the existences of other individual

4. Society exists only when:
 - (a) the members know each other
 - (b) the members possess common interests
 - (c) the members know each other and possess common interests
 - (d) the members are at the same place at the same time
5. The term society in sociology is used to refer to:
 - (a) the persons living in an area
 - (b) the persons possessing the same religion
 - (c) the system of social relationships
 - (d) the organized relation between individuals
6. Man is a social animal because
 - (a) his nature and need makes him so
 - (b) he has been living in society since the birth of civilization
 - (c) society was born with him
 - (d) his forefathers have lived in society
7. Socialization is a process of converting a biological organism into:
 - (a) a human being
 - (b) a super human being
 - (c) a modern man
 - (d) a civilized person
8. Hospice care concern about the patients suffering with
 - (a) acute illness
 - (b) chronic illness
 - (c) severally ill
 - (d) terminal illness
9. The primary goal of sociology in nursing is:
 - (a) promotion of health
 - (b) prevention of morbidity
 - (c) prevention of mortality
 - (d) all of these
10. The primary role of nursing concerns with:
 - (a) diagnosis and treatment
 - (b) care process
 - (c) research and utilization
 - (d) technology and advancement

ANSWERS

1. d 2. b 3. c 4. a 5. c 6. a 7. a 8. d 9. a 10. b

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3

Man, Society, and Environment

Learning Objectives

- Introduction
- Theories of man and society
- Nature of society
- Relation between society and individual
- Relation between society and community
- Brief review of growth and development
- Rights and responsibilities of the individual
- Personal and social disorganization
- Socialization and individualization
- Environment and health
- Effects of environmental health on man
- Protecting man's health from climate change
- Nurses' role after learning about man, society and environment

1. INTRODUCTION

Everywhere man lives in social groups and in society. Society has become an essential condition for human life to arise and to continue. The sociality of man is virtually the central problem of sociology. The essential fact is that man always belongs to a society or a group of one kind or the other, and without it he cannot exist. Man is not only social but also cultural. It is culture that provides opportunities for man to develop his personality. The development of personality is not an automatic process. Every society prescribes its own ways and means of giving social training to its new-born members so that they may develop their personality. This social training is called socialization.

Human society is made of individuals. Every human being has a personality of his own, and he exhibits considerable variation from everybody around him. We are not ruled by instincts alone, but have learnt to modify our instincts according to our needs and the needs of the society in which we live. This is a highly complex process, the mechanism of which is not clearly

known till now. Even with individuality, man is essentially social and without society he has no existence. For his emotional, intellectual, and even physical development, society is an absolute necessity. Man's social nature is not a new development. Probably, we are born with it, and it existed with us all throughout.

Aristotle recognized this fact when he proclaimed that man is a social animal. This social necessity of man may be proved by various means. Two little girls aged two and eight, were rescued from the cave of a wolf. Amana, the younger girl, died within a few months, but Kamala, the older girl, survived for several years. Kamala had no human behaviour. She used to move, eat, and make sounds just like a wolf. During the nine years that she survived, she gradually picked up human habits, and started speaking a few words.

In another case, a six-month-old illegitimate American child, Anna, was kept locked up in a room from the age of six months to five years. She was given only milk during this period and was kept away from all human contact. When brought out, Anna could neither walk nor talk. She avoided people. She lived for four more years. She learnt social skills like wearing clothes, talking, and eating only.

There are several more examples of this type. But these cases show very clearly that human nature is not inherent. Rather, it develops only in association with other human beings. Man becomes human only when he lives in society. Sumner and Keller have held that they do not believe that man was outfitted with any innate quality of sociability implanted in his germplasm, but that the tendency to associate is acquired rather than inherited and that man's association with his kind is a product of social, rather than of organic, evolution.

2. THEORIES OF MAN AND SOCIETY

2.1. Organism Theory

- ❑ Nicholson, Spengler, Spencer, and others are the major proponent of this theory.
- ❑ Just like a body is made of individual units (cells), society is also made up of units (human beings).
- ❑ Society also goes through the cycle of individual life, that is, birth, growth, maturity; sdecline, and death.
- ❑ Both have systems of control. In an individual, it is the nervous system that controls the activities of the entire body. In a society, it is the government and other agencies that control.
- ❑ Just as the individual body has a circulatory system, a society too has a system of transportation and communication.

Organism theory has its limitations too (Table 3.1).

2.2. Group Mind Theory

- ❑ This is related to the organism theory Plato in his *Republic* and Hegel in his *Political Philosophy* has mentioned this. Others, like T.H. Green, F.H. Burdell, Emerson, Wundt, and Durkheim have supported this view.
- ❑ William McDougall in his book on group mind has elaborated this theory. According to him, every group has a mind of its own, and in this mind are its culture, traditions, and values.

TABLE 3.1 Limitations of Organism Theory

Body System	Society
The brain is a concrete organ in the human being, which is capable of thinking, acting, and controlling	But in a society, the mechanism is something very different and these two cannot be compared
In the case of an organism or individual, birth and death are two distinct incidents	But this is not so in the case of society
The cell unites to form organs	In a society, this does not happen. Individuals remain as separate units and they may be dispersed over different places
The organisms have a definite life cycle	But a society does not have any such definite cycle. It is an ever-changing entity

- ❑ The life of the individual in a group is facilitated and directed by this. The group mind is not a collection of the minds of the individuals of the group. It has an existence of its own, and has the power of influencing the minds of the individuals.
- ❑ It is because of this that the individual thinks and acts differently when he or she is a part of the group. The behaviour of man in a crowd proves the influence of group mind.
- ❑ Sociologists like McIver do not subscribe to this theory. He does not agree with the view that the society has a brain of its own that is common to all its members. Thus, to him, group mind is a myth.

2.3. Social Contract Theory

- ❑ According to Locke, Hobbes, and Rousseau, society is an entity created by man voluntarily in order to achieve his ends.
- ❑ For Hobbes, the primitive man was solitary, brutish, selfish, and nasty and because of this evil nature, he had to live in constant fear of his neighbours. To be free from fear, he made compromises with others and formed society.
- ❑ For Locke, the primitive man lived in a state of ideal freedom. He was absolutely happy and lived in complete harmony with his neighbours. To preserve this freedom and happiness, he made a contract with his neighbours and formed society.
- ❑ For Rousseau, the primitive man was a noble savage, peaceful and unsophisticated. But when the number of people increased, quarrels and conflicts arose. This necessitated the formation of contract by which he linked himself with others, but preserved the individual's freedom.
- ❑ Through this contract, a general will evolve that represented the will of everyone and was sovereign in nature. If conflicts arose between the individual will and the common will, the former was subjected to the latter,
- ❑ The main criticism against this theory is that it considers society as an artificially created system. This is not the case at all. The social system grows spontaneously and cannot be artificially created.

3. NATURE OF SOCIETY

A human society is a particular group of people sharing good interpersonal relationship with each other, and they live in the same geographical area. They have the same political system along with their own cultural system as dominant and it is valued by them.

Human societies by nature are characterized by different patterns of relationships between persons sharing different cultural practices. Although people in the society have different cultural practices, they all live together in harmony, help each other, and respect each other's cultural practices, traditions, and customs.

Different types of such societies exist in the community, which are as follows:

- ☐ pastoral society
- ☐ horticultural society
- ☐ feudal society
- ☐ agrarian society
- ☐ industrial society
- ☐ post-industrial society
- ☐ Western society
- ☐ knowledge society

3.1. Pastoral Society

A pastoral society includes a group of people who are priests or religious leaders, and their main function is to take care of the people in the society, by helping them to solve their problems, for example, in a church, the leader of the church is the pastor and the people who are attached to that particular church can seek the help of the pastor. It is the duty of the pastor to help those people and serve them. They do counselling for all age groups especially children and adolescents. In such society, people involve their religious leaders for all good and bad events in families, for example, baptism, marriages, death ceremony, and so on.

Pastors usually lived a nomadic life, and they did not live in one place permanently. They regularly shifted from one place to another. They flourished naturally in whichever place they went, and they relied more on domesticated herds. They did their work by themselves, for example, cooking, gardening, washing, cultivating farms, growing fruit-bearing trees and vegetables, and rearing cattle. They had surplus food production with few people to charge, and they were able to support large population and even supply food to schools, to pastoral community, poor, and needy. People in the community believed the pastoral activities and they gifted them with land, cattle, and all the facilities required. Such pastoral communities grew up fast; these pastoral families gained wealth and power that passed on from one generation to other, and they centralized the wealth and power they developed the hereditary chieftainship, which formed typical form of government in the pastoral societies. Although the quantity of food produced was high, the division of labour seems to be unequal in these pastoral societies.

3.2. Horticultural Societies

The people in this type of societies are the horticulturists, who grow farm with fruits, tress, and vegetables in their land. They do their work by themselves just like pastoral societies. They apply slash and burn method to till the crops, which is a method of farming that involves clearing the land by destroying and burning all the trees and plants on it, farming there for a short time, and moving on to clear new piece of land. The cut-off wild vegetations are burned and used as manures and fertilizers; once the land is greatly used and becomes barren, they shift to new land and leave the barren land to get rejuvenated. They return back to the old land once it is ready for cultivation; therefore, people in such societies live near to their cultivated land quite for long time. This made them create semi or permanent villages and the population in the villages ranged from 300 to 2000 people, depending upon availability of land for farming.

There were surplus quantities of food production done by these societies with complex division of labour. People who sustained their power and wealth in these societies were craftsmen, shamans or religious leaders, and traders. In this society also inequality in division of labour existed, which lead to unequal distribution of wealth and power.

3.3. Feudal Societies

Feudalism existed in such societies where farmers, peasants, and craftsmen were given land, and it was protected by their landlords. In feudal society a vassal was a man who gave the military service to a lord, in return for that he was protected by the lord and received the land to live on. In return of such military service landlords exploited them, treated them unfairly, and made them provide adequate food, cattle, crops, crafts, and homage services. Caste system was much prevalent in such societies, where the peasants' families cultivated their landlords' lands for many generations.

3.4. Agrarian Societies

The people in this type of society who owned their land had wide knowledge of agriculture technology, and they cultivated crops in vast areas. In this society only the agricultural revolution that took place 8500 years ago showed the trends in agricultural technological inculcation, which helped the people cultivate crops, raise cattle, and produce surplus quantity of food. Prior to the usage of food storage, women's roles were tremendously equal; they cultivated crops like men, even hunted for food, but once the food stores were well developed, women in food provision had lesser role. They finally became subordinate to men. As this society started expanding, conflicts naturally developed from the neighbouring villages; in order to get protected from the enemies the farmers sought the help of warriors and in return the farmers gave food and shelter to them. Finally, a social system of high-status rulers developed, which organized the warriors to permanently protect the society from invasion.

3.5. Industrial Societies

A new system of society that developed between 15th and 16th centuries that replaced the feudalism was of capitalism. Capitalism means the economic and the political system in which the

property, business, and industry are owned by private individuals and not by the state officials. It all started with Europeans' explorations over America, which quickly worked out to develop the capitalism in the society. Industrial business competition existed in free market after the introduction of foreign materials, silks, and spices that stimulated the high commercial activity in the European society. This type of society relied mainly on fuel for the industrial production that increased the efficiency, and the trade allowed them to gain more profit in their business; therefore, the food production also increased than before. Due to these fuel usage, not only the agricultural goods production increased, but also the manufactured goods.

3.6. Post-industrial Societies

Information and the communication technology anchored and dominated this society that applied the latest technology in production of the goods. This caused major change in the work mode that shifted from manufacture and production towards service mode. The service mode of work was introduced in United States of America, where almost half of the labour was shifted towards service industries, which included government sector, research and education, health-care services, sales, law and order, and even banking services.

3.7. Western Societies

This type of society encourages the democratic government. People under this society have the freedom of choosing their own religion and have strong economical and stable political government. It supports and favours capitalism in their society, with majority of its people involving in the international trade. Moreover, most of the people are strongly influenced by the judo-Christian values and customs. This society actually originated geographically from countries like western Europe, north America, Australia, and New Zealand, and their basic lifestyle and activities of daily living are adapted from the western Europe.

3.8. Knowledge Society

This formed an electronic society with emergence of information and communication technology (ICT) along with invention of electronic goods since the beginning of the 12th century. In the electronic world information are passed in fast manner, which facilitated the trade and increased the production of goods. There was increased capacity to store large quantity of information that could be transmitted from one place to another quickly, which promoted increased trade and productivity. This society was digitalized with internet facilities and increased knowledge on economic activity increased the wealth and power of the people in this society.

3.9. Information Society

This society has impact of the ICT that allowed the inculcation of computers, telecommunication in the schools, homes, government offices and in workplace. It also developed cyberspace technology and increased more types of social forms. International Telecommunications Union World Summit on the Information Society was formed in Geneva and Tunis (2003–2005), which allowed the society to frame the social policies for the people in the society for their health and welfare.

These include the following:

- ❑ promotion of ICT for development
- ❑ information and communication infrastructure
- ❑ access to information and knowledge
- ❑ capacity building
- ❑ building confidence and security in the use of ICTs
- ❑ enabling environment
- ❑ ICT applications in the areas of government, business, learning, health, employment, environment, agriculture, and science
- ❑ cultural and linguistic diversity and local content
- ❑ media
- ❑ ethical dimensions of the information society
- ❑ international and regional cooperation

4. RELATION BETWEEN SOCIETY AND INDIVIDUAL

The concept of social mind is doubtful. The social contract and organic theories contradict each other. According to one theory, there is no synthesis between society and the individual, and according to the other, there is no difference between the two. The theories bear witness to the intimate relations between society and the individual, but apart from this they are lopsided. In the words of Maclver and Page, no one can really be an absolute individualist any more than anyone can be an absolute socialist. The individual and society interact with one another and depend on one another.

Man is definitely a social animal. He always has a serious urge to live together in a group. By living together every man enjoys the fruit of common life. For survival every man needs society. Every human child requires care of parents and the society for its existence and growth. All the inherent capacities develop for the child only if the child is exposed to society.

Society gives an excellent atmosphere for the growth and development of human personality. Nourished social life helps each man with lots of opportunities to do best to his self and to the society. Also, the society provides sense of insurance, security, and satisfaction of their needs.

Society acts as a store house, resource for each human being, whereby each human is benefited from the knowledge provided by the society. Benefits are transferred from one generation to other, and each individual feels very much secured since the social relations provide support at times of difficulty and insecurity. This explains that man and society are inseparable. By nature man is bound to society; relationship between society and man is like two sides of same coin, both are reciprocal and complementary. Society is composed of people and each individual is an inseparable part of the whole society.

A society refers to the whole, and individuals represent only its parts. It is clear that both human and the social factors are social products. There is no contradiction between the human and the society. Herbert Spencer, famous advocate for organismic theory, has explained and compared that social relations with human is equal to relationships of individual with his own

body parts, like how the body cannot exist without its parts, likewise society and individuals cannot exist if there is no relationship. Both are interdependent.

The overall goal of the society is to provide good and happy life for all individuals. It gives opportunities for all humans to develop their own personalities. Society always makes sure that harmony exist between individuals in spite of their occasional conflicts and worries. Society has helped humans in numerous ways; many scholars have contributed their knowledge and wisdom to nourish the society.

5. RELATION BETWEEN SOCIETY AND COMMUNITY

The main differences between society and community are the following:

- ❑ Society is a web of social relationships. It includes every relationship which established among the people. This social relationship may be direct or organized or unorganized, conscious or unconscious, but community consists of group of individuals.
- ❑ A definite geographical area is not necessary for society. It is universal and pervasive; however, a definite geographical area is essential for a community.
- ❑ Community sentiment or a sense of ‘we feeling’ is not essential in a society; community sentiment is indispensable for a community. There can be no community in the absence of community sentiment.

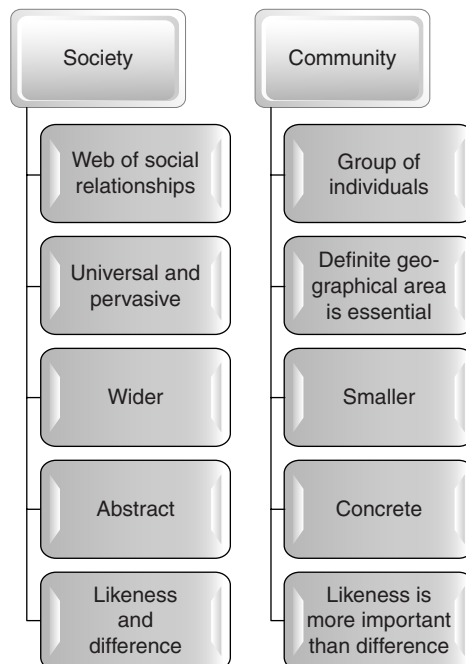


Figure 3.1 Differences between Society and Community

- ❑ Society is wider. There can be more than one community in a society. Community is smaller than society. There cannot be more than one society in a community.
- ❑ Society is abstract. It is a network of social relationships which cannot be seen or touched. On the other hand, community is concrete. It is a group of people living in a particular area.
- ❑ In a community, common interests and common objectives are necessary. People in a community live together for achievement of common interests and common objectives. On the other hand, common interests and common objectives are not necessary in a society.
- ❑ Society involves both likeness and difference. Both common and diverse interests are present in society. However, likeness is more important than difference in community.

6. BRIEF REVIEW OF GROWTH AND DEVELOPMENT

Environment has influences from the birth of a child to the death, either positively or negatively, and a person cannot stay away from his or her environment.

6.1. Effects of Environment on Childhood

As soon as the baby comes out of the mother's womb, it has to adjust to its environment for its existence and survival. Its main tasks are breathing, sucking milk, and excretory activities. If the environment is favourable, it develops a positive attitude towards all these. If the environment is hostile, it develops a negative attitude. If the result is positive, it starts to laugh, cry, smile, and recognize others, and slowly it becomes able to understand other people. Through expression and language it communicates positively and thus becomes an important part of the environment.

As the body grows, the child has to achieve new tasks, such as eating different types of food, toilet training, adjustment, and so on. In all these activities, environment plays a major role. The child spends majority of his or her life in school and home and so they have a great influence on him or her. In keeping with the environment, the child learns good or bad habits. The child's environment is the basis of socialization and determines his or her personality. Piaget, a social psychologist, has explained the growth of child in six stages (Table 3.2).

TABLE 3.2 **Six Stages of Child Growth According to Piaget**

Stages	Description
Stage I	Develops reflexes such as sucking
Stage II	Develops motor habits and perception
Stage III	At the age of six months, the infant grasps what it observes, and uses its sensory perceptions such as seeing, hearing, touching and smelling
Stage IV	9th to 10th months: It learns to search for the objects that it has seen
Stage V	11th to 14th months: It takes account of changes in position
Stage VI	15th to 16th months: The child now has the ability to internalize objects and develops what is called primary identification

6.2. Effects of Environment on Adolescence

Adolescence is commonly viewed as a period of preparation for adulthood. During this period, a person reaches physical maturity, develops more sophisticated understanding of roles and relationships, and acquires refined skills needed for successful discharging of adult work and family roles. The developmental tasks during this period constitute of coping with physical changes and emerging sexuality, developing interpersonal skills for relationships with opposite sex, and acquiring a set of values for successful functioning in adulthood. Adolescents are given increased freedom to choose employment, family life, friends, and so on, to varying degrees. The period of adolescence is regarded as highly sensitive and delicate, and this age is also called the age of tensions, emotions, problems, and relations.

An adolescent is highly influenced by the people in and around his own family, such as teachers, friends, and peer groups. He or she may even select one of them as his or her role model. He or she is influenced by the environment in which he or she is living. If it is positive, it leads to creative ideas, and if negative it may lead to destructive alternatives. Thus, environment has a great role in the development of the person in his or her adolescent stage and helps him or her shape his or her personality.

6.3. Effects of Environment on Adult Age

Adulthood is characterized by both change and stability in many basic physical, psychological, and social processes. Adults are moulded more easily than children because of three reasons:

1. Adults are motivated to work towards a goal.
2. The new role to be internalized has similarities.
3. They can communicate easily through speech.

In an adult, change takes place in the individual's body, mental capacities, and views about life, emotionality, work, political attitude, and feeling about the self. Sometimes, changes may be due to certain events in life, such as marriage, birth of child, new job, illness, and divorce. Adults have to adjust themselves to the new environment. If they cannot do so, they develop depression, disorganization, tension, and so on.

6.4. Effects of Environment on Old Age

Due to a decrease in birth rate and life expectancy going up, we have a large number of old people. This age is considered as the last segment of life but in this period also environment has its influences on the people. These influences may be in the form of divorce, ill treatment by children, death of spouse, retirement, loneliness, physical disability, and so on, which cause mental tension. Anxiety for the future and failures of the past, become an important part of the social environment of an old person.

7. RIGHTS AND RESPONSIBILITIES OF THE INDIVIDUAL

The society is a collection of its members. The members of the society have certain rights and duties. The definition of rights of the individual is power or securities of a kind such that the

individual can rightly demand of others that they should normally not interfere with them. Rights have their place in determining the way in which one's country is governed, and it is in respect of the possession of these by its citizens that a form of state is called democratic. There are different types of views concerning rights (Table 3.3).

TABLE 3.3 Views Concerning Rights

Concept	Description
Natural law	The view that, according to the constitution of nature or the will of God, all individuals have certain definite rights, which it is always wrong to violate
State contract	The view that the state is based on a kind of contract and that therefore the individual retains those rights, and only those, violation of which would lead to a failure of the contract
State law	The view that the individual has no rights except those which the state gives him rights being created by the recognition of the state
Utilitarian view	The utilitarian view is that the rights an individual possesses depend solely on the general good

7.1. Fundamental Rights

Fundamental rights are provided to all the individuals to develop their personalities and attain their goals in life. The constitutions across the world provide protection of fundamental rights. The World Human Rights Commission raises citizen concerns about human rights.

In Articles 12–36, under Part III of the Indian Constitution, seven fundamental rights were mentioned:

1. Right to equality
2. Right to liberty
3. Right against exploitation
4. Right to freedom of religion
5. Right to property
6. Cultural and educational rights
7. Right to constitutional remedies

Right to property was later abolished through the 44th Amendment in the Constitution. Table 3.4 presents the fundamental rights enjoyed by the citizen of India.

7.1.1. Rights of Individuals

Generally, rights are of two types: (i) civil rights and (ii) political rights.

Civil rights enable an individual to lead a normal life. The important civil rights are as follows:

- ☐ Right to life
- ☐ Right to liberty

- ☐ Right to work
- ☐ Right to education
- ☐ Right to property
- ☐ Right to speak with press
- ☐ Right to association
- ☐ Right to equality
- ☐ Right to free movement
- ☐ Right to have a family

TABLE 3.4 Fundamental Rights

Concept	Description
Right to equality	It is an important basis of democracy. It provides equal rights to all the citizens of India. It includes the following: ☐ Discrimination on the basis of religion, castes, sex, and so on is abolished ☐ It is promised that every individual is equal before law and, in services controlled by the state, and every individual will be given equal opportunity without any discrimination
Right to liberty	It can be classified into ☐ freedom of expression ☐ freedom to assemble together peacefully (without alms, weapons, etc.) ☐ liberty to form groups and organizations ☐ liberty to travel and stay anywhere in India ☐ liberty to follow any occupation or profession and to earn livelihood, or to start a trade or industry ☐ protection of life and body In the interest of the society and the safety of the nation, some restrictions have also been imposed. The right does not give unbridled liberty
Right against exploitation	Employing a child below 14 years is a punishable offence. This is defined as traffic in human being
Right to freedom of religion	The Constitution protects religious freedom but the government reserves the right to regulate economic, financial, and political activities connected with religion and to constitute certain reforms. It provides freedom to accept and propagate any religion
Cultural and educational rights	Every individual has the right to perpetuate his language, script or culture. Minorities have been given the right to start educational institutions on the basis of their religion or language. The state cannot discriminate against such institutions
Right to constitutional remedies	If the state denies a fundamental right to an individual, he may request the judiciary to protect his right

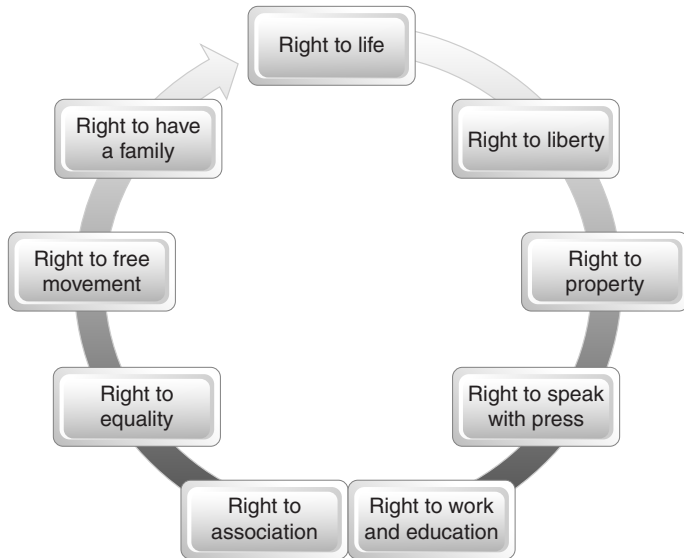


Figure 3.2 Civil Rights

The important political rights are as follows:

- ☐ Right to vote
- ☐ Right to contest an election
- ☐ Right to public office
- ☐ Right to petition
- ☐ Right to criticize government

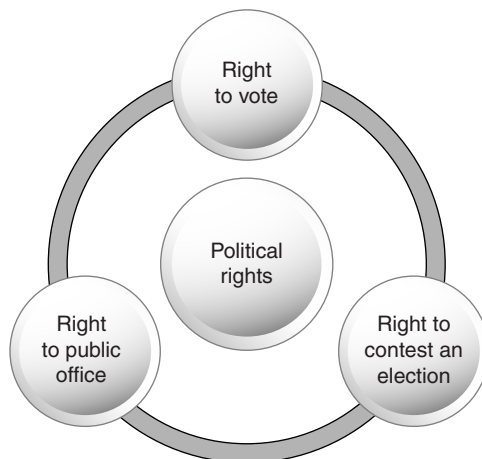


Figure 3.3 Political Rights

7.2. Fundamental Duties and Responsibilities of the Individual

An individual as a citizen of a country must think and act positively. When he or she enjoys certain rights, he must know that he or she also has certain obligations or duties to perform for the good of the society and for that of the nation. In the 42nd Amendment, the fundamental duties or responsibilities of the individual were added. After the Fourth Chapter of the Constitution a new Chapter 4(a) was added. In the Indian Constitution, only the rights of the individual had been recognized till then. The 42nd Amendment was a consequence of realizing the importance of the duties or responsibilities of the individual. Rights and duties are closely related. In fact, they are two sides of the same coin. Some rights of the individuals become the duties of others. Some duties of individuals become the rights of others.

The fundamental rights of the citizens are as follows:

- ☐ Follow the constitution; respect its ideals, institutions, national flag, and national anthem.
- ☐ Remember the high ideal that motivated the freedom struggle and its followers.
- ☐ Protect the sovereignty, unity, and integrity of India.
- ☐ Protect the nation and serve it when called upon.
- ☐ Establish equality and fraternity among all citizens and rise above all discriminations on the basis of religion, language, area, or colour. Leave all customs which are against honouring the women.
- ☐ Understand the proud traditions of our culture and protect it.
- ☐ Protect the natural environment comprising forests, lakes, rivers, and wild animals. Be kind to animals and all living beings.
- ☐ Along with scientific attitude, humanism, and attainment of knowledge, add the sentiment of reformation.
- ☐ Protect public property and avoid violence.
- ☐ Try to go towards progress in all personal social activities so that the nation may go forward and attain great heights.

7.3. Responsibility of Health

The world today is accepting health as a fundamental right, but we cannot neglect individual duty in this respect. Under this, good habits, nourishment, recreation, exercise, care of skin, eyes, and ears, immunization, and other such personal responsibilities may be included.

8. PERSONAL DISORGANIZATION

Personal disorganization represents the behaviour of the individual which deviates from the social norms. It results in social disapproval, which may express itself in a wide variety of degree. The individual may also react in different ways. Social reality presents an endless confusion of social disapproval from time to time. It may be mild or violent. Accordingly, individuals respond either positively or negatively to social disapproval.

- ❑ The most visible aspect of personal disorganization in complex societies is that in which there is mild social disapproval to which the individual responds positively. This kind of personal disorganization does not deeply disturb the social order.
- ❑ The second aspect of social disorganization is that in which there is violent social disapproval and yet the individual responds positively.
- ❑ In the third aspect in which the individual's response to social disapproval is subjective the person retreats into an individually defined inner *world*. His or her innovations lose their social character. He or she becomes enmeshed in the development of mechanisms, which further isolate him or her from the normal influences of group life. This type of personal disorganization results in psychosis through which the individual tries to escape from the web of social relations and in suicide.

8.1. Personal Disorganization and Social Disorganization

Social disorganization consists of the co-ordination of individual responses as a result of the operation of consensus and control. Personal organization refers to the coordination and integration of the attitude systems within the personality. A change in the cultural context which destroys the functioning of coordination that constitutes the social order represents social disorganization. Similarly, any variant behaviour which disturbs the integration of the attitude systems within the personality represents personal disorganization.

8.1.1. Social Disorganization

Definition

1. According to Emile Durkheim, social disorganization is a 'state of disequilibrium and a lack of social solidarity or consensus among the members of a society'.

Social disorganization implies breakdown in the organization of society. Social organization and social disorganization are the dual aspects of the whole functioning of society.

2. According to Elliott and Merrill, social disorganization represents 'a breakdown in the equilibrium of forces, decay in the social structure so that old habits and forms of social control no longer function effectively'.

Social organization consists of the coordination of individual responses as a consequence of the operation of conventionalized patterns of consensus and control. Any change in the cultural context which impedes or destroys the functioning of the patterns of coordination which constitute the social order represents social disorganization. By social disorganization it means such serious maladjustment between the various elements in the total cultural configuration to endanger the survival of the group or as seriously to interfere with the satisfaction of the fundamental desires of its members with the result that social cohesion is destroyed.

Social organization is not something static. In one sense it is a hypothesis and ideal construct. It stresses the unchanging patterns of culture as against the changing aspects. The process of change is always found in every society.

According to Elliott and Merrill social disorganization is the totality of human personalities and conscious and unconscious attitudes, their crystallized and uncrystallized ideas and institutions

which in complex interrelationships make up the framework of human existences. Social organization refers to the way people relate themselves to one another. It also refers to the way in which people and groups making up a society are somehow held together. Social organization and social structure are interchangeable concepts, both referring to any interrelated system of role and statuses. The concept social organization has two meanings: first, what social organization consists of, and secondly, what is the stage when we say that there is social organization in society as opposed to disorganization. This stage has to be defined in reference to some objectives set by society. In this sense social organization may be conceived when human actions are not contrary to the ideals laid down by society and society is progressing towards particular goals set by it. These ideals may be with regard to residential stability, property ownership, business enterprise, and religious discipline.

Social disorganization is the normal consequence of social change as well as the natural condition to social change. The terms social problems and social disorganization are closely related. When social problems arise to the extent that the smooth functioning of the society is threatened, social disorganization is in existence. According to Elliott and Merrill, social disorganization represents a breakdown in the equilibrium of forces, decay in the social structure so that old habits and forms of social *control* no longer function effectively. By contrast, social organization consists of the coordination of individual responses as a consequence of the operation of conventionalized patterns of consensus and control and change in the cultural context, which impedes or destroys the functioning of the patterns of coordination that constitute the social order that represents social disorganization.

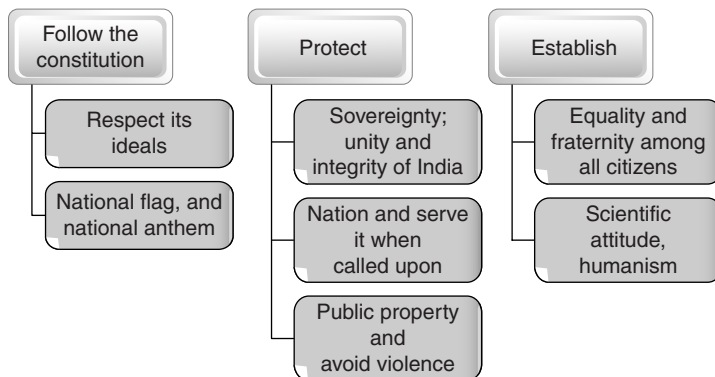


Figure 3.4 The Fundamental Rights of the Citizens

9. SOCIALIZATION PROCESS

Social order is maintained largely by socialization. If the members of a social group violate its rules, socialization is not possible. It is said that the process of socialization starts long before a child is born. The social circumstances preceding his or her birth lay down, to a great extent, the kind of life he or she is to lead. Socialization is a process of learning to perform skills and

social roles. The term socialization refers to all the processes by which an infant acquires skills, roles, norms, values, and personality patterns.

Kingsley Davis defines socialization as the subtle alchemy by which a human organism is transmuted into a social being. The process of training the child to develop its capacities is a difficult task. In all societies, primitive or modern, we find difficult ways of training younger generations. Such a process of development of the individual from his or her childhood to adulthood is called socialization. Thus, a person becomes a social person through the process of socialization. It is the learning process by means of which the individuals acquire the existing culture of groups.

Socialization is the process whereby an individual learns to behave in accordance with social traditions and mores. The human child possesses a tendency to imitate others. The child develops according to the environment in which he or she lives. The individual tries to win the praise of the group in which he or she lives. Since man is a social being, he instinctively tries to adopt the culture of society. Man becomes what he is by socialization and it is by virtue of this that he is believed to be superior to animals. Socialization brings balance to his personality because the social aspects of personality are very important. Through socialization, the individual learns to control himself in the interest of society and realizes his responsibility towards others. Socialization develops community feeling in him, and he learns to cooperate with others.

Individuals influence each other by means of imitation, suggestion, and sympathy. In addition to these, social institutions and associations also carry out the individual's socialization. The individual is influenced by many processes in society—praise and blame, cooperation and conflict, submission and ascendancy. These help to form his personality and individuality. Table 3.5 provides the agencies involved in the process of socialization.

TABLE 3.5 Agencies of Socialization

Concept	Description
Family	The family plays perhaps the most dominant role in the individual's socialization. The child finds much to learn in the behaviour of the family members, parents, relatives, and friends. He or she imitates them in their mannerisms, behaviour, clichés, and so on. He or she tries to avoid such activities as result in punishment or as are considered bad in the family
School	The child in the school is, in addition to the effect of education, vulnerable to the influence exerted by the personalities of his or her teachers and friends. In much the same way, young men and women learn to conduct themselves and to give expression to their views, such as a person being an outcome of education and constant association with teachers, the unique environment, fellow collegiate, and so on
Occupation and marriage	Following college education, the individual's behaviour depends on relationships involved in occupation and marriage. He or she is strongly influenced by the personality of his or her life partner and colleagues, and his or her future depends upon this to a large extent

Box 3.1 Definitions of Socialization

V.V. Akolkar: Socialization is a process of adaptation by the conventional patterns of behaviour. This is described as his or her socialization because it occurs on account of his or her integration with others and his or her exposure to the culture which operates through them.

E.A Ross: The development of we feeling in association and the growth in their capacity and will to act together is called the socialization of the individual.

E.S. Bogardus: Socialization is the process whereby persons learn to behave dependably together on behalf of human welfare and in so doing experience social self-control, social responsibility and balanced personality.

W.F. Ogburn: Socialization is the process by which the individual learns to conform to the norms of the group.

Peter Worsley: Socialization is a process of transmission of culture, the process whereby men learn the rules and practices of social groups.

Harry M. Johnson: Socialization is a learning that enables the learner to perform social roles. It is a process by which individuals acquire the already existing culture of groups they come into.

George A. Lundberg: Socialization consists of the complex processes of interaction through which the individual learns the habits, beliefs, skills, and standards of judgement that are necessary for his or her effective participation in social groups and communities.

9.1. Need for Socialization

Socialization is not an exclusive but a prominent source of the individual's development, because heredity also has its importance. However, the development of the individual, without the spread of culture through socialization, is impossible. The self of the individual develops only after socialization. Every social relationship of the individual contributes to his or her process of socialization. The problem of man's socialization is very complex, and it has not yet been completely solved in any human society.

Socialization is influenced by several factors (Table 3.6).

TABLE 3.6 Factors Influencing Socialization

Concept	Description
Imitation	It is copying by an individual of the actions of another. Mead defines it as a self-conscious assumption of another's acts or roles. Thus, when a child attempts to walk, he or she tries to walk as his or her father does, be it consciously or unconsciously. In imitation, the person who is imitating an action performs exactly the same activity as the one having been performed before him or her
Suggestion	According to McDougall, suggestion is the process of communication resulting in acceptance with conviction of the communicated proposition in the absence

of logically adequate grounds for its acceptance. It the process of communicating information, which has no logical or self- evident basis. Suggestion influences individual behaviour. Propaganda and advertising are based on the fundamental psychological principles of suggestion

Identification A child cannot differentiate between his or her organism and environment. Most of his or her actions are random. As his or her age increases, he or she comes to know the nature of things which satisfy his or her needs

Language Language is the medium of social intercourse and cultural transmission. At first, a child uses random syllables that have no meaning but gradually learns his or her mother tongue. The language moulds the personality of the individual from infancy

In brief, socialization is a process which begins at birth and continues unceasingly until the death of the individual. In the words of Davis, the improvement through socialization offers one of the greatest possibilities for the future alteration of human society.

10. INDIVIDUALIZATION

Individualization is a process that tends to make the individual more or less independent of his group, and to create in him or her a self-consciousness of his or her own. According to Maclver, individualization is the process in which men become more autonomous or self-determining, in which they advance beyond inner imitations or acceptance of standards which come to them only through an outer sanction, in which they become less bound by tradition and custom in the regulation of their views, less submissive to authority and dictation in matters of thought and opinion, recognizing that each is a unique focus of being and can achieve the ends of his life only as these grow clear in his own consciousness and become the objectives of his own will. Individualization helps the man know himself and his inner responsibility.

Socialization brings man into relation with others; individualization makes him autonomous or self-determining. Not only the individual himself but also society helps him in acquiring the inner sense of responsibility and knowing himself. Ideas are merely the mental expressions of the process of individualization. The development of the self is the most important result of the process of socialization. The child gradually distinguishes the familiar person from the unfamiliar person. Then it develops the perception of the self. The child constantly uses the pronouns 'I' and 'me'. Thus, the child learns to look upon himself as an object to himself. He begins to think of himself, his or her body, his or her behaviour, and his or her appearance to other persons.

The child learns not only those others are important to him to satisfy his needs but also that he or she is important to others. At this stage, he or she develops acquisitive nature. He or she also develops conscience and internal restraints. Consequently, the child avoids doing mistakes. He or she incorporates standards into his or her self-structure and corrects his or her faults. Thus, as an individual, he or she develops awareness about his or her own character. He or she thinks that he or she is distinct from others. He or she evaluates himself or herself as superior to others. This is what we call self-glorification.

Individualization is a kind of introspection and inwardness about the self. It is a kind of feeling about one's own personality. It is shaped in different individuals based on the environmental conditions, family background, influence of community, and his or her own wishes. So, individualization is the process of developing one's own self. It makes the individual take decisions by himself or herself and begins to act independently. In other words, it is self-determination.

11. ENVIRONMENT AND HEALTH

The environment has been described as a global life support system. Human beings require a viable environment that incorporates the local ecosystem, including air, water, and soil, and the availability of safe and adequate food. In addition, a viable environment requires sustainable development, which has been defined as development that meets the needs of the present without compromising the ability of the future generations to meet their own needs.

11.1. Definition

The World Health Organization (WHO) has defined environmental health as those aspects of human health and diseases that are determined by factors in the environment. It includes both direct pathological effects of chemicals, radiations, and some biological agents, and the effects on health and well-being of the broad physical, psychological, social, and aesthetic environment, which includes housing, urban development, land use, and transportation.

11.2. Environmental Health

According to WHO data, approximately 25 per cent to 33 per cent of the global burden of disease is due to environmental exposure and environmental preventable illnesses in the world. In recent years, greater attention has been paid to the health risks posed by environmental conditions. This attention is evident in the number of national health objectives that focus on environmental health issues. Many environmental forces influence human health. Micro-organisms, such as bacteria, viruses, and fungi cause communicable diseases. Animals contribute to the spread of these diseases. Plants may contribute to accidental poisoning or to allergic reactions. Industry, vehicles, and buildings add to air and water pollution and excess noise. Climate and terrain contribute to natural disaster; they may promote air and water pollution, which have long-term health effects.

11.3. Components of the Human Environment

The environmental context that influences human health incorporates a number of components. These include the natural and constructed, or built, environment as well as the social and psychological environments.

11.3.1. Natural Environment

The natural environment consists of those features of the environment that exist in a natural state, unmodified in any significant way by human beings. Elements of the natural environment

include weather and climate, terrain (e.g., mountains, rivers, and oceans), natural flora and fauna (plants and animals), biological agents, natural resources (air, wood, water, and fuel). Climate has multiple effects on human health. For example, from 1979 to 1999, more than 8,000 deaths occurred in the United States as a result of exposure to heat. On the other hand, from 1979 to 2002, hypothermia, primarily due to cold weather, accounted for an average of 689 deaths per year, mostly among elderly persons. In addition, poor weather conditions contribute to 28 per cent of motor vehicle accidents.

Although there have always been deaths due to hypo- and hyperthermia and motor vehicle accidents caused by weather conditions, the potential for illness and injury due to temperature extremes and adverse weather conditions has increased recently as a result of global climate changes. Global climate change results from several inter-related mechanisms. These include ocean oscillations, greenhouse gases, and stratospheric ozone depletion that result in global warming, leading to polar meltdown, rising sea levels, and increased tectonic and volcanic activities.

11.3.2. *Greenhouse Effect*

Greenhouse gases are collection of gases released naturally and as a by-product of human industrial processes that accumulate in the troposphere (the portion of the earth's atmosphere that reaches from the earth's surface to the tropopause, where the stratosphere begins). Greenhouse gases absorb infrared radiation from the earth and trap solar heat, leading to increased tropospheric temperatures. Carbon dioxide (CO₂) is the primary greenhouse gas contributing to this phenomenon, and atmospheric CO₂ levels are expected to increase by 66 per cent between 1850 and 2050. Approximately three-fourths of the CO₂ build-up results from the burning of fossil fuels.

The loss of ozone layer in the stratosphere also contributes to global warming. Stratospheric ozone forms a protective layer around the earth's atmosphere and prevents a significant portion of ultraviolet light from reaching the earth's surface. Although the production of chlorofluorocarbons (CFCs), which are responsible for the depletion of the ozone layer, is sought to be halted by an international agreement, it is anticipated that it will take approximately 50 years for any noticeable benefit to occur. In the meantime, global temperatures will continue to rise and exposure to increasing levels of ultraviolet radiation will result in increased prevalence of skin cancers, particularly malignant melanomas, and cataracts.

11.3.3. *Built Environment*

The built environment includes all buildings, spaces, and products that are created or modified by people. Elements of the built environment include homes, schools, workplaces, roads, and features such as urban sprawl and air pollution. The built environment has both direct and indirect effects on health. Direct effects derive from exposure to hazardous conditions arising from the built environment. Indirect effects are the results of the effects of the built environment on the natural environment (e.g., contamination of air and water) or on human health-related behaviour. Examples of direct health effects include lead poisoning arising from ingestion, or inhalation of lead from older structures painted with lead-based paints, or respiratory disease due to air pollution.

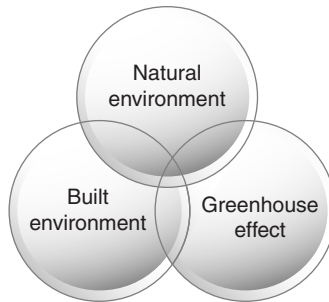


Figure 3.5 Components of the Human Environment

11.4. Environmental Pollution and Ill-Effects on Health

It is a known fact that people's health depends upon the quality of environment in which they live. But unfortunately, the environment is deteriorating due to human deeds such as modernization, urbanization, population explosion, deforestation, and so on. The health and safety environment is therefore the concern not only of the environmentalists but also of the health personnel. The environmental science is an age-old science and its impact on health was documented during the ancient period in India. In Great Britain, it was observed by Edwin Chadwick in 1842 and he gave a detailed report of the sanitary conditions. Similar conditions were observed and reported in the USA around the same time and also in other countries. Since then, a lot of measures have been taken by the government of various countries to improve environment sanitation.

12. EFFECTS OF ENVIRONMENTAL HEALTH ON MAN

Environment is the sum of all natural and man-made, living and non-living, visible and tangible things that surround a given host at a given time. The relation of life and environment is extremely intimate. According to physical scientists, the word environment means nature, and according to sociologists it means physical and social conditions. The concept of environment is broad.

All human behaviours take place in an environment and everything around us is environment. In sociology; the environment is fully studied and there are different aspects of the total environment according to sociologists. There are different classifications of environment (Table 3.7).

The factors affecting environmental health have been discussed in Table 3.8.

12.1. Environment and Adaptation

Human beings are the most intelligent of all organisms, and due to their high degree of intelligence and other capacities, they are able to make better adaptation to the environment. Fairchild has defined adaptation as a process of acquiring fitness to live in a given environment. Adaptation has different levels (Table 3.9).

TABLE 3.7 **Classifications of Environment**

Concept	Description
Natural environment	In the natural environment are included all natural conditions, forces, and objects, which influence life but are not influenced by man
Social environment	In the social environment are included social organizations, institutions, and relationships, in the midst of which man lives from birth to death
Cultural environment	In the cultural environment are included customs, traditions, folkways, mores, and values
Physical environment	This term is applied to non-living things or physical factors which directly or indirectly regulate body mechanism and affect health
Biological environment	The biological environment is the universe of living things which surrounds man and includes man himself. The living things are virus and other microbial agents, insects, rodents, animals and plants
Psychological environment	The psychological environment includes a complex of psychological factors which are defined as those factors affecting personal health
Psycho-social environment	Psycho-social factors can also affect man's health and well-being. For example, poverty, urbanization, migration, and exposure to stressful situations such as bereavement, desertion, loss of employment, and birth of a handicapped child may produce anxiety, depression, anger, and frustration
Micro environment	Micro environment refers to immediate environment or personal environment and usually includes home environment, occupational environment, and socio-cultural environment
Macro environment	Macro environment refers to external environment, which is outside the home environment

Box 3.2 Definitions of Environment

E.J. Ross: Environment is any external force which influences us.

P. Gisbert: Environment is anything immediately surrounding an object and exerting direct influence on it.

R.M. MacIver and C.H. Page: The total environment includes physical and social aspects.

TABLE 3.8 **Factors Affecting Environmental Health**

Concept	Description
Population explosion	The rapid increase in our population is having harmful and unfavourable effect on our environment. It is creating problems due to overcrowding, depletion of natural resources and development of man-made resources by industrialization, green revolution, and so on

(Continued)

TABLE 3.8 (Continued)

Concept	Description
Industrialization	The industries have multiplied not only in magnitude but also in variety. All the industries generate lots of waste products such as gases, effluents, solid matters, thermal waste, and so on, which cause harmful effects on human health
Urbanization	People from villages migrate to towns and cities for employment, education, and so on. This results in overcrowding and the coming up of slums most of the time on unauthorized lands
Modern agricultural practices	Chemical fertilizers are used to increase agricultural production to meet agricultural demands of an ever-increasing population. In addition, insecticides are added and sprayed to destroy pests and micro-organisms. These also cause harmful effects on living organisms
Deforestation	Deforestation refers to the reducing or removing of forest. It reduces the amount of water being transferred from the ground to the air because of reduced trees. This phenomenon is causing change in the climate. All these situations have adverse effect on the environmental health
Radioactive substances	Radioactive substances are used in laboratories, hospitals, power plants and plants, where nuclear bombs are manufactured
Natural calamities	Natural calamities are grave disasters of misfortune which may occur by natural causes or by disruption of the environment. These calamities include floods, earthquakes, droughts, cyclones, volcanoes, landslides, avalanches, and tidal waves in the seas

TABLE 3.9 Levels of Adaptation

Concept	Description
Physical adaptation	Physical adaptation means adjustment to the physical environment. This adaptation is not voluntary, because physical conditions are inevitable and the organism has to make adjustment in order to survive. For example, if there is hot sun, one has to protect oneself from it. In cold season, warm clothes are needed
Biological adaptation	Every organism is used to living in a particular environment. If it is taken out of that environment, life or even survival may be difficult. For example, a freshwater fish cannot survive in sea water. A person adapted to hot climate will try to make adjustments in cold climate by adapting himself or herself
Social adaptation	Social adaptation is the process of adjusting to the socio-cultural environment. This adjustment is peculiar to human society because culture and organized society are limited to human beings only. Social adjustments are not inherited, but learned

13. PROTECTING HEALTH FROM CLIMATE CHANGE

World Health Day, celebrated on 7 April, marks the founding of the WHO and is an opportunity to draw worldwide attention to a subject of major importance—global health—every year. In 2008, World Health Day focused on the need to protect health from adverse effects on climate change. The theme ‘Protecting health from climate change’ put health at the centre of the global dialogue on climate change. WHO selected this theme in recognition of the fact that climate change is posing ever-growing threats to global public health security. Through increased collaboration, the global community will be better prepared to cope with climate-related health changes worldwide. WHO decided to concentrate on the following:

- ❑ collaborative action in strengthening surveillance
- ❑ control of infectious diseases
- ❑ ensuring safer use of diminishing water supplies
- ❑ coordinating health action in emergencies

13.1. Meteorological Environment

Meteorological environment includes temperature, humidity, wind, and rainfall. These factors keep on changing between different places at the same time or at the same place at different times. The behaviour of meteorological factors at a particular time of a place denotes the weather of the place.

Climate has a profound influence on all aspects of life patterns of populations. It shapes the physical, biological, and social environment of places. It affects the health and nutritional status of populations and also the spectrum of diseases to which they are exposed.

13.2. Types of Climate

13.2.1. *Tropical Type*

In the tropical region, the sun is always shining vertically overhead and the temperature is uniformly high all round the year.

13.2.2. *Desert Type*

Desert climate is very dry. The temperature is very high during the day and evaporation is excessive. The afternoons are characterized by dust storms, but nights are cold and become very chilly during winter season.

13.2.3. *Mediterranean Type*

This climate is usually characterized by short, wet, and mild winters, and long, warm, and dry summers. Mediterranean regions situated near deserts have hot summers and those near sea coasts have cool summers.

13.2.4. *European Type*

Proximity to the ocean keeps the summers cold and the warm currents that wash the shores make the winters warm. There is mild rainfall throughout the year.

13.2.5. Monsoon Type

Monsoon lands have typically three main seasons—winter, summer, and rains. Winter is relatively cold and dry, and summer is hot and dry.

13.3. Elements of Climate

Meteorological factors, such as temperature, humidity, wind, and rainfall keep on changing between different places at the same time or at the same place at different times.

13.3.1. Atmospheric Pressure

The atmospheric pressure at the surface of the earth, close to sea level, averages 760 mmHg per square inch of earth's surface. The greater the humidity of a place on a particular day, the lower the weight of the air column as indicated by the reading of the atmospheric pressure. A depression in atmospheric pressure is obviously an indicator of ensuing rainfall.

13.3.2. Air Temperature

Several geographical factors, such as altitude, latitude, direction of wind, and proximity to sea, influence the air temperature of a place. Air temperature does not remain the same even at the same place; it undergoes seasonal as well as diurnal variations in response to various meteorological factors.

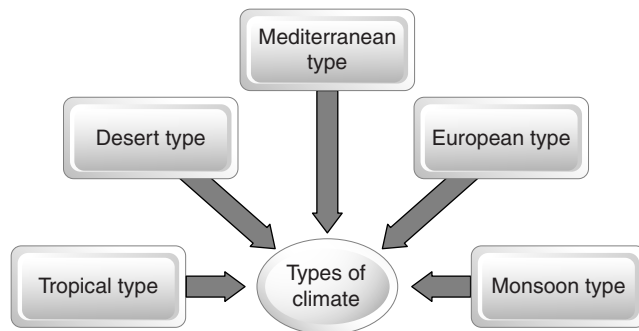


Figure 3.6 Types of Climate

13.3.3. Air Humidity

Moisture content in the air is expressed in terms of absolute or relative humidity. Absolute humidity is the weight of water vapour per unit volume of air and relative humidity is the percentage of moisture present in the air, complete saturation being taken as 100 per cent humidity.

13.3.4. Air Movement

Air movement is initiated by disturbance in the atmospheric equilibrium. Constant changes occurring in the temperature and humidity of the air produce variations in the density of air columns.

Climate influences the indoor and outdoor activities and determines the food, shelter, and clothing of people. It affects the health and nutritional status of populations and also the spectrum of diseases to which they are exposed.

13.4. Environmental Health and Nurses' Role

Community health nurses are most likely to become aware of environmental health problems. Protection of the environment is one of the essential functions of public health, and the involvement of community health nursing activity related to environmental health issues in this function is critical. Community health nursing activity related to environmental health issues occurs at both the individual/family clients' level and the macro population level. Community health nurses can make use of the dimensional model of community health nursing to address environmental problems. This model focuses on assessment, intervention, planning, and evaluation of environmental interventions. World Health Day 2008 was devoted to the theme of protecting health from the impact of climate change. Major activities were planned around the world in a concerted effort by the WHO and its partners to bring home the fact that global warming is more than just an environmental issue, and that it will affect health and well-being.

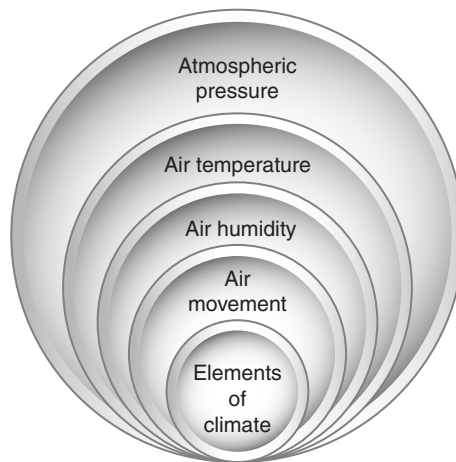


Figure 3.7 Elements of Climate

14. PROTECTING MAN'S HEALTH FROM CLIMATE CHANGE

14.1. Climate Change

Climate change is a significant threat to public health and probably among the fastest emerging ones. There is growing evidence that global climate changes will affect the health and well-being of human beings. Climate variability and change have and will cause further deaths and diseases through natural disasters, such as heat waves, floods, and droughts. In addition to these disasters, many diseases are highly sensitive to changing temperatures and precipitations. These include common vector-borne diseases like malaria and dengue. Thus, climate change adds to the global burden of diseases.

As per a WHO media release, the health and well-being of the populations must become the defining measures of the impact of climate change and our efforts to address it effectively. Climate change is gradually becoming a central part of planning future projects and being kept on top of the international agenda. It is becoming clearer that sustainable development leads to healthy environments and enhanced public health. There is an immediate need to strengthen the surveillance and control of infectious diseases, safer use of diminishing water supplies, and to take action on health emergencies. However, more focus, as always, should be on prevention, for 'prevention is better than cure' is an age-old truth.

14.2. Environmental Health

Socio-economic developments of countries in the Western Pacific region are affected by the globalization of trade and industry development, information and communication, and associated population movement. Rapid urbanization and rural-to-urban migration are also taking place in the developing countries of this region. Such socio-economic developments, and continuing urbanization, have recently introduced more modern environmental risks, such as urban, industrial, and agrochemical pollution and technological emergencies to these developing countries.

However, these countries still suffer from traditional environment risks, such as inadequate water supply and sanitation, and indoor smoke from domestic cooking and heating, using solid fuels. Resolving the double burden of environment risks to health is a major challenge in these developing countries.

14.3. Climate Change and Public Health

There is a widespread scientific consensus that the world's climate is changing. Some of the effects of climate change are likely to include variable weather, heat waves, heavy precipitation events, flooding, droughts, and intense storms, such as hurricanes, sea level rise, and air pollution. Each of these changes has the potential to affect health. While climate change is recognized as a global issue, its effects will vary across geographic regions and populations.

Although a scientific understanding of the effects of climate change is still in a nascent stage, there is a pressing need to prepare for potential health risks. This public health-preparedness approach applies to other threats also in the absence of complete data, such as terrorism and pandemic influenza. A wide variety of organizations (federal, state, local, multilateral, private, and non-governmental) are working to address the implications of global climate change. Despite this breadth of activities, the public health effects of climate change remain largely unaddressed. Table 3.10 shows what effect a weather event has on health, and the population which is most likely to be affected by the event.

14.4. How Climate Change Will Affect Our Health

Climate change will affect our health in profoundly adverse ways as food, air, and water are some of the most fundamental pillars of health. The warming of the planet will be gradual, but the frequency and severity of extreme weather events, such as intense storms, heat waves, droughts, and floods, could be abrupt and their consequences will be dramatically felt. The most severe threats are the ones to developing countries, with direct negative implications for the achievements of the health-related millennium developmental goals, and for health equity.

TABLE 3.10 Weather Events, Health Effects, and Populations Most Affected

Weather Event	Health Effects	Populations Most Affected
Heat waves	Heat stress	Aged people, athletes, people with respiratory diseases
Extreme weather events (rain, hurricane, tornado, flooding)	Injuries, drowning	Coastal, low-lying land dwellers
Droughts, floods, increased mean temperature	Vector, food- and water-borne diseases	Multiple populations at risk

The health risks posed by climate change are global, and difficult to reverse. Recent changes in climate in the South East Asia region have had diverse impacts on health. According to the UN Intergovernmental Panel on Climate Change (IPCC), 18 heat waves were reported in India between 1980 and 1998. A heat wave in 1998 caused 1300 deaths, whereas another one in 2003 caused more than 3000 deaths. Heat waves in South East Asia cause high mortality in rural populations, and among the elderly and outdoor workers. Examples of this are the reported cases of heatstroke in metal workers and in rickshaw pullers in Bangladesh.

In 2007, four monsoon depressions—double the normal number—caused severe floods not only in Bangladesh, India, and Nepal, but also in the Democratic People’s Republic of Korea. In November 2008, tropical cyclone Sidr wreaked havoc in Bangladesh.

Malnutrition (estimated to kill 3.7 million people a year globally), diarrhoea (1.9 million), and malaria (0.9 million) are among the many risk factors and illnesses that are currently among the most important contributors to the global burden of diseases and are sensitive to climate, notably to temperature changes. If temperatures continue to go further up, this will have adverse effects on food production, water availability, and the spread of disease vectors.

14.5. Main Outcomes Threatened by Climate Change

- ❑ Meeting increasing energy demands by greater use of fossil fuels will add to the number of respiratory disorders such as asthma.
- ❑ Human-induced climate change significantly increases the likelihood of heat waves, which in turn increases the possibility of heat strokes, cardiovascular and respiratory disorders.
- ❑ More variable precipitation patterns are likely to compromise the supply of fresh water, increasing the risk of water-borne diseases like cholera and outbreaks of diarrhoeal diseases.
- ❑ Rising temperatures and variable precipitation may lead to decrease in production of staple foods in many of the poorest regions, thereby increasing risks of malnutrition.
- ❑ The increase in frequency and intensity of extreme weather events will lead to loss of life, injuries, and disability.
- ❑ Changes in climate are likely to lengthen the transmission season of important vector-borne diseases (like dengue and malaria) and alter their geographic range. Such diseases have the potential to reach the regions that lack either population immunity or a strong public health infrastructure.

- ❑ Rising sea levels increase the risk of coastal flooding, which may lead to displacement of population. The most vulnerable areas are the Ganges—Brahmaputra delta in Bangladesh, small islands like those in the Maldives and in Indonesia, and the entire coastline of the Indian Ocean.
- ❑ Loss of livelihood will increase psychological stress in the affected populations.

14.6. WHO Is Protecting Health from Climate Change

Ever since global climate change began to emerge as a major issue in the late 1980s, WHC) has guided and coordinated the research agenda on this threat, and contributed to major assessments, such as those of the IPCC. It has also assembled and reported the evidence of the links between climate change and human health, quantified past and projected future impacts, and identified vulnerable populations. It has worked with member countries around the world to raise awareness of the impacts of climate change on health and give guidance on assessing risks and developing national and local response to specific threats, such as heat waves, floods, and vector-borne diseases.

15. NURSES' ROLE AFTER LEARNING ABOUT MAN, SOCIETY, AND ENVIRONMENT

The study of man and society helps the nurses in the following:

- ❑ Learn about the nature of different human behaviours in the society.
- ❑ Understand the basic nature of society.
- ❑ Gain knowledge of different sociological views and their influence on society and man.
- ❑ Know about normal adjusting mechanism of human minds in the society.
- ❑ Differentiate and gain knowledge about the normal growth and development of human in various stages from birth till death.

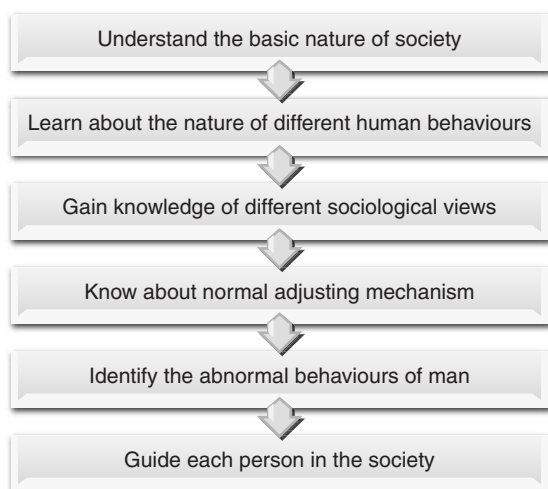


Figure 3.8 Nurse's Responsibility

- ☐ Know about the normal socialization process.
- ☐ Identify the abnormal behaviours of man in society, such as the one of staying in isolation, and the reaction of the society towards those abnormal behaviours.
- ☐ Understand the basic human rights and responsibilities and create awareness among people in the society.
- ☐ Guide each person in the society to become a responsible citizen.
- ☐ Differentiate and gain knowledge about the uniqueness of each human behaviour and appreciate individuality in society.

CHAPTER HIGHLIGHTS

- ☐ Nurses should understand the different kinds of theories depicted on man and society and understand the nature of society with its different kinds.
- ☐ They should learn about the society the patient belongs to, and it helps them to communicate accordingly.
- ☐ They should be able to illustrate the kind of relationship and outline the difference between society, individual, and community.
- ☐ They should create awareness among the public about the rights and responsibilities of the individual in the society and correlate the brief review about the growth and development based on it.
- ☐ They should integrate the personal and social disorganization with better understanding on socialization and individualization.
- ☐ They should learn about the components of human environment and the effects on environment and health.
- ☐ They should the practice to protect the mankind and their environment from the ill effects of climatic changes.

EXERCISES

I. LONG ESSAY

- ☐ Define society and explain the nature of society.
- ☐ Explain the theories of man and society.
- ☐ Describe the growth and development of child and adolescence.

II. SHORT ESSAY

- ☐ Explain differences between society and community.
- ☐ Explain effects of environment on adolescence.
- ☐ Illustrate fundamental rights.

- ☐ Explain the elements of climate.
- ☐ Explain the main outcomes threatened by climate change.

III. SHORT ANSWERS

- ☐ Describe organism theory.
- ☐ Describe group mind theory.
- ☐ Describe social contract theory.
- ☐ Describe effects of environment on childhood.
- ☐ Describe environmental pollution and ill-effects on health.
- ☐ Describe role of nurse in learning man, society, and environment.
- ☐ Describe meteorological environment.
- ☐ Describe climate change and public health.
- ☐ Describe the types of climate.
- ☐ Describe components of the human environment.

IV. MULTIPLE CHOICE QUESTIONS

1. What does society exclude?

(a) differences	(b) interdependence
(c) reciprocity	(d) time boundaries
2. Origin of society was due to

(a) force	(b) God's will
(c) evolution	(d) none of the above
3. The theory that draws several points of resemblance between society and human body is called

(a) organic theory	(b) natural theory
(c) group mind theory	(d) idealist theory
4. Man is a social animal because

(a) his nature and need make him so	(b) he has been living in society since the birth of civilization
(c) society was born with him	(d) his forefathers have lived in society
5. Language is important to the society because

(a) it makes social contracts easy	(b) it raised man from a saving to a noble being
(c) it is an invention of society	(d) it easily satisfies man's need of expression
6. Socialization is a process of converting a biological organism into

(a) a human being	(b) a super human being
(c) a modern man	(d) a civilized person

7. The term society in sociology is used to refer to
 - (a) the persons living in an area
 - (b) the persons possessing the same religion
 - (c) the system of social relationships
 - (d) the organized relations between individuals
8. Society is web of social relationship was said by
 - (a) MacIver
 - (b) Gidding
 - (c) Ginsburg
 - (d) Cooley
9. Stratification means
 - (a) division of society into higher and lower social units
 - (b) equality of status for all the groups in society
 - (c) a system of integrated social relationship
 - (d) equal distribution of duties and privileges
10. The force theory of the origin of society explains that
 - (a) a natural force united all human beings into a unified group
 - (b) the weak were subjected to the strong, and thus the stronger applied the force to rule over the weaker
 - (c) force of religion and caste compelled them to live together
 - (d) the force of the feeling of mine and thine compelled the individuals to live together

ANSWERS

1. d 2. c 3. a 4. a 5. a 6. a 7. c 8. a 9. a 10. b

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4

Primary Concepts in Sociology

Learning Objectives

- Introduction
- Society
- Community
- Association
- Institution
- Organization
- Social structure
- Social system

1. INTRODUCTION

Individuals and society are inter-related, and they are like the two sides of the same coin. Each influences the other. We cannot understand man and society without any knowledge of mechanism and construction of society, and sociology is a comprehensive discipline which fulfils this task. Man is a group animal. This is equivalent to saying that he is a social animal, for society is composed of groups. The life of an individual is determined by the society in which he lives. He comes into the world as a helpless little creature, endowed with the genetic potentialities of becoming a human being. Without the constant influence of group contacts, however, these biological potentialities would never be realized. From birth to death, his conduct is formed and modified by social influences outside himself. These influences are exerted by parents, siblings, playmates, teachers, religious instructors, business associates, and intimate friends.

The scientific study of human society will provide ultimately a body of knowledge and principles that will help in controlling the conditions of social life and improving them. Besides, sociology keeps up-to-date of modern situations, and it contributes in making the individual a good citizen. It also helps the individual to find his relation to society and it explains the essence of genuine democracy. It indicates the necessity of overcoming narrow personal prejudice, egoistic ambitions, and class hatreds.

2. SOCIETY

Sociology is the scientific study of social relations, institutions, and society. What is society? McIver and Page call it ‘the web of social relationships’, which is always changing: a system of procedures, usages, groupings, folklore, modes of conduct, assistance, and so on, that continually guides human behaviour. These relationships may be simple or complex; permanent or temporary. Society goes beyond individuals and their lives to their mutual interactions and interrelations. It is a complex structure formed by these mutual relations; it is a system, a pattern. Society in general cannot be limited within any space or time. But a society—meaning a particular society—is demarcated by geographical limits. In this way, the societies of people who live in India, Russia, China, and other countries are differentiated from one another, whereas the name human society or merely society’ would apply to all people of all countries in the world. Sociologists have defined society in various ways (Box 4.1), some as a grouping of people and some as an established pattern of relationships.

Box 4.1 Definition of Society

Morris Ginsberg: A society is a collection of individuals united by certain relations or modes of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour.

R.M. MacIver and C.H. Page: Society is a system of usages and procedures of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and liberties.

F.H. Giddings: Society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together.

A.W. Green: A society is the larger group to which any individual belongs

John 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.

G.D.H. Cole: Society is the complex of organized associations and institutions within the community.

Wright: Society is not a group of people; it is the system of relationships that exists between the individuals of the group.

Eleanor B. Leacock: Society includes not only the political relations by which men are bound together but the whole range of human relations and collective activities.

2.1. Characteristics of Society

2.1.1. Society Is Abstract

While describing the nature of society, it is necessary to keep in mind the prominent difference between society and *a* society. In this way, society is abstract because it is constituted of the social relations, customs, and laws, besides other elements. In the words of Odum, in another aspect, society may be visualized as the behaviour of human beings and the consequent problems of relationship and adjustments that arise.

2.1.2. *Society Is Not Any Group of People*

Some sociologists have viewed society as a group of people. Hankins writes that we may for our purpose here define society as any permanent or continuing group of men, women, and children able to carry on independently the process of racial perpetuation and maintenance on their own cultural level.

2.1.3. *Society Is an Organization of Relationships*

Society is an organization, a system, or a pattern of relationships among human beings. Parsons has written that society may be defined as the total complex of human relationships insofar as they grow out of action in terms of means—end relationships, intrinsic or symbolic.

2.1.4. *Psychic Element in Social Relationships*

According to Maclver and Giddings and some other sociologists, social relationships invariably possess a psychic element, which takes the form of awareness of another's presence, common objectives, common interest, and so on. There is neither any society nor any social relationship without this realization. Society exists only where social beings behave towards one another in a manner determined by the recognition of one another.

2.1.5. *Society Controls and Liberates Human Behaviour*

In society, the individual is given liberty with respect to many kinds of changes. Society controls and directs human behaviour through informal and formal norms and codes. Every society has its own rules regarding how to behave and how not to. These may be formal, as in laws, or informal, as in customs and mores. These rules define as much our liberties: what we are free to do and achieve, as our limits: what we should not and must not do. In most societies, people have the freedom to get educated, choose a desired profession, marry and beget children, think independently, and to express their thoughts in an appropriate manner.

2.1.6. *The Many Groups and Divisions in Society*

There are many groups and divisions in each society. Some groups are bound together by a common region and a feeling of belonging together: these are called primary groups, such as the family and neighbourhood. Other groups are brought together with some common purpose that its members share: these are secondary groups, such as unions and labour unions. Both kinds of groups are extremely important for the development of social life.

But if groups bring together people, creating a sense of inclusion, they also create a sense of exclusion among people who do not belong to particular groups. An in-group is one's own group, towards which one feels a sense of belonging. An out-group, on the other hand, is a group to which one does not belong, and which one opposes or competes against. In-groups and out-groups are an indicator of social identity and mark the divisions in society.

2.1.7. *Liberty of the Individual*

In society, the individual has the liberty to pursue several ways of his own choosing. In all civilized societies of the world, people have the freedom to make themselves educated, choose a profession of their own liking marry and beget children, and think and express themselves.

2.1.8. *Mutual Assistance*

In society, even inequality is based upon mutual relationships. People possessing diverse characteristics often assume complementary roles. People of opposite sexes are able to achieve more intense and intimate relations than individuals of the same sex because each fulfils the deficiency of the other. In the same way, people who differ from one another in respect of income, status, wealth, education, and so on, help and assist each other.

2.1.9. *Usages and Customs*

Man is a social being. His very existence and development is rendered impossible in the absence of society. He has to establish relations with the other members of society to fulfil his own needs. These relations lead to mutual behaviour. This behaviour becomes progressively complex and takes the form of usage or custom.

2.1.10. *Authority*

Inequality is inevitable in every society. This leads to an exercise of authority by the superiors over the inferiors. In this kind of relationship, those who consider themselves superior regulate or control other individuals or classes in such a way that the latter evince a sense of respect, faith, and subordination towards the former.

2.1.11. *Institutions*

Institutions, such as education, marriage, family, inheritance, and religious beliefs have a significant role in society. Maclver calls these institutions by the name procedures.

2.1.12. *Organization*

Every society has its own individual and unique organization in which there is division of labour of one kind or the other. People who are completely disorganized cannot be said to be constituting a society.

2.1.13. *Assistance*

Durkheim has expressly said that, due to division of work, there is greater evidence of dissimilarity. The life of society depends upon mutual assistance.

2.1.14. *Limitations of Independence*

An important element in the organization of society is independence. But man cannot satisfy his needs if he leads a solitary life. So, he needs society and stays in society because it is his nature. The members of society are dependent upon one another for the fulfilment of their needs.

2.2. **Society Has Both Similarities and Differences**

2.2.1. *Similarities in Society*

Social relationships exist because there is similarity of interests, objectives, mores, needs, and so on. This is why we find only human beings in human society. Man cannot share interests, mores, objectives, and others, with animals. Although variations can be seen with time and place, the fundamental elements of human society remain more or less the same. For example,

men and women of all ages and all countries have experienced and exhibited a very natural attraction for each other, and will continue to do so. Family, the basic unit of society, has this mutual attraction as its basis.

2.2.2. *Differences in Society*

However, social organization cannot be based on similarity alone. Take the economic structure of society, for example. It is based upon division of labour, which inherently has differences or dissimilarities in the professional and economic activities of people. Again, consider the case of culture. There are differences in thoughts and views across generations, age groups, classes, and so on. It is these differences that lead to the prosperity of culture.

2.2.3. *Both Are Essential*

Thus, human society has both similarities and differences. And both these elements are essential for the existence, organization, and development of society. No matter how much the diversity in races and nations, a sense of unity is raking roots among people across the world. However, this unity of the world cannot be achieved by the process of homogenization. What is required is a synthesizing of these differences. The entire world needs to practice what India has long practiced—‘Unity in diversity’.

2.3. **Functions of Society**

- ❑ The social group may be defined as two or more persons who are in communication over an appreciable period of time and who act in accordance with a common function or purpose.
- ❑ Even in a society that places such a premium upon individual attainment, however, man is still primarily a group product. In the great sweep of human development, man has acted largely in a group role, cooperating with others to keep himself alive to hand on the social heritage from one generation to the next.
- ❑ Human society is dynamic in nature. It keeps on changing because of various factors, such as economic, culture, political, and so on.
- ❑ The various social factors, such as the customs, traditions, beliefs, mores, and so on though deep rooted in the human society and transmitted from generation to generation, they may have to change from time to time and the behavioural pattern of the individual also changes.
- ❑ To study the various social problems of the human society and human needs, observational studies needs to be conducted for understanding the development of the individual and society.
- ❑ Scientific study of society is needed in order to make necessary adjustments. The home, family, school, church, religion, state, government, and so on are some of great institutions through which human society functions.
- ❑ Society is defined as a complex of groups in reciprocal relationships, interacting upon one another, enabling human organisms to carry on their life-activities and helping each person to fulfil his wishes and accomplish his interests in association with his fellows.
- ❑ Society is in a wide sense. It has both structural and functional organization since society consist of mutual relationship with these individuals and maintains structure formed by these relations.

- ❑ Society studies the relationship between the individuals, which involves both the similarities and differences among human beings who form the society, and also studies various manifestations, which means different forms of people, that affects the relationship in the society.
- ❑ Society is the division of labour, co-operation, associate to the business partnership, affection of home, and so forth.
- ❑ Social relationships are as varied as society. The relationship of voters to candidates, employers, friends, social relationships, our language are all social relationships in mutual recognition.

3. COMMUNITY

Community is a basic unit of social structure used frequently in sociology. This term generally refers to a pioneer settlement, a village, a city, a tribe, or a nation. It is applicable to a group of people, large or small, who live together and share the basic conditions of a common life. The community environment is very important since the social support and social problems are directly related to the equilibrium of an individual. Community is a social group of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage.

Box 4.2 Definition of Community

Morris Ginsberg: By community is to be understood a group of social beings living a common life including all the infinite variety and complexity of relations which result from that common life or constitute it.

R.M. MacIver: Wherever the members of any group, small or vast, live together in such a way that they share not this or that particular interest but the basic conditions of common life, we call that group a community.

G.D.H. Cole: By a community I mean a complex of social life, a complex including a number of human beings living together under conditions of social relationships, bound together by a common, however constantly changing, stock of conventions, customs, and traditions and conscious to the same extent of common social objects and interests.

George A. Lundberg: Community is a human population living within limited geographic area and carrying on a common interdependent life.

Karl Mannheim: Community is any circle of people who live together and belong together in such a way that they do not share this or that particular interest only but a whole set of interests.

E.S. Bogardus: Community is a social group with some degree of we feeling and living in a given area.

Gidean Sjöberg: A community is a collectivity of actors sharing a limited territorial area as the base for carrying out the greatest share of their daily activities.

Blaire E. Merca: A human community is a functionally related aggregate of people who live in a particular geographical locality at a particular time, share a common culture, are arranged in a social structure, and exhibit an awareness of their uniqueness and separate identity as a group.

Talcott Parsons: A community is that collectivity the members of which share a common territorial area as their base of operation for daily activities.

Arnold W. Green: A community is a cluster of people living within a contiguous small area and sharing a common way of life.

F.L. Lumley: A community may be defined as a permanent local aggregation of people having diversified as well as common interests and served by a constellation of institutions.

Carl A. Dawson and Warner E. Gettys: Community is a unit of territory within which is distributed a population which possesses the basic institutions by means of which a common life is made possible.

Edwin H. Sutherland: A community is a local area over which people are using the same languages, conforming to the same mores, feeling more or less the same sentiments, and acting upon the same attitude.

3.1. Essential Elements of Community

3.1.1. *Group of People*

Community is a group of human beings. It is not possible to form a community without a group of men and women.

3.1.2. *Definite Locality*

Community means it always frames particular geographical area, and based on the locality and physical basis of the area community is defined. Without identifying or locating an area social relations between human beings cannot be established and there will be no we feeling in the society.

3.1.3. *Community Sentiment*

Community sentiment means a feeling of belonging together. It is 'we feeling' among the members. The members of a community speak the same language, conform to the same mores, possess the same sentiment, and have the same attitudes.

3.1.4. *Likeness*

The people in a community share a common way of life. Their customs, traditions, mores, language, and so on are similar.

3.1.5. *Permanency*

A community is not temporary like a crowd or a mob. It is relatively stable. It includes a permanent life in a definite place.

3.1.6. *Neutrality*

Communities are not deliberately created. They are not made by planned efforts. An individual is born in a community. It has a natural growth of its own.

3.1.7. *A Particular Name*

Every community has some particular name. In the words of Lumley, 'It points identity, it indicates reality, it points out individuality, it often describes personality and each community is something of a personality.'

3.1.8. *Size*

A community may be big or small. A small community may be included in a wider community. For example, a city and a village may be included in a district. District may enclose small communities, for example, villages, towns, tribes.

3.1.9. *Wider Ends*

People in community share several common interests. They associate not for the fulfilment of a particular end. The ends of a community are wider. People work together to fulfil some common interests.

3.1.10. *Regulation of Relations*

Every community in course of time develops a system of traditions, customs, and morals.

3.2. **Characteristics of Community**

3.2.1. *Group of Human Beings*

A community is a group of human beings. If there is no group of human beings, the question of there being a community simply does not arise.

3.2.2. *Definite Locality*

Definite locality is an essential condition for a community. If a group of human beings does not live in a particular area, the relation between them cannot be established. Besides, there will be no we feeling among them.

3.2.3. *Likenesses*

It is evident from Green's definition given earlier that a community shares a common way of life. It exhibits similarity and concurrence in language, customs, mores, traditions, and so on. People conform to the same mores and speak the same language.

3.2.4. *Community Sentiment*

These likenesses lead to a similar way of feeling and doing things. People in a community evince similar interests and attitudes. They feel nearly the same sentiments. This is the real bond behind the we feeling that exists in a community.

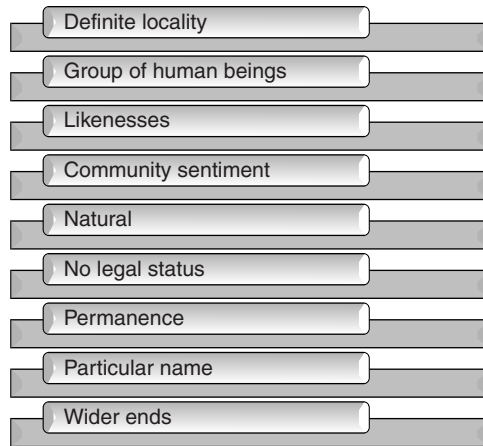


Figure 4.1 Characteristics of Community

3.2.5. *Natural*

Communities are not made or created voluntarily. They are natural. An individual becomes the part of a community right since his or her birth. Later, it is this community that aids his or her development.

3.2.6. *No Legal Status*

A community does not have any legal status. As a result, it can neither sue nor be sued. The law does not hold it responsible for any sort of rights or duties.

3.2.7. *Permanence*

Unlike a crowd, a community is not transitory and temporary. It is essentially a permanent life in a definite place. A community also exists over and above the existence of its individual members, so deaths of individual members do not mean the end of a community.

3.2.8. *Some Particular Name*

Every community has some particular name. It is this name that expresses the individuality or personality of its locality. According to Lumley, it points to identity and individuality; it indicates reality; it often describes personality; and each community is something of a personality.

3.2.9. *Wider Ends*

People do not live in communities for the fulfilment of a particular end. They can live their lives almost wholly within a community, and so the community has a wider social function for an individual: that of being responsible for his or her upbringing and socialization of its members as a whole.

Community is different from society in the respects mentioned in Table 4.1.

TABLE 4.1 Difference between Community and Society

Community	Society
A group of individuals	A web of social relationships
A definite geographical area is essential	A definite geographical area is not necessary
Concrete	Abstract
Community sentiment is essential	Community sentiment or a sense of unity is not necessary
There cannot be more than one society in a community	There can be more than one community in society
A common agreement on interests and objectives is necessary	Common interests and objectives are not necessary
The common objectives are less extensive and coordinated	The common objectives are extensive and coordinated

3.3. What Makes Community Sentiment

3.3.1. *We Feeling*

The most important element in community sentiment is the we feeling. This feeling arises primarily due to a similarity of interests among people who live in the same place.

Box 4.3 Definition of Organization

R.M. MacIver: An organization deliberately formed for the collective pursuit of some interest or set of interests which its members share, is termed as association.

Morris Ginsberg: A group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific ends.

G.D.H. Cole: By an association I mean any group of persons pursuing a common purpose by a course of cooperative action extending beyond a single act and for this purpose agreeing together upon certain methods of procedure, and laying down, in however rudimentary a form, rules for common action.

Feeling does not look upon themselves as distant, aloof individuals. They identify with one another, with one another pleasures, and with one another's pains. We often see such we feeling among people of a village. Among town dwellers, the immigrant community is especially known for its we feeling.

3.3.2. Role Feeling

In a community; every individual has a particular role to perform in accordance with his merit and status. In this way, everyone contributes to the community. The desire to contribute in this manner stems from community sentiment. It is this sentiment that makes an individual conscious of his obligatory role for the community.

3.3.3. Sense of Dependence

An individual believes that he is dependent upon the community and that the community subsumes him. Thanks to this feeling, he does not resist whatever the community determines for him. In fact, he tries to work in favour of the community. There is a marked difference between community and neighbourhood (Table 4.2).

TABLE 4.2 Difference between Community and Neighbourhood

Community	Neighbourhood
A unit of society	A unit of community
Wide circle of personal acquaintance	Narrow circle of personal acquaintance
Extensive	Limited
More organized and controlled	No particular organization
Prominent importance of community sentiment	Prominent importance of sentiment of local unity
Community sentiment is stronger	Sentiment of neighbourhood is comparatively less strong

3.4. Functions of Community

The important functions of community are as follows:

- ☐ Community provides space for housing, and shelter for socialization and recreation.
- ☐ Community provides safety and security by protecting the community members. Community protects and conserves the life, health, resources, and property of individuals.
- ☐ Community helps to make available means for production and distribution of necessary goods and services.
- ☐ Community links with social system outside the community for meeting needs of its members.
- ☐ Community educates and acculturates newcomers like immigrants and children.
- ☐ Community transmits the ideas, information, and beliefs.
- ☐ Community provides opportunities for employment and sustenance.

4. ASSOCIATION

An association is a group of people organized for a particular purpose or a limited number of purposes. It is a rationally constituted organization of human beings, for the fulfilment of

objectives, which has its own rules and its own modus operandi (mode of operation). According to Bogardus, an association is usually a working together of people to achieve some purposes. To constitute an association, there must be, first, a group of people. Second, these people must be organized, that is, there must be certain rules for their conduct in the group. Third, they must have a purpose of specific nature to pursue.

Box 4.4 Definition of Association

G.D.H. Cole: By an association I mean any group of persons pursuing a common purpose by a course of cooperative action extending beyond a single act and for this purpose agreeing together upon certain methods of procedure, and laying down in however rudimentary a form, rules of common action.

Bogardus: Association is usually a working together of people to achieve some purposes. To constitute an association there must be: Firstly, a group of people, secondly, these people must be organized ones i.e., there must be certain rules for their conduct in the group, and, thirdly they must have a common purpose of specific nature to pursue.

Thus family, church, trade union, music club all are examples of association. Associations may be formed on several bases, for example, on the basis of duration, that is, temporary or permanent like Flood Relief Association, which is temporary, and state, which is permanent, or on the basis of power, that is, sovereign like state, semi-sovereign like a university and non-sovereign like clubs, or on the basis of function, that is, biological like family. Association can also be vocational like a trade union or a teachers' association, recreational like a tennis club or a music club, or philanthropic like charitable societies.

The elements of association are: a group of people, a common interest, being organized, spirit of co-operation, a set of rules, and code of ethics. An association and society are different in many aspects as shown in Table 4.3. Likewise, there is difference between an association and a community (Table 4.4).

TABLE 4.3 Difference between Association and Society

Association	Society
A group of people	A system of social relationships
Association is concrete	Society is abstract
Association is temporary	Society is almost permanent
Association is established	Society is natural
Association is based upon co-operation alone	There are both co-operation and conflict in society
Association must be organized	It is not established for society to be organized
The basis of association consists of conscious feelings and thoughts	Society comprehends all conscious and unconscious relations

The objectives of an association are predetermined

Association is a matter of volition. It is voluntary

Association is merely a means

The objectives of society are not completely determined

Society is inevitable

Society is an end in itself

TABLE 4.4 Difference between Association and Community

Association

Community

An association is voluntarily constituted

The membership of an association is voluntary

An association has some definite objectives

An association is comparatively unstable

An intimate community sentiment is not found in an association

An association has its own property

An association has a legal status

An association has its own special rules which maintain its harmony

An association is made for specific interests

An association is a part of a community. There can be many associations in a community

An individual takes part in an association because of particular interests

There are invariably some workers to perform the functions of an association

A community comes into existence of itself

The membership of a community is compulsory

The community fulfils all the needs of its members

A community is comparatively stable

A community is based upon an intimate community sentiment

A community does not have any property of its own

A community has no legal status

This function is performed by customs and traditions in a community

A community is formed for common interest

A community employs an association as the means to fulfilling its special or specific needs

Man is born in a community, and he also dies in a community

Workers are not indispensable for a community

5. INSTITUTION

An institution is a complete organization of collective behaviour established in the social heritage and meeting some persistent need or want. Every organization is dependent upon certain recognized and established set of rules, traditions, and usages. These usages and rules may be given the name of institutions. They are the forms of procedure which are recognized and accepted by society and govern the relations between individuals and groups. Thus marriage, education, property, and religion are the main institutions.

Box 4.5 Definition of Institution

R.M. MacIver: An institution is a definite organization pursuing some specific interest or pursuing general interests in a specific way.

E.S. Bogardus: A social institution is a structure of society that is organized to meet the needs of people chiefly through well-established procedures.

Arnold W. Green: An institution is the organization of several folkways and mores (and most often, but not necessarily, laws) into a unit which serves a number of social functions.

William Sumner: An institution consists of a concept (idea, notion, doctrine, or interest) and a structure.

Woodward and Maxwell: In sociological parlance, an institution is a net of folkways and mores that centre on the achievement of some human end or purpose.

5.1. Characteristics of Institution

It is evident from the foregoing definitions of institution that an institution is not only an organized form of racial customs, dogmas, and rituals or methods, but also has some definite aims by virtue of which it is beneficial to society.

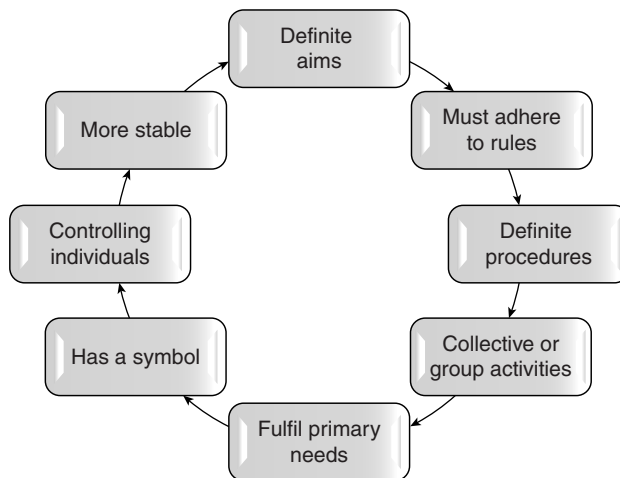


Figure 4.2 Characteristics of Institution

The following are the characteristics of an institution in a nutshell:

- ☐ It has some definite aims.
- ☐ It has some rules which individuals must adhere to.
- ☐ It has definite procedures which are formulated on the basis of customs and dogmas.
- ☐ It depends upon the collective or group activities of man.

- ❑ It is formed in order to fulfil primary needs.
- ❑ It has a symbol which can be either material or non-material.
- ❑ It is a means of controlling individuals.
- ❑ It is more stable than other means of social control.

5.2. Social Importance of Institution

An institution is socially important for the following reasons:

- ❑ It transfers cultural elements—morals, ideals, knowledge and forms or modes of behaviour from one generation to another.
- ❑ This helps the younger generation to solve the problems confronting it.
- ❑ This also helps make human behaviour uniform.
- ❑ An institution controls the conduct of man and guides man according to circumstances.

An institution is different from an association as shown Table 4.5.

Furthermore, an institution is different from a community (Table 4.6).

TABLE 4.5 Difference between Institution and Association

Institution	Association
Formless and abstract	Concrete
Evolved	Constituted
Permanent	Comparatively impermanent
Procedure of working	Organized group
Indicative of a method of working	Indicative of membership
Comprises laws and system	Comprises human beings
Aims at primary needs	Aims at other kinds of definite objectives
Dependent upon human activities	Based upon mutual cooperation
Has a definite structure	Has no specific structure
Laws based upon racial customs and dogmas	Laws formed after rational considerations
Compulsory observance of laws	Observance of laws is limited to only as long as membership remains.
A symbol, not a name	Definite name

TABLE 4.6 Difference between Institution and Community

Institution	Community
Fulfils primary needs	There is no such definite aim
Dependent upon collective activity	Dependent upon mutual relations
A particular type of behaviour	No particular type of behaviour

(Continued)

TABLE 4.6 (Continued)

Institution	Community
The structure of an institution encompasses workers, festivals and rituals, besides social relations	The structure of a community is inclusive of a group of human beings, community sentiments, and social relations
Indicative of procedures	Indicative of organization
Draws its life-breath from association and communities	It is of spontaneous birth
Abstract	Concrete
An institution is related to a particular sphere of life	It is related to the community life in its entirety

6. ORGANIZATION

Organization means an arrangement of persons or parts. Thus, family, church, college, factory, a play group, a political party, a community, an empire, and the United Nations, all are examples of organizations. There are many kinds of organizations. A state is called a political organization because it is concerned with political matters. A factory is called an economic organization because it is concerned with production and distribution of wealth. A church is a religious organization. A bank is a financial organization. A college is an educational organization. However, all these organizations are also social organizations as they are organizations of society.

Thus, in sociology, the term social organization is used in a wide sense to include any organization of society.

6.1. Essential Elements of Organization

6.1.1. A Goal

The members of an organization are inter-related to each other for the pursuit of a common goal. They have unity of interest. In the absence of such unity; they would fall apart, and the organization would come to an end.

6.1.2. Preparedness to Accept One's Role and Status

An organization is an arrangement of persons and parts. By arrangement is meant that every member of the organization has an assigned role, a position, and status. Man enjoys status in proportion to the social value of his role. In an organization, all the members have an assigned role and status. They should be prepared to accept their roles and do acts which the role assigned to them expects of them.

6.1.3. Norms and Mores

Every organization has its norms and mores that control its members. Norms are the socially approved ways of behaviour. The norms define the roles of an individual. An organization can function smoothly if its members follow its norms. A family has its norms. The father and mother and the children have their assigned roles and are expected to behave according to family norms.

6.1.4. Sanctions

Every organization has a system of sanctions which support the norms. If a member does not follow the norms, he is compelled to follow them through sanctions, which may range from warning to physical punishment.

7. SOCIAL STRUCTURE

Social structure is the basic concept in sociology. Herbert Spencer was the first thinker to throw light on the structure of society, but he could not give clear-cut definitions. Spencer's evaluation of structure as the maintenance of component parts as independent units was indeed a positive step in the development of structural studies.

Box 4.6 Definition of Social Structure

R.M. MacIver: The various modes of grouping together comprise the complex of social structure. In the analysis of the social structure, the role of diverse attitudes and interests of social beings is revealed.

Radcliffe Brown: The components of social structure are human beings, the structure itself being an arrangement of persons in relationship institutionally defined and regulated.

Morris Ginsberg: Social structure is concerned with the principal forms of social organizations, that is, types of groups, associations, and institutions, and the complex of these, which constitute societies.

Karl Mannheim: Social structure is the web of interacting social forces from which have arisen the various modes of observing and thinking.

S.F. Nadel: We arrive at the structure of a society through abstracting from the concrete population and its behaviour, the pattern or network (or system) of relationships obtaining between actors in their capacity of playing roles relative to one another.

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 status and roles which each person assumes in the group.

The units were considered independent structures in the society; preliminary requirement is the maintenance of the total whole society as one unit.

Social structure studies are of special and basic interest to the social anthropologist since most of the complexities in pre-literate societies and their peculiar customs can be understood in their basic structural terms. Thus, the whole structure of many primitive societies can be understood only in relation to their kinship structure, which extends its tentacles in all directions. Starting from the elementary family, various peculiar terminologies and their implications can be understood only in kinship terms.

7.1. Social Structure and Role

In a social structure roles are more important than role occupants. Role occupants in turn divide themselves into sub-groups. According to Johnson, it will be manifestly untrue to say that all the stability, regularity, and recurrence that can be observed in social interaction are due to normative patterning, roles and sub-groups of various types are the parts of social structure to the extent that stability, regularity, and recurrence in social interaction are due to the social norms that define roles and obligation of sub-groups.

Sub-groups and roles are closely linked with each other because all those who are required to perform certain roles have some duties and obligations towards the group to which they belong. The responsibilities of role occupants are of different types and can be broadly divided into obligatory and permissive. Each social structure has also quasi-structural aspect. In complex society there can be standardized or institutionalized norms. Every rigid social structure is bound to result in social disharmony. In a human society its structure must go on changing.

8. SOCIAL SYSTEM

A social system is an orderly and systematic arrangement of social interactions. The word system signifies patterned relationship among the constituent parts of structure that is based on functional relations and which makes these parts active and binds them into unity. It is a network of interactive relationships; it may be defined as a plurality of individuals interacting with each other according to shared cultural norms and meanings. The constituent parts of social system are individuals. Each individual has a role to play. He or she participates in interactive relationships. He or she influences the behaviour of each individual and is influenced by their behaviour. The behaviour of individuals and groups in society is controlled by social institutions. The various groups do not act in an independent and isolated manner.

Box 4.7 Definition of Social System

Loomis: Social system is constituted of the interaction of plurality of individual actors whose relations to each other are mutually oriented through definition of and meditation of a pattern of structured and shared symbols and expectations.

8.1. Special Features of a System

- ☐ System is not a unitary concept. A system is made of different parts which together constitute a system.
- ☐ Mere collection of these parts does not make a system. These parts must be arranged in a systematic manner. There must be a systematic relationship between them.
- ☐ The arrangements of these parts should create a pattern. The parts of a watch should be so arranged that it may create a specific pattern called a watch.
- ☐ There is a functional relationship among the parts of a system. Each part has a function to perform. The system is related with every part and every part is related to the system.

- ❑ The plurality of parts creates unity although the parts perform different functions. In a system the parts do not lose their existence. They continue to exist and perform their specific functions.
- ❑ It may also be noted that a defect in any part may affect the working of the system.

8.2. Types of System

8.2.1. Natural System

The natural system is created by nature. It is independent of man's will, it is of two types: (i) inorganic and (ii) organic. The inorganic relates to non-living things. The organic relates to biological things like the human body.

8.2.2. Man-made System

The man-made system is created by man. It may be of four types: (i) mechanical system; (ii) personality system; (iii) cultural system; and (iv) social system, in the development of structural studies.

8.3. Characteristics of the Social System

1. **Social System Is Based on Social Interaction:** The social system is based on the interaction of plurality of individuals. When a number of individuals act and interact, the interaction produces a system that is called social system.
2. **Interaction Should Be Meaningful:** Social system is an organization of meaningful interactions. Aimless and meaningless interactions do not produce a social system.
3. **Social System Is a Unity:** Social system is a state or condition where the various parts are arranged in an integrated manner. A social system implies order among the interacting units of the system.
4. **Functional Relationship:** The parts of social system are related on the basis of functional relationship.

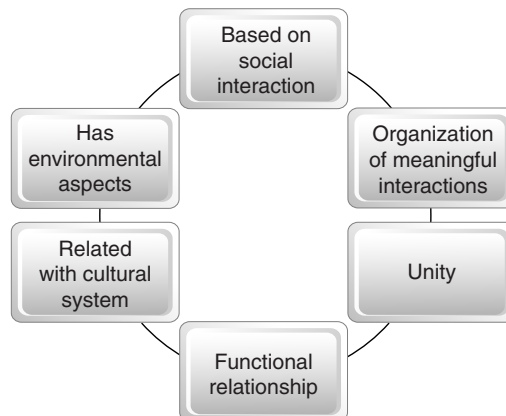


Figure 4.3 Characteristics of Social System

5. **Social System Is Related with Cultural System:** Culture determines the nature and scope of inter-relations and interactions of the members of society
6. **Social System Has Environmental Aspects:** A social system is related to a particular age, a definite territory, and a particular society.

8.4. Elements of Social Structure

Normative system presents the society with the ideals and values. The people attach emotional importance to these norms. The institutions and associations are inter-related according to these norms. The individuals perform their roles in accordance with the accepted norms of society.

Position system refers to the statuses and roles of the individuals. The desires, aspirations, and expectations of the individuals are varied, multiple, and unlimited. So these can be fulfilled only if the members of the society are assigned different roles according to their capacities and capabilities. Actually the proper functioning of social structure depends upon proper assignments of roles and statuses. For the proper enforcement of norms, every society has a sanction system. The integration and coordination of the different parts of social structure depend upon conformity of social norms. The stability of a social structure depends upon the effectiveness of its sanction system.

The anticipated response system calls upon the individuals to participate in the social system. Their preparation sets the social structure in motion. The successful working of social structure depends upon the realization of duties by the individuals and their efforts to fulfil these duties.

It is object of the goal to be arrived at by the social structure. The whole social structure revolves around it. The action is the root cause which weaves the web of social relationships and sets the social structure in motion.

Social structure is an abstract entity. Its parts are dynamic and constantly changing. They are spatially widespread and therefore difficult to see as wholes. Social structure denotes patterns which change more slowly than the particular personnel who constitute them.

8.5. Relationship between Social Structure and Social System

The two concepts of social structure and social system are closely related to each other. Social system relates to the functional aspect of social structure. Both social structure and social system go together. Social structure is the means through which social system functions. The value of any structure depends upon the manner in which it accomplishes its functions. When a social structure does not function properly, we try to modify it, for example, if the family does not accomplish its purpose, we modify it, for example, in place of polygamous families we have monogamous families. The educational system may be modified if it fails to accomplish the purpose of education. Structure is useless without function and function is only accomplished through some structure. In short, social structure and social system go together.

There is another aspect of the relationship between social structure and social system. The nature of functions to be carried out influences the form of structure. And the form of structure will influence the functions to perform. Thus, if we want our social system to function in a democratic way, the parts of social structure will have to be organized on a democratic basis.

The state cannot function democratically unless its structure is democratic, or to put it in other words, if our state is dictatorial in its structure, it will function in a dictatorial manner. The traditional family is unsuited to modern needs. Hence, there is a change in the structure of family in modern times. A rigid social structure may fail to meet the needs of a changing society. While norms are necessary to regulate the social system, it is also equally necessary that the parts of social structure should be allowed to use their creative capacity.

CHAPTER HIGHLIGHTS

- ☐ Nursing students should understand the characteristics, differences, and similarities between the societies.
- ☐ They should learn about the functions of the society and inculcate essential elements, characteristics, functions, and community sentiments in their minds.
- ☐ They should understand about association; institution and its characteristics; importance of organization and its essential elements; social structure and its role, special features of social system and its types, elements, characteristics, and relationship between the social system and structure.
- ☐ They should apply the gained knowledge in their future nursing practice in their society.

EXERCISES

I. LONG ESSAY

- ☐ Define primary groups. Explain in detail about the characteristics of society.
- ☐ Define community. Explain in detail about characteristics of community.

II. SHORT ESSAY

- ☐ Discuss the differences between society and community.
- ☐ Discuss the differences between community and neighbourhood.
- ☐ Discuss the differences between association and society.
- ☐ Discuss the differences between association and community.
- ☐ Define institution. Explain the characteristics of association.
- ☐ Discuss the differences between institution and association.
- ☐ Define organization. Explain the elements of organization.
- ☐ Define social system. Explain the special features of social system.

III. SHORT ANSWERS

- ☐ Explain types of social system.
- ☐ Explain social structure.

- ☐ Define institution.
- ☐ Explain characteristics and importance of institution.
- ☐ Explain We-feeling

IV. MULTIPLE CHOICE QUESTIONS

1. Which one is an institution?

(a) family	(b) state
(c) party system	(d) all the above
2. An association is characterized by

(a) norms	(b) customs
(c) folkways	(d) usage
3. Status and rank characterizes the members

(a) a tribe	(b) caste
(c) society	(d) clan
4. Which is not an organization?

(a) college	(b) factory
(c) race	(d) prison
5. Which is not an institution?

(a) marriage	(b) theatre
(c) inheritance	(d) property
6. Which one of the following is not the basic element of a community?

(a) relationship with environment	(b) legal binding
(c) relationship with territory	(d) psychological feeling
7. What makes a society?

(a) the people	(b) the places of their residence
(c) reciprocity	(d) time boundness
8. Which among the following is an organization?

(a) UNO	(b) international law
(c) diplomacy	(d) diplomatic protection
9. The function in a social structure has been classified by Johnsons as

(a) manifest and latent	(b) objective and subjective
(c) involved and relative	(d) dormant and latent
10. Herbert Spencer classified the society into

(a) four classes	(b) eight classes
(c) two classes	(d) three classes

ANSWERS

1. d 2. a 3. b 4. c 5. b 6. c 7. c 8. a 9. a 10. a

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5

Social Process

Learning Objectives

- Introduction
- Forms of social process
- Cooperation
- Accommodation
- Assimilation
- Conflict
- Competition
- Isolation

1. INTRODUCTION

Society is a system of relationships between two or more individuals and also between different groups. The contents of social relations are actions between persons, who are acting towards one another and responding reciprocally. Social interactions are social processes whereby two or more persons are in a meaningful contact and exert reciprocal influence on each other. The term social relationship refers to the relationship that exists among people. We may witness such relationships between father and son, employer and employee, teacher and student, merchant and customer, leader and follower, friends and enemies, children, and so on. Such relationships are among the most obvious features of society.

Social relationships represent the functional aspects of society. Analysing and classifying them is a difficult task. Social relationships involve reciprocal obligations, reciprocal statuses, and reciprocal ends and means, as between two or more actors in a mutual contact. They refer to a pattern of interaction between these individuals, and this is why the school of sociology, which has attempted to systematize its thought in relationship terms, has been called the formal school. Thus, social relationships may be studied by the kind or mode of interaction they exhibit. These kinds or modes of interaction are called social processes. Social processes are the fundamental ways in which men interact and establish relationships.

2. FORMS OF SOCIAL PROCESS

Society contains hundreds and perhaps thousands of socially defined relationships. These relationships are beyond measurement. It is humanly impossible for any individual to make a detailed study of each and every social relationship. Instead, social relationships must be

classified and dealt with as general types. For this reason, they have been classified and discussed in terms of the kinds of interaction they manifest. The forms of social interactions are of two types: conjunctive processes and disjunctive processes.

2.1. Conjunctive Processes

These are the interactions that bring persons together. These are called positive processes and reflect mutual altruism and justice or associative processes. Conjunctive processes of interactions are cooperation, accommodation, and assimilation.

2.2. Disjunctive Processes

These are the interactions that push people apart. These are called negative processes or dissociative processes that reflect hostility. The disjunctive processes of interactions are conflict and competition. Both of these lead to disintegration in society. They are the forms of non-cooperation and opposition. However, there is a considerable difference between competition and conflict. The fundamental differences between the two can be understood from Table 5.1.

Box 5.1 Definition of Social Process

R.M. MacIver: Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character.

Arnold W. Green: Social processes are merely the characteristic ways in which interactions occur.

Morris Ginsberg: Social process means the various modes of interaction between individuals or groups, including cooperation and conflict, social differentiation and interaction, development, arrest, and decay.

P.B. Horton and C.L. Hunt: The term *social process* refers to the repetitive forms of behaviour, which are commonly found in social life.

TABLE 5.1 Differences between Competition and Conflict

Competition	Conflict
Impersonal	Personal
Continuous	Intermittent
Unconscious	Conscious
Productive	Non-productive
Encourages hard work	Discourages hard work
Based on non-violence	Based on violence
Both combatants gain	Both combatants lose

(Continued)

TABLE 5.1 (Continued)

Competition	Conflict
Achievement of aim the primary object	Prevention of damage the prime consideration
Observes social laws	Discourages social laws
Divides into very small divisions	Divides into large divisions
The aim is self-interest with loss to opponent	The aim is self-interest

3. COOPERATION

Cooperation is that form of social interaction in which two or more persons work for the achievement of a common end. For example, take the case of a college. Here, all the teachers have a common aim of maintaining a high standard of education. They also aim to create and maintain a respectable position of the college in social circles. This commonality of aim leads them all to cooperate with each other.

Box 5.2 Definitions of Cooperation

H.P. Fairchild: Cooperation is the progress by which individuals or groups combine their effort, in a more or less organized form, in the attainment of common objectives.

F.E. Merrill and H.W. Eldredge: Cooperation is a form of social interaction wherein two or more persons work together to gain a common end.

A.W. Green: Cooperation is the continuous and common endeavour of two or more persons to perform a task or to reach a goal commonly cherished.

Suppose there is a teacher who does not share these common aims. What does he or she do? Such a teacher does not cooperate with the other teachers. Similarly, in order to run a state carefully, there needs to be cooperation within the administration. Besides, the administrator and the administered have to extend their full cooperation to each other.

3.1. Meaning of Cooperation

Cooperation is one of the most basic, pervasive, and continuous social processes. It is the very basis of our social existence. Cooperation generally means working together for the pursuit of a common goal. The term cooperation is derived from two Latin words, *co* meaning 'together' and *opere* meaning 'to work'. Literally, cooperation means 'joint work' or 'working together for common rewards'.

Cooperation is a form of social process in which two or more persons or groups act jointly in the pursuit of a common goal. It is a reciprocal relation. Generally, it means working together in pursuit of common interests. Thus, it refers to group effort to realize certain common goals.

Cooperation consists of two elements, namely: (1) common goals and (2) an organized effort. Social life depends upon cooperation. We cooperate in several ways with others in our social

activities daily. For example, we play together, we worship together, the farmers till their fields together. In fact, the agricultural activities are generally carried on the basis of cooperation. Cooperation is a significant interactional process because the basic social activities are carried on smoothly by cooperation. It would not be an exaggeration to say that cooperation is necessary for our very existence. For, it is cooperation that results in procreation and in the rearing of children and in socialization.

Cooperation requires sympathy and identification. We cannot have cooperation without developing sympathy for others. Sympathy depends upon the capacity of an individual to imagine himself in the place of another, particularly when the other person is in difficulties.

3.2. Types of Cooperation

3.2.1. Direct Cooperation

Individuals involved in direct cooperation perform identical functions. For example, while playing together, working together, or tilling fields together, people work in company with other members. The performance of a common task with joint effort brings them social satisfaction.

3.2.2. Indirect Cooperation

In this case, the functions are not identical. The performers retain their individuality, but they have a common end in mind. They do unlike tasks towards a similar end. This is based on the principle of division of labour and specialization.

3.2.3. Primary Cooperation

This is found in primary groups, such as family, neighbourhood, friends' group, children's playing group, and so on. In cooperation in these groups, individual interests are merged in group interests. Every member works for the betterment of all. There is an interlocking identification of the individuals, the group, and the task performed. The group contains all, or nearly all, of each individual's life. The rewards for which everyone works, are shared, or are meant to be shared, with every other member in the group. Means and goals become one, for cooperation itself is a highly prized value.

3.2.4. Secondary Cooperation

This is the characteristic feature of the modern civilized society and is found mainly in secondary groups. It is highly formalized and specialized. Here, cooperation is not a value in itself; attitudes are more likely to be individualistic and calculating. Most members of the group feel some loyalty towards the group. Each performs his tasks, and thus helps others to perform their tasks, so that he can separately enjoy the fruits of his cooperation.

3.2.5. Tertiary Cooperation

This refers to the cooperation that may be found between bigger groups. It may be found between two or more political parties, castes, tribes, religious groups, and so on. It is often called accommodation.

3.3. Importance of Cooperation

That cooperation is important is obvious by the fact that the very existence of society depends on the mutual cooperation between the males and females of the species. Child-bearing and rearing

are the results of the mutual cooperation between man and woman. The socialization of the child is not possible without the cooperation of the members of the family. It is this cooperation that nurtures his various potential capacities. The story remains the same outside the family too. The child learns and lives with the cooperation of his teachers and colleagues at school. Cooperation is so important in the life of an individual that it is difficult for man to survive without it. He calls it mutual aid. In the rearing of progeny and in the provision of protection and food, cooperation is inevitable. The continuation of human race requires the cooperation of male and female for reproduction and upbringing of children. Cooperation has its origin in the biological level.

Cooperation helps society to progress; the latter is better achieved through united action. Progress in science and technology, agriculture and industry, transport and communication, and so on, would not have been possible without cooperation. The persons who cooperate may generate unbounded enthusiasm. It is the mainspring of our collective life. It gives strength to union. It builds; it conserves. In democratic countries, cooperation has become a necessary condition for people's collective life and activities. The growth of the role of cooperation is seen in the increase in the size of communities. Cooperation is an urgent need of the present-day world. It is needed not only among the individuals, associations, groups, and communities, but also among nations.

4. ACCOMMODATION

When we move from conflict to reconciliation and cooperation, the first step is accommodation. It is impossible to always conflict with and struggle against your environment or the people around you. Although you may not agree with them, you must, more often than not, tolerate or suffer them. This understanding or common agreement is called accommodation. It is a process that goes on at all points of time in some sphere of life or the other, even though we are not aware that the process is going on. The life of an adolescent in the family is a striking example of accommodation. This process of accommodation is seen in every sphere of life. When people from villages or small towns migrate to cities or metropolises, they accommodate themselves in the new situation. Accommodation is necessary whenever you are placed in a new country, society, caste, social circle, neighbourhood, or any other sphere.

Box 5.3 Definitions of Accommodation

E.B. Reuter and C.W. Hart: A process of accommodation is the sequence of steps by which persons are reconciled to the changed conditions of life through the formation of habits and attitudes made necessary by the changed conditions themselves.

John Biesanz and Mavis Biesanz: In one sense, accommodation is the basis of all formal social organizations.

Jones: In one sense, accommodation may be said to be the agreement to disagree.

R.M. Maclver and C.H. Page: The term *accommodation* refers particularly to the process in which man attains a sense of harmony with his environment.

R.E. Park and E.W. Burgess: Accommodation is the natural issue of conflicts. In an accommodation, the antagonism of the hostile elements is for the time being regulated and conflict disappears over action, although it remains latent as a potential force.

W.F. Ogburn and M.F. Nimkoff: Accommodation is a term used by the sociologist to describe the adjustment of hostile individuals or groups.

George Lundberg: The word *accommodation* has been used to designate the adjustments that people in groups make to relieve the fatigue and tensions of competition and conflict.

J.M. Baldwin: The term *accommodation* denotes acquired changes in the behaviour of individuals which help them to adjust to their environment.

Accommodation is a form of social process in which two or more persons interact in order to prevent, reduce, or eliminate conflict. It refers to the termination of rivalrous interaction. It avoids conflict and competition. It is a process that makes the individuals adjust and adapt themselves to each other. The main feature of accommodation is living peacefully and in co-existence with one another. It avoids hostility and is based on give-and-take policy.

Accommodation is also a condition. It is a condition of mind where you are attuned to social understanding and peace. Right from your birth, you are a part of a particular set of circumstances, some of which are good and some bad.

4.1. Need for Accommodation

- ❑ Accommodation assumes various forms. Without accommodation, social life can hardly go on. Since conflicts disturb social integration, disturb social order, and damage social stability, in all societies efforts are made to solve them at the earliest.
- ❑ Accommodation checks conflicts and helps persons and groups maintain cooperation.
- ❑ It enables persons and groups to adjust themselves to changed functions and statutes which are brought about by changed conditions.
- ❑ It helps to carry on the life activities together even with conflicting interests.
- ❑ It is a means of resolving conflict without the complete destruction of the opponent.
- ❑ It makes cooperation between antagonistic or conflicting elements or parties possible. Hence it is often called antagonistic cooperation.

There are differences between accommodation and adjustment (Table 5.2).

Accommodation and adaptation are also different in many aspects (Table 5.3).

TABLE 5.2 Differences between Accommodation and Adjustment

Accommodation

Unconscious
Comes after adjustment
Both external and internal

Adjustment

Conscious
Comes before accommodation
Only external

TABLE 5.3 Difference between Accommodation and Adaptation

Accommodation	Adaptation
A process of learning	Result of biological Evolution
Outcome of conflict	Outcome of competition
Social process	Biological process

4.2. Characteristics of Accommodation

- ❑ *Accommodation is the natural result of conflict:* Since conflicts cannot take place continuously, they make room for accommodation. When parties or individuals involved in conflict do not relish the scene of conflict, they sit down for its settlement.
- ❑ *Accommodation may be a conscious or unconscious activity:* Man's adjustment with the social environment is mostly unconscious. The newborn individual learns to accommodate himself to the social order that is dictated by various norms, such as customs, morals, traditions, and so on. Accommodation becomes conscious when the conflicting individuals and groups make deliberate and open attempts to stop fighting and start working together.
- ❑ *Accommodation is universal:* Accommodation as a condition and as a process is universal. It is found in all societies and in all fields of social life.
- ❑ *Accommodation is continuous:* The process of accommodation is not confined to any particular stage in the life of an individual. It is not limited to any fixed social situation either. On the contrary, throughout one's life one has to accommodate oneself to various situations.
- ❑ *The effects of accommodation may vary with the circumstances:* Accommodation may act as a means to reduce the conflict between persons or groups. It may serve to postpone outright conflict for a specific period of time, and may permit groups marked by sharp socio-psychological distance to get along.

4.3. Forms or Methods of Accommodation

Gillin and Gillin have mentioned the following methods of accommodation:

- ❑ *Yielding to coercion:* Coercion involves the use of force or the threat of force to make the weaker party accept conditions of agreement. This can take place when the parties are unequal in strength. It implies the existence of the weak and the strong in any conflict.
- ❑ *Compromise:* When the contending parties are almost equal in power, they attain accommodation by means of compromise. In compromise, each party to the dispute makes some concession and yields to some demand of the other.
- ❑ *Toleration:* Toleration is another form of accommodation in which the conflicts are avoided rather than settled or resolved. Toleration or tolerant participation is an outgrowth of the 'live and let live' policy. It is a form of accommodation without formal agreement. There is no settlement of difference but only the avoidance of conflict.
- ❑ *Conversion:* This form of accommodation involves a sudden rejection of one's beliefs, convictions, and loyalties and the adaptation of others. This term is ordinarily used in the

religious context to refer to one's conversion to some other religion. The concept is now used in literary, artistic, economic, political, and other fields.

- ❑ *Sublimation*: Accommodation by means of sublimation involves the substitution of non-aggressive attitudes and activities for aggressive ones. It may take place at the individual as well as the group level.

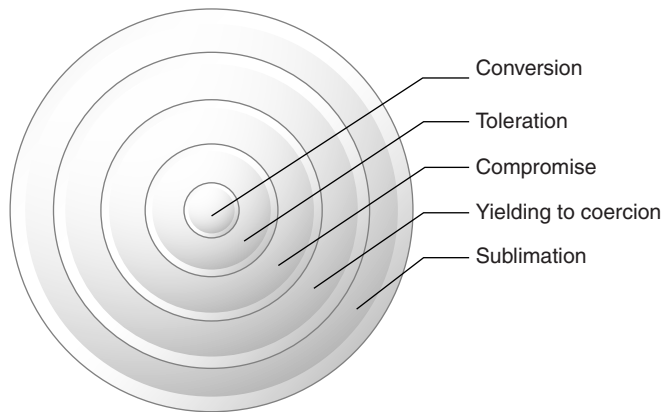


Figure 5.1 Methods of Accommodation

- ❑ *Rationalization*: This involves plausible excuses or explanations for one's behaviour. One is not prepared to acknowledge one's failures or defects for it may indicate guilt or the need for change. Hence, one blames others for one's own defects so that one can retain one's self-respect.

Box 5.4 Definitions of Assimilation

Carl A. Dawson and Warner E. Gettys: Assimilation denotes conformity and uniformity in respect of culture.

R.E. Park and E.W. Burgess: Assimilation is a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons or groups and, by shaping their experience and history, are incorporated into a common cultural life.

W.F. Ogburn and M.F. Nimkoff: Assimilation is the process whereby individuals or groups once dissimilar become similar, that is, they become identified in their interests and outlook.

E.S. Bogardus: Assimilation is a process whereby attitudes of many persons are united and they thus develop into a unified group.

John Biesanz and Mavis Biesanz: Assimilation is the social process whereby individuals and groups come to share the same sentiments and goals.

5. ASSIMILATION

Assimilation is the process by which a person or a group coming into contact with another cultural group acquires its ways of life in the long run. It is a form of adjusting to the society. When an individual or a group is exposed to new circumstances, they begin to absorb these circumstances slowly and gradually, somewhat unconsciously. As a result, social attitudes get modified. The changes that have crept among the Hindus and the Muslims, in many parts of India, is a very good example of assimilation. The two communities have become so intimate and well acquainted with each other that they have assimilated many points of each other's cultures into their own. It would be very difficult now to differentiate these points from their own social conduct.

Assimilation is a cultural process. When one culture comes into contact with another, we get to see a dominant sentiment of mutual conflict in the beginning. With the passage of time, this sentiment subsides. The two cultures then synthesize with and assimilate many elements from each other. They begin to take each other more tolerantly. This is the process of assimilation. One culture gets the opportunity of combining with the other. Both the cultures develop the feelings of kindness and tolerance for each other. It is at this stage that either of the cultures begins to absorb many features of the other within itself. In other words, the cultures begin to assimilate. This process of assimilation can be seen in the relations between individual and society, husband and wife, members of the family, social institutions, associations and communities, and so on.

5.1. Factors Promoting Assimilation

5.1.1. Tolerance

Assimilation cannot occur unless the relationships are intimate. Now, such relationships are possible only in an atmosphere of tolerance. Thus, the first prerequisite is that people believing in one culture should be willing to tolerate the proximate existence of people who uphold the cause of a different culture. It is in this tolerant atmosphere that one culture can be influenced by the other. Tolerance is thus the fertile soil in which the process of assimilation finds its roots.

5.1.2. Close Social Relationships

As is evident from the previous paragraph, tolerance leads to very close social relationships and contacts. The greater the social contacts and the growth of social relationships, the faster the process of assimilation.

5.1.3. Cultural Similarity

Cultural similarity leads to greater assimilation. The reason for this is that when two cultures have striking similarities in some vital respects, then the intimacy and tolerance between the members of one culture for those of the other is of a higher order.

5.1.4. Amalgamation

Amalgamation is certainly a factor that promotes assimilation. In amalgamation, people from one culture marry into the other. This leads to the creation of blood relationships. Blood

relationships can make people from the two cultures impress each other. Such an impression accelerates the process of assimilation.

5.1.5. Education

Education is another conducive factor for assimilation. For the immigrants, public education has played a prominent role in providing cultural contact.

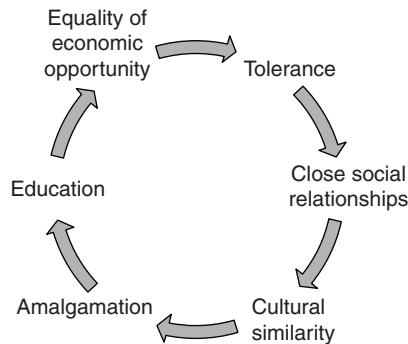


Figure 5.2 Factors Promoting Assimilation

5.1.6. Equality of Economic Opportunity

As long as economic inequalities prevail, the environment smells of jealousy, hatred, and conflict. But if such inequalities can be got rid of, giving people the same opportunities for economic progress as their neighbours enjoy, social intimacy increases. This in turn promotes assimilation.

5.2. Factors Hindering Assimilation

5.2.1. Superiority and Inferiority

Strong feelings of superiority and inferiority foster only hatred and disgust among people for each other. In such a hostile environment, people decline to establish any relationship among themselves. The result is that they learn little, if anything, from each other. Rather, they try to avoid mutual contact and influence. In such adverse circumstances, one simply cannot expect assimilation.

5.2.2. Domination

Domination of others leads to a feeling of superiority among those who dominate. They do not consider the people they dominate on an equal footing with themselves. When the Aryans conquered the native races of India, their victor status made them look upon the latter as inferior. They abhorred the vanquished races. Similarly, when people lose their independence, they develop a hatred for their persecutors and rulers. Thus, whether it is domination or subordination, social relations do not grow. As a result, assimilation becomes difficult.

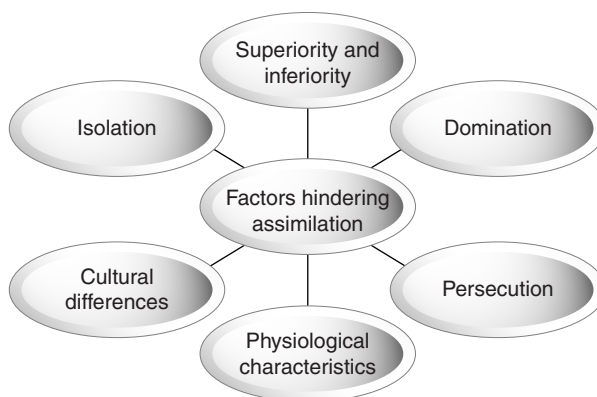


Figure 5.3 Factors Hindering Assimilation

5.2.3. *Persecution*

This point is merely an extension of the above one. The victors tend to socially persecute and exploit the vanquished. Such an injustice only leads to increased conflict between the exploiters and the exploited. When such a conflict exists, it hinders the growth of social intimacy and consequently that of assimilation.

5.2.4. *Physiological Characteristics*

The colour of one's skin and the difference in physiological characteristics are big barriers in the path of assimilation. The differences and discrimination between the white and the black races across the world is a well-known phenomenon. Such discrimination leads to little mutual contact between the whites and the blacks. The whites consider themselves somehow superior to the blacks. This notion of superiority of breed makes them look upon all social contacts with the blacks as degrading. This naturally becomes an obstacle to assimilation.

TABLE 5.4 Differences between Assimilation and Accommodation

Assimilation

Assimilation is a slow and gradual process. It takes time. For example, immigrants take time to get assimilated with the majority group

It normally provides a permanent solution to inter-group disputes and differences

It is mostly an unconscious process. Individuals and groups involved in it are often not aware of what actually happens within themselves or in their group

Accommodation

Accommodation may take place suddenly and in a radical manner. For example, talks with the management may lead workers to decide to stop their month long strike all of a sudden

It may or may not provide permanent solution to group differences and disputes. It may only provide a temporary solution

It may be both a conscious and an unconscious process. In most of the instances, it takes place consciously. For example, the labour leaders who come for talks are sufficiently aware of the fact that they are purposefully seeking out a solution to their dispute

5.2.5. Cultural Differences

We know that cultural similarity or identity promotes assimilation. Cultural differences, being just the opposite of this, naturally have the contrary effect. They tend to hinder the process of assimilation.

5.2.6. Isolation

Isolation is the opposite of intimacy. If the latter helps promote assimilation, the former hinders it. If you live in isolation from others, you cannot expect to form social contacts and relations. In such a scenario of aloofness, the question of mutual influence simply does not arise.

Assimilation and accommodation are two different processes (Table 5.4).

6. CONFLICT

Conflict is an ever-present process in human relations. It is one of the forms of struggle between individuals and groups. It takes place whenever a person or group seeks to gain a reward not by surpassing other competitors but by preventing them from effectively competing. Conflict and cooperation are universal interactional processes in human life.

Box 5.5 Definitions of Conflict

Arnold W. Green: Conflict is the deliberate attempt to oppose, resist, or coerce the will of another or others.

P.B. Horton and C.L. Hunt: Conflict may be defined as a process of seeking to monopolize rewards by eliminating or weakening the competitors.

J.G. Gillin and J.A. Gillin: Conflict is a process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence.

Kingsley Davis: It is a modified form of struggle.

Michael Young: It takes the form of emotionalized and violent opposition, in which the major concern is to overcome the opponent as a means of securing a given goal or reward.

Conflict is expressed in numerous ways in our daily activities. It occurs when crude hostility and more intense forms of struggle become common between individuals or groups to realize certain common objectives. The best examples of this are armed warfare, riot, revolution, street fight, and so on, in which large groups of persons combat with the intension of destroying one another. So, conflict refers to all rivalrous interactions between individuals and groups.

Competition gradually changes into rivalry, which in turn changes into conflict. Hence, Kingsley Davis is correct in observing that it is thus a modified form of struggle.

6.1. Nature of Conflict

- Conflict, as a process, is the very antithesis of cooperation. If cooperation facilitates the functions of a person or group of persons, conflict hinders them.

- ❑ Sometimes individuals resort to violent means to destroy their opponents. However, all violent actions should not be associated with conflict.
- ❑ Sometimes conflict carries a legal sanction and occurs peacefully. For example, the Indian National Army employed violent measures to fight against the British Government under the guidance and leadership of Netaji Subhash Chandra Bose.
- ❑ Conflict arises because of contradictory aims. For example, the aim of the Indians was to strengthen the country, whereas the British sought to weaken it. This contradiction in aims of the two peoples gave rise to conflict.
- ❑ Contradictory methods also lead to conflict. The contradictory methods of the different political parties of India are mainly responsible for the conflict between them.

6.2. Characteristics of Conflict

- ❑ *Conflict is universal*: Conflict or clash of interest is universal in nature. It is present in almost all the societies. Karl Marx, the architect of communism, has said that the history of the hitherto existing human society is nothing but the history of class struggle.
- ❑ *Conflict is a conscious action*: The individuals and groups who are involved in conflict are aware of the fact that they are conflicting. As Park and Burgess have pointed out, conflict is always conscious and evokes the deepest emotions and strong passions.
- ❑ *Conflict of personal interests*: When competition is personalized, it leads to conflict. In the struggle to overcome other persons or groups, the goal is temporarily relegated to a level of secondary importance.
- ❑ *Conflict is not continuous but intermittent*: Conflict never takes place continuously. It takes place occasionally. No society can sustain itself in a state of continuous conflict.
- ❑ *Conflict is conditioned by culture*: Conflict is affected by the nature of the group and its particular culture. The objectives of a conflict may be property, power and status, freedom, action, and thought or any other highly desired value.
- ❑ *Conflicts and norms*: Culture not only modifies conflict and its forms, but also controls and governs it. When conflict is frequent and when no adequate techniques have been worked out, more violent and unpredictable sorts of conflict, such as race riots, arise.
- ❑ *Conflict may be personal or impersonal and open or subtle*: Conflicts may assume a variety of forms. We may observe conflicts between two individuals, families, classes, races, nations, and groups of nations. They may take place between smaller or larger groups.
- ❑ *Ways of resolving conflict*: Conflict can be resolved mainly in two ways: (1) accommodation and (2) assimilation.
- ❑ *Frustration and insecurity promote conflicts*: Sometimes, factors like frustration and insecurity promote conflicts within the same society. Individuals feel frustrated if they are thoroughly disturbed in their attempts to reach their goals. Insecurities, such as economic crisis, unemployment, and the fear of deprivation of love and affection may add to the frustration. A society marked by widespread insecurity is one in which conflict is potential.

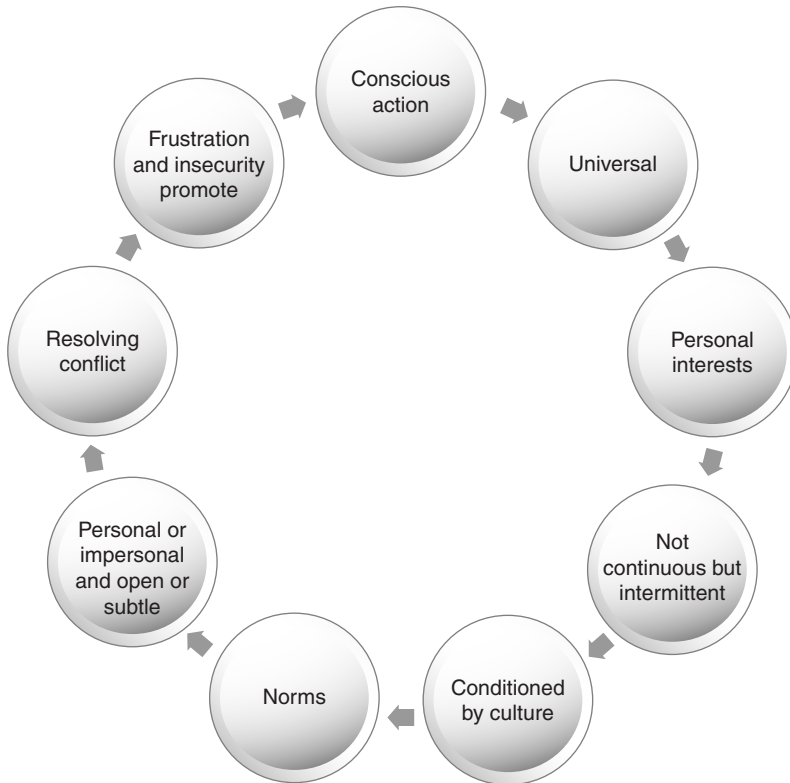


Figure 5.4 Characteristics of Conflict

6.3. Functions of Conflict

- ❑ Conflict results in a new consensus.
- ❑ It stiffens the morals and improves the solidarity of the group.
- ❑ It alters the relative status of the parties involved.
- ❑ At the end of the conflict, the victor group enlarges.
- ❑ Conflict provides opportunity to work out non-violent techniques for resolving crisis.
- ❑ It results in a redefinition of value system.

Competition is different from conflict as shown in the Table 5.5.

Cooperation is naturally different to conflict (Table 5.6).

6.4. Forms or Types of Conflict

6.4.1. Corporate Conflict

Corporate conflict, which is often known as group conflict, occurs among the groups within a society or between two societies. When one group tries imposing its will on the other, conflict

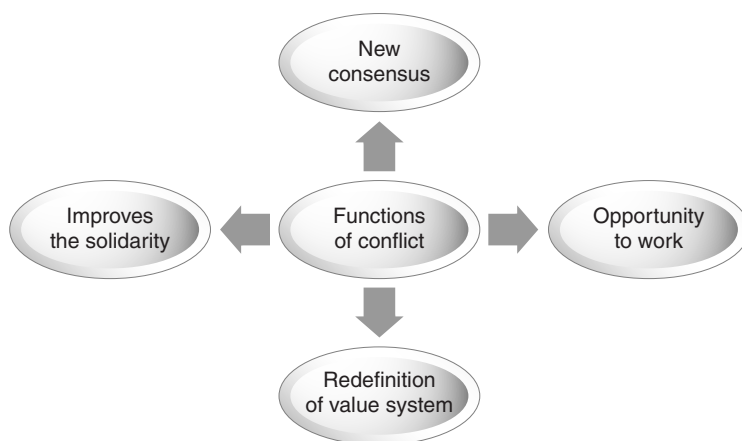


Figure 5.5 Functions of Conflict

takes place. For example, racial riots, communal upheavals, religious persecutions, labour–management conflicts, war between nations, and so on.

6.4.2. *Personal Conflict*

It takes place within groups. It is more severely restricted and disapproved than the conflict between the groups. The group as a whole has nothing to gain from internal conflict. Personal conflicts arise on account of various motives: envy, hostility, betrayal of trust, and so on.

Violence occurs much less often, though not always, in personal conflict than in corporate conflict. A husband may quarrel with his wife, a student with his or her teacher, a friend with his or her friend, but they are less likely to get violent.

TABLE 5.5 Differences between Competition and Conflict

Competition

Cooperation is a process of seeking to monopolize a reward by overtaking all rivals

Competition may be conscious or unconscious

Competition is universal as well as continuous

The attention of an individual is concentrated on the object or the goal. It is mostly impersonal in nature

Competition may lead to positive as well as negative results. Healthy competition even contributes to progress

Conflict

Conflict is a process of seeking to possess a reward by weakening or eliminating all rivals

Conflict is always a conscious activity

Conflict is universal but not continuous. It is intermittent

The concentration is on the person rather than the object. Hence, conflict is mostly personal in nature

Conflict mostly brings negative results. Its negative results outweigh its positive results

TABLE 5.6 **Difference between Cooperation and Conflict**

Cooperation	Conflict
Cooperation refers to a joint activity in pursuit of common goals or shared rewards	Conflict is a process of seeking to monopolize a reward by weakening or destroying the other competitors
Cooperation may be conscious or unconscious. It need not always be a deliberate act	Conflict is mostly conscious in nature. It is mostly a deliberate act
Cooperation requires sympathy and identification, kindness and consideration for others	Conflict is always associated with the deepest emotions and strongest sentiments. In it, there is no regard for others
Cooperation is universal and continuous in nature	Conflict is universal, no doubt. But it is not continuous, it is intermittent
Cooperation brings mostly positive results. It builds, conserves and leads to progress	Conflict brings mostly negative results. It harms, destroys and retards progress
Cooperation is basic to group life. There can be no society without cooperation	Conflict is not fundamental to the group life of man. Society can exist without it
Cooperation assumes different forms: primary, secondary, and tertiary cooperation; direct and indirect cooperation	We may speak of class conflict, international conflict, conflict of interpersonal ideas, religious, cultural, racial, and caste conflicts

6.4.3. *Latent and Overt Conflicts*

Conflicts may be overt or latent. In most cases, long before a conflict erupts into hostile action, it has existed in latent form as social tension and dissatisfaction. Latent conflict becomes overt conflict when an issue is declared and when hostile action is taken. Overt conflict takes place when one side or the other feels strong and wishes to take advantage of this fact. For example, the latent conflict between democratic and communist countries becomes overt at the time of war between them.

6.4.4. *Class Conflict*

It arises between social classes which have mutually hostile or opposite interests. Karl Marx has spoken much about the conflict between the social classes: the rich and the poor, or the capitalists and the proletariats.

6.4.5. *Racial Conflict*

Racial conflict occurs mostly due to the physiological differences, which are apparently seen among people. One race may claim superiority over the other and start suppressing the other, resulting in conflicts. Conflicts between the whites and the blacks are examples of this.

6.4.6. *Caste Conflicts*

A sense of highness and lowness, of superiority and inferiority, of holiness and unholiness that some caste groups have developed has been responsible for caste conflicts. The so-called upper

castes or *Savarna* Hindus conflicting with the so-called *Harijans* or lower castes (untouchables) has become a common feature in India.

6.4.7. International Conflicts

It refers to the conflict between two or more nations or groups of nations. It may take place for political, religious, economic, imperialistic, and ideological or any other such reason.

6.5. Negative Effects of Conflict

- ❑ Conflict is the most vigorous form of social interaction and evokes the deepest passions and strongest emotions. It disrupts social unity. It is a costly way of settling disputes. The results of intra-group conflicts are largely negative in that such a struggle lowers the morale and weakens the solidarity of the group.
- ❑ Conflict causes social disorder, chaos, and confusion. War as a form of conflict may destroy the lives and properties of countless individuals. It may bring incalculable damage and immeasurable suffering to a number of people. Human history has monumental evidence in this regard. The modern modes of warfare, which can destroy millions of people and vast amounts of properties within a few minutes, have brought new fears and anxieties for mankind.
- ❑ Conflict does a lot of psychological and moral damage also; it spoils the mental peace of man. Conflicts may even make the people inhuman. Lovers of conflict have scant respect for human and moral values. Conflicts between the labour and the management have resulted in material losses. Productivity decreases because of labour strikes. Men and machines become idle.

6.6. Positive Effects of Conflict

- ❑ A limited amount of internal conflict may indirectly contribute to group stability. An occasional conflict within the group may make its leadership alert and its policies up to date. If there is no scope of occasional expression of conflict, and if it is deliberately suppressed, the accumulated discontent may explode and cause irreparable loss.
- ❑ External conflict brings about social unity and oneness among the members. During the Indo-Pak War, all the political parties joined together, forgetting their differences, and supported the Government of India in facing the challenges.
- ❑ Personal conflicts also have their advantages. It is through constant struggle only that individuals can rise to a higher level. The opposition of one individual by the other is the only way in which the continued relationship can be made personally tolerable.

7. COMPETITION

Competition is the most fundamental form of social struggle. It is a natural result of the universal struggle for existence. It is based on the fact that all people can never satisfy all their

desires. Competition takes place whenever there is an insufficient supply of things that human beings commonly desire. Whenever and wherever commodities that people want are available in a limited supply, there is competition. Competition is a modified struggle. It is a social process in which two or more individuals or groups are striving to achieve some mutually desired goal. The desires and wants of the individuals or groups are unlimited. The objects are short in supply and of high value. If they are available in abundance, then no competition takes place. For example, people do not compete for air. Food products are essential for the continuation of life. Since they are short in supply, securing them leads human beings to engage in competitive endeavour. The degree of competitive process is expressed more in modern society than in simple society. Although it is a disjunctive process, it is a kind of game that must be played fairly and involves certain conscious or unconscious rules of the game.

Competition is a process of struggle between people for scarce goods, goals, money, rewards, status, values, or love. In it, the attention of the competitors is not so much upon each other as upon the goods, the goals, the status, and the recognition that they are seeking. Competition may take place on an unconscious level. Individuals compete to achieve their objectives unaware of the competitive character of their activities. For example, a large number of students in matriculation or higher secondary compete without being aware of the competitive character of each one of them. Competition may be personal, as in election to an office. In business, one can observe competition among merchants, which takes place in the absence of coercion or physical force. In society we find competition to secure higher status. Competitive opportunities are provided in all cultural systems. For example, educational opportunities are provided through which the members can strive hard to achieve their common goal.

7.1. Nature of Competition

7.1.1. Continuous

There is no end to competition. It always tends to increase. For example, competition in the acquisition of wealth goes on increasing.

Box 5.6 Definitions of Competition

John Biesanz and Mavis Biesanz: Competition is the striving of two or more persons for the same goal, which is so limited that all of them cannot share it.

E.S. Bogardus: Competition is a contest to obtain something which does not exist in a quantity sufficient to meet the demand of everyone.

Edwin H. Sutherland: Competition is an impersonal, unconscious, conscious struggle between individuals or groups for rewards, which, because of their limited supply, all may not have.

P.B. Horton and C.L. Hunt: Competition is the struggle for possession of rewards which are limited in supply—goods, status, power, love, or anything.

Anderson and Parker: The form of social action in which we strive against each other for the possession or use of limited material or non-material goods.

7.1.2. *Impersonal*

The only difference between competition and struggle is that competition is always impersonal, whereas struggle is always personal. In the words of Ogburn and Nimkoff, struggle is a personal competition.

7.1.3. *Unconscious*

It is concerned with the subject and not the individual. Therefore, besides the knowledge of the subject, it is an unconscious action.

7.1.4. *Universal*

Competition is found in every society. This has its basis in the simple fact that people everywhere wish to procure the things that are limited in supply. Besides, competition is found in every class of people. We see students competing in the classroom, labourers competing in the field, and artists competing for fame. Competition enables the development of both the individual and the nation.

7.2. Forms of Competition

- ❑ *Economic:* Economic competition is found in production, exchange, and distribution as well as consumption in the field of economic activities.
- ❑ *Social:* Everybody seems to be engaged in competitive activity to get a high status in society.
- ❑ *Political:* Within a country, one can see competition between the various political parties and even between the different members of a political party to obtain political power. Similarly, at the global level, there is always diplomatic competition between different nations.
- ❑ *Cultural:* Cultural competition is found in different cultures. History shows that there has always been a great difference between the cultures of the natives and the invaders, and this leads to competition between the two.
- ❑ *Racial:* If there are two races within a country, there is intense competition between them. Countries like South Africa and Zimbabwe stand testimony to such competition.

7.3. Importance of Competition

- ❑ Competition has an important role in the life of individuals, societies, and groups. It increases efficiency. As Biesanz and Biesanz put it, we are convinced that while cooperation gets things done, competition assures that they will be well done. Social status and competition are very closely associated.

- ❑ In the words of Bernard, altogether we may speak of economic, social, and political competition. In all cases, competition for status is present. In fact, competition has an important hand in causing an amazing development of individual and society as the chief aim of competition is to move towards progress.
- ❑ In the words of Eldredge, the competition between individuals and groups aims largely towards the objective of preserving their respective status rather than survival. However, unrestrained competition is not desirable. For, competition is advantageous, but if it goes out of control, its disadvantages will overcome the advantages, thereby harming the society. Bogardus is correct in saying that competition logically develops into conflict.
- ❑ Competition may be impersonal. The individual competitor may be aware that others are competing with him. But the competitors have no personal contact with each other. The farmer is not in contact with other farmers with whom he is competing in determining the price of rice or wheat.
- ❑ Through competition, the distributive and ecological order of society is created (Park and Burgess). Competition determines the distribution of population territorially and vocationally. The division of labour and all the vast organized interdependence of individuals and groups, characteristics of modern life, are a product of competition.

7.4. Characteristics of Competition

7.4.1. Scarcity as a Condition of Competition

Whenever there are commonly desired goods and services, there is competition. In fact, economics starts with its fundamental proposition that while human wants are unlimited, the resources that can satisfy these wants are strictly limited. Hence, people compete for possession of these limited resources.

7.4.2. Competition and Affluence

Competition may be found even in circumstances of abundance or affluence. In a boom time for employment, competition may take place for the status of the top position. There is competition not only for food, shelter, and basic needs, but also for luxuries, power, name, fame, social position, mates, and so on.

7.4.3. Competition Is Continuous

Competition is found virtually in every area of social activity and social interaction. Particularly, competition for status, wealth, and fame is always present in almost all societies.

7.4.4. Competition Is Universal

Modern civilized society is marked by the phenomenon of competition. Competition covers almost all the areas of our social living. Business people compete for customers, lawyers for clients, doctors for patients, students for ranks or distinctions, athletes and sportsmen for trophies, political parties for power, young men and women for mates, and so on. Still, no society can be said to be exclusively competitive or cooperative.

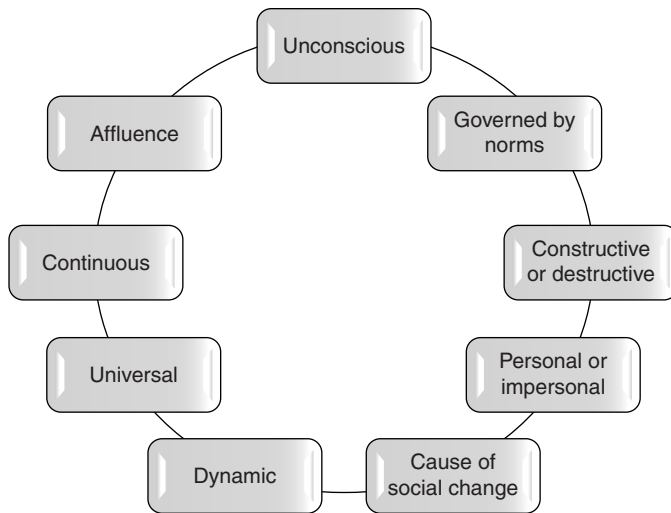


Figure 5.6 Characteristics of Competition

7.4.5. *Competition Is Dynamic*

Competition stimulates achievement and contributes to social change. It lifts the level of aspiration from the lower level to a higher level. A college student who competes with others to get selected to the college cricket team, after becoming successful, may struggle to get selected to the university cricket team, to the state team, to the national team, and so on.

7.4.6. *Competition a Cause of Social Change*

Competition is a cause of social change in that it causes persons to adopt new forms of behaviour in order to attain desired ends. New forms of behaviour involve intentions and innovations, which naturally bring about social life. Competition is also an effect of social change because a changing society has more goals to open than a relatively static society.

7.4.7. *Competition May Be Personal or Impersonal*

Competition is normally directed towards a goal and not against any individual. Sometimes it takes place without the actual knowledge of the other's existence. It is impersonal as in the case of civil services examination, in which the contestants are not aware of one another's identity. Competition may also be personal as when two individuals contest for election to an office. As competition becomes more personal, it leads to rivalry and graduates into conflict. Competition in the social world is largely impersonal. The individual maybe vaguely aware of, but has no personal contact with, other competitors.

7.4.8. *Competition May Be Constructive or Destructive*

Competition may be healthy or unhealthy. If one or more of the competitors tries to win only at the expense of the others, it is destructive. Sometimes, big industries or capitalists resort to such a kind of competition and make small petty businessmen become virtually bankrupt.

But constructive competition is mutually stimulating and helpful. It contributes to the welfare of all at large. For example, farmers may compete with one another to raise the best crops, workers in a factory to maximize production, students in a college to get distinctions, and so on.

7.4.9. Competition Is Always Governed by Norms

Competition is neither limitless nor unregulated. There is no such thing as unrestricted competition. Such a phrase is a contradiction in terms. Moral norms or legal rules always govern and control competition. Competitors are expected to use fair tactics and not unfair means.

7.4.10. Competition May Be Unconscious Also

Competition may take place on an unconscious level. Many times individuals who are engaged in competition may be oblivious of the fact they are involved in a competitive race.

7.5. Special Functions of Competition

7.5.1. Assigns Statues to the Individuals

Competition assigns individuals their respective places in the social system. Social status and competition are always associated. Some people compete with others to retain their status; others to enhance their status.

7.5.2. Source of Motivation

Competition is a source of motivation for the individuals. It makes the individual show his ability and express his talents. It increases individual efficiency.

7.5.3. Provides Social Mobility

As far as the individual is concerned, competition implies mobility and freedom. The spirit of competition helps the individual improve his social status.

7.5.4. Competition Contributes to Economic and Social Progress

Fair competition is conducive to economic and social progress. It even contributes to general welfare because it spurs individuals and groups to exert their best efforts. When the competition is directed to promoting the general interests of the community as a whole, it can bring about miraculous results.

TABLE 5.7 Differences between Competition and Cooperation

Competition

Competition is a form of social interaction wherein the individuals try to monopolize rewards by surpassing all the rivals

Cooperation

Cooperation refers to a form of social interaction wherein two or more persons work together to gain a common end

(Continued)

TABLE 5.7 (Continued)**Competition**

Competition can take place at the level of the group and also at the level of the individual

Although competition can bring about positive results, it can cause damages or losses to the parties or the persons involved.

Competition has its own limitations. It is bound by norms. Limitless or unregulated competition can cause much harm

Competition requires qualities such as strong aspirations, self-confidence, the desire to earn name and fame in society, the spirit of adventure, and the readiness to suffer and struggle

Competition may cause satisfaction as well as dissatisfaction, anxiety, indefiniteness and uncertainty

Cooperation

Cooperation is always based on the combined or the joint efforts of the people

Cooperation normally brings about positive results. It rarely causes losses to the parties or the persons involved

Cooperation is boundless. It has no limitations. One can go to any extent to help others

As C.H. Cooley has pointed out, cooperation requires qualities such as kindness, sympathy, concern for others, mutual understanding, and some amount of readiness to help others

Cooperation brings people satisfaction and contentment

7.5.5. Provides for New Experiences

As Ogburn and Nimkoff have pointed out, competition provides the individuals better opportunities to satisfy desires for new experiences and recognition. As far as the group is concerned, competition means experimental change.

Competition is different from cooperation, as explained in Table 5.7.

8. ISOLATION

Isolation is the absence of communicative interaction or social contact. It is a situation deprived of social contacts. In this state of isolation, an individual or group is separated from the society. The public or other groups will not contact with them. The isolated members' social movements are restricted. There is less chance of social interaction. An isolated individual or isolated group gets frustrated, and they may develop psychological and emotional defects. Isolation of the individual is considered to be a negative value that may or may not have complementary advantages.

8.1. Definition

Social isolation can be defined structurally as the absence of social interactions, contacts, and relationships with family and friends, with neighbours on an individual level, and with 'society at large' on a broader level. The most parsimonious definition of social support is 'the resources provided by other persons'.

8.2. Types of Isolation

There are two main types of isolation: spatial isolation and organic isolation.

Type	Description
Spatial isolation	Spatial isolation is external. It is an enforced deprivation of contacts as for criminals. The individual in such cases is deprived of the protection of his or her group. The individual subjected to special isolation becomes aggressive and shows a greater tendency for anti-social behaviour.
Organic isolation	Organic isolation means isolation caused by certain organic defects of the individual such as deafness or blindness. It is not imposed by an external authority but is organic. The deaf and the blind are handicapped in public communication. They have narrow circle of friends. They may become suspicious, distrustful, irritable, and give to registration

8.3. Effects of Social Isolation on Health

Social isolation has its own harmful impacts in the society, since social isolation is major risk factor in the development of disease and disability that result in any course of existing disease. It is always added in to measure the quality of life, and express the outcome of health.

Social isolation is one of the major health problems seen among older adults, which leads to many health problems. Geriatric community is getting affected the most due to social isolation. Since the number of geriatrics is increasing, their health and quality of life is impacted due to social isolation. Government health professionals can take measures to increase early detection of social isolation problems and refer such risk cases to available community health resources to prevent further social isolation and prevent many health-related illnesses.

8.4. Social Isolation and Nursing Diagnosis

Social isolation and nursing diagnosis is explained by North American Nursing Diagnosis Association. It is defined as loneliness experienced by an individual in a negative or threatening state. There are many contributing factors, such as delay in accomplishing the developmental tasks, alterations in physical appearance, mental status, social behaviour, social values, inadequate personal resources, and inability to engage in satisfying personal relationships. The assessment of social isolation and diagnosis should be done properly and should be validated. A nurse should be able to identify the signs and symptoms of an individual, for example, feeling of abandonment, rejection, dread, demonstrating or ventilating desire for ventilation, becoming restless, irritable, less physically active, developing a sleep or eating disorder. Therefore, it is important to do a valid nursing diagnosis on social isolation that may affect the life of the older adults.

CHAPTER HIGHLIGHTS

- ❑ Nursing students on learning the social process should understand and gain knowledge about forms of social process and different concepts under this process such as cooperation, accommodation, assimilation, conflict, competition, isolation and their types, characteristics, nature, functions, importance and effects on the society, respectively.
- ❑ They should implement their nursing care by identifying to which form of social process that they encounter with while practicing in the society.

EXERCISES

I. LONG ESSAY

- ☐ What is a social process? How far is conflict a social process, and what is its place in social life?
- ☐ Evaluate the role of cooperation and competition in social life.

II. SHORT ESSAY

- ☐ What part do assimilation and accommodation play in the social process?
- ☐ Define social process and explain its types.
- ☐ Explain the difference between conflict and competition.
- ☐ Define isolation and explain the steps of isolation.
- ☐ Discuss the cause, nature, and types of conflict.
- ☐ Discuss the difference between competition and cooperation.
- ☐ Define assimilation. Explain factors promoting assimilation.
- ☐ Define cooperation. Explain the types of cooperation.

III. SHORT ANSWERS

- ☐ Explain importance of cooperation.
- ☐ Explain characteristics of accommodation.
- ☐ Explain characteristics of conflict.
- ☐ Explain forms of competition.
- ☐ Explain negative effects of conflict.

IV. MULTIPLE CHOICE QUESTIONS

1. The factors hindering assimilation are:

(a) physical differences	(b) cultural differences
(c) inter-marriage	(d) economic equality
2. A social process takes place where there is:

(a) integration	(b) competition
(c) assimilation	(d) none of the above
3. Socialization is a process involving:

(a) setting up the social norms
(b) gradual changing of organism
(c) declaring everything as belonging to the society
(d) training to adopt to society
4. Assimilation is essentially a:

(a) social process	(b) political process
(c) historical process	(d) psychological process

5. An association is characterized by:
 - (a) norms
 - (b) customs
 - (c) folkways
 - (d) usage
6. Competition means:
 - (a) ways of emerging forth as superior
 - (b) accommodation
 - (c) assimilation
 - (d) fixation of status in society
7. Which among the following is based on direct cooperation?
 - (a) family
 - (b) parliament
 - (c) government
 - (d) general assembly
8. Which of the following is dysfunctional social process:
 - (a) competition
 - (b) cooperation
 - (c) assimilation
 - (d) integration
9. Which of the following is not a characteristic of conflict:
 - (a) conflict is a conscious action
 - (b) conflict is an impersonal activity
 - (c) conflict is a lack in continuity
 - (d) conflict is universal
10. Which of the following is not a form of conflict:
 - (a) war
 - (b) litigation
 - (c) feud
 - (d) examination
11. The conflict between capitalists and worker is an example:
 - (a) personal conflict
 - (b) class conflict
 - (c) racial conflict
 - (d) political conflict
12. Cooperation is crossed by conflict was said by:
 - (a) MacIver
 - (b) Cooly
 - (c) Gillin and Gillian
 - (d) Kart Mark
13. The factors hindering assimilation are:
 - (a) physical differences
 - (b) cultural differences
 - (c) inter-marriage.
 - (d) economic equality
14. Role of conflict is a major phenomenon of:
 - (a) primitive society
 - (b) agrarian society
 - (c) tribal society
 - (d) industrial society
15. Which among the following involves competition:
 - (a) wrestling match
 - (b) football matches
 - (c) a tribal archery competition
 - (d) candidates taking the IAS examination
16. The essential element of cooperation is that:
 - (a) People should work under the same roof.
 - (b) People should work together to gain a common end.
 - (c) People should profess the same religious faith.
 - (d) People should belong to the same nation.

17. Which of the following is not a characteristic of conflict:
 - (a) Conflict is a conscious action
 - (b) Conflict is an impersonal activity
 - (c) Conflict lacks continuity
 - (d) Conflict is universal
18. The causes of conflict may be that:
 - (a) The culture of a group differs from the culture of the other group.
 - (b) Men differ in their attitudes and ideas.
 - (c) Men possess different interest.
 - (d) People are primitive in their outlook.
19. The conflict between capitalists and worker is an example of:
 - (a) personal conflict
 - (b) class conflict
 - (c) racial conflict
 - (d) political conflict

ANSWERS

1. b 2. c 3. d 4. a 5. a 6. a 7. b 8. a 9. b 10. d
 11. b 12. a 13. b 14. d 15. d 16. b 17. b 18. a 19. d

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6

Culture

Learning Objectives

- Introduction
- Classification of cultures
- Characteristics of culture
- Nature of culture
- Relation between culture and civilization
- Difference between culture and civilization
- Cultural diversity
- Components of culture
- Cultural growth
- Evolution of culture
- Need of culture in man
- Cultural variability
- Functions of culture
- Influence of culture on health and illnesses
- Role of nurses in cultural practices

1. INTRODUCTION

Culture is a basic concept in sociology and anthropology because it is what makes humans unique in the animal kingdom. Man is an animal with culture. Human social structure, from the simplest family to the most complex corporations, depends on culture for its existence. Societies cannot exist without cultures. However, the two are not the same thing. Culture consists of commonly accepted and expected ideas, attitudes, values, and habits of the individuals, which they learn in connection with social living. For the individual, in the early years of life, culture is of enormous aid in learning to get on more effectively in the world. An understanding of human culture, says Stuart Chase, enlarges one's perspective. He shows us how all people have similar needs, but they meet those needs by habits, customs, and beliefs, which are peculiar to each group.

Culture has been defined in a number of ways. Some thinkers include in it all the major social components that bind men together in a society. Culture is that knowledge, which a new generation subjectively derives from the previous one. It is an essential ingredient of human society. The essential point in regard to culture is that it is acquired by man as a member of society and persists through tradition. These points of acquisition and tradition have been emphasized by Edward B. Tylor and Robert Redfield in their definitions. The essential factor in this acquisition through tradition is the ability to learn from the group. A man learns his behaviour, and this behaviour

which is learnt denotes his culture. Singing, talking, dancing, and eating belong to the category of culture. Moreover, the behaviours are not his own, but are shared by others. They have been transmitted to him by someone, be it his school teachers, his parents, or his friends.

2. CLASSIFICATION OF CULTURES

An American anthropologist Ruth Benedict, in her *Patterns of Culture* published in 1934, has classified cultures into two broad types on the basis of their ethos or distinctive feeling tones. She has made a comparison of three tribal cultures—the Zuni, the Dobuan, and the Kwakiutl—and shown how each has its own unique impact on personality. The two types of cultures which she has mentioned are (1) the Apollonian culture and (2) the Dionysian culture.

Box 6.1 Definitions of Culture

Edward B. Tylor: Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capacities and habits acquired by man as a member of society.

Robert Redfield: Culture is an organized body of conventional understandings manifest in art and artefacts which, persisting through tradition, characterizes a human group.

Joseph Piper: Culture is the quintessence of all natural goods of the world and of those gifts and qualities which, while belonging to man, lie beyond the immediate sphere of his needs and wants.

Leslie White: Culture is a symbolic, continuous, cumulative, and progressive process.

Bidney: Culture is the product of artefacts (products of industry), agrofacts (products of agriculture), sociofacts (social organization), and mentifacts (language, religion, etc).

Clyde Kluckhohn: Culture refers to a social heritage that is, all the knowledge, beliefs, customs, and skills that are available in the members of a society.

A.W. Green: Culture is the socially transmitted system of idealized ways which knowledge and practice produce and maintain as they change in time.

R.M. Maclver: Culture is the expression of our nature in our modes of living and thinking; intercourse in our literature, in religion, in recreation, and in enjoyment.

H.T. Mazumdar: Culture is the sum total of human achievements, material as well as non-material, capable of transmission, sociologically, that is, by tradition and communication, vertically as well as horizontally.

Charles H. Cooley, Robert C. Angell and Lowell J. Carr: Culture is the entire accumulation of artificial objects, conditions, tools, techniques, ideas, symbols, and behaviour patterns peculiar to a group of people, possessing a certain consistency of its own, and capable of transmission from one generation to another.

Edward Sapir: Culture includes those general attitudes, views of life, and specific manifestations of civilization that give a particular people its distinctive place in the world.

Robert Bierstedt: Culture is the complex whole that consists of everything we think and do and have as members of society.

Anderson and Parker: Culture is the total content of the physico-social, bio-social, and psycho-social products man has produced and the socially created mechanisms through which these social products operate.

Ralph Piddington: The culture of a people may be defined as the sum total of the material and intellectual equipment whereby they satisfy their biological and social needs and adapt themselves to their environment.

F. Walter Paul: Culture is the totality of group ways of thought and action duly accepted and followed by a group of people.

E.A. Hoebel: Culture is the sum total of integrated learned behaviour patterns which are characteristic of the members of a society and which are therefore not the results of biological inheritance.

George A. Lundberg: Culture refers to the social mechanisms of behaviour and to the physical and symbolic products of this behaviour.

Samuel Koenig: Culture is the sum total of man's efforts to adjust himself to his environment and to improve his modes of living.

Richard LaPiere: Culture is the embodiment in customs, tradition, and so on, of learning of a social group over the generation.

Bronislaw Malinowski: Culture is the handiwork of man and the medium through which he achieves his ends.

C.C. North: Culture consists in the instruments constituted by men to assist him in satisfying his wants.

Herbert Spencer: Culture is the super-organic environment as distinguished from the organic or physical, the world of plants and animals.

Graham Wallas: Culture is an accumulation of thoughts, values, and objects; it is the social heritage acquired by us from preceding generations through learning, as distinguished from the biological heritage which is passed on to us automatically through the genes.

2.1. Apollonian Culture

It is characterized by qualities such as self-control, even-temperedness, moderation, mutual understanding, mutual assistance, and cooperativeness. As Ruth Benedict has pointed out, the Zuni tribe of the southwestern USA represents the Apollonian culture. In the Zuni tribe, the members reveal characteristics that are peculiar to their culture. The Zunis dislike individualism, violence, and power. They respect moderation and modesty, cooperation, and mutual understanding. They are emotionally undisturbed. The spirit of competition is virtually absent in them.

2.2. Dionysian Culture

This culture is marked by high emotionalism, aggressiveness, individualism, superficiality; prestige, and competitiveness. According to Ruth Benedict, the Dobuans of Melanesia and the

Kwakiutl Indians represent the Dionysian culture. In the Dobuan and Kwakiutl societies, which are Dionysian in character, members exhibit traits common to their culture.

The Dobuans make virtues of ill will and treachery. They fight against one another for possession of good things in life. Suspicion, cruelty, animosity, and malignancy are traits of almost all Dobuans.

The Kwakiutl Indians of the Pacific Northwest Coast define everything that happens in terms of triumph or shame. For them, life is a constant struggle to put one's rivals to shame. They destroy the material possessions of the defeated. The defeated resort to sulking or to acts of desperation.

Benedict has tried to show that it is possible to identify the influence of the total culture on personality. She has tried to establish that each culture will produce its special type or types of personality. It is true that her study reveals the mutual interplay of culture and socialization in conditioning personality. Culture provides for the way in which personality is to be developed. But personality as such is developed through the process of socialization. It may also be argued that different ways and means of socialization may produce different personalities. Individuals try to develop their personalities in accordance with their cultural ideas and expectations.

3. CHARACTERISTICS OF CULTURE

- *Acquired*: Culture is not something one is born with. By culture we mean traits that are learnt through socialization, habits, and thoughts. Thus, we find that man acquires cultural behaviour. This is possible because he has the capacity of symbolic communication.

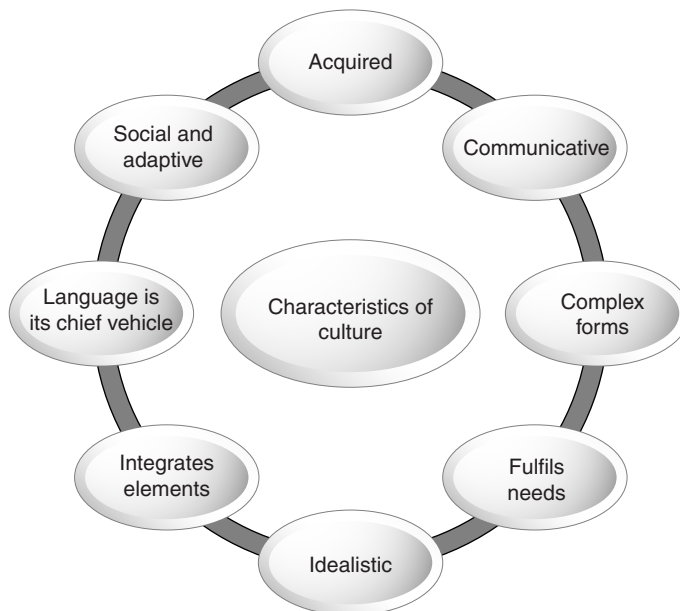


Figure 6.1 Characteristics of Culture

- ❑ *Communicative*: Culture is communicated from one generation to the next. As a result of this, it is constantly accumulating and goes on added with successive generations. Since culture can be communicated, the new generation benefits from the experiences of the older one. In this way, culture becomes semi-temporary. It does not disappear with the extinction of a particular individual or a group.
- ❑ *Evolves into complex forms*: Culture evolves into complex forms through division of labour, which develops special skills and increases the independence of society's members.
- ❑ *Fulfils needs*: Culture fulfils those ethical and social needs that are ends in themselves. Social habits form a part of culture. Habits can be formed of those activities only which tend to fulfil some needs.
- ❑ *Idealistic*: When we talk about culture, we have in mind those ideal patterns or norms of behaviour, according to which the members of society attempt to conduct themselves. These ideals, norms, and patterns gain acceptance in society.
- ❑ *Integrates elements*: Every culture has an order and a system. Its various parts are integrated with each other. Any new element that is introduced into the culture also gets integrated likewise. It is true that those cultures which are more open to external influences are comparatively more heterogeneous, but at least some degree of integration is evident even in them.
- ❑ *Language is its chief vehicle*: Man lives not only in the present but also in the past and the future. He is enabled to do this because he possesses language skills, which transmits to him what was learnt in the past and enables him to transmit the accumulated wisdom.
- ❑ *Social*: Although individuals take some part in its transmission and communication, culture is social, rather than individual, in nature. Culture is inclusive of the expectation of the members of the groups. Man cannot create or generate culture in isolation.
- ❑ *Adaptive*: As environment changes, so does culture. Thanks to this constant transformation, culture is constantly adapted to external forces. However, once it is developed, the influences of the natural environment begin to decrease. In addition, the various aspects of culture also undergo development, and some internal adaptation among them is necessitated as a result.

3.1. Views of James and Joseph (1980)

- ❑ Culture is a group's blueprint for acceptable ways of thinking and behaving.
- ❑ Although culture is universal in man's experience, it is unique for each group. According to Alfred Weber, culture is unique and civilization is universal.
- ❑ Culture is transmitted from generation to generation.
- ❑ Culture is stable, but continuously adapting.
- ❑ Culture is affected by the environment, including such variables as climate, geographical location, food resources, and natural resources.
- ❑ Culture does not affect man's basic physiological needs (such as need for food or water), but people from different cultural groups may vary genetically.
- ❑ All cultures have four components in common: art forms, language, institutions, and technology.

4. NATURE OF CULTURE

To explain about the nature of culture, we should first know about *Homo sapiens*. They have several specific biological characteristics such as erect posture, favourable brain structure, stereoscopic vision, structure of hands, flexible shoulder, and sexual receptivity for the opposite sex. All the characteristics favour the development of culture that guarantee that human beings are the most gifted members of the animal kingdom. The human life never had single definite beginning. It evolved very slowly and gradually took the human form. They used tools that are half a million years old. To say that culture evolved about 5,00,000 years ago is very difficult. The concept of culture was explained by E.B. Taylor in the year 1860. He defined culture as the sum of ideas, concepts, beliefs, values, material, cultural equipments, and non-material aspects that makes the members of a society. According to him, the theme of culture means act of 'human collectivity', which has been agreed by most of anthropologists, and the 'man-made parts of the environment' form a modern culture. From this, it is clear that culture and society cannot be separated. They form the two sides of the same coin, and they are interdependent, where the outcome of the society forms the culture and the survival of culture depends on the society. Culture is developed on the support of man's adaptability towards nature. It is because of the adaptive value of culture, the culture is formed, which is explained by Herskovits as the culture is a screen between man and nature. Culture is an instrument by which man intervenes the environment and gives a definite shape accordingly. Therefore, it is understood that culture is formed by human relations and not by their collectivity in the society. Society and its nature determine specific culture of the human.

5. RELATION BETWEEN CULTURE AND CIVILIZATION

5.1. Civilization Is the Developed Form of Culture

- ❑ According to A.W. Green, a culture becomes a civilization only when it possesses written languages, science, and philosophy, a specialized division of labour, and a complex technology and political system.
- ❑ Since ancient cultures did not possess all these elements, we may say that those had no civilization.
- ❑ According to J.L. Gillin and J.P. Gillin, civilization is a more complex and evolved form of culture.
- ❑ Franz Boas, Ogburn, and Nimkoff also treated civilization as a state which follows culture.
- ❑ According to Ogburn, civilization may be defined as the later phase of superior organic culture.

5.2. Opinion of MacIver and Page

- ❑ According to MacIver and Page, civilization includes all those things which lead to the attainment of some objective, such as typewriters, press, lathe, motor, and so on. Civilization includes both basic technology and social technology. Basic technology means the authority of man over natural phenomena. Social technology implies the model which controls man's behaviour.

- ❑ On the other hand, culture includes those elements that bring satisfaction and pleasure to man. Examples of these are religion, art, philosophy, literature, and music.
- ❑ Civilization is the expression of our nature in our models of living and thinking, in our everyday intercourse, in art, in literature, in recreation, and in enjoyment.

6. DIFFERENCE BETWEEN CULTURE AND CIVILIZATION

It is always important to understand about the term culture and differentiate from civilization. Many scholars and writers have explained their thoughts and concepts on civilization. Some believe civilization began at the time of writing and the advent of metals. Like history, civilization begins with writing. According to Ogburn and Nimkoff, civilization is the latter phase of the super organic culture. Some writers have based civilization on civil organization in contrast to clan or kinship organization. Since civil organization was found more commonly in large towns, people living in these towns were called civilized. A.A. Goldenweiser used the word civilization as synonymous to culture and applied the term to non-literate peoples.

6.1. Civilization Is Constantly Progressing

Machines, means of transportation and communication, and so on, which constitute the civilization, are constantly progressing. According to Maclver, civilization not only marches but always marches ahead, provided there is no catastrophic break of social continuity in the same direction. Civilization shows a persistent upward trend. It is cumulative and tends to advance

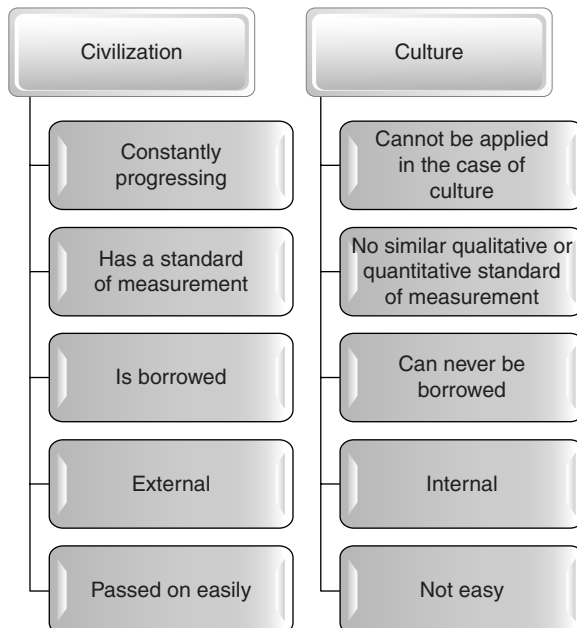


Figure 6.2 Difference between Culture and Civilization

indefinitely. Since man invented the automobile, it has continuously improved. This yardstick of improvement cannot be applied in the case of culture. For example, we cannot say that the arts, literature, thoughts, or ideals of today are superior to those of the past.

6.2. Civilization Has a Standard of Measurement

Since civilization is a means, it has a universal standard of measurement, that is, utility. But culture is an end in itself. Therefore, it has no similar qualitative or quantitative standard of measurement. The elements, ideas, values, thoughts, and so on, of culture change are in accordance with time and place.

6.3. Civilization Is Borrowed as It Is

The borrowing of civilization from another country or generation does not involve any deterioration, loss, or damage. Railways, motor cars, aeroplanes, machines, and so on, are borrowed without any change in their character. But the elements of culture, such as religion, art, literature, and ideas, can never be borrowed as they are. For example, the Indian Christian is different from his western counterpart. The reason for this is that he or she has many elements borrowed from Hinduism and Islam.

6.4. Civilization Is External

Civilization is related to external things while culture to internal thoughts, feelings, ideas, values, and so on. Civilization is the means for the expression and manifestation of culture. It is the body, and culture the soul.

6.5. Civilization Is Passed on Easily

Civilization objects have utility value. As mentioned earlier, they are connected with the external life of man. As a result, they can be easily adapted from one generation to another or from one country to another. The same cannot be said to be true of culture. For, it is not easy to communicate and adapt something that is related to an inner tendency.

Culture can be adapted only after an appropriate inner development.

7. CULTURAL DIVERSITY

According to the human mind, symbols play a vital role in depicting cultural representation of reality. Each culture has its own definite set of symbols that are associated with variety of experiences and perceptions. Meaning of symbols is neither instinctive nor automatic, but it is the members of the culture who determine the symbol selection. Symbol representation occurs in different forms, such as verbal, non-verbal, written, or unwritten. Symbols can be anything that convey the meanings such as page, drawings, pictures, and gestures. Symbols that represent social status are clothing, homes, cars, and other consumer items.

In a culture, language is an important source of continuity and identity. For example, in Canada, residents refuse to speak in English instead they prefer to talk in Canadian as they fear



Figure 6.3 Symbol of Cultural Diversity

losing their cultural identity. Similarly, in United States of America, immigrants find difficult to adapt English language as their official national language.

Cultural diversity exists successfully in India because our country has people belonging to different ethnic groups and interests. We learn the culture from others. There needs to be good level of understanding to work with each other in an effective way. A health-care provider is needed to undergo cultural diversity training to learn and understand different forms of culture among ethnic groups, which prevents negative stereotypes about one another.

Learning and gaining knowledge about skills related to cultural diversity will always strengthen and broaden health-care delivery system. It also helps to learn alternatives in health-care services, delivery systems, conceptualization of illness, and treatment methods. The culture practice offers excellent traditional health-care perspectives, utilized by health-care providers, identified and respected within the group. Many ideas and concepts develop from total cultural belief system. It is one of the resource area for which nursing care is based and defined.

It is important for the nurses to understand about cultural diversity because the entire life process is rooted on culture, which defines health and illness. They should learn the procedures that people follow to maintain their health and well-being, and understand people's belief in case of illness and where do they seek to cure the illness. They should also learn about healers and their way of caring people or members of different cultural groups. Finally, they should learn about their cultural background and whether it may or may not influence the way in which care is delivered. Therefore, every nurse has the responsibility to understand the cultural practices, factors that affect patients, and any cultural variations that influence must be assessed if found any individual cultural difference that exist may affect the health and wellness of the patient.

8. COMPONENTS OF CULTURE

8.1. Cultural Traits

Cultural traits are the single elements or smallest units of a culture. They are the units of observation which when put together constitute culture. According to E.A. Hoebel, cultural traits are repeatedly irreducible units of learned behaviour pattern or material product thereof. Any culture can be seen as to include thousands of such units. Thus, shaking hands, touching

the feet, tipping hats, kissing on the cheeks as a gesture of affection, giving seats to ladies first, saluting the flag, wearing white saris at mourning, taking vegetarian diets, walking barefooted, sprinkling water on the idols, carrying *kirpans*, growing beard and hair, eating in brass utensils, and so on, are cultural traits.

8.1.1. Cultural Complexes

According to E.A. Hoebel, cultural complexes are nothing but larger clusters of traits organized about some nuclear points of references. Cultural traits, as we know, do not usually appear singly or independently. They are customarily associated with other related traits to form a cultural complex. The importance of a single trait is indicated when it fits into a cluster of traits, each one of which performs a significant role in the total complex. Examples are kneeling before idol and taking *prasad* from the priest.

8.1.2. Cultural Patterns

A cultural pattern is formed when traits and complexes become related to each other in functional roles. Each culture complex has a role to play in society. A cultural pattern consists of a number of cultural complexes. Thus, the Indian cultural pattern consists of Gandhism, spiritualism, joint family, caste system, and ruralism. Cultural patterns have been classified by Clerk Wissler as follows: Speech and language; material traits: food habits, shelter, transportation, dress, utensils, tools, weapons, occupations and industries; art; mythology and scientific knowledge; religious practices; family and social system; property; government; war.

Kimball Thung has also classified cultural patterns as follows: Patterns of communication: gestures and language; methods or objects for providing for men's physical welfare: food-seeking, personal care, shelter, tools, and so on; means or techniques of travel and transportation of goods and services; exchange of goods and services, barter, trade, commerce, occupations; forms of property: real and personal; sex and family pattern: marriage and divorce, forms of kinship, relation, guardianship, inheritance; social control and institutions of government: mores, public opinion, organized state, laws and political officers; artistic expression: architecture, painting, culture, music, literature, dancing; recreational and leisure-time interests and activities; mythology and philosophy; religious and magical ideas and practices; science; cultural structuring of basic interactional processes.

8.1.3. Universals, Alternatives, and Specialities

Ralph Linton has pointed out that some cultural traits are present in all members of a society, while other traits are shared by only some members. The traits which are followed by all members are called universals. As a matter of fact, these traits are so widely shared that without them one is obviously different or an outcast. For example, man must clothe certain parts of the body. This is true for nearly all cultures. But the traits that one should be monogamous, drive on the left of the street, and condemn free love, are the universals of the Indian culture. Alternatives are different activities allowed and accepted for achieving the same end. It may be noted that alternatives in one society may be universals elsewhere and vice versa. Specialities are elements of the culture which are shared by some but not all groups within a society.

8.1.4. *Sub-cultures*

Sub-cultures are the cultural traits of a particular group or category. They are of course related to the general culture of the society and yet are distinguishable from it. Thus, the cultures of occupational groups, religious groups, castes, social classes, age groups, sex groups and many other groups are sub-cultures. The Hindu culture is a sub-culture of the Indian culture.

8.2. Cultural Relativism

The concept of cultural relativism states that values and customs are relative to the given culture of which they are a part. The former determines what is right and wrong while the latter pertains to usage and effectiveness. Taken too rigidly, cultural relativism may be interpreted as every custom being valid in terms of its own cultural setting. In practical terms, it means the anthropologists and sociologists learn to suspend judgement, to try to look at things from the point of view of the people being studied, and to practice empathy, so that they achieve humanistic perception and scientific accuracy.

8.3. Contra Culture

The term contra culture is applied to designate those groups which not only differ from the prevailing patterns but also sharply challenge them. Thus, a group of dacoits has its own norms and standards that are compulsory for all the members of the group, but these norms and standards sharply differ from the conventional prevalent patterns. The people trained in these norms are influenced against the dominant cultural norms; hence the term contra culture.

8.4. Cultural Area

Culture, as we have seen earlier, is specific to a group or category of persons. The cultural traits and complexes of some societies may be similar. The societies having similar cultural traits and complexes constitute cultural area. Such societies are generally those which live in similar natural environments.

8.5. Cultural Lag

According to William F. Ogburn, cultural lag refers to a situation in which one part of a culture, that is, non-material culture, lags behinds the other, that is, material culture, and causes an imbalance or disharmony in the society. The strain that exists between the two correlated parts of culture that change at unequal rates of speed may be interpreted as a lag in the part, that is, changing at a slower rate for the one lags behind the other. We accept the material aspects of another culture without any difficulty, but our values, beliefs, norms, morality, and so on, will change only very slowly.

8.6. Cultural Diffusion

According to R.M. MacIver and C.H. Page, cultural diffusion plays the most important role in social development. If we turn the pages of history; we find all the great cultures to have developed from the mutual contacts between various cultures. The Egyptian culture influenced India. Indian thoughts reached China, and the two Oriental countries together made important contribution to

the Western civilization. The Romans were influenced by the Greeks, who in turn were influenced by the culture that grew upon the banks of the Nile. In much the same way, the modern cultures share a symbiotic relationship. According to Ogburn and Nimkoff, the transference of culture parts from one sphere to another or from one part of culture to another is called diffusion.

Diffusion of this kind is evinced in most of the objects of the modern world, such as railways, motor car, aeroplane, cinema, tank, telephone, telegraph, and television. Not only machines and tools but also thoughts spread from one country to another. The following factors are influential in the process of diffusion: (i) relations and communications, (ii) need of and desire for new traits, (iii) competition with old traits and objections to them, and (iv) the respect and recognition of those who bring new traits.

9. CULTURAL GROWTH

The development of culture is a continuous process. In this process, on the one hand, we have tradition. The experiences of the proponents of one culture are accumulated and handed down from one generation to another. On the other hand, we have windows open for fresh air. New elements from other cultures are introduced through accommodation, cross-fertilization, and diffusion. Culture progresses as a result of the unification of the two processes.

If you consider the culture of any country, its development is a result of this process carried out over centuries and millennia. In this development, the rate of progress is not uniform. At times it is slow, and at others it is relatively fast. Not only that. Sometimes the development is moving towards progress, at other times towards deterioration. In order to understand cultural growth properly, it is necessary to understand the processes of cultural growth, which are as follows:

9.1. Accumulation

In the beginning, an individual experiments with an object which is virtually new to him. He meets with a series of successes and failures. What he does is he discards the fruitless ones and adopts the successful ones for future purposes. Thus, the experience gained in this experimentation is accumulated and passed on from one generation to another as social heritage. Language has played a crucial role in this accumulation. Besides, new experiments continue to be made. If there is an increase in needs, there is also an increase in inventions. In this way, both the material and non-material aspects of culture progress through such accumulation.

9.2. Diffusion

Accumulation is only one of the processes of cultural growth. The adoption of novel concepts from other cultures is a significant means of cultural growth. Accordingly, diffusion applies to the adoption of new ideas by one individual or society from another. In the globalized world of today, diffusion has assumed an added significance. Almost every culture of the world is adopting new ideas and things from every other culture. The influence of the West deserves a special mention in this regard.

9.3. Accommodation

It is not enough that a culture has acquired new ideas through diffusion. It is also important that these new ideas be accommodated with the other features of the culture. Today, we see that a

number of elements of Western culture have become a part of the Indian life and added to its progress. But this happened only after these elements were acquired and adopted in India and were followed by the subsequent process of accommodation.

9.4. Cross-fertilization

The conjunction of two cultures is beneficial to both. Borrowing is seldom a one-way process. If a culture borrows from another, the latter also gets influenced by the former. This process of mutual give-and-take is called cross-fertilization. Thanks to this, culture retains its vitality and life.

9.5. Acculturation

When such a conjunction of two cultures occurs, causing cultural growth, and they are intimately related rather than identified, the process is called acculturation. Sometimes, contraculturation also sets in. It is the opposite of the process of acculturation. For example, consider what happened during the British rule in India. Many British things were adopted in our country but the Swadeshi movement and the development of nationalism abolished and condemned many things of Western origin at the same time.

9.6. Assimilation

This is the extreme form in the process of cultural conjunction. When one culture becomes so intimate with another that it loses its individuality, it is called assimilation. We may call it a solvent–solute kind of relationship.

10. EVOLUTION OF CULTURE

For a century and more, archaeologists have dug up the tools, weapons, pottery, idols, coins, and other material things of peoples, who have long since died, in search of clues to their social life. Such evidences, however, do not reveal the origin of culture; they indicate its antiquity. If they reveal anything about the evolution of culture, it is only about its material aspects. To trace the origin of a specific cultural trait is difficult. It is lost in the mists of antiquity. However, the basic process valued in cultural development is discovery and invention. No single invention contributes very much to the development of a culture; it is only an addition to what already exists. Moreover, the invention, though achieved by one individual, has itself been made possible by forces that grow out of the culture. The inventor or a person is not therefore the cause of the invention; he is only the agent of cultural conditions that bring about a modification of the culture. Although culture develops traits, a culture is actually a patterning of interdependent trait complexes. A trait does not evolve independent of the entire complex of which it is a part, nor does it operate independent of the other traits. The existing cultural traits influence the invention of the new trait.

An invention, whether material or non-material, is an improvement over the existing cultural traits. It is only partly new. It is a new synthesis. Everywhere, that has been the case. The composition combines the traits into what is considered to be a new song. The inventor takes elements from a variety of old or existing modes of living and runs them together into a new mode of living. The importance of the inventor, however, may not be minimized. Although his invention may be regarded merely as an improvement over or a synthesis of existing cultural traits, yet he does contribute purpose and endeavours for it. Intent upon the creation of a

new idea or a new mechanical device, he proceeds to try this or that combination of cultural element. This implies initiative and perseverance in him. Unless there are people in a society with the required initiative, there will be no new cultural development and the society may stagnate.

It may also be noted that for cultural development men must become discontent with some of the many things as they are, and provoked by their discontent must be led to find a way out. If they think that disease, famine, war, political corruption, rising prices, and moral depredation are acts of God that cannot be avoided, the society will lose its vigour.

11. NEED OF CULTURE IN MAN

Man differs from animal species in that he lives in a world of ideas. He acts and reacts in terms of ideas about objects and organisms. The animals live only in the present. They lack language. Their knowledge is limited to instincts plus what is learned by direct observation. Such learning can never accumulate. Only man inhabits past, present, and future simultaneously. He possesses the capacity to vocalize, respond, represent, articulate, and learn from the stimulus-response relationship. These peculiar elements in the make-up of man provided a background against which culture arose. The rudiments of culture developed by one generation serve as a foundation-stone to the next generation, which makes its own additions. Man is born in the stream of culture and must continuously swim in it if he is to live as a member of society.

12. CULTURAL VARIABILITY

Culture is a distinctive character of a nation, of a group, or of a period of history. This is why we speak of the culture of India, of Japan, or of America. A popular joke about members of different nations gives us an insight into different cultures of different societies. Once three students—a Japanese, an Indian, and an American—visited the Niagara Falls. The Japanese boy was bewitched by the beauty of the grand spectacle while the Indian student began to philosophize about the Supreme Being manifested in this phenomenon of nature. The silent communion of the two Orientals with the Niagara Falls was sharply interrupted as the American student asked, ‘Friends, how much horse-power is there in these falls?’

In India, non-violence is considered to be a great virtue, whereas in Russia violence is a part of the culture. Among certain groups, men and women mix and move freely on the roads, whereas among others, such a mixing is severely condemned. Thus, we find group variations of cultural behaviour among different peoples over the world and also among the same peoples at different periods of history. These variations are not to be interpreted as merely amusing and motivated.

The factors that influence cultural variability are as follows:

- ❑ *Historical accidents*: Some of the customs whose origin is difficult to trace must have begun because of some personal or group unconscious behaviour. A man might have done a particular action unconsciously; later others imitated him; and through imitation, by and large, the action became a custom or part of a culture.
- ❑ *Geographical environment*: In India, snake worship started because of the abundance of the reptile. The marriage season began to be fixed in accordance with the harvesting time and agricultural pursuits of the people. Thus, geographical factors play a very important

part in individual and group living. These are chiefly limiting rather than directly causative. Cultures may vary even when the geographic conditions are the same.

- ❑ *Mobility of human organism*: It is because human organism is flexible and mobile that there is cultural variability. Man has always adjusted himself to his natural environment, to his group, and to his fellows. On account of his constant adjustment, cultural behaviour has shown great variability among the same people during different periods of history.
- ❑ *Inventions and discoveries*: Inventions and discoveries also bring about cultural variability. A country which is technologically advanced will have a culture different from the one which is technologically backward.
- ❑ *Individual peculiarities or personal eccentricities*: Sometimes individual peculiarities or personal eccentricities also influence cultural behaviour. The Gandhi cap has come to our culture through individual peculiarity. Often, the conscious efforts of an individual may change the current modes of behaviour. The change to khadi also has an economic significance.
- ❑ *Change in the modes of production*: Karl Marx held that the mode of production is the sole determinant of the culture of a people—their art, morals, customs, laws, literature, and so on. Any change in the mode of production affects the culture.
- ❑ *Dominant cultural themes*: The superiority of men over women is the main theme around which Indian culture is built. Egypt was organized about nether world themes. The American society is organized around the themes of free enterprise and equality. Marxism was for long the dominant theme of the Russian culture.

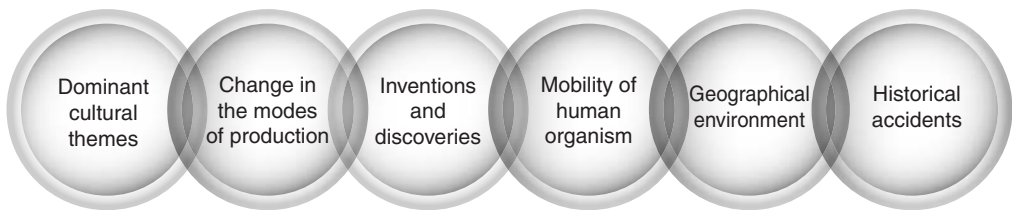


Figure 6.4 The Factors That Influence Cultural Variability

13. FUNCTIONS OF CULTURE

- ❑ *Culture makes man a human being*: It is culture that makes the human animal a man, regulates his conduct, and prepares him for group life. It provides to him a complete design for living. It teaches him what type of food he should take and in what manner, how he should cover himself and behave with his fellows, how he should speak with the people, and how he should cooperate or compete with others.
- ❑ *Culture provides solutions for complicated situations*: Culture provides man with a set of behaviour even for complicated situations. It so thoroughly influences him that often he does not require any external force to keep himself in conformity with social requirements.
- ❑ *Culture provides traditional interpretations*: Through culture man gets traditional interpretations for many situations, according to which he determines his behaviour. For example, if a cat crosses his way he postpones his journey.

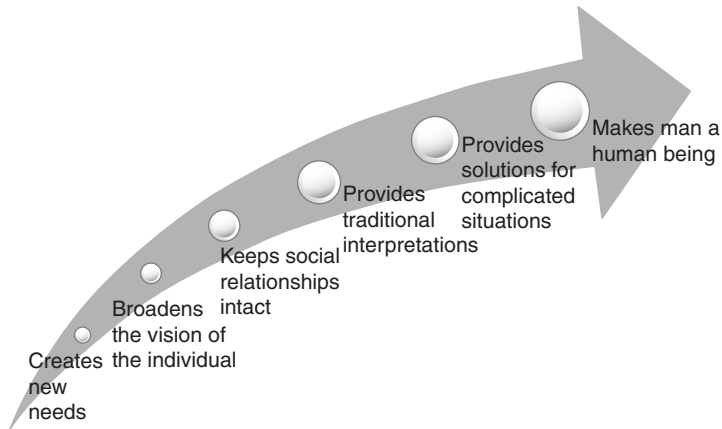


Figure 6.5 Functions of Culture

- ❑ *Culture keeps social relationships intact:* Culture has its importance not only for man but also for the group. Had there been no culture, there would have been no group life. Culture is designed and the prescription is composed of guiding values and ideals. By regulating the behaviour of the people and satisfying their primary drives pertaining to hunger, shelter, and sex, culture has been able to maintain group life.
- ❑ *Culture broadens the vision of the individual:* Culture has given a new vision to the individual by providing him a set of rules for the cooperation of the individuals. It teaches him to think himself as a part of the larger whole. It provides him with the concepts of family, state, nation, and class, and makes possible the coordination and division of labour.
- ❑ *Culture creates new needs:* Culture also creates new needs and new drives, such as the thirst for knowledge, and arranges for their satisfaction. It satisfies the aesthetic, moral, and religious interests of the members of the group.

14. INFLUENCE OF CULTURE ON HEALTH AND ILLNESSES

There are socio-cultural factors that influence the health since people are exposed to risk-taking behaviours, vulnerability to disease. It is important for the nurse to analyse efforts, practices in the culture that promote health and quality care, since socio-cultural factors play vital role in shaping perceptions and responses to the health problems, and their impact and well-being. Therefore, every health professional has the responsibility to understand the factors that influence the illness and those promote wellness and root cause for morbidity and mortality rates.

14.1. Cultural Factors That Influence the Health Care

There are many factors that affect the health care of people in a particular culture. They are as follows:

- ❑ Decision taken by the family members and their role in health care.
- ❑ Functional role responsibility of community where the person lives.

- ❑ Impact and influence of religion on diet, beliefs, illness, and treatment.
- ❑ Perception and their view on health and wellness.
- ❑ Beliefs on death and dying process.
- ❑ Views on Eastern, Western, alternative, or traditional medicine.
- ❑ Perception on aetiology and treatment modalities on illnesses, both physical and mental.

14.1.1. *Beliefs in the Family*

People in rural communities of India have lots of misconceptions about family size and structure. People believe that children are born by god's gift. Wealth of the family is determined by birth of child. Families have been fond of male children, which leads to less gap among child-births. Lack of spacing between childbirths lead to severe anaemia for mothers, malnutrition, low birth weight and high risk factors that increase infant mortality rate.

14.1.2. *Sex and Marriage*

Sexual customs and practices vary among different ethnic groups. For example, Muslims have religious restrictions on performing oro-genital sex, especially at the time of menstruation. Similarly, orthodox Jews are prohibited to have intercourse during menstruation, even seven days after completion of menstruation. Such practices have definite influence on oral health and family planning because such practices are stressed as it explains maintenance of oral and sexual hygiene, and prevention of oral and genital infections. The marriage practices such as polygamy, which is marrying of one man to several woman, and polyandry, which is marrying a woman to several men, are even practised at present in Nilgiri hills, Nayars of Malabar coast in Kerala, and also among Jaunsar-Bawar in UP. Because of such practices, venereal diseases or sexually transmitted diseases occur if a person has sexual contact with more than one partner. These diseases are more common among them because there is no monogamy followed in such marriage practices.

14.1.3. *Maternal and Child Health*

There are lot of customs and beliefs about maternal and child health care, some of which are good, bad, and not much important. Some of the good customs are prolonged breastfeeding, giving oil bath, massaging the newborn and exposing the baby after bath in morning to sunlight. Some bad customs include avoiding 'colostrum' (first expressed milk), avoiding foods like papaya, milk, fish, egg, meat and green leafy vegetables during pregnancy and lactation period, and providing light diet (this custom is seen in Tamil Nadu and Pondicherry, where they have a misconception that consuming heavy foods may induce heat and cause problems to the newborn). Unimportant customs include applying turmeric considered to be holy spice on anterior fontanelle of newborn, piercing the ears, nose, balding the hair, and applying kaja in eyelids thought to remove the evil eye from the baby. Very bad customs in rural folk include applying cow dung in the umbilicus, which causes tetanus infection in the newborns.

14.1.4. *Religious Restrictions in Food Habits*

Many religious beliefs and differences have great impact on health and illness. For example, Hindus do not consume beef because cow is worshiped as 'Gomatha' and as a sacred animal

called 'Nandhi'. Similarly, Muslims do not eat pork because they believe pig is a dirty animal—a 'scavenger' that consumes dirt from sewage. However, these habits seem to be healthy any way as these avoid cysticercosis infection, which are caused by tapeworms found in improperly cooked beef and pork, thereby leading to severe anaemia. This disease spreads via the faecal-oral route through contaminated food and water, and is primarily a food-borne disease, which lead to oral ulcers, gingival bleeding, and lesions causing disability.

14.2. Personal Habits

14.2.1. *Purdah System*

Purdah system is practiced among Muslims, where females are supposed to cover their whole body, which makes them prone to vitamin D deficiency, hypoplasia of teeth, and osteoporosis. Since skin is not exposed to sunlight as most of the women wear black purdah that absorbs harmful ultraviolet rays, the risk for basal cell carcinoma is less, but prevalence of droplet infections like tuberculosis and diphtheria is high.

14.2.2. *Smoking and Alcoholism*

Many religious practices are against smoking and alcoholism, especially in Muslims and Hindus. This promotes oral health. Younger generation of present are vulnerable as they consider smoking and alcohol consumption as a symbol of muscularism and status. It forms acceptable behaviour among the peer groups and especially in tribal population. These habits were more prevalent among fishing communities earlier, for example, in districts of Srikakulam and Vishakhapatnam in Andhra Pradesh, but now prevalent in almost all parts of India, more among young and adolescents. Although government has passed lots of laws and regulations to regulate this, tobacco consumption and alcoholism are still prevalent. This indicates high frequencies and incidences of palatal malignancies.

14.2.3. *Pan Chewing as a Custom*

Offering pan with betel leaves, slaked lime, areca nut, and catechu is the way of welcoming guest in North India, for example, in Rajasthan, UP, Maharashtra, and West Bengal. It is considered as a disrespect to the host, if the pan is not eaten; therefore, people consume it. However, continuous eating leads to oral diseases, periodontal illnesses, and oral submucosal fibrosis.

14.2.4. *Drug Addiction*

Hindu munivars and sadhus have habit of inserting *charas*, *bhang*, and *ganja* into cigarettes for pleasure and comfort. This habit has spread to youths in India, and they have finally become addicted to those substances. Similarly, in western culture, families have habit of consuming alcohol as common practice. This leads to overconsumption and addiction leading to dangerous illnesses.

14.2.5. *Sedentary Lifestyle*

The sedentary lifestyle followed among urban people is the main reason and cause for obesity-related illnesses. Sitting for long time watching television and eating junk food leads

to coronary artery diseases, hypertension, diabetes mellitus, and so on. Carbonated beverages contain lots of phosphates and cause demineralization. For example, if 200 ml of fizzy drink is consumed, six glasses of milk is needed to replace the calcium loss. Research proves that drinking carbonated beverage is hazardous to health. It is dangerous to consume such drinks; it causes dry mouth, thirst pain, and buccal keratosis. Sedentary life lacks physical activity that even reduces the lifespan of the individual.

15. ROLE OF NURSES IN CULTURAL PRACTICES

Nurses play important role in uplifting patients' health-care needs. By understanding different cultural aspects and their effects on health and illnesses, they can sincerely care the people in the society. Equitable distribution of health-care delivery exists only if needed changes occur in the organizational culture. People in the society should be prepared for an organizational change in the promotion of safety to procure the health-care needs. The culture practice model that explains the nurses' role in empowering the cultural health care is shown in Figure 6.6.

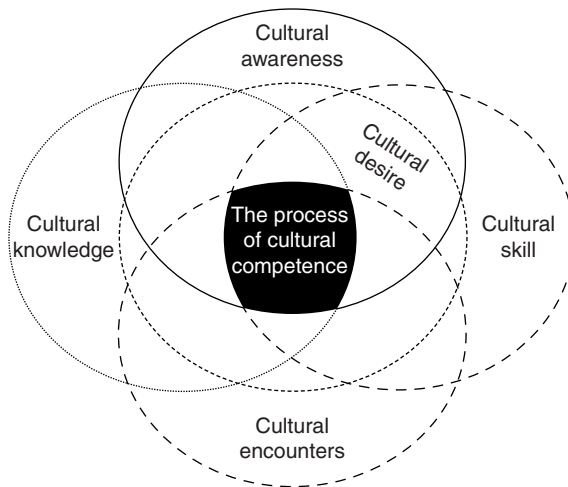


Figure 6.6 Cultural Practice Model

Health is the prime concern for wellness, and wellness is the factor that determines an individual's quality of health. Everyone has their own ideas, beliefs, concepts about health, illness, and wellness. Not all cultural practices promote good nutrition, sleep, regular exercise, and so on. It is important for the nurse to do proper assessment about cultural practices of people and learn their lifestyle and practices, and analyse their beliefs about illnesses and health, and discourage the practices that lead to illnesses.

15.1. Nursing Process and Nurse's Role

There is always a perfect need to assess each patient's needs, problems, and his or her cultural practices.

15.1.1. Cultural Assessment

Nurse should determine what type of cultural heritage and language skills the patients have, and find out if the root cause of illness is any harmful cultural practice. He or she should collect all the data from the family practices, and finally discuss with the family to identify the root cause.

15.1.2. Cultural Diagnosis

Nurse should find the problem that is actual and potential cause for illness. He or she should also find the factors that actually promote illness, and potential factors that may be hidden.

15.1.3. Process of Cultural Competence: Cultural Nursing Intervention

First, understand all the cultural factors that influence race, ethnic, social, and emotional relationships, child-bearing practices, and their attitude towards health. The nurses need to process certain intervention such as the following:

- ❑ *Cultural awareness*: Having better idea about specific cultural practice on patient who is being given care.
- ❑ *Cultural desire*: Learning about different ethnic groups and respecting such cultures and analysing the pros and cons of them.
- ❑ *Cultural skills*: Learning and understanding skills in order to interact with people in the society. Respecting and learning the cultural aspects of lifestyle.
- ❑ *Cultural knowledge*: Without gaining knowledge that is with lack of input there is no use in learning culture. Nurses need to do lots of review about culture and understand basic nature of any cultural practices in depth so that they can analyse in a better manner to provide good quality care.
- ❑ *Cultural encounter*: Once the nurses learn about the culture it is important that the nurses respect the culture, thoroughly analyse it, and find pros and cons of existing cultural practices; promote good and remove bad practices through health education; create awareness about bad cultural practices thereby improving the health of the people.

CHAPTER HIGHLIGHTS

- ❑ Man is not only a social animal but also a cultural being. His social life has been made possible because of culture.
- ❑ Culture is something that has elevated him from the level of animal to the heights of man.
- ❑ Man cannot survive as man without culture.
- ❑ Culture represents all the achievements of mankind.
- ❑ Culture and society are interdependent.
- ❑ Culture possesses continuity and extends beyond the lifetime of those who possess, create, and utilize it. It is passed from the old to the new members.

- ☐ It provides knowledge, which is essential for the physical, social, and intellectual existence of man.
- ☐ Society and culture and social culture are mutually related concepts. There is no culture without human society. There can be no society without individuals.
- ☐ Culture is human accomplishments acquired and passed on in terms of social inheritance. It is learned behaviour acquired by man as a member of society.

EXERCISES

I. LONG ESSAY

- ☐ Define culture, and discuss its characteristics in detail.
- ☐ Discuss the importance of language, customs, and traditions in culture.

II. SHORT ESSAY

- ☐ Explain the role of culture in nursing profession.
- ☐ Discuss in detail about cultural diversity.
- ☐ Describe about the functions of culture.
- ☐ Discuss impact of culture on human behaviour.
- ☐ Discuss about evolution of culture.
- ☐ Explain classifications of culture.
- ☐ Enumerate the relation between culture and civilization.
- ☐ Describe the components of culture.

III. SHORT ANSWERS

- ☐ Explain cultural relativism.
- ☐ Explain cultural lag.
- ☐ Explain cultural diffusion.
- ☐ Explain cultural growth.
- ☐ Explain cultural variability.

IV. MULTIPLE CHOICE QUESTIONS

1. What does culture usually reflect in modern society

(a) group culture	(b) national culture
(c) religious culture	(d) geographical culture
2. Which among the following is not a pertinent function of culture?

(a) religion of social conduct of individuals
(b) teaching the individuals to live and behave in the society

- (c) inculcating a sense of aggressive competition
 - (d) teaching the individual manners, good habits, and so on
3. Material culture implies:
 - (a) possession of material occupation
 - (b) possession of concrete ideas and beliefs
 - (c) possession of luxurious articles
 - (d) possession of essential commodities
 4. Culture may be defined as the
 - (a) pattern of arrangements, material and behaviour adopted by a society
 - (b) typical habit patterns of people
 - (c) sum total of collective behaviour
 - (d) uncodified ideology of people
 5. Which of the following is not a permanent element of Indian culture?
 - (a) spiritualism
 - (b) religious tolerance and freedom
 - (c) open mindedness of the people
 - (d) materialistic outlook of the people
 6. To constitute culture the acquired behaviour should be
 - (a) shared by the group
 - (b) transmitted away to the members of the group
 - (c) shared by transmitted among members of the group
 - (d) believed to be ideal by the group
 7. Which of the following is a characteristic of culture?
 - (a) culture is learnt.
 - (b) culture is divine creation.
 - (c) culture makes man's life materially comfortable.
 - (d) culture is religious and ethical system.
 8. The difference between culture and civilization is:
 - (a) culture is divine creation while civilization is manmade.
 - (b) culture denotes non-utilitarian things civilization denotes utilization things.
 - (c) culture has spiritual basis, civilization has a material basis.
 - (d) culture is static, civilization is dynamic.
 9. One culture is distinguished from another by

(a) the family system	(b) the form of marriage
(c) the material traits	(d) the material and non-material traits
 10. Variability of culture is due to
 - (a) the natural jealousies of the different nations
 - (b) the absence of a universal language
 - (c) the geographical environment of a nation
 - (d) the inventory capacity of a nation

11. Culture is important for the individual because
 - (a) it makes him a human being
 - (b) it unites him with his ancestors
 - (c) it provides him easy mean of social living
 - (d) it helps him to earn his livelihood
12. Culture is important for the group because
 - (a) it takes social relationship intact.
 - (b) it makes of one group from the other.
 - (c) it satisfies human needs from the other.
 - (d) it provides stability to the group.
13. The borrowing of culture is effected by:
 - (a) physical isolation
 - (b) language differences
 - (c) religious differences
 - (d) biological differences
14. The peaceful co-existence of many cultural and ethical groups is normally referred by sociologist as
 - (a) integration
 - (b) amalgamation
 - (c) cultural pluralism
 - (d) assimilation
15. The process of borrowing cultural items from another culture is known as
 - (a) acculturation
 - (b) socialization
 - (c) unculturation
 - (d) acquisition
16. Cultural relativism
 - (a) is a recognition where each culture is judged in terms of its own standards
 - (b) is an argument that different parts of culture are inter related
 - (c) means any culture can be evaluated in absolute terms
 - (d) means that different cultures are related to each other in terms of some universal elements
17. The principle that a culture must be understood and judged on its own terms without reference to the values of another culture is known as
 - (a) cultural specificity
 - (b) cultural pluralism
 - (c) cultural hegemony
 - (d) cultural relativism
18. Acculturation is
 - (a) accepting the culture of the dominant group
 - (b) assimilation with the other group
 - (c) the acceptance of the end product of cultural give and take
 - (d) complete integration of conflicting cultures
19. Culture is
 - (a) imitating an individual in the group ways
 - (b) a limitation on freedom
 - (c) whims of a conservation in the group
 - (d) repetition of the most repeated

20. What does cultural relativism imply?
- (a) a culture may be good or bad.
 - (b) it is bounded to its antecedents.
 - (c) it is bound to the place.
 - (d) preconceived notion of a group forms part of it.

ANSWERS

1. b 2. c 3. c 4. b 5. d 6. d 7. a 8. d 9. a 10. b
 11. a 12. d 13. c 14. a 15. a 16. d 17. d 18. a 19. a 20. a

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7

Population

Learning Objectives

- Introduction
- Society and population
- Population factors and social structure
- History and theory of population growth
- Demography
- Population control
- Causes of population growth
- Population explosion
- Population distribution in India
- Population health
- Family welfare programme

1. INTRODUCTION

Demography is the science of population. It studies the total number of people in a given area, growth, decline, age composition, sex ratio, and demographic processes, such as fertility, mortality, and migration. The population of India is increasing rapidly. In spite of economic development, the standard of living is low. The increase in population has created a number of problems, such as poverty; unemployment, lack of food and shelter, poor education, and miserable health. The growth of population has affected the economy of the country. Every year, 17 million people get added to the existing population. The rapidly growing population retards all our development efforts.

Box 7.1 Definitions of Social Problem

Fuller and Myers have defined social problem as ‘a condition, which is defined by a considerable number of persons as a deviation from social norms which they cherish’.

Merton and Nisbet hold that a social problem is a way of behaviour that is regarded by a substantial part of a social order as being in violation of one or more generally accepted or approved norms.

2. SOCIETY AND POPULATION

Demography represents a fundamental approach to the understanding of human society. In a general sense, the task of a demographer is to ascertain the number of people in a given area, and the changes that have taken place over the years, and to estimate the future trend on this basis. He or she takes into consideration the births, the deaths, and migration. Fertility, mortality, and migration are of concern not only to a demographer, but also to a sociologist. All these are to a great extent socially determined and determining.

The study of human population begins with how many people are born. Fertility is the incidence of child-bearing in a country's population. During her child-bearing years, from the onset of menstruation to menopause, a woman is capable of bearing more than 20 children. Demographers gauge fertility using the crude birth rate, which is the number of live births in a given year for every thousand people in population. To calculate the crude birth rate, divide the number of live births in the year by the society's total population and multiply the quotient by 1,000. A country's birth rate is described as crude because it is based on the entire population, not just on women in their child-bearing years.

Population size also reflects mortality, which refers to the incidence of deaths in a country's population. In order to measure mortality, the demographer uses a crude death rate, which is the number of deaths in a given year for every 1,000 people in a population. This time we take the number of deaths in a year and divide it by the total population and then multiply the quotient by 1,000.

The third useful demographic measure is the infant mortality rate (IMR), which refers to the number of deaths among infants below one year of age for each 1,000 live births in a given year. To compute infant mortality, divide the number of deaths of children under one year of age by the number of live births during the same year and multiply the quotient by 1,000.

Population size is also affected by migration, which refers to the movement of people into and out of a specified territory. Movement into a territory or immigration is measured by an in-migration rate, which is calculated as the number of people entering an area for every 1,000 people in the population. Movement out of a territory or emigration is measured in terms of an out-migration rate, which is the number of people leaving an area for every 1,000 people. Both types of migration usually occur during the same period and the difference is the net migration rate.

2.1. Population Growth

Fertility, mortality, and migration all affect the size of a society's population. In general, rich nations grow as much from immigration as from natural increase; poor nations grow almost entirely from natural increase. In order to calculate a population's natural growth rate, demographers subtract the crude death rate from the crude birth rate. A handy rule of thumb for estimating population growth is to divide the number 72 by a society's population growth rate and this gives us the doubling time in years.

2.2. Population Composition

The demographer also studies the make-up of a society's population at a given point in time. One variable is the sex ratio, which refers to the number of males for every 100 females in a nation's population. A more complex measure is the age—sex pyramid, a graphic representation of the age and sex of a population.

3. POPULATION FACTORS AND SOCIAL STRUCTURE

We may indicate in summary form some of the general relationships between population and society. Some of these factors have been considered earlier. Others have not been discussed. It is important to understand the complex relationship between the raw material of society and the form and structure of society itself.

3.1. Technological Factors

The technological advances that have occurred in recent generations throughout the world have meant that a smaller number of persons can now produce all the food and raw materials necessary to support the rest of the population. Especially in the more advanced technological countries, the distribution of income among the various segments of the population is increasing in disparity as a result of the changes in these productive relationships.

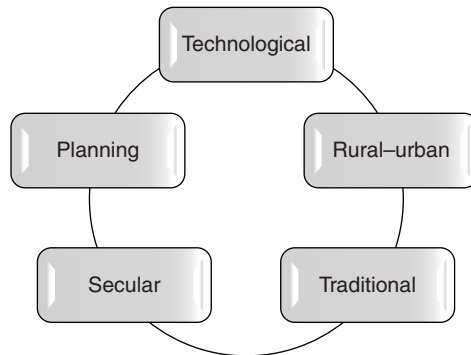


Figure 7.1 Factors That Affect the Population and Structure

3.2. Rural-Urban Factors

Large families are characteristic of populations living on farms and under rural conditions generally. When modern sanitation and medicine are introduced to colonial and predominantly rural people, the immediate result is a rapid increase in population, as the high birth rates continue and the death rates are drastically reduced.

3.3. Traditional Factors

In societies where social control is still largely vested in the mores, the birth rate is traditionally high and the ideal family is usually a large one. Efforts on the part of governmental or other agencies to encourage the limitation of family size under such conditions are met with indifference or even open hostility.

3.4. Secular Factors

Some societies encourage the artificial limitation of families and are moving toward a stabilization of population growth. Such societies are characterized by education, city life, industrial

employment, employment of women outside the home in non-agricultural occupations, revolutionary social movements, popular participation in democratic processes, the spread of inventions, and the advance of science.

3.5. Planning Factors

The social control of population growth presents one of the most obvious, and at the same time most difficult, forms of social planning. The growth of population is more than a simple response of the individual to the reproductive urge. Social and cultural factors combine with other considerations to render any change in reproductive behaviour extremely difficult to accomplish even by organized efforts. This behaviour is extremely difficult to accomplish even by organized efforts. This behaviour is deeply imbedded in the culture pattern, and it cannot be changed without extensive changes in other elements of the pattern.

4. HISTORY AND THEORY OF POPULATION GROWTH

In the past, people favoured large families because human labour was the key to productivity. Moreover, until rubber condoms appeared 150 years ago, the prevention of pregnancy was an uncertain proposition at best. But high death rates from widespread infectious diseases put a constant brake on population growth. Global population reached 3 billion by 1962 and 4 billion by 1974. The rate of world population increase has slowed in recent years, but our planet crossed the 5-billion mark in 1987, and the 6-billion mark in 1999. In no previous century did the world's population even double, but in the 20th century it quadrupled. Currently, about 73 million people are being added in the world every year; and 96 per cent of this increase is in poor countries. Experts predict that the Earth's population will reach 8 billion by 2050.

India is the world's second most populous country. According to the 1991 census, India's population was 84.39 crores, which by the end of 1996 increased to 93.4 crores. According to projections made in a World Bank report, India's estimated population by 2150 will be over 1,756 million against China's 1,680 million. India will thereby overtake China and become the most populous country of the world. The World Population Report published by the United Nations Population Division revealed that the world population would reach 6 billion in 1998, and the annual addition to the world population in the subsequent decade would average 97 million, the highest in history. Nearly all of this population growth would be in Africa, Asia, and Latin America. The population of the world was projected to be 11.6 billion in 2150.

4.1. Malthusian Theory

It was the sudden population growth two centuries ago that sparked the development of demography. Thomas Robert Malthus (1766–1834), an English economist and clergyman, warned that population increase would soon lead to social chaos. Malthus calculated that the population would increase by what mathematicians call a geometric progression. At this rate, he concluded, world population would soon soar out of control. Food production would also increase, he explained, but only in arithmetic progression because, even with new agricultural technology,

farmland is limited. Thus, he presented a distressing vision of the future: people reproducing beyond what the planet could feed, leading ultimately to widespread starvation. He recognized, however, that artificial birth control or abstinence might change the equation.

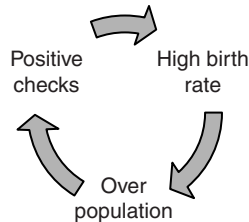


Figure 7.2 Malthusian Cycle

Fortunately, Malthus' prediction was flawed. First, by 1850, the European birth rate began to drop, partly because children were becoming an economic liability rather than an asset, and partly because people began using artificial birth control. Second, Malthus underestimated human ingenuity—modern irrigation techniques, fertilizers, and pesticides have increased farm production far more than he could imagine. Some criticized Malthus for ignoring the role of social inequality in world abundance and famine. Karl Marx objected to viewing suffering as a law of nature rather than as the curse of capitalism.

4.2. Demographic Transition Theory

A more complex analysis of population change is the demographic transition theory—the thesis that population patterns reflect a society's level of technological development. It is explained as demographic consequences at four levels of technological development.

1. *Stage I:* Initially, birth rates are very high because of the economic values of children and the absence of birth control. Death rates are also high because of low living standards and limited medical technology. Outbreaks of disease neutralize births, so population rises and falls with only a modest overall increase. This was the case for thousands of years in Europe before the Industrial Revolution.
2. *Stage II:* The onset of industrialization brings a demographic transition as death rates fall due to greater food supplies and scientific medicine. But birth rates remain high, resulting in rapid population growth. It was during Europe's second stage that Malthus formulated his ideas, which explains his pessimistic view of the future. The world's poorest countries today are in this high-growth stage.
3. *Stage III:* In a mature industrial economy, the birth rate drops, curbing population growth once again. Fertility falls, first, because most children survive to adulthood and, second, because high living standards make children change from economic assets into economic liabilities. Smaller families, made possible by effective birth control, are also favoured by women working outside the home. As birth rates follow death rates downward, population growth slows further.

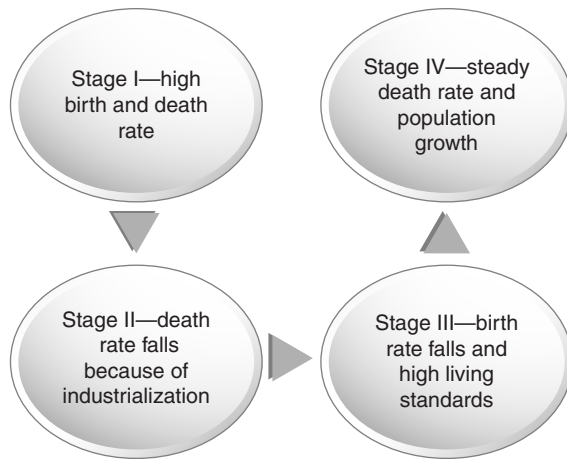


Figure 7.3 Stages in Demographic Transition Theory

4. *Stage IV*: In a post-industrial economy the demographic transition is complete. The birth rates keep falling, partly because dual-income couples gradually become the norm and partly because the cost of raising children continues to rise. This trend, coupled with steady death rates, means that, at best, population grows only very slowly or even decreases. This is the case today in Japan, Europe, and the United States of America.

A critical evaluation of the demographic transition theory suggests that the key to population control lies in technology. Instead of the runaway population increase feared by Malthus, this theory sees technology reining in growth and spreading material plenty.

5. DEMOGRAPHY

Demography is derived from two Greek words ‘*demos*’ meaning the people and ‘*graphein*’ meaning the record. Demography deals with the study of the size, the composition, and the distribution of human population at a point of time. Community health nursing and population plays a significant relationship. People are the basic unity of community health care.

5.1. Definitions of Demography

Demography is a branch of science which studies the human population and their elements. The elements are change in the size of population, structure of population, and geographical distribution of population.

Demography is the scientific study of human population such as changes in population size, the composition of the population and distribution of population in space. It also deals with five ‘demographic process’ namely fertility, mortality, marriage, migration, and social mobility.

5.2. History of Demographic Studies

The historical roots of demography are spread over centuries. The earliest records of census operations have been traced as far back as 4000 BC in Babylonia, 3000 BC in China, and 2500 BC in Egypt.

Canada was the first country to operate census on modern lines in 1666, followed by United States of America in 1790 and England in 1801. Countrywide census operation was introduced in India in 1881.

The enforcement of vital registration and laws enforcing compulsory registration were initiated during 17th century, thereby stressing the importance of registration of vital events. The process slowly spread to other regions of the world. The first act of this spread was introduced in India in 1886. The voluntary registration of births, deaths, and civil marriages act for compulsory vital registration was passed in 1969.

5.3. Sources of Demography

- ❑ *Census*: The word census originated from the Latin word '*censere*' which means to *assess* or to *rate*. The first census of India was conducted in 1872, hence the census of 1881 is considered as the first systematic census of India. Census 2001 is the 14th census, the 6th census of independent India, and the first of 21st century.

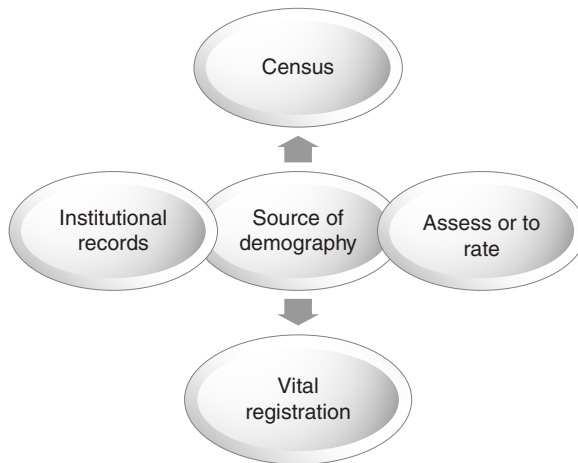


Figure 7.4 Sources of Demography

- ❑ *Vital registration*: It is a process of recording vital events that occur in a population from time to time, the events registered related to births, deaths, and marriage. Vital registration helps in planning, implementation, and evaluation of community health services or programmes.
- ❑ *Institutional records*: The records are routinely maintained by various categories of hospitals and health-care institutions, operating at various levels, which have limited public health relevance.

5.4. Demographic Cycle

- ❑ *High stationary stage:* This is characterized by high crude birth rate and crude death rate with a negligible demographic gap between two.
- ❑ *Early expanding stage:* This is characterized by a crude birth rate that continues to remain high and a crude death rate that starts declining.
- ❑ *Late expanding stage:* This is characterized by a crude birth rate that continues to fall and crude birth rate that starts declining.
- ❑ *Low stationary stage:* This is characterized by a low crude birth rate and a low crude death rate with a negligible demographic gap.

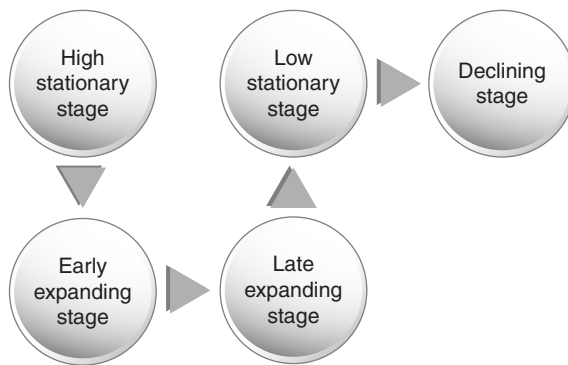


Figure 7.5 Demographic Cycle

- ❑ *Declining stage:* This is characterized by a low crude birth rate and a low crude death rate with a negligible demographic gap.

5.5. Demographic Trends

5.5.1. Global Level

The population of the world is not uniformly distributed over the globe. It is mainly concentrated in the developing countries. Demographic profile of these countries and their health status is greatly influenced by their levels of socio-economic development. UNICEF has grouped the countries of the world into three categories—industrialized, developing, and least developed.

The world population stood at 6 billion by year 2000. The statistical indices used to assess the health profile of the countries of the world are both crude and specific. The difference between crude birth rate and crude death rate for comparing the health status of countries are IMR, under-five mortality rate (UFMR), and maternal mortality rate (MMR).

5.5.2. Indian Level

India is the second populous country in the world. The population size is about 1027 million in 2001. The population size was about 1000 million between 1991 and 2001. According to 2001

census, the child population, that is, the total number of children of 0–6 years was 15.78 crores, out of which male children were 8.19 crores and female children were 7.59 crores. The sex ratio in India has been generally adverse to women, that is, number of women per 1,000 men has generally been less than 1,000. Kerala had a sex ratio of 1,058 females per 1,000 males in 2001.

In the Indian census, density is defined as the number of persons, living per square kilometre. The family size refers to the total number of persons in the family. The family size depends upon numerous factors, namely, duration of marriage, education of the couple, the number of live births and living children, preference of male children, and desired family size.

Urbanization is a recent phenomenon in the developing countries. The proportion of the urban population in India has increased from 10.84 per cent in 1901 to 25.72 per cent in 1991 and was 27.8 per cent in the year 2001. The expectancy of birth is that the rising birth rate has continued to increase globally, and all people have the expectancy to live longer and they have a right to a long life in good health rather than one of pain and disability.

6. POPULATION CONTROL

6.1. Population Control Methods

There are several reasons and methods for population control. Table 7.1 explains them.

TABLE 7.1 Population Control Methods

Methods	Description
Family planning	In modern days, family planning is considered as an indispensable method for population control. It highlights the concept of babies by choice and not by chance. It limits the size of the family
Moral or self-restraint	This is self-control. It can happen in many possible ways like celibacy, postponing marriage, raising the age of marriage, and so on.
Use of birth control	This method includes use of contraceptives, tablets, drugs, sterilization, tubectomy, vasectomy, and abortion of unwanted child. Nowadays, family planning refers to this method
Rise in age of marriage	Child marriages should be banned. A rise in the age of marriage will reduce the reproductive span of woman. The minimum age for marriage for boys and girls should be increased, if possible, from 21 to 24 and 18 to 21 years respectively
Improvement in status of women	This statement has proved true in the Western countries. The educated and employed and employed urban women exhibit a desire for small family. Social welfare schemes rewards couples going for permanent sterilization with tax benefits, educational help for two children, social security for the couple in their old age, incentives related to housing, jobs, loans, and so on, representation in civic bodies, education for the women, help for the children, and so on

(Continued)

TABLE 7.1 (Continued)

Methods	Description
Compulsory education	This develops a rational attitude towards life. It creates awareness among people
Internal migration	Population has to be equally distributed. Densely populated areas and scarcely populated areas should be balanced. However, this is not an easy job
Change in tax structure	Dr S. Chandrasekhar, a noted Indian demographer, is of the opinion that a change in the policy of taxation can reduce the problem of population. Incentives to the unmarried and to the couples with limited children may lead to a desirable change
Provision of social security	It is necessary to introduce various social insurance and social security schemes to help the poor develop confidence to face the future independently. The poor have a tendency toward having large families
Propaganda in favour of small family	Mass media are of great help in this regard. Public as well as private organizations should help the ignorant realize the importance of family planning
Condoms	Another important consideration is that the condom be used for birth control, at the same time giving protection from sexually transmitted diseases. This is especially relevant today with the advent of non-treatable conditions such as AIDS and herpes
Cervical caps	These are similar to diaphragms in action as well but are small and thimble-shaped. Fitting the cervical cap correctly within the vagina covering the cervix needs practice and experience
Mass education	This is one of the best ways to bring about a positive change in the attitude of people to medico-sociological issues, be it drinking, smoking, drug addiction, high-risk sexual behaviour, or family planning

6.2. National Population Policy

India requires a very effective population control policy that would launch a well-planned attack on our population. During a population-explosive period, when unemployment is looming large, the population control programme should get the highest priority in our development plans. A national population policy should be immediately framed and effectively implemented. The important points to be noted while drafting a national population policy are as follows:

- ❑ Planning should be undertaken both for the existing and the future population. If proper care is taken, during the plan period the rate of economic growth will get accelerated and the benefit of economic progress will reach a large number of people within a short time.

- ❑ In addition to better public health and sanitation measures for controlling death rate, a concerted effort should also be made for an effective quantitative control of population growth.
- ❑ A population planning commission, consisting of demographers, sociologists, statisticians, and so on, is an urgent necessity in a high population-growth potential underdeveloped country like India. This commission should evolve a population control policy and devise means for its implementation.
- ❑ The family planning programme should be integrated with the community development programme. People should be convinced that development planning becomes 10 times more successful with family planning. People should understand that family planning implies planned family, which serves as the basic pillar of a planned economy.
- ❑ The state should set up as many family planning centres as possible in rural areas. Finance should not come in the way.
- ❑ The spread of adult education in rural areas is also essential in a backward country like India.

7. CAUSES OF POPULATION GROWTH

The population of the world has been growing rapidly in the last hundred years. Industrialization increased the output and in a short span of time more food, more goods, and more wealth could be provided to men. As more and more countries got industrialized, death rate fell. Birth rate, on the other hand, remained constant. So there has been a rapid growth of population. The change in population is caused mainly either by an increase in birth rate or by a decrease in death rate. Table 7.2 enumerates the causes.

TABLE 7.2 Causes of Population Growth

Methods	Description
Widening gap between birth and death rates	The average annual birth rate in India was 42 per 1000 population during 1951–1961, and it came down to 28.7 in 1993. The death rate also came down from over 27 per 1000 population during 1951–1961 to 9.3 in 1993 (<i>The Hindustan Times</i> , 11 July 1995). Thus, since birth rate has shown a small decline while death rate has gone down rather sharply, the widening gap between the two increased our population rapidly
Low-age marriage	Child marriages have been very common in our country. According to the 1931 Census, 72 per cent of marriages in India were performed before 15 years of age and 34 per cent before 10. Since then, there has been a continuous increase in the mean age of marriage among both males and females. In 1994, the mean age of marriage was estimated to be 23.1 years

(Continued)

TABLE 7.2 (Continued)

Methods	Description
Illiteracy	Family planning has a direct link with female education, which is directly associated with age at marriage, general status of women, their fertility and infant mortality rates, and so on. If both men and women are educated, they will easily understand the logic of planning their family, but if either of them is illiterate, they would be more orthodox, illogical, and dogmatic
Environmental factor	The physical environment exerts an effect through the postulated effect of climate on the reproductive span of women. Women become biologically sound with the onset of menstruation and their capacity to bear children ceases with the onset of menopause. It is generally believed that women in the tropics mature and grow old earlier than those living in cold or temperate climates
Religious altitude towards family planning	The orthodox and conservative people are against the use of family planning measures. They disfavour family planning on the plea that they cannot go against the wishes of God. There are some others who argue that the purpose of a woman's life is to bear children. Indian Muslims have higher birth rate as well as fertility rate than the Hindus
Other causes	❑ Joint family system and lack of responsibility of young couples in these families to bring up their children ❑ Lack of recreational facilities ❑ Lack of information or wrong information about the adverse effects of vasectomy, tubectomy, and the loop

8. POPULATION EXPLOSION

8.1. Effects of Population Explosion

The high growth of population or population explosion affects the people not only economically but also their social, religious, living, and health conditions. Table 7.3 lists these problems.

TABLE 7.3 Effects of Population Explosion

Methods	Description
Pressure on land	Rapid growth of population increases the pressure on land. India has only 2.4 per cent of the world's geographical area, but it has 16 per cent of the world's population. Thus, when compared to other developing countries, the density of population in India is very high. According to the 1991 Census, it was 276 people living per square kilometre. The land is almost fixed and does not increase simultaneously with the population. Thus, with growing numbers, the density of population goes up, the per capita availability of land comes down, and the available land falls

Unemployment	Employment is another area of serious concern on account of rapid population growth. It is estimated that about 3.3 million unemployed are added every year to the existing labour force in India. The society finds it almost impossible to provide employment opportunities to the increasing population. This results in poverty and unemployment
Poverty	Poverty is a condition of chronic insufficiency. It is a condition in which a person is not able to lead a life according to the desirable standards. Even after 50 years of Independence, a major portion of population is found below the poverty line
Housing problem	Shelter or housing is one of the basic needs. As it affects health and character of the inmates, abolishing the lack of housing becomes a serious issue. It is estimated that 25 million people are homeless. It becomes very difficult to provide houses to the ever-increasing population with the result that people begin to live in slums and shanties
Food problem	Rapid population growth in India gives birth to food problems—both qualitative and quantitative. About 40 to 54 per cent of rural population and 41 to 50 per cent of urban population consume between 2,100 and 2,250 calories per day, respectively, which is less than the minimum prescribed to maintain normal health. Non-availability of nutritious diet affects the physical and mental health of the people
High illiteracy	The number of school-going children increases with an increase in population. It has been calculated that for every addition of about 10 crore people in our country, we will require 1.50 lakh primary and middle schools, 10,000 higher secondary schools, 50 lakh primary and middle school teachers, and 1.5 lakh higher secondary school teachers. The need for educating them puts a heavy pressure on the natural resources
Health problems	Health is a condition of all-round well-being—physical, mental, moral, and spiritual—so that the members of society can lead a wholesome life. Fertility causes important health problems not only for the society but even for the mother and the child. In India there is an acute shortage of medical services due to rapid increase of population. The nation finds it almost impossible to provide adequate health facilities to the growing population. Thus, the masses become lean and thin and weak and thus more of a liability than an asset for the society
Law and order problems	Population explosion creates serious law and order problems because the existing agencies which are responsible for maintaining law and order find it impossible to cope with them

8.2. Other Problems of Population Explosion

When a nation cannot provide facilities to its growing population, the result is that in order to get whatever facilities are available, corrupt means are used. Thus, corruption becomes widespread in the society. When there is strain on every resource, it becomes difficult to develop talent. Thus, the nation very much loses good talent, putting the entire generation in the reverse gear. It becomes difficult to maintain an even sex ratio. It gets disturbed quite frequently, resulting in many social problems. When a vast majority lives in shanties, the problem of maintaining moral character arises. Degradation of morals results in many social problems.

9. POPULATION DISTRIBUTION IN INDIA

According to the Census of 1991, the population of the Indian Union has been estimated to have increased 23.50 per cent over the 1981 census (Table 7.4).

TABLE 7.4 State-wise Population According to 1991 Census

State	Population
Andhra Pradesh	66,304,854
Assam	22,294,562
Bihar	86,338,853
Gujarat	41,174,060
Jammu and Kashmir	7,718,700
Kerala	29,011,237
Madhya Pradesh	66,135,862
Tamil Nadu	55,638,318
Maharashtra	78,706,719
Karnataka	44,817,398
Nagaland	1,215,573
Orissa	31,512,070
Punjab	20,190,795
Haryana	16,317,715
Rajasthan	43,880,640
Uttar Pradesh	138,760,417
West Bengal	67,982,732
Chandigarh	640,725
Andaman and Nicobar	277,989
Delhi	9,370,475
Himachal Pradesh	5,111,079
Lakshadweep	51,681
Pondicherry	789,416

9.1. Population Distribution in Rural and Urban Areas

According to the census of 1991, 25.2 per cent of the population lived in towns and cities, and the remaining 74.8 per cent in villages. Table 7.5 provides the rural–urban ratio of population over the censuses.

TABLE 7.5 Population Distribution in Rural and Urban Areas

Census	Rural	Urban
1872	91.3	8.7
1881	90.6	9.4
1891	90.5	9.5
1901	90.2	9.8
1911	90.6	9.4
1921	89.7	10.3
1931	89.0	11.0
1941	87.0	13.0
1951	82.7	17.3
1961	82.0	18.0
1971	80.09	19.91
1981	76.27	23.73
1991	74.8	25.2

9.2. Growth of Population in India

Population in India is very large and it is also growing rapidly. India stands second in the world, next only to China. The pressure of population on land is very heavy. The per capita availability of land is very less. Although India has made considerable development in the field of agriculture and industry; yet we are not able to improve the economic condition of the people because of a continuous increase in population.

The density of population is also very high in India. Manpower is under-fed, diseased, illiterate, and unskilled. Table 7.6 shows how the population of India is increasing rapidly.

TABLE 7.6 Growth of Population in India

Year	1941	1951	1961	1971	1981	1991	2001
Total population (in crores)	31.9	36.1	43.9	54.4	68.3	84.4	102.8

10. POPULATION HEALTH

The population groups that form the focus for community health nursing can be many and varied. Populations are groups of people who may or may not interact with each other. Population may refer to the residents of a specific geographic area, but can also include specific groups of people with some traits or attributes in common. Three other commonly used, similar but different terms for these smaller sub-groups are—aggregates, neighbourhood, and community (Table 7.7).

TABLE 7.7 Aggregates, Neighbourhood and Community

Population Type	Characteristics
Aggregates	Aggregates are sub-populations within the larger population who possess some common characteristics, often related to high risk for specific health problems
Neighbourhood	A neighbourhood is a smaller, more homogeneous group than a community and involves an interface with others living nearby and a level of identification with those others. Neighbourhood is self-defined and although it may be constrained by natural or man-made factors, it often does not have specifically demarcated boundaries
Community	A community may be composed of several neighbourhoods. Some authors define communities within geographic locations or settings. In addition to location, other potential defining aspects of communities include a social system or social institutions designed to carry out specific functions, identity, commitment, or emotional connections, common norms and values, common history or interest, common symbols, social interaction and intentional action to meet common needs

10.1. Definition of Population Health

According to Wilcox and Knapp, population health can be defined as the attainment of the greatest possible biological, psychological, and social well-being of the population, as an entity and of its individual members. Health is derived from opportunities and choices provided to the public as well as the population's response to those.

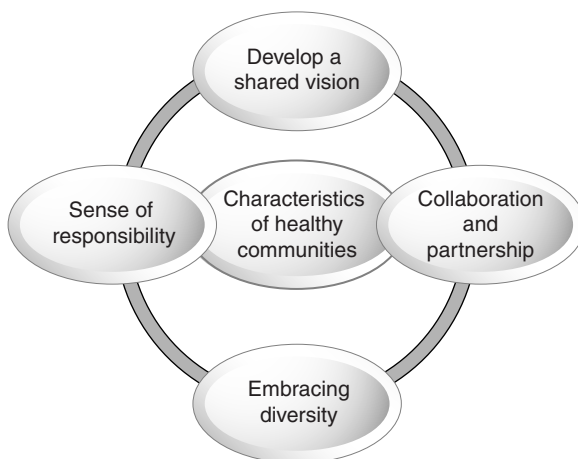


Figure 7.6 Characteristics of Healthy Communities

10.2. Characteristics of Healthy Communities

- ☐ Healthy communities foster dialogue among residents to develop a shared vision for the community.
- ☐ They promote community leadership that fosters collaboration and partnership.
- ☐ They engage in actions based on a shared vision of the community.
- ☐ Residents embrace diversity.
- ☐ They link residents to community resources.
- ☐ They foster a sense of responsibility and cohesion among residents.

10.3. Principles of Healthy Communities

- ☐ Health must be broadly defined to encompass quality-of-life issues (emotional, physical, and spiritual), not just the absence of disease.
- ☐ Community must also be broadly defined to encompass a variety of groups, not just populations defined by specific geographical boundaries.
- ☐ Actions related to community health must arise from a shared vision derived from community values.
- ☐ Actions must address the quality of life for all residents, not just a select few.
- ☐ Widespread community ownership and diverse citizen participation are required for effective community action. The focus of action should be on system change in the way decisions are made and community services are delivered.
- ☐ Community health rests on the development of local assets and resources to create an environment and infrastructure that support health. Effectiveness is measured on the basis of specific community indicators and outcomes and promotes accountability of residents.

10.4. Levels of Population Health Care

Health care for population takes place at three levels, often referred to as the three levels of prevention. These three levels of health care are primary prevention, secondary prevention, and tertiary prevention (Table 7.8).

TABLE 7.8 Three Levels of Health Care

Levels of Prevention	Description
Primary prevention	Primary prevention was defined by the originators of the term as measures designed to promote general optimum health or the specific protection of man against disease agents. It is action taken prior to the occurrence of health problems and is directed towards avoiding their occurrence.

(Continued)

TABLE 7.8 (Continued)

Levels of Prevention	Description
Secondary prevention	It may include increasing people's resistance to illness (as in the case of immunization), decreasing or eliminating the cause of health problems, or creating an environment conducive to health rather than health problems Secondary prevention is the early identification of existing health problems, and takes place after a health problem has occurred. The emphasis is on resolving health problems and preventing serious consequences. Secondary prevention activities include screening and early diagnosis as well as treatment for existing health problems
Tertiary prevention	Tertiary prevention is activity aimed at returning the client to the highest level of function and preventing further deterioration in health. It also focuses on preventing recurrences of the problem. Placing a client on a maintenance diet after the loss of a desired number of pounds constitutes tertiary prevention

10.5. Objectives for Population Health

Healthy People 2010, a national health promotion and disease prevention initiative in the United States of America, corporate common structures for each focus area and includes the following:



Figure 7.7 Objectives for Population Health

- ❑ Identification of the lead agency responsible for monitoring progress towards achievement of objectives.

- ❑ A concise goal statement for the focus area that delineates the overall purpose of the focus area.
- ❑ An overview of context and background for the objectives related to the focus area. This overview includes related issues, trends, disparities among population subgroups, and opportunities for prevention or intervention.
- ❑ Data on progress towards meeting related objectives for 2000.
- ❑ Objectives related to the focus area. These objectives are of two types: measurable outcome objectives and developmental objectives. Measurable objectives include baseline data, the target for 2010, and potential data sources for monitoring progress towards the target. Unlike the year 2000 objectives, which set separate targets for sub-population, a single target is set for the entire population.
- ❑ A standard data table, including a set of population variables by which progress will be monitored. The minimum set of variables includes races and ethnicity, gender, family income, and education level. Additional categories of variable will be incorporated where relevant, and include geographical location, health insurance status, disability status and other selected populations.

11. FAMILY WELFARE PROGRAMME

According to WHO, family welfare means married couple follows one of the family planning methods on their own by following the family planning method. They improve their own health and their family health, thereby improving national health.

11.1. Women

For quite some time, in the recent past, the women were treated as inferior to men. But as a welfare state, India has decided that men and women shall be at par with each other. No position or post in social, economic, or political field will be denied on the basis of sex. Both the sexes will be treated on equal footings. There will be equal wage for equal work. The system of child marriage has been legally discontinued and minimum age for the marriage of girls has been fixed. Condensed courses of education for adult women have been started. Mahila Mandals look after the welfare of women in the villages. Working women hostels have been started. Adult women are given vocational training. Women are given every opportunity to occupy highest job at par with men.

11.2. The Children

The children are today considered as possession of the nation. Today, it is realized that the children of today will become good citizens of tomorrow, and as such, it is essential that they should be given maximum care. Nutrition programmes have been started, and children, particularly those belonging to weaker society, are given free food in the schools. Alter care homes, sections of Balwadis, Cr ches, and similar other programmes for the welfare of the children have been introduced. Child marriage has been banned.

11.3. Health

In so far as health is concerned special attention has been paid in this regard as well. Medical facilities are being provided to the sick in all parts of the country. Free medical aid is provided.

Through hospitals to the poor workers, ESI dispensaries have been opened where medical aid is provided at normal costs. Mobile dispensaries visit far-off villages. Maternity and child care centres operate round the clock.

11.4. Family Planning

Although the vast majority of Indian women are uneducated, unemployed, and are kept suppressed by male domination, they are more alive to the importance of family planning. They desperately need help and seek help. For various reasons a women may not want children. Poor health, economic reasons, domestic work pressure, psychological unpreparedness, cruelty of indifference of the spouse, harassment from in-laws are some of the common reasons that compel a women to want family planning. A working woman, unable to combine household responsibilities with the outside job, often goes for birth control. We also come across women wanting contraceptives to enjoy greater sexual freedom. And in sensitive situations where a woman becomes pregnant out of wedlock or in an adulterous relationship, she looks for help desperately.

11.5. Personal Responsibility

To make the masses responsible about family planning in a country with over 50 per cent illiterate is not an easy matter. Education is the first step because rightly informed men and women will go out of the way to take necessary birth control measures to achieve what they want—though literacy by itself does not change the attitude or persons. We have numerous instances where an educated man justifies his young wife's fifth pregnancy, or insists on his wife trying once more because he wants a son. Like in religion, where we see some highly educated persons most fanatical in their religious convictions, so is the thought with family planning.

We need a total social awakening to see the necessity of family planning among the educated and less educated. Every male and female must have the inner conviction that in modern living, smaller family units contribute to greater prosperity and good health and family planning is a pressing necessity for every household in India. Like convenient road rules, good hygienic practices, compulsory basic education, and abolition of dowry, the necessity of family planning must be seen by each adult as a personal responsibility for the good of the individual and the larger group.

11.6. The National Family Welfare Programme

The National Family Welfare Programme is at cross-roads. The demographic goal set as early as 1962 has evaded us so far. However, there is no significant improvement due to the outcome of this programme nor there is no significant contribution made by India to the world in terms of innovations, which means the creative ideas and concepts to be inculcated in this programme for the maximum utilization and for the benefit of the people in the society. If the programme is really implemented with proper innovative ideas, then it will be utilized effectively, as innovative ideas can help to move the family welfare programme forward with accelerated speed. The extensive infrastructure, if reoriented and motivated, can be used as a base for building up

a much more dynamic, effective, and efficient programme. It is important to get a grip on the correct answer and to be keenly aware of the new demands and adjust our methods so as to achieve success.

CHAPTER HIGHLIGHTS

- ☐ Human population is closely related to society and culture. The reality is that human population cannot survive without socio-cultural interaction.
- ☐ Population processes cannot be explained through biologist approach only.
- ☐ The processes of demography like fertility, mortality, migration, procreation, and survival of each new generation are determined by society and culture.
- ☐ There are social controls over fertility taboos on the association of males and females, on sexual intercourse, and restraints on conception, abortion, infanticide, and lower fertility rate.

EXERCISES

I. LONG ESSAY

- ☐ Describe the impact of population on society and health status.
- ☐ Describe population and its demographic characteristics.

II. SHORT ESSAY

- ☐ Explain Malthusian theory of population.
- ☐ Explain demographic transition theory.
- ☐ Describe population control methods.
- ☐ Explain national population policy.
- ☐ Explain causes of population growth.
- ☐ Discuss the effects of population explosion.
- ☐ Enumerate population distribution in India.
- ☐ Explain the principles of healthy communities.
- ☐ Describe levels of population health care.

III. SHORT ANSWERS

- ☐ Explain demography.
- ☐ Explain objectives of population health.
- ☐ Define population health.
- ☐ Define population.
- ☐ Explain population density.

IV. MULTIPLE CHOICE QUESTIONS

1. The population in India is characterized by
 - (a) low birth rate and low death rate
 - (b) high birth rate and low death rate
 - (c) high birth rate and high death rate
 - (d) low birth rate and high death rate
2. Social planning in demography is more difficult than in a totalitarian society because
 - (a) demography is not a stable government
 - (b) demography is controlled by illiterate and poor people
 - (c) in demography political power is decentralized
 - (d) there are multiplicity of vested interests
3. Mark out the factor that does not affect density of population:
 - (a) climate
 - (b) surface of land
 - (c) fertility of soil
 - (d) pollution
4. Which among the following is not included in topography?
 - (a) land
 - (b) climate
 - (c) people
 - (d) water
5. Mark out the unconscious control which society imposes on fertility
 - (a) limiting the size of the family
 - (b) forbidding widow remarriage
 - (c) taboos on sexual intercourse
 - (d) all of the above
6. 'Population when unchecked increases in geometrical ratio, substances increase in arithmetical ratio', who said so?
 - (a) Malthus
 - (b) Davis
 - (c) Freud
 - (d) McIver
7. The emigration and immigration had varied impact on communities because of
 - (a) migratory nature of man
 - (b) immobility of man
 - (c) social discipline
 - (d) none of the above
8. Which of the following continents contains maximum population?
 - (a) Asia
 - (b) Africa
 - (c) Europe
 - (d) America
9. Which of the following state has the largest population?
 - (a) Uttar Pradesh
 - (b) West Bengal
 - (c) Maharashtra
 - (d) Madhya Pradesh
10. Which of the following of the following are attributes of a democracy?
 - (a) political parties
 - (b) electorate
 - (c) independent judiciary
 - (d) universal adult franchise

ANSWERS

1. b 2. c 3. d 4. c 5. c 6. a 7. a 8. a 9. a 10. a

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8

Social Groups

Learning Objectives

- Introduction
- Characteristics of social groups
- Classifications or types of social groups
- Group cycle, group morale, and group behaviour
- Primary, secondary, and quasi groups
- Gemeinschaft and gesellschaft
- Reference groups
- In-group and out-group
- Clan/SIB
- Tribe
- Crowd
- Public
- Audience
- Mob
- Economic groups
- Political groups
- Religious groups

1. INTRODUCTION

Man lives in groups, which are universal aspects of human life. The term group means a number of units that are in close proximity to one another. Thus, we may speak of a group of houses on a street, of trees in a forest, or of buses in a bus stand. In sociology; we are not concerned with merely any group of human beings but with social groups. The simple meaning of social group is human being in reciprocal relationships. Social group is a collection of interrelated individuals who are involved in interactional processes. It is a social unit that consists of a number of individuals who stand in (more or less) definite status and role relationships to one another and which possesses a set of values or norms of its own regulating the behaviour of individual members at least in matters of consequences to the group. In sociology, wherever we use the term group, it refers to a social group. It is the pivotal concept of sociology.

Social group has been defined in a variety of ways by sociologists and social psychologists. Each of those definitions emphasizes one feature or the other of a social group according to the viewpoint of the scholar who has advanced that particular definition. An analytical description and discussion of the definitions of the social group will bring out its nature. Some of the definitions of the social group are given in Box 8.1.

Box 8.1 Definitions of Social Groups

Morris Ginsberg: Social groups are masses of people in regular contact or communication and possessing a recognizable structure.

R.M. MacIver: A group refers to any collection of human beings who are brought into social relationships with one another.

J.F. Cuber: A group is any number of human being in reciprocal communication.

J.L. Gillin and J.P. Gillin: A social groups grows out of and requires a situation which permits meaningful inter-stimulation and response between the individuals involved, common focusing of attention, common stimuli and interest, and the development of certain common drives, motivations, or emotions.

W.F. Ogburn and M.F. Nimkoff: Whenever two or more individuals come together and influence one another, they may be said to constitute a social group.

J.W. Bennett and M.M. Tumin: A group is a number of people in definable and persisting interaction directed towards common goals and using agreed-upon means.

E.S. Bogardus: A social group may be thought of as a number of persons, two or more, who have some common objectives of attention, who are stimulating to each other, who have common loyalty, and who participate in similar activities.

R.M. Williams: A social group is a given aggregate of people playing inter-related roles and recognized by themselves or others as a unit of interaction.

P.B. Horton and C.L. Hunt: Groups are aggregates or categories of people who have a consciousness of membership and interaction.

Arnold W. Green: A group is an aggregate of individuals which persists in time, which has one or more interests and activities in common, and which is organized.

H.W. Eldredge and F.E. Merrill: A social group may be defined as two or more persons who are communication over an appreciable period of time and who act in accordance with a common function or purposes.

R.H. Turner and L.M. Killian: A group always consists of people who are in interaction and whose interaction is affected by the sense that they constitute a unit.

Edward Sapir: A social group is constituted by the fact that there is some interest which holds its members together.

Ely Chinoy: A social group may be defined as a number of persons whose relationships are based upon a set of inter-related roles and statuses, who share certain beliefs and values, and who are sufficiently aware of their shared or similar values and their relations to one another to be able to differentiate themselves from others.

A.W. Small: By group, we mean a small or large collection of people among whom such relationship exists that they may be identified as a united unit.

Marshal Jones: A social group is two or more people between whom there is an established pattern of interaction.

Group and society are different in many aspects (Table 8.1).

Group differs from institution as well (Table 8.2).

Group and community are also two separate concepts (Table 8.3).

TABLE 8.1 Difference between Group and Society

Group	Society
A collection of human beings	A system of social relationships
An artificial creation	A natural growth
Membership is voluntary	Membership is compulsory
A group is always organized	Society may be unorganized
A specific purpose	General purpose
Marked by co-operation	Marked by both co-operation and conflict
A group may be temporary	Society is permanent

TABLE 8.2 Difference between Group and Institution

Group	Institution
A group is a collection of human beings	An institution is a set of folkways and mores
A group is an artificial creation	An institution is a natural growth
A group may be temporary	An institution is comparatively permanent

TABLE 8.3 Difference between Group and Community

Group	Community
A group is an artificial creation	A community is a natural growth
A group is formed to realize some specific purpose or purposes	A community includes the whole circle of social life
Membership of a group is voluntary	Membership of a community is compulsory
A group is comparatively temporary	A community is comparatively permanent
A group is a part of community	A community is a whole

2. CHARACTERISTICS OF SOCIAL GROUPS

The following are the important characteristics of social groups.

- ❑ *Reciprocal relations*: The members of a group are inter-related to each other, and they do similar activities that they promise or agree to do with each other, which benefits every members of the group. They own similar interest in a group.

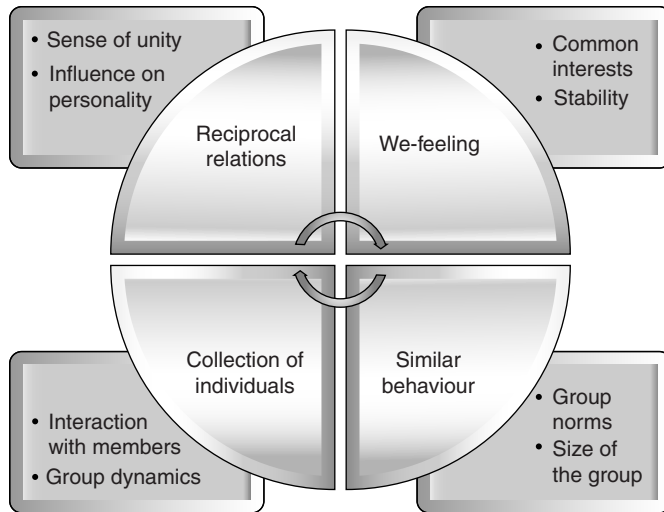


Figure 8.1 Characteristics of Social Groups

- ❑ *Sense of unity:* The members of the group are always united by the sense of unity and feeling as they have similar cultural practices and taboos. They always do things united.
- ❑ *Common interest:* Everyone in the group has similar interest, therefore people in a group meet each other for every occasion and share their interest with the group.
- ❑ *Similar behaviour:* Each member of the group behaves in similar way as the members of every group have their own way to pursue their common interest
- ❑ *Group norms:* Every group has its own rules or norms which the members are supposed to follow.
- ❑ *Collection of individuals:* A social group consists of people. Without individuals, there can be no group, just as we cannot have a college or a group or a university without students and teachers.
- ❑ *Interaction among members:* Social interaction is the very basis of group life. Hence, a mere collection of individuals does not make a group. The members must have interaction. The limits of social groups are marked by the limits of social interaction.
- ❑ *Influence on personality:* Social groups directly or indirectly shape the personality of their members. They also provide opportunities for the expression of individuality
- ❑ *Stability:* Groups are stable or unstable, permanent or temporary in character. Some groups, such as crowd, mob, audience, spectator's group, and so on, are temporary and unstable.
- ❑ *Size of the group:* Every group involves an idea of size. Social groups vary in size. Size has its own impact on the character of the group.

- ❑ *Group dynamics*: Social groups are not static but dynamic. They are subject to changes, whether slow or rapid. Old members die and new members are born. Whether due to internal and external pressures or forces, groups undergo changes.

3. CLASSIFICATIONS OR TYPES OF SOCIAL GROUPS

Social groups have been divided into different types on various bases (Table 8.4). They have also been divided into different types by various sociologists (Table 8.5).

TABLE 8.4 Classification of Social Groups on Various Bases

Type	Description
On the basis of number of members	Small groups: family or friendship group. Large groups: nation and religion
On the basis of interest	Formal group: There is lack of intimacy in this group, for example, political party, college. Informal group: There is an intense we feeling among members, for example, ward staff, neighbourhood
On the basis of permanency	In-group: our family, our nation, and so on. Out-group: those groups which are not ours; for example, another nation
On the basis of function	Voluntary group: club, music group. Involuntary group: trade union
On the basis of performance	Reference group is formed on this basis. Robert K Merton has described that group as a reference group in which a person is not a member but aspires to be a member. This aspiration influences his attitude, values and behaviour
On the basis of relationship	Primary groups Secondary groups

TABLE 8.5 Types of Social Groups According to Various Sociologists

Type	Description
C.H. Cooley	Primary and secondary groups
F.H. Giddings	Genetic and congregate groups
George Hansen	Unsocial, pseudo-social, anti-social or pro-social groups
Leopold von Wiese	Crowds, groups and abstracts
R.E. Park and E.W. Burgess	Territorial and non-territorial groups
J.L. Gillin and J.P. Gillin	Blood relationship, bodily characteristics, physical proximity, and culturally derived interests

William Sumner
Charles A. Ellwood
Lester F. Ward

In-group and out-group
Sanctioned and unsanctioned groups
Voluntary and involuntary groups

4. GROUP CYCLE, GROUP MORALE, AND GROUP BEHAVIOUR

4.1. Group Cycle

Group cycle or group dynamics helps to understand the nature of groups, their development, and their inter-relations with individuals and other groups. Group dynamics aims at studying the mental and social forces associated with groups. It makes us understand the principles of group life and group activities. When the head of the family dies, the family changes. When a new political party comes into power, changes take place. So the fundamental problems are studied in group dynamics

4.1.1. *Essential Features of Group Cycle*

Throughout one's life, a person remains a member of social groups. The characteristics and objectives of these groups may be different. At the time of birth, a person is the member of his family, but after marriage he establishes his own family. Even after establishing his new group, his membership in the old group continues. Like this, a person can be a member of several primary groups at the same time. On being dissociated from one group, he gets associated with other group. Hence, a person keeps on forming or dissolving the groups on the basis of his age, objectives, culture, professional interests, and family interests. This cycle continues all his life. Because of man's social nature, the utility and the absolute necessity of group cycle for man are undisputed.

4.2. Group Morale

The group consists of members of different hues but the social group is regulated by norms. Norms are controls found in all human societies from the beginning. They include the dos and don'ts. These are the moral codes prescribed to lead a good life, free from sin and evil. Thus, group norms are shared acceptance of a rule. They give some regularity to social events and social relationships. As an individual, each person has his own norms. When individuals are put in a group, they share the group morale.

4.2.1. *Essential Features of Group Morale*

With the formation of a group, group leadership also starts developing. In every group, the burden of leadership falls on some member. For group solidarity; unity, and proper behaviour,

this leadership is responsible. This element is responsible for group morale. The group structure includes definite programmes and purposes. There is similarity in thoughts, experiences, and actions of group members. Thus, many of the problems of the group are solved automatically. These achievements raise the morale of the group. Group morale is also influenced by the initiative of group leadership and the ideals they establish. The programmes and procedures of the group also influence the morale of the group. The satisfaction that participating members of a group feel and their happiness over its achievements also increases group morale.

4.2.2. *Functions of Group Morale*

Group morale is advantageous to the group as a whole. Group norms provide stability and orderliness to the group. In the absence of group morale, the members may behave in their own way, and there will not be uniform behaviour patterns. Without group norms, life will be chaotic and unpredictable. Another function of group norms is that they facilitate interaction between the members.

4.3. **Group Behaviour**

Group behaviour or collective behaviour is unorganized, unpredictable, and planless in its course of development. It develops on inter-stimulation among the participants. It includes situations, such as riots, protest movements, strikes of students or labourers, public revolts, and so on.

4.3.1. *Essential Features of Group Behaviour*

Group behaviour, like group morale, is a subject matter of the study of social psychology. In group behaviour, we study about the behaviour of people in groups, mobs (crowd), audience, and other social situations. Man is associated with society from birth to death. Hence, many social situations determine group behaviour. Through social interactions, individuals develop attitudes regarding different subjects, persons, thoughts, and so on. These acquired attitudes naturally influence group behaviour. At the root of a person's attitude regarding child marriage, family planning, abortion, divorce, and so on, are social interactions, which in turn help in exhibiting group behaviour. The participants in such groups may behave in a noble or heroic way or in the most savage and destructive manner. Group behaviour may be expressed in two distinguished crowds, such as mob and audience.

Factors affecting individual behaviour are as follows:

- ☐ The group into which a person is born
- ☐ Art and literature
- ☐ Tradition and culture
- ☐ Science and technology
- ☐ Rules, regulations, and ideals
- ☐ Social institutions

4.3.2. Role of Social Interactions

- ❑ *Interrelations of persons*: An individual acquires a large number of thoughts and acts from his parents, teachers, and friends. This interaction between individuals influences group behaviour.
- ❑ *Intra-group relations*: An individual is the member of some group or the other and he follows the tradition of that group. In India, inter-caste marriage is not popular because of intra-group pressure.
- ❑ *Reference group behaviour*: In reference group behaviour, a person is striving to act as a member of a group superior to him, though he is not a member of that group.

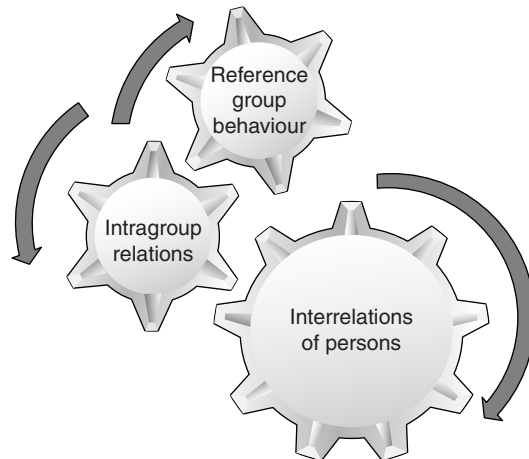


Figure 8.2 Role of Social Interactions

5. PRIMARY, SECONDARY, AND QUASI GROUPS

One of the most important classifications of social groups is the American sociologists' distinction between primary and secondary groups. The concept of primary group was introduced by C.H. Cooley in his book *Social Organization* in 1909. Secondary groups are many in the modern industrial society. R.M. MacIver and C.H. Page have called them 'the great associations'. Secondary groups are also known as special interest groups. They are inevitable in the modern society.

5.1. Primary Groups

Primary groups are small and intimate. They are very important in the society. They are the foundation and nucleus of social structure. The development of the personality of an individual depends upon primary groups. They play a vital role in the socialization process. They help a person increase his or her efficiency.

Box 8.2 Definitions of Primary Groups

C.H. Cooley: Primary groups are those characterized by intimate face-to-face association and cooperation. They are primary in several senses and fundamental in forming the social nature and ideals of the individuals. The simplest way of describing these groups is that they involve a sort of sympathy and mutual identification, for which ‘we’ is the natural expression.

George Lundberg: Primary group means two or more persons behaving in relation to each other in a way that is intimate, cohesive, and personal.

5.1.1. Characteristics of Primary Group

- ❑ The members of a primary group have close physical contact. Physical closeness provides face-to-face interaction and intimacy.
- ❑ Primary groups are small in size. In a small group, members can know each other personally and participate directly in all group activities.
- ❑ The relationship is durable because the groups remain together for a longer period.
- ❑ In a primary group, the relationships are personal, spontaneous, sentimental, and inclusive.
- ❑ The members are stimulated to pursue their interests.
- ❑ The members are governed by norms.
- ❑ The members directly cooperate with each other and one can see functional unity.

5.1.2. The Importance of Primary Groups

Primary groups are very important in society, and they are the foundation and nucleus of social structure. The development of the personality of an individual develops upon the primary groups. They play a vital role in the socialization process. Primary groups satisfy many psychological and physical needs of the individuals. A person gets benefits of companionship, love, and sympathy. These groups provide a sense of contentment and security. They insist upon individuals to behave in accordance with group norms and act as a means of social control. Primary groups teach individuals high ideals, such as freedom, loyalty, love, sacrifice, patriotism, and justice. All important functions of the society, such as reproduction, sex satisfaction, emotional security, and social control, are fulfilled in primary groups. Primary groups are responsible for maintaining social order. In fact, social organization depends upon the members of the primary groups. Primary groups have certain specific features as presented in Table 8.6.

TABLE 8.6 **Characteristics of Primary Groups**

Primary Group	Characteristics
Family	Smaller number
Play group	Personal

Traditional	Face-to-face relationship
Neighbourhood	Intimacy, informal, spontaneous general goals, permanency and stability; we-feeling. Members interact with one another as total personalities, not as segmental personalities

5.2. Secondary Groups

Secondary groups are important to the modern society. A secondary group is one which is large in size, for example, city, nation, party, corporation, international cartel, or labour union. Secondary groups are also known as special interest groups. They are inevitable in modern society. They are contrary to the primary groups in all respect.

Box 8.3 Definitions of Secondary Groups

P.H. Landis: Secondary groups are those that are relatively casual and impersonal in their relationships. Relationships in them are usually competitive rather than mutually helpful.

W.F. Ogburn: The groups which provide experience lacking in intimacy are called secondary groups.

Kingsley Davis: Secondary groups can be roughly defined as the opposite of everything already said about primary groups.

H.T. Mazumdar: When face-to-face contacts are not present in the relationship of members, we have a secondary group.

F.D. Watson: Secondary groups are larger in size. They are formal and specialized groups in which members possess secondary relationship. For example, state, labour union, college, university, political party, bank, rotary club, and so on.

George Lundberg: Secondary groups mean two or more persons behaving towards each other in a way that is impersonal, concerned with specialized interests, and guided by consideration of efficiency.

5.2.1. Characteristics of Secondary Groups

- ❑ The relations of the members are limited in scope and are arrived at by much trial and error and in terms of self-interest calculations of the members.
- ❑ The members exert only indirect influences over one another. Each member knows personally only a very few of the other members and functions as one among almost countless members.

- ❑ The relations of the members in a secondary group are of a formal and impersonal type. It does not exercise primary influence over its members.
- ❑ The secondary groups are large in size; they might be spread all over the world, for example, Red Cross Society.
- ❑ The membership of a secondary group is not compulsory. For example, it is not essential to become a member of Rotary International or Red Cross Society.
- ❑ A large group has less intimacy. Due to the absence of intimate relations, some members of the secondary groups become inactive while some become quite active.
- ❑ Members of a secondary group hardly meet face to face, and are scattered throughout the country and throughout the world. They communicate with one another by indirect means.
- ❑ The status of the individual depends on his or her role in the secondary group.

5.2.2. Importance of Secondary Groups

- ❑ A secondary group is marked by clear-cut division of labour. There are set rules to regulate it. A formal authority is set up with the responsibility of managing the organization effectively.
- ❑ A secondary group broadens the outlook of its members. The members of a secondary group are widespread. It is wide in outlook and crosses the boundaries, of localism, provincialism, regionalism, casteism, and communalism.
- ❑ The secondary groups are playing a very important role in the modern civilized and industrialized societies. For a long time, the primary groups could meet the essential requirements of people. Due to the growth of cities and population, the complexity of social structure and the differentiation of interests, secondary groups have become a necessity. The processes of industrialization and urbanization have added to the unprecedented expansion and growth of societies.

Characteristics of secondary groups have been enumerated in Table 8.7. There are differences between primary groups and secondary groups (Table 8.8).

TABLE 8.7 Characteristics of Secondary Groups

Secondary Group	Characteristics
School	Impersonal
Factory	Formal
Army	Utilitarian
Clubs	Focus on skills and interests, not personality; communication is rational and purposeful; role expectations precisely defined; members are together for a purpose and not because they like each other

TABLE 8.8 **Difference between Primary Groups and Secondary Groups**

	Primary Groups	Secondary Groups
Physical characteristics	Physical proximity and small size	Absence of physical proximity and large size
Mental characteristics	Similarity of objectives	Variety of objectives
	Personal relations	Formal or special relations
	Develops spontaneously	Artificially made
	More controlling power	Competition
	Emotional attachment	No emotional attachment
	Intimacy	Absence of intimacy
	Face-to-face relation, we feeling	Absence of face-to-face relationship
	Mental security	Infirmity
Examples	Family, neighbourhood, play group, ward staff, small community, friendship group, and so on	Military, political party, trade union, college, hospital, religion, nation, and so on

5.3. Quasi Groups

These groups stand in between the primary and secondary groups. In such groups some characteristics of both these groups are found. Quasi groups are collections of human beings having no structure but are found on the basis of similar interests and behaviour patterns. They also lack continuity of relationships. In these groups, contacts are direct but the frequency is lesser than in the primary groups. Emotions are superficial and for the time being. Generally, they have no definite or specific organization but at times they turn into organized groups. Social classes, status groups, social groups, sex groups, racial groups, crowds, public, and audiences are some of the examples of quasi groups.

6. GEMEINSCHAFT AND GESELLSCHAFT

These are German terms and used to represent community and society or association, respectively. These concepts were developed by German Sociologists Ferdinand Tonnies to differentiate between urban and rural life or community living and living in the mass society. The concept gemeinschaft is closer to the concept of community. According to Tonnies, it refers to social relationships whatever functions characterized by relative smallness, cohesion, long duration and emotional intensity. It is characterized by a sense of solidarity and a common identity. There is a strong emphasis on shared values and sentiments of we feeling. It derives from likeness and shared life experience. People frequently interact with one another and tend to establish deep and long-term relationships. Social control is expressed in gemeinschaft through informal ways, such as moral persuasion, where a person acts to do something that is true, gossips, where it is an informal conversation about people's private affairs, and through the gesture where movement is made with part of the body with hands especially to express the emotions or give information.

6.1. Difference between Gemeinschaft and Gesellschaft

Gemeinschaft	Gesellschaft
Relationship in Gemeinschaft	Relationship in Gesellschaft
Personal	Impersonal
Informal	Formal and Contractual
Intimate and familiar	Task-specific
Traditional	Utilitarian
Sentimental	Realistic
Emphasis on ascribed statuses	Emphasis on achieved statuses
Less tolerance to deviance	Greater tolerance to deviance
Holistic relationships	Segmental (partial) relationship
Long duration	Transient and Fragmented
Relatively limited social change	Very evident social change
Predominance of informal social control	Greater formal social control
We feeling	They feeling
A types of rural life	A types of urban life

7. REFERENCE GROUPS

The term reference means out of consisting someone or evaluating somebody or something in order to get information or advance. The term reference group was framed by Herbert Hyman in *Archives of Psychology*. He referred a particular group that evaluates an individual's situation or conduct. Herbert Hyman differentiated between membership group and reference group, both of which are usually compared and evaluated. Usually a reference group may be or may not be involved with the membership group.

Mustafa Sherif (1953) defined reference groups as 'Those groups to which the individual relates himself as a part of which he aspires to relate himself psychologically'. These are the groups whose values, standards, and beliefs guide the person in carrying out his actions and in evaluating himself.

7.1. Types of Reference Groups

Sociologists have identified two types of reference groups as described in the following:

1. *Positive reference groups*: These are the ones we want to be accepted by. Thus, if we want to be a film actor, we might carefully observe and imitate the behaviour of film actors.
2. *Negative reference group*: These groups we do not want to be identified with also serve as sources of self-evaluation. A person might, for example, try to avoid resembling members of a particular religious group or a circus group. A group rejected by or in opposition to ego's own group. It is the enemy or the negative group.

7.2. Importance and Functions of Reference Group

- ❑ They serve a normative function by setting and enforcing standards of conduct and belief. The significant thing about a reference group is in fact that its norms provide frames of reference which actually influence the attitude and behaviour of a person.
- ❑ They also perform a comparison function by serving as a standard against which people can measure themselves and others.
- ❑ They serve not only as sources of current evaluation but also as sources of aspiration and goal attainment (as a means of anticipatory socialization). A person who chooses to become a professor or a lawyer, begins to identify with that group and socializes to fulfil certain goals and expectations.

8. IN-GROUP AND OUT-GROUP

In-group and out-group relationships are very simple and direct. W.G. Sumner and A.G. Keller first introduced the concept of in-group and out-group in their work, *The Science of Society*. There is a sense of solidarity a feeling of brotherhood, loyalty; sacrifice, and so on, in an in-group. However, its attitudes towards the outsiders are those of hostility, contempt, and hatred. In-groups and out-groups are found in all societies though the interests which they develop vary from society to society. As there are thousands of tribes, castes, sub-castes, religions, and races within India itself, there may be conflict among individuals and also between different groups.

According to Horton and Hunt, there are some groups to which I belong—my family, my church, my clique, my profession, my race, my sex, my nation—any group which is preceded with the pronoun ‘my’. These are in-groups, because I feel I belong to them. There are other groups which I do not belong to—other families, cliques, occupations, races, nationalities, religions, the other sex. These are out-groups, for I am outside them. The members of an in-group feel that their personal welfare is in some way or the other bound up with that of the other members of the group.

Ethnocentrism is a feature of the in-group. According to William Sumner, this means one’s own group is the centre of everything and others are scaled and rated with reference to it. A conviction of values, the ways of life, the whole culture of one’s group is superior to that of others. Ethnocentrism involves a double moral standard, one inside and the other outside. Every group thinks that the other group is not with them. We are Indians; they are Americans. We are south Indians; they are north Indians. We are Christians; they are Hindus.

The in-group and out-group attitudes are very striking. One has to make adjustments and develop a sense of tolerance and co-existence; otherwise there will be conflicts, tension, and disturbances. In-groups and out-groups are important because they affect behaviour. From fellow members of an in-group we expect recognition, loyalty, and helpfulness. Between them there is always a considerable degree of sympathy. In their relationships towards each other, they display co-operation, goodwill, mutual help, and respect for one another’s rights.

9. CLAN/SIB

A clan is a group of families, who believe them to be the descendants of a common ancestor, real or mythical. It is that exogamous combination of unilateral families whose members are

related by some common ties. It also helps in maintaining peace and order within the clan. The disputes among the members of a clan are settled by the head of the clan.

According to Mazumdar and Madan, a sib or clan is often the combination of a few lineages and descendants who may be ultimately traced to a mythical ancestor, who may be human, human-like, animal, plant, or even inanimate. A committee has defined the clan thus, 'Clan is an exogamous division of a tribe, the members of which are held to be related to one another by some commonality. It may be a belief in descent from a common ancestor, possession of a common totem, or habitation of a common territory.'

The terms sib and clan are often used in sociological and anthropological literature to mean more or less the same thing. A sib refers to a group of two or more lineages claiming common ancestry, whether the founder can be traced or not, European usage favours the term clan instead of sib, while Americans use clan in a special way. The term sib was proposed by George P. Murdock in place of the less precise clan to signify a consanguine unilateral kin group whose ancestry is too old for all the members of the group to trace all the links.

Box 8.4 Definitions of a Clan

William P. Scott: Clan refers to a unilateral kin group based on either matrilineal or patrilineal descent.

R.N. Sharma: A clan is that collection of unilateral families whose members believe them to be the common descendants of a real or mythical ancestor.

9.1. Types of Clan

- ❑ *Matrilineal:* As is evident from its name, this clan is based on the mother's line. That is, it traces its origin from a woman. In this clan, all the offspring of one woman are held to be members of one clan. By way of extension, the sisters and brothers of the woman are also members of this clan. In this way, a matrilineal clan includes the woman, her offspring, her sisters, and their children. However, the children of the brothers are excluded from this clan.
- ❑ *Patrilineal:* This clan is based on the father's line and traces its origin from a man. In this clan are included the man, his children, his brothers and sisters, and the children of his brothers, but not those of his sisters.

9.2. Characteristics of Clan

- ❑ *Unilateral:* The nature of a clan is unilateral. That is, a clan is a collection of all families either on the mother's side or on the father's side.
- ❑ *Own names:* Clans may have their own names. For example, Shandilya, Kaundia, Bharadwaj, Kunjam, Afaagsori, Jaunpuriya, and Mahanadiya are some examples of Indian clans.
- ❑ *Common ancestor:* All the members of a clan believe themselves to have descended from a common ancestor. The ancestor can be real or mythical.

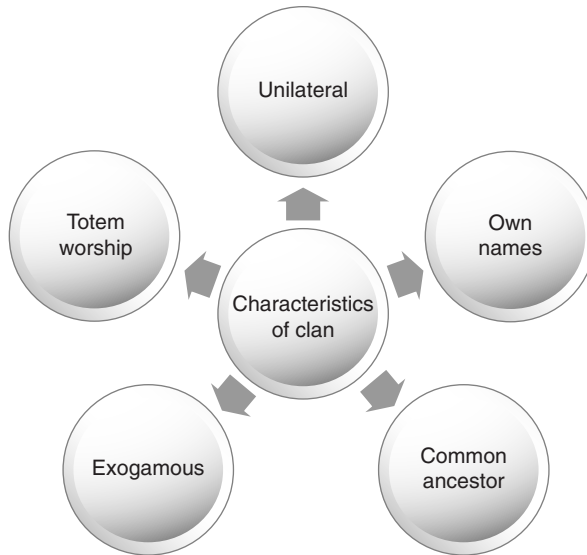


Figure 8.3 Characteristics of Clan

- ❑ *Exogamous*: Descending from a common ancestor virtually makes the members of a clan brothers and sisters. So, they do not marry any member of their own clan. Instead, marriage is supposed to be a contract to be executed out of one's own clan. In other words, the clan is an exogamous group.
- ❑ *Totem worship*: Usually, members of a clan worship a totemic object. They have immense faith in this totemic object and bestow divine status on it.

9.3. Functions of Clan

- ❑ *Cooperation*: Since the members of a clan believe themselves to have descended from a common ancestor, they share a fraternal feeling for one another. They are prepared not only to help one another but even to sacrifice their lives for one another.
- ❑ *Exogamy*: Since the clan is exogamous, it arranges marriages from outside the group. This serves the twin objectives of averting conflicts within the clan between a man and a woman and increasing cordiality and friendship with the members of the other clans.
- ❑ *Control*: The clan controls the conduct of its members through laws of its own. If individuals are found to be indulging in anti-social acts, they are extradited from the clan. This extradition is so humiliating for the culprit that it is considered to be more deadly than even death sentence.
- ❑ *Law and order*: Every clan performs legal function. It punishes the miscreants and thereby maintains law and order.
- ❑ *Property*: The rural economy is based on agriculture. In the villages, it is the clan that performs the important function of arranging for agricultural land. The head of the clan

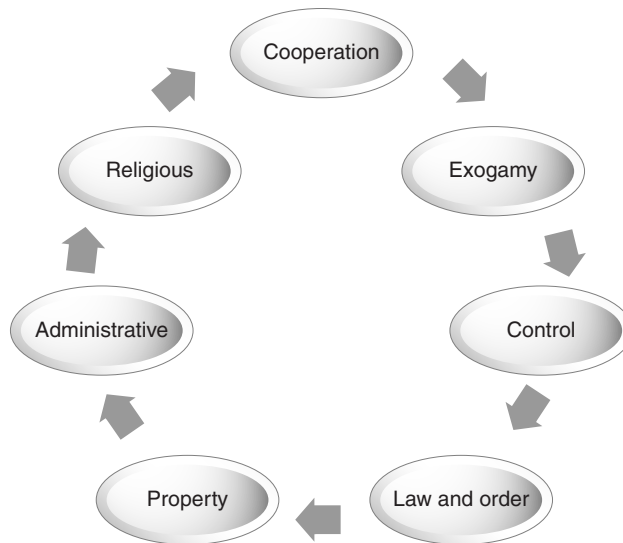


Figure 8.4 Functions of Clan

distributes the land. Members can only rent the land. Besides, there are punitive measures. When a person is deprived of the membership of the clan, he is also deprived of the land.

- ❑ *Administrative*: The clan is a government in its own right. It performs the administrative functions for its members. The heads of the various clans meet and form a committee for the tribe. Whenever there is a conflict between the members of the clan, this committee serves to mediate between them. It is also vested with the power to take political decisions during both war and peace.
- ❑ *Religious*: The clan, especially its leadership, has the responsibility of protecting the sanctity of the totemic object that the clan worships. The head of the clan is also its chief priest. In him is vested the responsibility of consummating the religious rites of all the members.

9.4. Difference between Clan and Tribe

Clan and tribe differ from each other on the following counts:

- ❑ A clan cannot be said to have a definite language but a tribe has a common language.
- ❑ A clan is an exogamous group but a tribe is usually endogamous. That is, the members of a clan do not marry another member of their own clan. On the other hand, members of a tribe usually marry among themselves. However, with the advent of modernity; the means of transportation have improved and contact among neighbouring tribes has increased. This has led the tribes to shed some of their endogamous character. So, one should not be surprised to see a member of one tribe marrying someone from another.
- ❑ A clan may be spread beyond a definite geographical area but members of a tribe generally live in a definite geographical area.

9.5. Difference between Clan and Caste

- ❑ Clans are based on equality whereas castes have hierarchy. That is, in clans, individuals possess the same social status. In castes, individuals possess higher and lower status.
- ❑ Clan is a well-organized group based on a mythical ancestor. Caste is a real, actual, organized group.
- ❑ Clan is an exogamous group whereas caste is endogamous. That is, members of a clan marry outside it while those of a caste cannot marry outside the caste.

10. TRIBE

Tribe is a community occupying a common geographical area and having a similar language and culture.

Box 8.5 Definitions of a Tribe

George Peter Murdock: Defining the tribe in the *Dictionary of Sociology*, Murdock states that it is a social group in which there are many clans, nomadic bands, villages, or other subgroups, which usually have a definite geographical area, a separate language, a singular and distinct culture, and either a common political organization or at least a feeling of common determination against strangers.

Bogardus: The tribal groups were based on the need for protection, of common determination, and on the strength of a common religion.

According to another view, two essential elements of the tribe are a common dialect and a common topography.

10.1. Characteristics of Tribe

- ❑ *Definite common topography:* The tribe inhabits and remains within a definite and common topography. In the absence of a common topography, the tribe would also lose its other characteristic features, such as community sentiments, common language, and so on. For this reason, a common habitat is essential for a tribe.
- ❑ *Sense of unity:* Any group of people living in a particular geographical area cannot be called a tribe. A mutual sense of unity among its members is an invariable and essential characteristic of the tribe.
- ❑ *Common language:* The members of a tribe speak a common language. This also helps to generate and evolve a sense of communal unity among them.
- ❑ *Endogamous group:* The members of a tribe generally marry into their own tribe. However, this scenario is now changing, thanks to an increased contact with other tribes as a consequence of an increase in the means of transportation.
- ❑ *Ties of blood relationships:* The sense of communal unity in a tribe is primarily because of the tie of blood relationships between its members. The members believe in their having

descended from a common ancestor, real or mythical, and hence in blood relationships with the other members.

- ❑ *Experience of the need for protection:* The members of a tribe always experience the need for protection. It is with this need in mind that the political organization of the tribe is established and all authority for administration is vested in one person. This person becomes the leader and employs his mental power and skill in protecting the entire tribe.

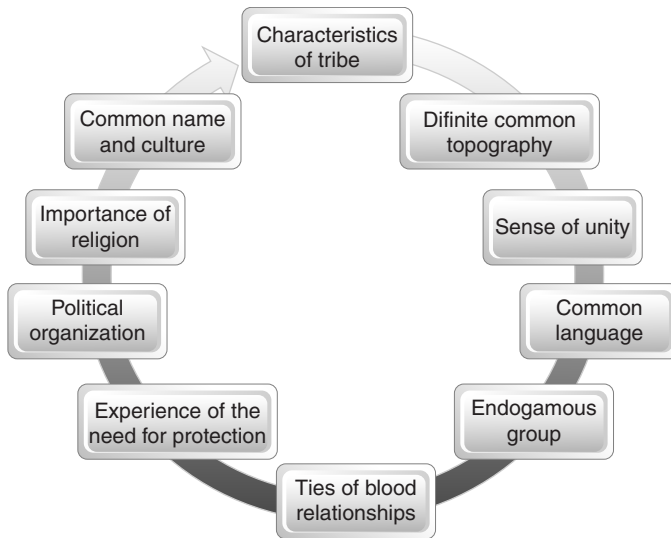


Figure 8.5 Characteristics of Tribe

- ❑ *Political organization:* Each tribe has its own political organization, which maintains harmony and avoids discord among its members. Thus, it acts as an umbrella of protection for its members.
- ❑ *Importance of religion:* Religion has great importance in a tribe. The political and social organization of a tribe is based on its religion. Social and political laws become inviolable once they are granted religious sanctity and recognition.
- ❑ *Common name:* A tribe has a common name.
- ❑ *Common culture:* A tribe has a common culture. This evolves from a sense of unity; common language, common religion, common political organization, and so on.
- ❑ *Organization of clans:* A tribe constitutes several clans. There exists the law of mutual reciprocity among its members.

10.2. Distinction between Tribe and Horde

A nomadic horde is a group of a small number of people. When the members of a nomadic horde increase to a very sizable figure, it is characterized as a tribe. A very strong community

feeling exists in both horde and tribe, which differ from each other mainly in respect of size. In both, economic activities like collection of fruits, animal hunting, animal husbandry, fishing, and so on, are carried on. In both, there is a conglomeration of families. The chief is well respected and obeyed in both. In spite of such a great similarity, the horde and the tribe differ from each other in the following respects:

- ❑ According to E.S. Bogardus, in the tribal group, which is an advance over the horde, the need of protection stands out prominently.
- ❑ The tribe is bigger in size than the nomadic horde.
- ❑ Being of a larger and more cumbersome size, the tribe possesses a weaker sense of unity than the horde.
- ❑ In the tribe, religion is more developed and evolved than in the horde because in the latter a greater solidarity and strength of political and social laws is to be expected.
- ❑ The tribe is divided into many smaller groups but the horde has no such divisions.
- ❑ Agricultural occupation is an accepted mode of life in the tribe whereas in the horde agriculture is not included to any large extent.
- ❑ The tribe inhabits a definite place. The horde, instead of staying at a definite place, wanders over a definite geographical area.

10.3. Distinction between Tribe and Caste

Marriage outside the group is forbidden both in tribe as well as in caste. However, modern development in the means of transport and communication has induced increased contact between members of various tribes and castes and has weakened the laws of endogamy in both. The two are similar in many respects, yet they also differ in the following:

- ❑ According to Herbert Risley, the convention of endogamy is not rigidly enforced in a tribe, whereas such is the case in a caste.
- ❑ Max Weber writes in *Social Structure* that when an Indian tribe loses its territorial significance, it assumes the form of an Indian caste. Thus, the tribe is a local group whereas the caste is a social one.
- ❑ The origin of caste in ancient Hindu society was due to division of labour on the basis of professions and occupations. The tribe originated because of the evolution of community feeling in a group inhabiting a definite geographical area.
- ❑ According to D.N. Majumdar, the tribe looks upon Hindu ritualism as foreign and extra-religious even though indulging in it and in the worship of gods and goddesses. In the caste, these are necessary parts of religion. The tribes of central India, which are called Hindu and Kshatriya tribes, are better acquainted with their own 'Bonga' than with the Hindu gods.
- ❑ According to Max Weber, all the members have similar status in a caste, but there is much difference of status and rank in the tribe. This view, however, does not apply to all castes. Differences of rank and status can be found in many castes also.
- ❑ There is a greater consciousness of difference in status and rank in the caste than in the tribe.
- ❑ The caste is not a political association like the tribe.

11. CROWD

Crowds is a temporary group which represents collective behaviour of the people. It has no definite long-term aim. In the words of Maclver, 'crowd is physically compact organization of human beings brought into direct, temporary and unorganized contact with one another'. Similarly, Cantril says, 'crowd is a congregate group of individuals who have temporarily identified themselves with common values and who are expressing similar emotions'. Thus, it will be seen that crowds are unorganized groups only.

Box 8.6 Definitions of Crowd

Kimball Young: A crowd is a gathering of a considerable number of persons around a centre or a point of common activities.

R.H. Thouless: A crowd is a transitory group spontaneously formed as a result of some common interests. The crowd is a collection of individuals gathered temporarily whose objects may be different. Crowd is quickly created and quickly dissolved.

P.B. Horton and C.L. Hunt: A crowd is a temporary collection of people reacting together to stimuli.

Hadley Cantril: A crowd is a congregate group of individuals who have temporarily identified themselves with common values and who are expressing similar emotions.

11.1. Theories of Crowd Behaviour

There are different theories which have been put forth about crowd behaviour. One of them is Group Mind Behaviour Theory. By this theory it is believed that in a crowd individual gives up his identity and sense of suggestibility. His individuality then gets merged in the group and thus instead of having individual mind, he gets group mind. Then comes Freudian Theory in which it is believed that in a crowd individual becomes indisciplined. He violates social conduct and tries to give expression to those tendencies which are otherwise considered anti-social. Multi-factor Theory is another theory which believes that crowd behaviour is not influenced by one factor alone but by many factors combined together.

11.1.1. Classifications of Crowd

Blumer has a classification of crowd into the following:

- ❑ *Casual crowd:* It is a short-lived loosely organized collectivity that may be motivated by the attraction of the moments. For example, a group of people may collect together where there is an accident or when somebody is behaving in a peculiar way.
- ❑ *Conventionalized crowd:* The activities of which are directed by conventional rules or expectations like, for example, these collection of people in a religious festival or the spectators at a football match or a cricket match.
- ❑ *Action crowd:* It is an aggressive crowd and act towards a definite goal.
- ❑ *Expressive crowd:* It has no clear defined goal. It is a group of people that collect together to celebrate an event.

11.1.2. Characteristics of Crowd

- ❑ *Crowd is a gathering*: Individuals are physically present in a definite place and are responding to a particular object of attention.
- ❑ *Temporary group*: A crowd is a short-lived social group. It is transitory and quickly dissolved.
- ❑ *Unorganized group*: A crowd is an unorganized group. It has no definite goals, no aims, no social norms, no leaders, and no social contacts.

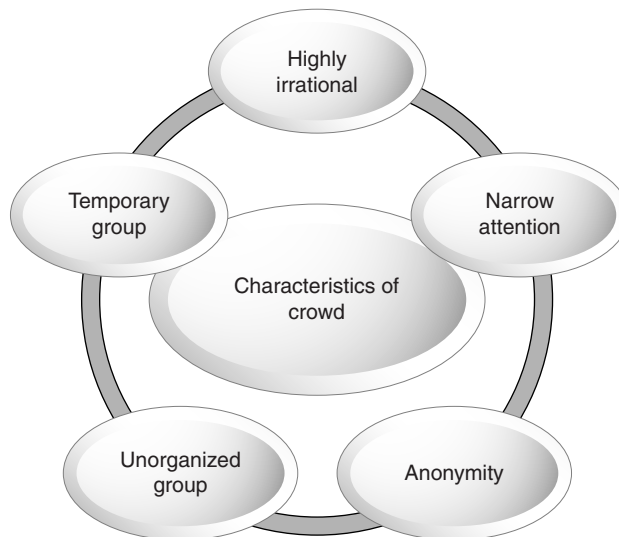


Figure 8.6 Characteristics of Crowd

- ❑ *Anonymity*: A crowd is an anonymous group. The members of a crowd do not know each other. Among the members of a crowd, there is a lack of personal contacts and individual identity.
- ❑ *Narrow attention*: A crowd directs its attention only to a particular thing or object.
- ❑ *Highly irrational*: The members of a crowd are highly emotional. They do not see any reason in the arguments of others.
- ❑ *Crowd behaviour is a part of culture*: Crowd behaviour may appear to be spontaneous and unpredicted, but actually it is not entirely so.

12. PUBLIC

The public represents another kind of unorganized group. The term public is used in several senses. In popular use, the public is synonymous with the people or with practically everybody. Public is a form of an unorganized group. For Ginsberg, 'public' refers to an unorganized aggregation of persons who are bound together by common opinion, desires, but are too numerous for each to maintain personal relations with others.

Box 8.7 Definitions of Public

P.B. Horton and C.L. Hunt: A public is a scattered group of people who share an interest in a particular topic.

Ian Robertson: Public is a substantial number of people with a shared interest in some issues on which there are differing opinions.

Morris Ginsberg: The word public refers to an unrecognized aggregation of persons who are bound together by common opinions and desires, but are too numerous for each to maintain personal relations with others.

Herbert Blumer: The term public is used to refer to a group of people who are confronted by an issue, divided in their ideas as to how to meet the issue, and engage in discussion over the issue.

Schettler: The public is a group of individuals who are united together by common interest or objective.

W.F. Ogburn: Public are inclusive interest groups, usually with divergent opinion concerning social issues.

Lewis M. Killian: Public is a group of people interested in and divided about an issue, engaged in the discussion of the issue, with a view to registering a collective opinion which is expected to affect the course of action of some group or individual.

J.S. Eros: The public is an interaction of many people not based on personal interaction but on reaction to the same stimuli, a reaction arising without the members of the public necessarily being physically near to one another.

12.1. Characteristics of the Public

- ❑ *A dispersed group:* The public is a dispersed group. It never meets together. The interaction of the public takes place through the media of mass communications.
- ❑ *A deliberate group:* The public is a deliberate collectivity. It is not marked by emotional intensity. There is an interchange of ideas and decisions between the members of the public.
- ❑ *A definite issue:* The public centres on a specific issue. The issue may be economic, political, religious, local, national, or international. The public comes into existence only when an issue arises.
- ❑ *Lack of organization:* The public does not have a definite status and role. It does not have any form or organization.
- ❑ *Disagreement:* The public is marked by discussion and disagreement.
- ❑ *Self-awareness:* The members of the public are aware of themselves and their own interest. They take interest in an issue and discuss it.

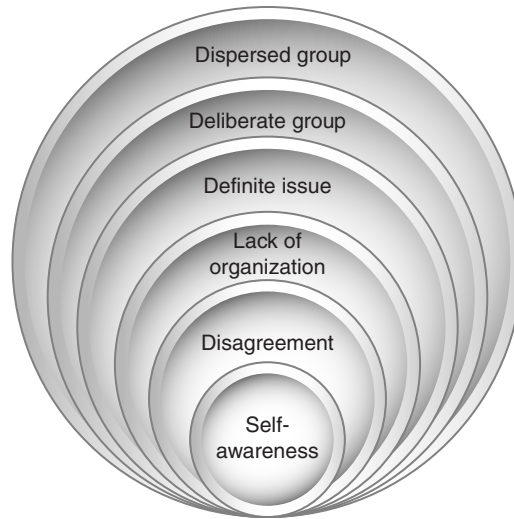


Figure 8.7 Characteristics of the Public

13. AUDIENCE

The audience is a group, almost in the nature of a crowd. In an audience, the members are less stimulated for any action than is found in a mob or a crowd. The members who constitute an audience are aware of the presence of others with whom there is no interaction. An audience is ritualistic and characterized by certain material devices, such as chairs, platforms or dais, stadium, lecture hall, public park, and so on. The intensity of interaction among the members of an audience is usually low because they are usually conscious that others are viewing them and hence they modify their behaviour to a small or large extent.

TABLE 8.9 Difference between Public and Crowd

Public	Crowd
The public is not based on physical proximity	The crowd is based on physical proximity
One can be a member of several publics simultaneously	One can belong to only one crowd at a time
Ideas cannot be communicated quickly	Ideas can be communicated very quickly
There is less suggestibility and more rationality.	The crowd is highly suggestible, emotional, rational and impulsive. There is no scope for discussion
There is scope for debate, discussion and disagreement	
The public is bound by norms. It forms various organizations. Hence, the behaviour of the people is more regular and predictable	The crowd is bound by no norms. It behaves impulsively. Hence, the people's behaviour is irregular and unpredictable. It may even become violent

According to Kimball Young and Raymond W. Mack, an audience is a number of persons in physical contiguity (i.e. at the same place at the same time), all of whom are subject to the same stimulus).

Public is different from crowd as shown in Table 8.9.

13.1. Characteristics of Audience

The stage or screen provides an audience a platform to listen to or witness the performance of the actors in music, dance, drama, and other cultural activities. There are stadium for athletic performance and games for the assemblages of audience. There are audiences in public venues and platforms to listen to speeches by leaders, scholars, and persons of eminence. The audience expects some standard in performance. Emotional response in terms of appreciation or dislike is noticed by the audience. In an audience, a ritualized behaviour is found which takes the form of institutionalized behaviour in a cultural pattern.

13.2. Types of Audience

Audience is classified according to their purpose of gathering. They are as follows:

- ❑ *Information-seeking audience*: People gather to get some information. Their basic aim is to impart some knowledge. For example, classroom, workshops.

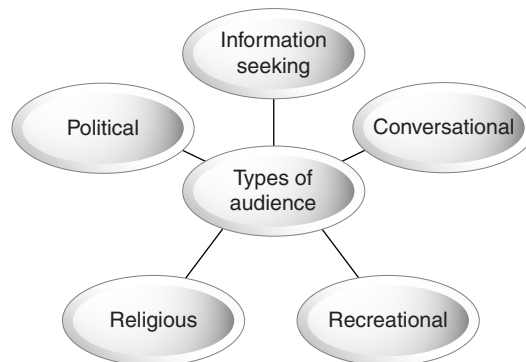


Figure 8.8 Types of Audience

- ❑ *Conversational audiences*: Such audience actively participates in the discussion about a particular topic.
- ❑ *Recreational audience*: Such audience they gather together for some recreational purpose. For example, cinema theatre, sports stadium.
- ❑ *Religious audience*: This group gathers for religious purpose or worship. For example, churches, temples, and mosques.
- ❑ *Political audience*: Political leaders address this audience usually.

The difference between an audience and a crowd is shown in Table 8.10.

TABLE 8.10 Difference between Audience and Crowd

Audience	Crowd
An audience is temporary, but gathers at a definite place and time. Soon after the realization of the purpose, it is dispersed	A crowd is temporary. It is quickly formed and quickly dispersed and has no definite place
An audience is invited	A crowd is formed on its own
No stimulation and no emotion	Based on stimulation and emotion
Controlled and organized	Uncontrolled and unorganized
Preference for rationality	No rationality

14. MOB

A mob is an aggregate of persons who are motivated by anger or exhilaration in certain situation. It may be designated as an active crowd stimulated under certain conditions of success or failure in social pursuits. Generally, a mob is mistaken to be aggressive, destructive, and harmful. But a mob may be motivated by friendly emotions resorting to amicable action to exhibit or celebrate the glory of victory. When a team wins in football, cricket, or wrestling, the mob is motivated by friendly emotions to carry the victorious persons in streets. The mob is a crowd but not all crowds are mobs.

The mob differs from crowd in several respects. First, mob has a leader to focus the attention of the public for certain objectives. The leader builds up emotional tensions and recommends a line of action. In political platform, the leader rouses the emotions of the mob for action which he justifies. Secondly, a mob is more emotional than an ordinary crowd.

The members of a mob are restless with emotional tensions. A crowd on the other hand may be motivated by simple emotions of gestures, curiosity, amusement, and sympathy. The mob is instigated by the leader for high emotional excitement. Thirdly, a mob makes use of symbols, such as signs, flags, and boards to focus the attention of members and for a dramatic display of their emotions. The symbols are identified with emotional reactions.

The mob in many respects is not different from a crowd. It is stable. It has no internal organization. When the object is achieved, it dissolves. It is a temporary group. The mob unlike many crowds is destructive. Therefore, officers of law and order are vigilant to control and subdue their actions. Riots are brought under control by clubbing and shooting by the police. The collective attention of the mob is sometimes diverted to avoid dangerous consequences.

The mob processions though ideologically peaceful incidentally lead to brick-batting, hand grenade, and looting public and private property. The police struggle to break the mob with the final resort of shooting. The mob when organized for planned action becomes more dangerous than several unorganized crowds.

14.1. Types of Mob

Mobs can be classified on the basis of nature of action. The following are the types of mobs:

- ❑ *Aggressive mobs*: The aggressive mobs attacks people and destroy property. In rioting, two mobs are involved in aggressive action against each other. There is violence on both the

sides. The mob may be threatened or the police who feel threatened may retaliate by shooting the unarmed people.

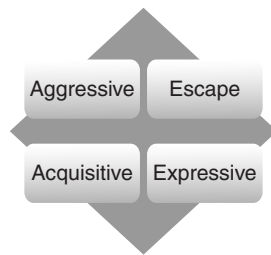


Figure 8.9 Types of Mob

- ❑ *Escape mobs*: Panic is a coordinated and irrational response to fear. People run away from the place of danger in different directions. Panic is highly emotional and also highly irrational. People congregate in one place for recreation or for some other purpose. The crowd instantly perceives a crisis of an unanticipated danger situation. It is under these conditions that the panic behaviour starts. The sense of panic leads to a state of terror. This terror increases with the realization of the hopelessness of the situation.
- ❑ *Acquisitive mobs*: The acquisitive mob is one whose members have gathered together in order to acquire something. A mob at cinema hall is an example. Likewise, the acquisitive mob is composed of individuals whose object is to gain something.
- ❑ *Expressive mobs*: Generally, it may be stated that the behaviour of the expressive mob is consummatory. The holiday crowds and the celebration crowds are all illustrations of the expressive mobs. It is a behaviour that provides a release from the routine of ordinary life.

15. ECONOMIC GROUPS

The most fundamental human activities are centred round economic pursuits which are related both organic and social survival of mankind. Economic is the science of wealth in terms of productions, distribution, and consumption of goods and services. Economic group is a specific social structure with certain arrangements for the satisfaction of basic human needs. Human needs are multifarious, and the economic structure is a complicated mechanism involving various devices in the satisfaction of human wants. It is basically utilitarian. McIver has defined economic association as an organization of persons engaged mainly in economic procedures of competing and bargaining in the production, distribution, and exchange of goods and services.

Economic activities have a series of trends from the primitive food-gathering economy to the market mechanism, of modern society. In preliterate society, economic functions were undifferentiated by being infused with the major social groups like family or kinship groups. It was more or less a self-sufficient economy based on cultural norms of the family. There has been a gradual process of development from the primitive self-sufficient economy to the industrial society in which there are distinct elaborate economic organizations to cover a wide range of human wants.

They are specific associations with a variety of functions, even though they are related to other social groups, such as food gathering, horticultural, agricultural and industrial. The nomadic stage was the food-hunting by wanderers from place to place. The major elements of economic system are division of labour, specialization of tasks, property, types of economy, industrial enterprises, and industrial relations. In modern society, there are elaborate economic units which are seemingly detached by other groups in terms of division of labour and specialization of tasks. It is often said that in preliterate societies, economic functions were undifferentiated from other social pursuits. However, people are differentiated from the other social pursuits. People are differentiated in their skills; co-ordination by division of labour and specialization of tasks is an age-old experience in all economic systems.

16. POLITICAL GROUPS

Our concern is to study the relation of the organized power, the state, with the people. Society has social aims and political system mobilizes the total resources for the fulfilment of these aims. This involved the social use of power. Political system exists for an aim. The realization of 'good' according to Plato was the best that a political system should aim certainly of law, and the existence of power through reorganized channels and established processes is essential for stability and order within the society.

In the most important cases, the use of force for economic purposes is political rather than integrative. Hence we call it economic action itself, which is peaceful. The term political group in this context requires comment. The polity has been defined as the functional subsystem of society that is concerned with the attainment of societal goals.

There are some political conditions which are common to most, if not all, developing countries; in particular, the problems of establishing a new political system, and of making government and administration effective in bringing about rapid economic growth, and a general improvement in levels of living, which is a major aspiration of the mass of the people. Many developing countries have one-party rule, arising out of the prominence of a national liberation or revolutionary movement at the time when the new nation was formed.

In many countries military officers have taken power, either because of the failure of other political forces, or because the military have already acquired a political role and see themselves more 'modern' and efficient than other groups.

The clergy, nobility, and commoners functioned like three political groups. In government, clergy used to join with noblemen. In Rome, England, and France they lived for a long time and vanished through revolution or civil war.

17. RELIGIOUS GROUPS

Religion is an important cultural phenomenon universally present in all human societies. There are many definitions of religion. Frazer, an eminent anthropologist defined religion as a belief in powers superior to man, which are believed to direct and control the course of nature and of human life. Dawson observed, 'Whenever man has a sense of dependence on external powers which are conceived as mysterious as and higher than man's own, there is religion.' Karl Marx declared that religion is an opiate to the people. It is like a tranquilizer that dulls people's mind and induces people to accept things passively in capitalist society.

Many new religions have developed in the name of divine thinkers in different institutional forms. Some of the established religions are:

- ☐ Hinduism
- ☐ Buddhism
- ☐ Sikhism
- ☐ Jainism
- ☐ Christianity
- ☐ Islam
- ☐ Zoroastrianism and
- ☐ Bahai

Many religious thinkers have established specific institutions in the form of ashramas and philosophical societies, and consequently many religious faiths have developed. The theme of religion depends on people's interest and the period in which they live.

The social functions of religion are various and very complex. In a broad sense, religion has aided people for social survival and cultural stability. First, unlike the political and economic institutions which are utilitarian, religion is individual's. The freedom of religion from the control of economic and political organizations is a significant mark of social evolution. Religion serves cultural ends as distinct from the utilitarian purpose of other organizations.

17.1. Important Functions of Religious Group

- ☐ Each group has its own rituals and the members are expected to follow.
- ☐ It defines the nature of relationship of human beings to one another and to God.
- ☐ It is service-oriented; emphasize the service of poor, the needy, and the sick.
- ☐ Religious group serves humanity through spreading of education.
- ☐ Medical services are provided by many religious groups.
- ☐ Giving something in charity is an important function of religious group.
- ☐ It emphasizes sacrifice and forbearance.
- ☐ All religious groups preach about non-violence, encourage the sense of brotherhood, and remove selfishness and material tendencies.

CHAPTER HIGHLIGHTS

- ☐ A social group is a collection of individuals, two or more, interacting on each other, who have some common objects of attention and who participate in similar activities. It is determined by the habit system of persons and of society.
- ☐ Every person is born and lives till death in an inherited need or urge, which is characterized as instinct. The overall experience of every individual is characterized by his or her association with his or her fellow beings.

- ☐ A social group is deliberate and purposive.
- ☐ Social relations may be friendly or unfriendly, intimate or non-intimate, inclusive or non-inclusive, specialized or non-specialized in character.

EXERCISES

I. LONG ESSAY

- ☐ Define social group. Explain the characteristics of social groups.
- ☐ Define tribe. Discuss the characteristics of tribe. Explain the distinction between tribe and caste.

II. SHORT ESSAY

- ☐ Explain the types of social groups.
- ☐ Discuss the characteristics of primary and secondary groups.
- ☐ Discuss gemeinschaft and gesellschaft.
- ☐ Describe in detail about reference group.
- ☐ Discuss in detail about in and out groups.
- ☐ Discuss characteristics of clan.
- ☐ Explain theories of crowd.
- ☐ Discuss types of audience.

III. SHORT ANSWERS

- ☐ Explain group cycle.
- ☐ Explain group morale.
- ☐ Explain group behaviour.
- ☐ Explain quasi groups.
- ☐ Explain difference between clan and caste.
- ☐ Explain types of mob.
- ☐ Explain economic group.
- ☐ Explain characteristics of public.
- ☐ Explain political group.
- ☐ Explain religious group.

IV. MULTIPLE CHOICE QUESTIONS

1. Group is collection of human being who are brought into social relationship with one another, this definition of group has been given by

(a) Bogardus	(b) Gillin and Gillin
(c) MacIvar	(d) Max Weber

2. Of the following, which is a primary group?
 - (a) political group
 - (b) factory
 - (c) school
 - (d) family
3. A group in which one has a we feeling is called a/an
 - (a) racial group
 - (b) primary group
 - (c) nationality group
 - (d) inherited group
4. Which of the following is an example of the secondary group?
 - (a) church
 - (b) labour union
 - (c) married people
 - (d) family
5. The essential characteristics of a primary group is
 - (a) lack of identification
 - (b) affection and love
 - (c) identification of interest
 - (d) continuous contact
6. Primary group is important for individual because
 - (a) it has spontaneous living together
 - (b) it provides stimulus to different members
 - (c) its members are a part of the same process of living
 - (d) they need not have a unity in the performance of their function
7. An in-group is characterized by
 - (a) jealousy and competition
 - (b) intimate relationship
 - (c) sense of attachment
 - (d) element of sympathy
8. Out-group attributes are marked by
 - (a) sense of differences
 - (b) some degree of differences
 - (c) mutual interest
 - (d) both (a) and (b)
9. Identify a quasi-group of the following:
 - (a) crowd
 - (b) mob
 - (c) trade union
 - (d) state
10. Reference groups are symbols of
 - (a) not a clan
 - (b) not a family group
 - (c) not a class
 - (d) some exterior group for consultative purposes
11. Which of the following is primary group?
 - (a) family
 - (b) students
 - (c) sociology
 - (d) social workers
12. Which of the following is not a secondary group?
 - (a) political party
 - (b) a city
 - (c) labour union
 - (d) students in a class
13. Which among the following constitutes a group?
 - (a) vegetable sellers following one another into a lane
 - (b) members of a circus company engaged in performance

- (c) children running out of the school after it is closed for the day
(d) partnership that has failed
14. Which among the following are reference groups?
(a) college-going students (b) nuclear scientists
(c) marine engineers (d) all of the above
15. What determines group life?
(a) we feeling (b) feeling of unity
(c) common purpose (d) all of the above
16. Which of the following statements is not true?
(a) common religion (b) blood relationships
(c) common language (d) exogamy
17. A tribal society differs from an individual society because
(a) tribal society is homogeneous, whereas an industrial society is heterogeneous
(b) a tribal society is complex, whereas an individual society is simple
(c) a tribal society speaks different languages, whereas an industrial society speaks one languages only
(d) a tribal society has no political organizations
18. A social group is a collection of individuals who
(a) witness a cricket match
(b) are study in the same class
(c) stand in definite status and role relationship to one another
(d) belong to different occupations
19. Which of the following is not a characteristic of a social group?
(a) reciprocal relations (b) common interest
(c) we feeling (d) similar ethnic background

ANSWERS

1. d 2. d 3. b 4. b 5. c 6. c 7. b 8. c 9. d 10. d
11. c 12. d 13. b 14. d 15. d 16. d 17. a 18. c 19. d

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9

Marriage and Family

Learning Objectives

- Introduction
- Forms of marriage: endogamy, exogamy, polygamy, polyandry, polygyny, monogamy
- Inter-caste marriage
- Marriage legislation and family problems in India
- Marriage–health connection
- Effects of marital status on health
- Family
- Family as a unit for health and other services
- Joint family
- Modern family
- Nuclear family
- Blended and extended family

1. INTRODUCTION

Marriages are usually arranged within social units according to customs and traditions and at all times in history societies have formulated rules for them. In every society, it is found that men and women are aware of the rights and duties of the husband and wife much before they enter into any relations, and these rights and duties form a part and parcel of the whole marriage complex in any society. Marriage involves social sanction, generally in the form of civil or religious ceremony, authorizing the persons of opposite sex to engage in sexual union and other consequent or correlated socio-economic relations with each other. It is an institution that admits men and women to family life. It is a stable relationship in which a man and a woman are socially permitted to have children, implying thereby the right to sexual relations.

All living things, including the human beings, satisfy their instincts and desires for their survival and continuity. The most important desires among these are hunger and sexual instinct in the natural environment. Human beings fulfil them according to the established norms of their society. The sex instinct among the humans is regulated through an institutionalized pattern called marriage.

1.1. Functions of Marriage

- ❑ Marriage is an institution which initiates a man and a woman to establish family life and play the role of husband and wife.

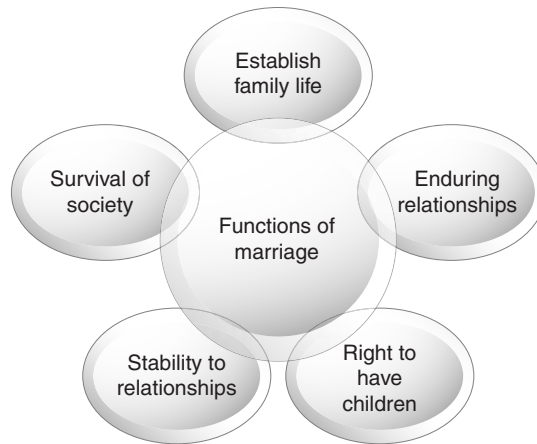


Figure 9.1 Functions of Marriage

- ❑ It provides essential arrangements for permanent human meeting and enduring relationships between a male and a female.
- ❑ Husband and wife are socially permitted to have children. The right to have children implies the right to sexual relations.
- ❑ Marriage provides appropriate controls, order, and stability to relationships by regulating sexual relationships.
- ❑ Marriage and family are responsible for the survival of society by procreating and providing (offspring).

1.2. Rules of Marriage

- ❑ Marriage in general is a social, legal, or religious contract between one or more male and one or more female for the purpose of procreation, sex enjoyment, and satisfaction of psycho-physical needs.
- ❑ In some communities, people have to avoid seven degrees from the father's side and five degrees from the mother's side. Each society has got its own prohibited degree of relations.
- ❑ The incest taboo prohibits marriage between certain close relatives. Universal incest consists of sexual relations between parent and child, between father-in-law and daughter-in-law, and between mother-in-law and son-in-law.

Box 9.1 Definitions of Marriage

Edward Westermarck: Marriage is a more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring.

Ernest R. Groves: Marriage is a public confession and legal registration of an adventure in fellowship.

B. Malinowski: Marriage is a contract for the production and maintenance of children.

George A. Lundberg: Marriage consists of the rules and regulations which define the rights, duties, and privileges of husband and wife with respect to each other.

P.B. Horton and C.L. Hunt: Marriage is the approved social pattern whereby two or more persons establish a family.

H.T. Mazumdar: Marriage is a socially sanctioned union of male and female, or is a secondary institution devised by society to sanction the union and mating of male and female, for the purpose of (1) establishing a household, (2) entering into sex relations, and (3) providing care for the offspring.

Anderson and Parker: Marriage is the sanctioning by a society of a durable bond between one or more males and one or more females established to permit sexual intercourse for the implied purpose of parenthood.

Harry M. Johnson: Marriage is an institution which establishes stable relationship in which a man and a woman are socially permitted to have children.

Robert H. Lowie: Marriage is a relatively permanent bond between permissible mates.

- ❑ Virginity is usually considered as an absolute prerequisite for marriage, among the orthodox and conservative people, throughout the world.
- ❑ Modern societies have legislative measures to avoid child marriage, and ensure that the partners are mature enough to enter into matrimony for which a minimum age is prescribed.

2. FORMS OF MARRIAGE

- ❑ *Monogamy:* When a male marries a single female, the marriage is called of monogamous type. Monogamy appears to be the most popular form of marriage in all societies.
- ❑ *Polygamy:* Polygamy is a type of marriage that permits a man to marry two or more wives at a time. The principle followed in polygamy is 'one husband several wives'. Plurality of wives is more frequent and more generally practiced among the pastorals and agriculturalists.
- ❑ *Polyandry:* Polyandry is similar to polygamy. In this kind of marriage, a woman is permitted to have two or more husbands at a time. It is found among the Todas of the Nilgiri Hills of Tamil Nadu, in the inhabitants of the Jaunsar region in the Siwalik Hills of Uttarakhand, the Tibetans, and the people of Sikkim.

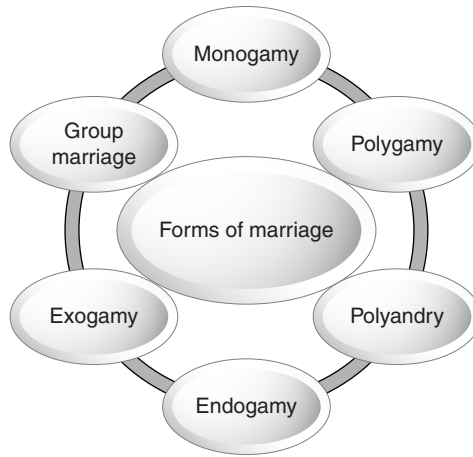


Figure 9.2 Forms of Marriage

- ❑ *Endogamy*: Endogamy means marriage within one's own group. The best example of this is caste endogamy. The basic rule followed in caste is to marry within the caste group, that too within the sub-groups.
- ❑ *Exogamy*: Exogamy means to marry outside the group. It is the process by means of which group ties are expanded. People also believe that marrying in their near kin is not a healthy practice. Exogamy is advantageous from the biological point of view. This is beneficial in the reproduction of healthy and intelligent offspring.
- ❑ *Group marriage*: Group marriage implies two or more women married to the same two or more men, but this arrangement is rare. This type of marriage is found only in polyandrous societies. Group marriage is not a marriage at all, but a kind of sexual communism.

3. ENDOGAMY

According to Joseph K. Folsom, endogamy is the rule that one must marry within one's own caste or other group.

3.1. Forms of Endogamy

- ❑ *Race*: In race endogamy, marriage outside the race is prohibited. For example, people of the Veddah race practice endogamy.
- ❑ *Divisional or tribal*: In divisional or tribal endogamy, marriage is contracted within the tribe or division.
- ❑ *Caste*: In caste endogamy, no individual can marry outside his own caste.
- ❑ *Sub-caste*: In sub-caste endogamy, marriage can take place only between the members of a particular sub-caste.

- ❑ *Class*: In class endogamy, choice for marriage is restricted to people of only one class or of a particular status.

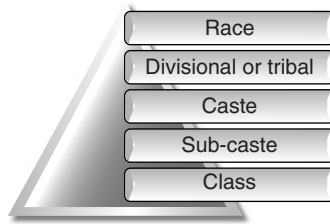


Figure 9.3 Forms of Endogamy

3.2. Causes of Endogamy

- ❑ *Policy of separation*: An endogamous group often has the will to live in separation from others.
- ❑ *To keep the group strong*: When any woman of a group marries into another, her children belong to the other group. This leads to the numerical weakening of the first group.



Figure 9.4 Causes of Endogamy

- ❑ *Religious difference*: Generally, marriage between people of dissimilar religions is not considered good.
- ❑ *Sense of superiority or inferiority*: At the root of caste endogamy and racial endogamy is the sense of superiority or inferiority.
- ❑ *Long distance*: Those who live at long distances naturally prefer not to marry one another.
- ❑ *Racial and cultural differences*: Racial and cultural differences act as a barrier for marrying outside.

3.3. Advantages of Endogamy

Endogamy leads to a sense of unity within the group. It helps maintain the purity of a group. People from outside the group do not gain authority over the group's wealth. The group manages to keep its business secrets intact. Marrying within their own group makes women happy.

3.4. Disadvantages of Endogamy

The scope for choice of a life partner is limited in an endogamous marriage. This leads to malpractices such as unsuitable marriages, polygamy, dowry system, bride price, and so on. Endogamy breeds hatred and jealousy for groups other than one's own. It is marrying within one's own caste that has been responsible for the rigid casteism in India. Endogamy therefore gives a blow to national unity.

4. EXOGAMY

Exogamy means to marry outside the group. It is the process by means of which group ties are expanded. People also believe that to marry in their near kin is not a healthy practice.

According to Sumner and Keller, endogamy is conservative while exogamy is progressive; exogamy is approved from the biological viewpoint.

4.1. Forms of Exogamy

- *Gotra exogamy*: It is a practice among the Brahmins to marry outside the gotra. If a man marries within the gotra, he has to repent and treat the woman like a sister or a mother.

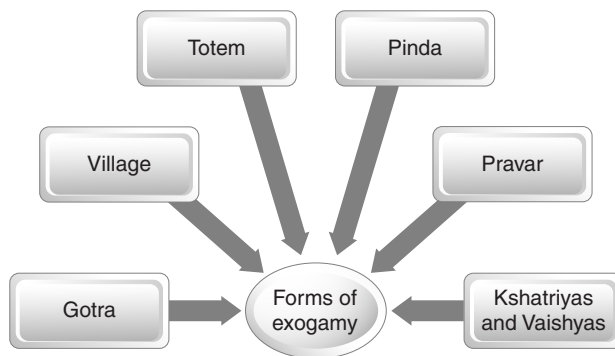


Figure 9.5 Forms of Exogamy

- *Gotra exogamy among the Kshatriyas and Vaishyas*: Among the Kshatriyas and Vaishyas, it is the gotra of the purohit which is taken into account. In their case, the ancestry is carried on not through the saint but through some follower of the saint.
- *Pravar exogamy*: Let us understand the concept of pravar. People who utter the name of a common saint at religious functions are believed to belong to the same pravar. It is a kind of

religious and spiritual relation. The Brahmins forbid marriage between persons belonging to the same pravara. This is in addition to the gotra restrictions mentioned earlier.

- ❑ *Pinda exogamy*: In the Hindu society; marriage within the pinda is prohibited. Pinda means common parentage. According to Brahaspati, offspring from five maternal generations and seven paternal generations are sapinda and they cannot inter-marry.
- ❑ *Totem exogamy*: In most tribes of India, it is customary to marry outside the totem. Totem is the name given to any specific vegetation or animals which a tribe believes it has some specific relation with.
- ❑ *Village exogamy*: Among many Indian tribes, people marry outside their village. The Mundas and other tribes of Chhota Nagpur of central India practice village exogamy.

4.2. Causes of Exogamy

According to Westermarck, the most important cause of exogamy is the absence of the erotic feeling or the presence of sexual indifference between near related persons. Incest taboos exist because they are essential to maintaining the family structure. In their absence, the different statuses and relationships in the family would become confused and thereby the organizational and functional efficiency of the family would be lost. In India, till recently, sagotra marriages were held invalid. They were declared legal as late as in 1948. It seems that in ancient times people living in one household were not permitted to inter-marry; but when the household broke up, the prohibited range of marriage also contracted.

5. POLYGAMY

5.1. Causes of Polygamy

- ❑ *Enforced celibacy*: In the uncivilized tribes, men did not approach the women in their period of pregnancy and while the child was being breastfed. Thus, due to this long period of enforced celibacy, the need for another marriage was felt.
- ❑ *Earlier aging of the female*: In the uncivilized tribes, men remarried a number of times because the women aged earlier.
- ❑ *Variety*: Upon being questioned as to why polygamy should be practiced, a Muslim from Morocco replied that a person cannot live forever on a diet of fish. The above incident may be apocryphal but the point it drives home is important. The desire for variety is a cause of polygamy.
- ❑ *More children*: A son has much utility in an uncivilized society. In agriculture, war, and conflicts, and so on, numerical superiority is an important factor. Second, in these tribes the birth rate is low while the rate of infant mortality is high.
- ❑ *Social prestige*: The leaders of uncivilized tribes in Congo exaggerate the number of their wives in order to prove their superiority. A single marriage is considered a sign of poverty. In this way, where the number of spouses is flaunted as a sign of prestige and prosperity, the custom of polygamy is natural.
- ❑ *Economic necessity*: In *The History of Human Marriage*, Westermarck writes that when a Zulu is asked why he has married a second time, he is apt to reply that who would cook

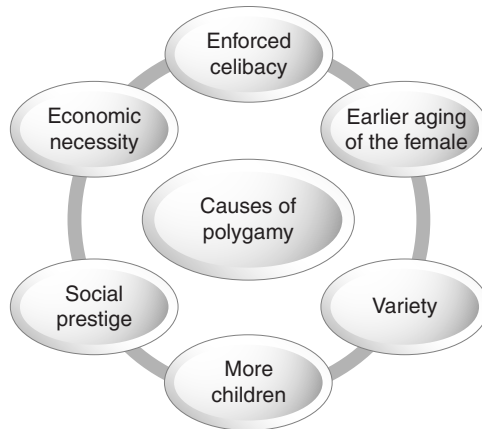


Figure 9.6 Causes of Polygamy

when his only wife, if she were the only one, fell ill? In this way, one cause of polygamy is economic necessity. In the Himalayan tribes of India, men marry many times in order to increase their property and in order to obtain help in their agricultural activities. Thus, they get a cheap and reliable labourer in the form of a wife.

5.2. Forms of Polygamy

- ❑ *Polygamy*: In this form, one man marries several women. The causes mentioned earlier pertain to this form of polygamy.
- ❑ *Bigamy*: In this form, one man marries two women.
- ❑ *Polyandry*: In this form, one woman marries several men and lives as their wife.
- ❑ *Group marriages*: In this form, several young men and women gather at some special occasion and marry collectively.

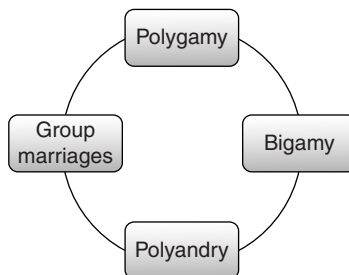


Figure 9.7 Forms of Polygamy

5.3. Advantages of Polygamy

- ❑ *Superfluous and powerful offspring*: The practice gives a greater number of strong children because powerful men can beget children from more than one woman.

- ❑ *Less corruption*: Cases of sexual infidelity are few because the husband finds the desired variety in his numerous wives.

5.4. Disadvantages of Polygamy

Disadvantages of polygamy outnumber its advantages. For this reason, it is not considered good in any of the civilized societies.

The disadvantages are as follows:

- ❑ The status of women suffers.
- ❑ Jealousy, hatred, and so on, increase among the women and the full development of their respective personalities is hindered.
- ❑ The financial burden is much increased and the children cannot be brought up well.

6. POLYANDRY

Polyandry is the marriage of one woman with several men. It is much less common than polygamy. The practice of polyandry is to be seen in many parts of the world. In India, the tribes such as Tyan, Toda, Khasi, and Boto of Ladakh are polyandrous. The Nairs of Kerala were polyandrous previously.

6.1. Types of Polyandry

6.1.1. Fraternal Polyandry

In this type, one woman is regarded as the wife of all brothers and all of them have sexual relations with her. The resulting children are treated as the offspring of the eldest. This practice is found in Punjab, Malabar, Nilgiri, Ladakh, Sikkim, and Assam. It also exists in Tibet.

6.1.2. Non-fraternal Polyandry

In this type, one woman has many husbands with whom she cohabits in turn. It is not necessary that these husbands be brothers. If a child is born, then any husband is elected as its social parent by a special ritual. This practice once prevailed among the Nairs of Malabar but is now almost completely defunct.

6.2. Causes of Polyandry

Although polyandry depends to a large extent upon local conditions, yet its causes can, to extent, be generalized. The following are these causes:

- ❑ Shortage of women as compared with the number of men.
- ❑ Extreme poverty due to which one man alone cannot support one wife.
- ❑ Desire to limit the population.
- ❑ Disutility in society from the economic viewpoint.
- ❑ Desire to maintain the strength of the joint family.
- ❑ Being situated far away from the centres of culture and progress.
- ❑ Bride price being high on account of the lesser number of women.

7. POLYGyny

Polygyny is a form of marriage in which one man marries more than one woman at a given time. It is more popular than polyandry. It is not as universal as monogamy. It is practiced among the Nagas, Gonds, and Baigas in India. It is permitted among the Muslims and various tribal communities of the world.

7.1. Causes of Polygyny

- ❑ *Enforced celibacy*: Men did not approach the women during the period of pregnancy and while the child was being breastfed. Due to this long period of enforced celibacy, a second marriage was considered.
- ❑ *Earlier aging of the female*: In the uncivilized tribes, men remarried a number of times because the women aged earlier.
- ❑ *Variety*: The desire for variety is also the cause of polygyny.
- ❑ *More children*: Polygyny is also a practice to obtain more children.
- ❑ *Social prestige*: In some tribes, the leaders have more wives in order to prove their superiority. A single marriage is considered a sign of poverty.

7.2. Advantages of Polygyny

Polygyny checks prostitution because men can satisfy their sexual desire in a better way by keeping themselves within the confines of marriage. It gives healthy children to society because only the rich can afford to maintain several wives. Children are better looked after because there are several women to look after them.

7.3. Disadvantages of Polygyny

Polygyny increases the economic burden on the head of the family because he has to support many women and children. The children cannot be looked after properly because too many of them are there to be looked after. Polygyny can create jealousy among the wives and their children. It can destroy family happiness. The women are given a lower position.

7.4. Types of Polygyny

- ❑ *Sororal polygyny*: It is a type of marriage in which the wives are invariably the sisters. It is often called a sororate. The Latin word *soror* stands for sister.
- ❑ *Non-sororal polygyny*: It is a type of marriage in which the wives are not related as sisters.

For social, economic, political, and other reasons, both types are practiced by some people.

8. MONOGAMY

Monogamy is a form of marriage in which one man marries one woman. This is the most popular form of marriage found among the primitive as well as the civilized societies.

8.1. Advantages of Monogamy

- ❑ *Universally practicable*: In almost all the societies, only monogamy can provide marital opportunity and satisfaction to all the individuals.
- ❑ *Economically better suited*: No man of ordinary income can think of practicing polygyny. But monogamy can adjust itself with poverty.

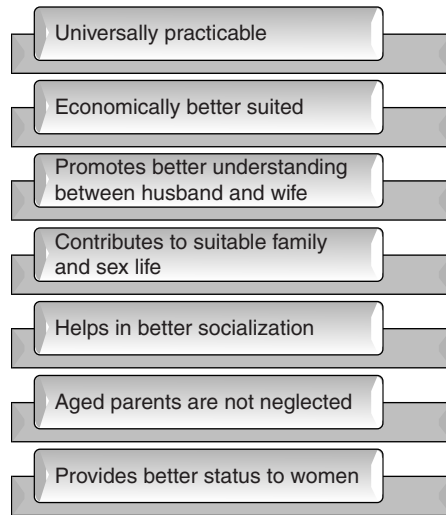


Figure 9.8 Advantages of Monogamy

- ❑ *Promotes better understanding between husband and wife*: Monogamy produces the highest type of love and affection between husband and wife. It contributes to family peace, solidarity, and happiness.
- ❑ *Contributes to suitable family and sex life*: A monogamous family is more stable and long-lasting. It is free from conflicts that are commonly found in polyandrous and polygynous families. There is no scope for sexual jealousy either.
- ❑ *Helps in better socialization*: Since husband and wife have better understanding, they can give greater attention to the socialization of their children.
- ❑ *Aged parents are not neglected*: It is only in monogamy that old parents are protected and looked after properly.
- ❑ *Provides better status to women*: In monogamy, women enjoy better social status. In modern families, they enjoy almost equal social status with men.

8.2. Reasons for Monogamy

The sex ratio in most societies is almost equal and hence monogamy is the natural form. Everywhere, there is a set of rules governing division of labour among the sexes, so for practice and economic reasons monogamy is often the best form. Strong feelings of affection and loyalty

often develop between one man and one woman, even if they are not present at the beginning. Monogamy probably offers the best environment for the rearing of children. Maybe as a result of the influence of Christian and Jewish teaching, monogamy has been widely accepted. The economic conditions of many societies forced people to be monogamous.

9. INTER-CASTE MARRIAGE

When a man from a particular caste marries a woman from another caste, we call it inter-caste marriage. Sociologists believe that inter-caste marriages were not alien to people living in very ancient India. However, with the Varna system transforming into a rigid caste system, strict laws of endogamy came into force. This led to difficulties in finding a bridegroom and made him a scarce commodity. As a result, such malpractices as dowry, unsuitable marriages, and bride price came into being. Encouraging inter-caste marriages will certainly put an end to such malpractices.

10. MARRIAGE LEGISLATION AND FAMILY PROBLEMS IN INDIA

In India, according to the traditional Hindu Law, marriage is a sacrament and not a civil contract. It is a *samskara* or purificatory ceremony obligatory for every Hindu. The Hindu religious books have enjoined marriage as a duty because an unmarried man cannot perform some of the most important religious rites. Accordingly, marriage in India is a holy performance of religious duties. Among Hindus, marriage is considered compulsory. It is an indestructible and sacred union. Second marriages, especially for women, are not often condoned.

10.1. Hindu Marriage Act 1955

The Hindu Marriage Act of 1955 has now regulated marriage among the Hindus. Section 5 of the Act lays down that a marriage may be solemnized between any two Hindus, if the following conditions are fulfilled:

- ☐ Neither party has a spouse living at the time of marriage.
- ☐ Neither party is an idiot or a lunatic at the time of marriage.
- ☐ The bridegroom has completed the age of 18 years and the bride the age of 15 years at the time of marriage, which has now been raised to 21 and 18 years, respectively.
- ☐ The parties are not within the degrees of prohibited relationship, unless the custom or usage governing each of them permits a marriage between the two.
- ☐ The parties are not sapindas of each other, unless the custom or usage governing each of them permits of a marriage between the two.
- ☐ Where the bride has not completed the age of 18 years, the consent of her guardians in marriage, if any, has been obtained for the marriage.

10.2. Divorce in India

The Hindu scriptures regarded marriage as a bond indissoluble in life. The wife was to worship her husband as a god. To Hindu law, there was no such thing as divorce. The custom of divorce existed only among the lower castes. The Hindu Marriage Act of 1955 has recognized the right of

the Hindu woman to divorce her husband. Under Section 13 of the Act, any marriage solemnized, whether before or after the commencement of this Act, may, on a petition presented by either the husband or the wife, be dissolved by a decree of divorce on the ground that the other party

- ☐ is living in adultery.
- ☐ has ceased to be a Hindu by conversion to another religion.
- ☐ has been incurably of unsound mind for a continuous period of not less than three years immediately preceding the presentation of the petition.
- ☐ has for a period of not less than three years immediately preceding the presentation of the petition, been suffering from a virulent and incurable form of leprosy.
- ☐ has for a period of not less than three years immediately preceding the presentation of the petition, been suffering from a disease in communicable form.
- ☐ has renounced the world by entering any religious order.
- ☐ has not been heard of as being alive for a period of seven years by those persons who would naturally have heard of it, had that party been alive.
- ☐ has not resumed cohabitation for a space of two years or upwards after the passing of a course for judicial separation against that party.
- ☐ has failed to comply with a decree for restitution of conjugal rights for a period of two years or upwards after the passing of the decree.

The social legislations in India, before and after Independence, have been presented in Table 9.1.

TABLE 9.1 Social Legislations Before and After Independence

Act/Law	Details
The Hindu Widow Re-marriage Act of 1856	The Hindu institution of marriage was established on the ethical foundations provided by religion. Therefore, the wife was not permitted to contract the second marriage after the death of her husband. The suffering of the Hindu widows attracted the attention of several social reformers like Iswarachandra Vidyasagar and Raja Ram Mohan Roy. As a result of the efforts of these social reformers in 1856, the Hindu Widow Re-marriage Act was passed and from that day widow re-marriage received legal validity
The Special Marriage Act of 1872	In order to abolish the endogamous restrictions on the selection of mates for marriage, the British Government enacted the Special Marriage Act in 1872. This Act permitted a man to contract legal marriage with a woman not belonging to his own endogamous group
The Child Marriage Restraint Act	In order to put an end to the practice of child marriage, the British Government and the Indian social reformers made hard efforts. As a result, Harvilas Sharda presented a bill in this direction in 1929 and the Child Marriage Restraint Act was passed. This Act is also called the Sharda Act of 1929. According to it, the minimum age of boys and girls for marriage was fixed at 18 years and 15 years, respectively

(Continued)

TABLE 9.1 (Continued)

Act/Law	Details
The Hindu Women's Right to Property Act of 1937	The Hindu Women's Right to Property Act of 1937 recognized a widow of a deceased person as his surviving personality with the same right as his in the joint family property
After independence	
The Special Marriage Act of 1954	The Special Marriage Act was passed by the Government of India in 1954. This Act is also known as the Civil Marriage Act. In fact, this Act is an amended form of the Special Marriage Act of 1872. It fixed the minimum age of marriage at 21 years and 18 years for boys and girls, respectively
The Hindu Marriage Act of 1955	The Hindu Marriage Act of 1955 applies to all the members of Hindu society. According to this Act, the word <i>Hindu</i> includes a Jain, Buddhist, or Sikh by religion and any person who is not a Christian, Muslim, Parsi, or Jew. This Act has recognized the equal right of a woman and a man to divorce. Section 13 of this Act has laid down the grounds for divorce
The Hindu Succession Act of 1956	The legislation which has affected very much our property and family relations is the Hindu Succession Act of 1956. This Act was passed to recognize equal rights for women in the matter of inheritance of property. Before the enactment of this Act, under the provision of Hindu law, a woman had no right to inherit property. According to this Act, the property of a man after his death is divided equally among his widow, sons, and unmarried daughters
The Dowry Prohibition Act of 1961	The main object of this Act is to abolish giving and taking dowry at the time of marriage. The provision of this Act was enforced on 1 July 1961. The Dowry Prohibition Act of 1961 extends to the whole of India except the state of Jammu and Kashmir. According to this Act, giving and taking dowry before, during, and after marriage is a crime. This Act prescribes punishment for the persons who are giving and accepting dowry. The punishment is an imprisonment for six months or a fine of ₹5000. In special circumstances, both types of punishment can be imposed

10.3. Marriage and Family Problems in India

10.3.1. Present Lower Status of Women

In considering the marriage and family problems in India, we have to first consider the status of women in the Hindu family. Critics of the Indian family system say that Indian women do not enjoy equal rights with men in the social, political, religious, and economic fields; that they are ill-treated; and that they cannot claim any share in the family property. Before marriage, a woman depends on her father; after marriage, on her husband; and in old age, on her sons.

10.3.2. Reform Movements

Women began to take part in the freedom movement from the 1920s. The part they played amazed the world. The Hindu Marriage Act of 1955, the Hindu Succession Act of 1956, the Dowry Prohibition Act of 1961, and the Commission of Sati (Prevention) Act of 1987 are fresh efforts to remove most of the disabilities from which Indian women are suffering. The Department of Women and Child Development in the Government of India has been given the main responsibility of coordinating and executing the welfare programme for women in India. A national commission of self-employed women has also been appointed. However, there is much to be done, especially for the womenfolk of the villages, where old prejudices and customs still hold deep roots in family life.

10.3.3. Dowry System

Another problem that is to be considered regarding marriage problems in India is the commercial aspect of the marriage. By this I mean the dowry system. It needs no mention what evils the system is fraught with. The father of the girl commits suicide because he has not been able to manage for the dowry demanded by the parents of the boy. Sometimes, the girl herself commits suicide on that account. The parents often commit theft, forgery, or misappropriation to manage dowry money.

11. MARRIAGE-HEALTH CONNECTION

There is always an association between health and marriage; the fact is that all married are considered to be healthy and unmarried are considered to be unhealthy. However, it is only the selection of a healthy life partner that leads to a healthy life. There are various attributes that are desirable for the marriage partners, such as good physical statues, attractiveness, earning potentiality, mental well-being, degree of self-sufficiency, and longevity. Social scientists, that is, the sociologist who do in-depth research in these areas, describe that married people has the tendency of selecting healthy people to do marriage, as healthy selection decide their health. Health as such has multidimensional concepts with large collection of measures that include behavioural, physical, social, spiritual, and emotional outcomes. We have selected health outcomes from five broad topic areas and focused our review on those outcomes, which are likely to be of interest to the health policy community. In particular, we focus our synthesis on the following outcomes:

- ❑ *Health behaviour*: There are certain healthy behaviours observed after marriage, such as performing regular exercise, eating balanced diet, avoiding risky behaviours, such as smoking, drinking, and so on, in the initial period of marriage life. Many families evidence alcoholism and smoking prevalence as an effect of poor married life.
- ❑ *Health-care access and use*: Marriage is the holding between two families where two new persons are bonded to start a new life. There are certain factors that will affect the health of the couples, therefore there is a need to access health care and understand people's usage of its facilities, for example, health insurance and its status; pre-conceptional counselling sessions, cancer screening for couples; total health cost, and so on. Health-care services are opted for couples to strengthen their health-care needs and improve quality care.
- ❑ *Mental health*: Marriage can affect the mental health. As two new people get bonded, there are lots of expectations and predictions about each life. Literature proves that most

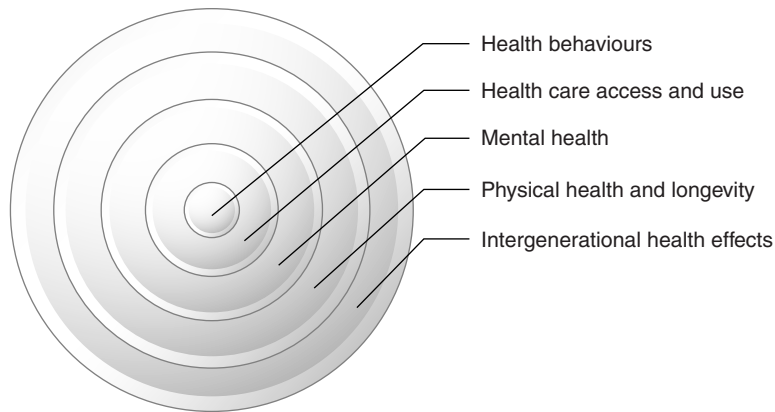


Figure 9.9 Marriage–Health Connection

of couple quickly drop their life and go into depression, which debilitates physical health. Counselling cells should be established to solve the conflicts among the couples and mental assessment should be done to solve the problems at the earliest in each community.

- ❑ *Physical health and longevity:* Health is an important concern for everyone. After marriage every person has concern on health and longevity, there are illnesses that arise due to family problems that predispose many risk factors of cardiovascular illness. There are many studies done on marriage, health status, and longevity, though there are other causes for the illness, certain illness can be specified due to family conflicts. To earn longevity there is always need to preserve the health. Marriage life should be directed in such a way that longevity is prolonged where risk factors for the illness should be analysed and assessed to prevent incidence of illness. Approaching health centre which has counselling cell for the couples to treat the illness at the earliest prolongs longevity.
- ❑ *Intergenerational health effects:* Couples' marital status affects the children's health status. Also, long-term consequences are experienced by the child once they reach the later adulthood. Many studies represent that couples health status is important to strengthen their child's health status and longevity. Many factors intervene marriage life while bringing up the children. Many couples may not be able to afford the health care for the illness of their children that again affects the longevity of their children.

12. EFFECTS OF MARITAL STATUS ON HEALTH

Analysis of health status of couples before and after marriage shows that before marriage health status is affected more and improved after marriage, for example, in case of divorced, older marriage, or never-married men, health status is affected and deteriorated early. Remarriage improves their health level because the health benefits are more after a good married life since person is cared in times of illness, improved nutrition is available, homely atmosphere is without stress, healthy behaviour is encouraged, unhealthy behaviour is discouraged. Good married life encourages healthy life and longevity.

13. FAMILY

Man's social life begins with family. It is the most important primary group. It is the oldest social institution known to man. Family is the mother of social institutions. It is the first social environment to which a child is exposed. It is a place where most of the people spend more than a half of their lifetime.

Family is the centre of our life activities. It gives shape to our personality and provides us inspiration. It is the centre of the social system. All other systems have a close bearing with the family. Family contributes to their strength. Any major change in the family will have repercussions throughout the social system.

Family has regulated sexual relations and avoided promiscuity by prescribing customary sex morals. It is a permanent organization which has provided stable family life. It is the shelter where man is fed, clothed, and housed from the beginning. It has upheld and inculcated the traditions and customs of the group. Thus, family is the foundation stone on which cultural heritage is built. Family as a unit of sociological inquiry is dealt with in various ways by sociologists. It is studied as an institution, as an association, and as an organization. It is also referred to as a sub-system because it is regarded as one of the parts of the society.

The study of the Indian family system deserves special attention, not only because we are born in Indian families, but also because the family system in India differs in material respects from its western counterpart. The family in India consists not only of husband, wife, and their children but also of uncles, aunts, cousins, and grandsons. This system called joint family or extended family system is a peculiar characteristic of the Indian social life. The family in India is based on patrilineal descent. Children are identified by name and allegiance with the father's family.

13.1. Meaning of Family

The origin of the English word family is traced to the Roman word *famulus* or to the Latin word *familia*, meaning a household comprising servants or workers and slaves, along with other individuals having marriage or blood relations. Thus, originally, family consisted of a man and a woman with a child or children and servants. This meaning of family has changed over the years.

Box 9.2 Definitions of Family

M.F. Nimkoff: Family is a more or less durable association of husband and wife with or without child or of a man or a woman alone or with children.

E.W. Burgess and H.J. Locke: Family is a group of persons united by ties of marriage, blood, or adaptation, consisting of a single household, interacting and intercommunicating with each other in their respective social roles of husband and wife, father and mother, son and daughter, brother and sister, and reacting a common culture.

M. A. Elliott and F.E. Merrill: Family is the biological social unit composed of husband, wife, and children.

R.M. Maclver: Family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children.

Talcott Parsons: Family is a system of patterned expectations defining the proper behaviour of persons playing certain roles, enforced both by the incumbent's own positive motives for conformity and by the sanction of others.

Morris Ginsberg: Family is a recognized and establishes usage governing the relations between individuals and groups.

C.A. Ellwood: Family is a habitual way of living together which has been sanctioned, systematized, and established by the authority of communities.

The American Bureau of the Census: Family is a group of two or more persons related by blood, marriage, or adaption and residing together. All such persons are considered as members of one family.

W.A. Anderson and F.B. Parker: Family is a socially recognized unit of people related to each other by kinship, marital and legal ties.

Arnold W. Green: Family is the institutionalized social group charged with the duty of population replacement.

W.G. Sumner and A.G. Keller: Family is a miniature social organization, including at least two generations and is characteristically formed upon the blood bond.

Kingsley Davis: Family is a group of persons whose relations to one another are based upon consanguinity and who are therefore, kin to one another.

John Biesanz and Mavis Biesanz: The family may be described as a woman with a child, and a man to look after them.

The functions of family are described in Table 9.2.

TABLE 9.2 Functions of Family

Function	Description
Social unit	Family is a basic kinship unit. In its minimal form, it consists of a wife, a husband, and children. In its widest sense, it refers to all relatives living together or recognized as a social unit and includes adopted persons
Emotional basis	The love, affection, sense of belonging, and intimate relationship and concern show the emotional basis of the family. Between the family members, love and affection is established. This works as a fuel to run the family
Formative influence	Family moulds the character and personality of the individuals by impressing upon them the organic and mental habits
Basic needs	Family is responsible for providing minimum basic needs, including those of food, clothing, and shelter to its members

Limited size	Family is a small group. The smallness of the group affords greater relationship. It is the smallest of the organizations that make up the social structure
Sexual needs	Family came into being to satisfy the sexual needs and instincts of the couples. Sex is necessary for the human beings. Thus, family is a biological unit allowing institutionalized sex relationship between wife and husband
Cultural transmission	Family respects religious traditions, mores, customs, values and beliefs, and society worships the respected social customs, and so on
Nucleus of the social structure	Family is the basic unit of social organization. It is also the centre of all social organizations and possesses a close relation with them. Besides, it is an agent of both social control and socialization
Permanent and temporary in nature	Family as an association is temporary and transitional. People composing of family perish in due course of time. Family as an institution is a stable procedure of performing certain activities which are permanent
A system of name	Each family is recognized by some name. The system of naming differs from group to group. The naming can be done on the basis of geographical area, occupation, caste, religion, or ancestral origin
Social regulation	Family is a very important agency of social control. Socialization and personality development take place in the family. The discipline that is learnt and followed in the family is the foundation of control

13.2. Essential Characteristics of Family

- ❑ *Permanent relations*: Family constitutes of the husband and wife, and their children. Thus, a permanent relation of some kind between man and woman is the main characteristic of the family. Marital relations in different countries may be more or less permanent, but the relations between man and woman have some degree of permanency in all cultures.
- ❑ *Permanent sexual relationship*: Family rests on permanent marital relations because one of its objects is the establishment of permanent sexual relationship. Without marriage, there can be no family even though there may be sexual relations.
- ❑ *Attachment of blood relations*: Another necessary characteristic of family is the existence of blood relationship among its members. These blood relationships can be real as well as imaginary. The members of a family are generally the descendants of the same ancestors. The relation between the adopted children and their parents is also accepted as legal because blood relationship means no more than this that among the members of a family there should exist an attachment of the degree of blood relationship.

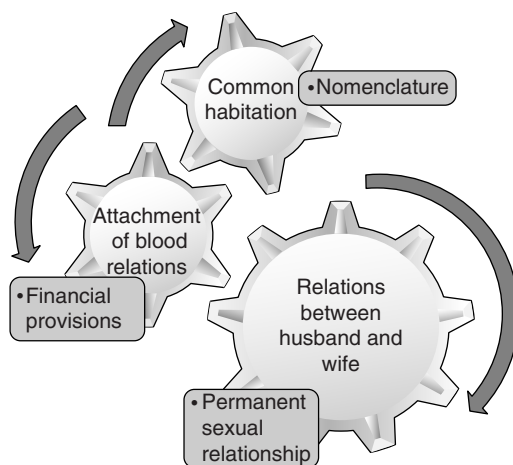


Figure 9.10 Social Institutions

- ❑ *Financial provisions for the sustenance of the members:* In a family, there is financial provision for the upkeep of its members, senile folk, children, womenfolk, and so on. The earning members of the family arrange for substance of the other members. In this way, the members of the family are enmeshed in the ties of duties and rights. In different cultures the burden of earning may fall on different members.
- ❑ *Common habitation:* If the members of a family reside at different places, it will be difficult to call them a family in spite of there being blood and other relationships. It is a different matter for a member to leave temporarily or for the entire family to change its habitat, but generally all the members of a family live in one residence, be it one room or an entire palace, rented, or the ancestral home of the family.
- ❑ *Nomenclature:* Among the essential characteristics of the family, distinct nomenclature is the one that serves to identify the family.
- ❑ In this way, the family is a group of individuals in which men and women have the permanent sex relations of husband and wife, which is distinguished by a name, in which there is adequate financial provision for the relations among the members, and who live in a common habitation.

Family is divided into different types on several bases (Table 9.3).

TABLE 9.3 Types of Family

Type	Classification
On the basis of authority	<i>Patriarchal family:</i> The father is the most powerful and unquestionable authority (supreme authority) <i>Matriarchal family:</i> The mother plays dominant role in the family
On the basis of residence	<i>Matrilocal family:</i> The husband lives in the wife's home <i>Patrilocal family:</i> The wife lives in the husband's home

	<i>Changing residence:</i> The husband and wife alternate continuously between each other's residence
On the basis of ancestry	<i>Matrilineal family:</i> Mother is the basis of ancestry <i>Patrilineal family:</i> Father is the basis of ancestry
On the basis of marriage	<i>Polygamous family:</i> One man marries several women and lives in a family with his wives and children <i>Polyandrous family:</i> One woman marries several men and lives in a family with all of them or with each of them <i>Monogamous family:</i> One man marries only one woman and establishes a family
On the basis of dominance	<i>Nuclear family:</i> The husband and wife with their offspring live together <i>Joint family:</i> The couple lives together with their children's family <i>Extended family:</i> The husband, wife, children and other dependents like brothers and sisters stay together

13.3. Family as a Social Institution and Basic Unit for Health Services

Family is a group defined by relationship sufficiently precise and enduring to provide for the procreation and upbringing of children. It is the first institution in the history of man. It is a fundamental unit of human society. Its foundations rest upon man's biological and psychological needs. In the modern age, many functions of the family have shifted to other institutions. Psychologists have proved that the absence of family affection has serious impact upon the child's development.

Family is a social institution, which is essential for the smooth functioning of the society. It functions through a complete structure of reciprocal roles that prescribes the individual's behaviour in his institutional capacity. An institution has its followers; it is an inseparable part of our collective life. Thus, institutions are structured processes through which people carry on their activities. The structure of social institution refers to the way human beings behave and the mechanism they employ in the process of fulfilment of the basic social function and the realization of social values.

Table 9.4 highlights what social institutions include.

TABLE 9.4 Structure of Social Institutions

Type	Description
Personnel	This includes the members of society as they play the social roles related to the various institutional functions. For example, in the institution of family, social roles like siblings and grandparents will exist
Equipment	This includes all the apparatus through which the personnel functions
System	This refers to the pathway in which the personnel and equipment are arranged under a set of organizing principles which give direction to their behaviour

14. FAMILY AS A UNIT FOR HEALTH AND OTHER SERVICES

Family is a primary socializing agency and basic institution which moulds the personality of the child. It fulfils the basic needs of all the family members, which includes health needs also. It is a fundamental unit of society where the psychological, emotional, and social needs of child will be met through family members.

To protect the health and welfare of family members, the elders in the family need to work. Sacrifice, affection, binding, caring, looking after welfare, and so on, are some of the basic functions of the society. As a social institution, the family performs the functions of socialization. It teaches the ways of behaviour accepted for its members. If the health personnel want to bring awareness about health in the society and community, they should first identify the families who are in need and the influencing personalities who provide situational support and who can motivate the individuals to inculcate healthier habits. The family encourages the blossoming of the intelligence of children, and provides opportunities for the expression of joy, desires, pleasures, and urges.

The health of the family members is affected on account of early marriage, frequent pregnancies, high mortality of children and mothers, large size of the family, poverty, illiteracy, ignorance, and lack of food, shelter, clothing, and employment.

Basic needs of the family: In order to restore and maintain health, the basic needs of the family must be fulfilled. Table 9.5 shows the basic needs of a family.

Health care provided for the family: Table 9.6 gives a glimpse of the important health services provided by the nurse and community health worker to the family.

TABLE 9.5 Basic Needs of a Family

Type	Description
Physical needs	Food, shelter, clothing, and safe physical environment
Biological needs	Safe biological environment, free from communicable diseases, controlled reproduction
Psycho-social needs	A happy home, work for husband, wife and children, basic social securities for the old and the disabled, and health care for all; psychological security

TABLE 9.6 Important Health Services Provided by the Nurse and Community Health Worker

Type	Description
Child-rearing and caring	The health workers and nurses need to educate mothers about breastfeeding, nutrition, cleanliness, clothing, habit formation, and hygiene
Socialization	Teaching the young the values of society and acquiring different roles and cultural patterns

Maternal and child health care	Care of women during the pregnancy period and child birth
Preventive care	Care must be taken to prevent the communicable diseases
Follow-ups	Regular care given to maintain the health condition of the family members, and care of sick and old people

14.1. Functions of Family

- ❑ *Psychological function*: The psychological function includes affection, sympathy, love, security, attention, and emotional satisfaction of responses. Such activities in the family include the care of offspring, sexual relationship, companionship, intimacy, and romantic fulfilment.
- ❑ *Educational function*: Family is the first institution of the child, and mother is the first teacher who gives primary care. The child receives the earliest knowledge and experience in the family, which lays foundation for the child's personality and character formation.
- ❑ *Protective function*: The family has to protect the interest of the child. It gives security in all the dimensions of healthy behaviour.
- ❑ *Recreational function*: The family provides entertainment for its members.
- ❑ *Religious function*: The family has to provide some religious instructions to the child to develop thoughts of kind-heartedness and fulfilling fellow feeling.
- ❑ *Cultural function*: Family keeps the culture of the society alive. It moulds its members according to the social culture. It serves as an instrument of cultural continuity of the society. It transmits ideas, ideologies, folkways, mores, customs, traditions, beliefs, and values from one generation to another. Thus, it helps to maintain the status of society.
- ❑ *Social function*: Family is a socializing agency that maintains social control. Accumulation and transmission of social heritage and social contact with all members is established.
- ❑ *Reproduction and procreation*: Reproductive activity is carried on by all lower and higher animals. But it is an activity that needs control or regulation. The result of sexual satisfaction is reproduction. The process of reproduction is institutionalized in the family.
- ❑ *Provision of home*: Family provides home for its members. The desire for home is strongly felt in men and women. Although children are often born in hospitals, clinics, maternity homes, and so on, they are ultimately nurtured and sustained at home. Even the parents who work outside are dependent on their home for comfort, protection, and peace.
- ❑ *Status-ascribing function*: The family also performs the functions of status ascription and societal identification for the individual.
- ❑ *Affectional function*: Man has physical as well as mental needs. He requires the fulfilment of both of these needs. Family is an institution which provides mental or emotional satisfaction and security to its members. It is the family which provides the most intimate and the dearest relationship for all its members.

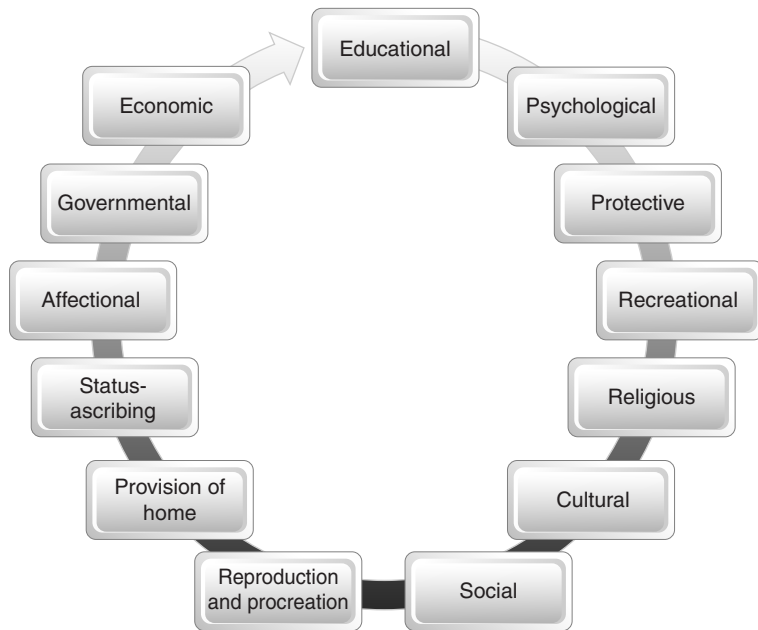


Figure 9.11 Functions of Family

- ❑ *Economic function:* The family fulfils the economic needs of its members. This has been the traditional function of family. Previously, the family was an economic unit. Goods were produced in the family. Men used to work in family or in farms for the production of goods. Family members used to work together for this purpose.
- ❑ *Governmental function:* The role of the family in controlling its members is limited to childhood years. In areas of control and administering justice, secondary agencies, such as the state, laws, regulations and legislations, police, court, and so on are the main agencies.

14.2. Family Education: Pre-Marriage, Marriage and Parenthood

Education is an important aspect of human life, because man feels the necessity to train his young ones according to his values and cultural traditions. Every society has some system by which it can transfer its culture to the coming generations. Education for marriage and family life is essential. In order to overcome the problems of family life, the younger generation should be trained for the responsibilities of marriage and parenthood.

Family problems are multiple and solutions to these problems are not simple. Maladjustments and misunderstandings in family are multiple; their causes are also many. So, to promote harmony and stabilization in family life, the most important requirement is education for social life. But in the study of curricula from schools to colleges, we find the study of social life is insignificant in our educational system.

Educating the members of the younger generation before marriage makes them understand the ideals of marriage and family. Pre-marriage guidance helps them know the prerequisites

of happy family life. Youngsters should not jump into family life without proper education. Before marriage, they should select their partners after careful thinking and understanding each other. Though individuals are free to select their partner, they should not rely upon only love, but they must give due consideration to parents' consent, chastity, economic competence, etc. Both the partners must develop confidence and cooperation. They must be prepared to cherish joy and sorrow, health and sickness, prosperity and adversity. A strict scrutiny of application of marriage licenses to wed is a must. State control in prescribing the age at marriage and regulation of divorces through family courts is essential to prevent instability in family life.

14.3. Family Cycle

Family cycle refers to the various stages in the development of the family. These stages vary from culture to culture. R.M. MacIver and C.H. Page indicate certain stages in the family cycle (Table 9.7).

TABLE 9.7 Stages in the Family Cycle

Stages	Description
Formative pre-nuptial stage (pre-marriage)	It is marked by an increasing intimacy between man and woman, an exploration and understanding of each other's personalities
Stage of formation (the nuptial stage) or marriage	This phase begins with marriage when a young man and woman begin to form their family. The couple starts to form the family before the arrival of the offspring. It involves the couple's living together, promoting environment conducive to living at home, creating new experiences, and establishing positive attitudes towards each other
Child-bearing stage (parenthood)	The family links the parents to one another through the child and introduces newer growing responsibilities
Growth stage	The children are born and the family size increases. The average size of the family in India is four to five compared to about three in the United States of America
Maturity stage	Parents have fulfilled their responsibilities and children no longer require parental care
Stage of retraction	The children grow up and leave the family of origin and form their own families. The parents are left alone

14.4. Types of Family

- ❑ *Nuclear family*: Nuclear or elementary family is universal in all human societies. It consists of the married couple and their children. They occupy the same house called home. The husband plays a dominant role in the family.
- ❑ *Joint family*: Joint family or extended family is a kind of family grouping which is common in India. It consists of a number of married family couples and their children who live together in the same household. All the men are related by blood. The property is held in common. The senior male member controls the internal and external affairs of the family.

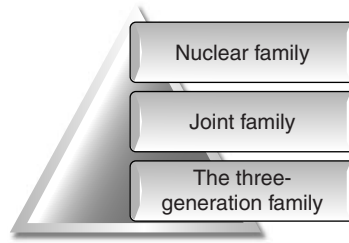


Figure 9.12 Types of Family

- ❑ *The three-generation family:* This is a household where there are representatives of three generations—the grandfather, the father, and the grandchildren. The sons continue to live with their parents and have their own children.

15. JOINT FAMILY

Joint family consists of males having a common male ancestor, female offspring not yet married, and women brought into the group by marriage. All of these persons might live in a common household or in several households near to one another. In any case, as long as the joint family holds together, its members are expected to contribute to the support of the whole family and to receive from it a share of the total product.

15.1. Characteristics of the Joint Family

- ❑ *Large size:* The joint family consists of parents, children, grandchildren, and other near relatives along with their women. It is a group in which several basic families live together at one and the same time.
- ❑ *Combined habitation:* The most striking feature of the joint family is living of several families in one house. It facilitates combined habitation.
- ❑ *Depth of generation:* The joint family consists of members of three or more generations, including at least grandparents, parents, and children. Sometimes other kith and kin such as uncles, aunts, cousins, and grandsons also live in the joint family.
- ❑ *Common roof:* Members of the joint family normally reside together under the same roof. However, because of scarcity of accommodation or owing to educational and employment problems, members of the joint family may reside separately.
- ❑ *Joint property:* In a joint family, the ownership, production, and consumption of wealth takes place on a joint basis. It is a cooperative institution. It is similar to a joint stock company, in which there is joint property. The head of the family is like a trustee who manages the property of the family for the material and spiritual welfare of the family members.
- ❑ *Cooperative organization:* The basis of joint family system is cooperation. A joint family consists of large number of members, and if they do not cooperate with one another, it is not possible to maintain the organization and structure of the joint family.

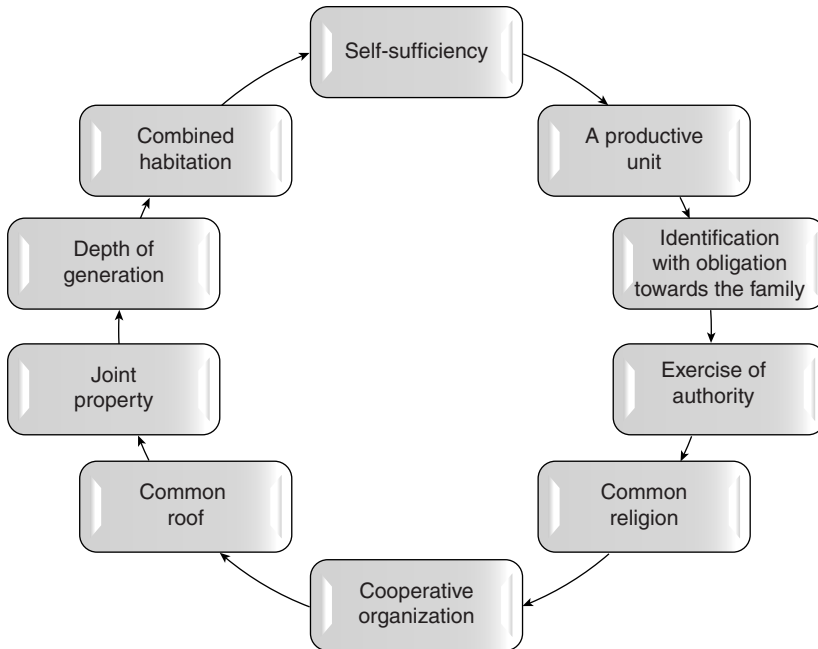


Figure 9.13 Characteristics of Joint Family

- ❑ *Common religion*: Generally, the members of a joint family believe in the same religion and worship similar deities. They perform the religious rites and duties jointly.

Box 9.3 Definitions of Joint Family

R.K. Sharma: Joint family is a group of kins spanning several generations, ruled by a head, in which there is joint residence, hearth and property and whose members are bound with each other by mutual obligations.

Iravati Karve: Joint family is a group of people who generally live under one roof, who eat food cooked at one hearth who hold property in common, who participate in common family worship, and who are related to each other as some particular type of kindred.

Henry Mainc: The Hindu joint family is a group constituted of known ancestors and adopted sons and relatives related to these sons through marriage.

Julius Jolly: In a joint family, not only parents and children, brothers, and step-brothers live on the common property, but it may sometimes include ascendants and collaterals up to many generations.

I.P. Desai: We call that household a joint family which has greater generation depth than individual family and the members of which are related to one another by property, income, and mutual rights and obligation.

- ❑ *Exercise of authority*: In the patriarchal joint family, the eldest male member usually exercises the authority. The super ordination of the eldest member and the subordination of all the other members to him is a key feature of the joint family.
- ❑ *Identification with obligation towards the family*: The members tend to identify themselves with their family. Every member has his or her own duties and obligation towards family. The family in turn protects the interest and promotes the welfare of all. The senior most member of the family acts as the guide for other members.
- ❑ *A productive unit*: This feature of joint family is found among agricultural families. All the members work at one and the same field.
- ❑ *Self-sufficiency*: There was a time the joint family was mostly self-sufficient. It used to meet the economic, recreational, medical, educational, and other needs of the family. Rural agricultural joint families were mostly self-reliant.

15.2. Advantages of Joint Family

- ❑ *Mode of insurance*: The system of joint family ensures the safety and security of the family members. It guarantees the care of those who are mentally and physically weak. In times of crisis, the joint family proves to be a vital support system for the children, the aged, the insane, the widows, and the helpless. In a joint family, one can rest assured of support in the trying times of pregnancy; sickness, and so on.

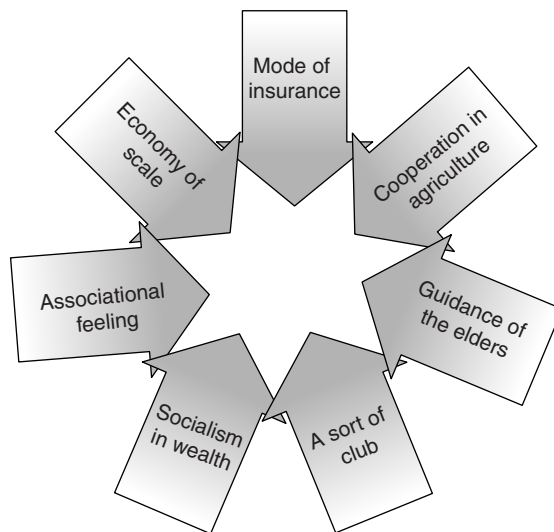


Figure 9.14 Advantages of Joint Family

- ❑ *Cooperation in agriculture*: The joint family system was perhaps created out of sheer economic necessity and still continues to fulfil this purpose. It prevents property from being divided. Our economy has been mainly agricultural. Land, when divided into many small

pieces, becomes an uneconomic holding. If a family remains joint, land is protected from extreme subdivision and fragmentation. Besides, the joint family is also advantageous from the human resources point of view. In a joint agriculturist family, the male members do such heavy work as furrowing, sowing, and irrigation, while women assist at the harvest. Children are also an asset. They graze the cattle and collect fuel and manure. Such cooperation helps to minimize the labour costs.

- ❑ *Guidance of the elders*: The joint family system makes it possible for the members to ideally develop their good qualities. If the young begin to develop undesirable and antisocial tendencies, there is the wisdom of the elderly and their sharp eyes to keep a check on them. The experience and loving care of the elderly prevent the young from straying from their path, and they learn to exercise self-control. Besides, the joint family also acts as a nursery for the development of social qualities, such as generosity, patience, service, cooperation, and obedience.
- ❑ *A sort of club*: The joint family is one of the best means of recreation. If children do silly acts on the one hand, the reproach of the elders has its own peculiar style on the other. One can see a mother doting on a child, and brothers and sisters quarrelling and loving. There is fun and frolic in every corner of the household. All these acts have a cumulative effect on the family members and make their lives vibrant. In this way, the joint family naturally becomes a sort of club.
- ❑ *Socialism in wealth*: Everyone in a joint family earns according to his capabilities but obtains according to his needs. In fact, this resembles the socialistic ideal: from each according to his ability, to each according to his need.
- ❑ *Associational feeling*: Few other institutions foster as much cooperation as the joint family. The members of a joint family have a sense of cultural unity and an associational feeling among themselves.
- ❑ *Economy of scale*: As far as economizing is concerned, a large saving can be made in the payment of rent and in cooking for a large family unit. We may call it the economy of scale.

15.3. Disadvantages of Joint Family

- ❑ *Stifles personality development*: The most glaring defect of the joint family system is the hindrance in the development of the personalities of its members. Personality can develop only in a free atmosphere.

However, in the joint family, the head, who is usually the oldest member of the family, looks upon even grown-ups as children. He does not allow liberty even to the adult members. In brief, he is the absolute ruler-administrator. Such a dictatorial attitude gives little room for the fostering of individual autonomy or self-dependence.

- ❑ *Bad condition of women*: In a joint family, women do not have the liberty to express themselves freely. They are more of a cog in the wheel. They are expected to perform their duties without raising any question. They cannot even think of asserting their rights.
- ❑ *Strife*: If the brides contradict the oppression or if their husbands choose to speak in their favour, the house becomes strife-torn and a centre of conflict. When the brides talk back to their mothers-in-law they are abused and even beaten by their husbands in connivance



Figure 9.15 Disadvantages of Joint Family

with their mothers. Hatred and jealousy between the wives of brothers can lead to a conflict between the brothers, often to a dangerous level. The doings of children add to the bitter atmosphere.

- ❑ *Laziness*: A lack of responsibility or accountability breeds laziness in several members of a joint family. In a joint family, there is hardly any difference in the financial status of those who literally break their backs and those who are very lazy. When a person can eat comfortably without exerting himself, he is unlikely to indulge in any strenuous activity. And the wives of the hardworking tell them to desist from such toil as the rewards they get are not in proportion to the work they do.
- ❑ *More reproduction*: In a joint family, the responsibility for the upbringing, education, and so on, of children is shared. Thus, no individual considers it necessary to lay stress upon controlling procreation. Besides, no distinction is made in the status of the family members on the basis of their earnings or the number of children. The offspring of one member will be treated the same as that of the other, no matter how much he earns or how many children he has.
- ❑ *Poverty*: Almost daily strife, the bad condition of women, absolute rule, lack of responsibility, and blind procreation leads to poor economic conditions of the joint family. At times, the conflict is strong enough to bring about division of land and property. This leads to an even worse economic condition.
- ❑ *Other defects*: In addition to the major shortcomings mentioned earlier, the joint family system has other minor defects. Family strife leads to litigation. Customs and traditions are strictly adhered to in the joint family. Superstition reigns supreme because the older members rule the roost. Since the younger members are not involved in major decisions, they fail to gain confidence. The family persists with old-fashioned thoughts.

15.4. Effects of Present Legislations on Joint Family

The legislations mentioned in Table 9.1 have influenced the solidarity of the joint family. The Hindu Marriage Act has led to an increase in the number of divorces as women are no more ready to silently suffer injustices and outrages. The status of women in joint family is very low

especially daughters-in-law are controlled and treated like servants by some mothers-in-law. Women have no much respect in certain families, husbands do not respect their wives much in joint family and listen to their parents instead. Hindu Succession Act has passed legislation to protect the married woman. If the woman is maltreated by the family, she can complain and can take decision to live separately if needed, can apply for divorce, even demand money for their expenditure. Also, the woman has the right to sell property, have equal share in the property from joint family. This has created strong revolution in women to come out of all tribulations, but has created rapid disorganization of joint family. Modern legislations for woman in married life has put to a stop to dominance of joint families, which has influenced the organization process of joint family.

15.5. Changes in Hindu Joint Family

In modern India, joint family is changing structurally and functionally. The factors that are responsible for the changes in the joint family system are as follows:

- ☐ Economic changes and political ideologies released by the British Government
- ☐ Science and technology
- ☐ Modern means of transport and communication
- ☐ The introduction of new legal system
- ☐ Modern education
- ☐ Industrialization and urbanization
- ☐ Democratic ideals of equality and liberty
- ☐ Emancipation of women

16. MODERN FAMILY

The traditional patriarchal family began to crumble after the 18th and 19th centuries. The new social, economic, and technological forces affected the character of the patriarchal family. Industrialization, urbanization, democratic ideals of liberty and equality, and the decline of authoritarian mores affected the social significance of the family. All this gave rise to what we may call the modern family.

The modern family is more individualized and democratic where women enjoy a high prestige and position. About a hundred years back, the family was more of a community. Today, it has become an association. It has completed the transition from institution to association. The role and status of men and women have very much changed. The economic liberalization of women has resulted in equal status for them.

The changing equation of women in the family has transformed family into a new kind of partnership and created new problems for the family of the present and the future.

16.1. Features of the Modern Family

The modern family is a smaller family. It is not a joint family. There is a tendency to have a smaller family and contraceptives are in large use. Women are employed in factories and offices. They are economically independent. The family changed from production to consumption unit.

Various home appliances for cooking, baking, and washing, and the use of readymade food products provide lot of leisure to women. The life partners are selected freely by youngsters, and marriage is based on individual romantic love. Parental control and authority have lessened. The modern family woman is not inferior to man but considered as an equal partner in life with equal rights. Both men and women have ample opportunities for frequent contact outside, which may lead to laxity of sex relationships, resulting in pre-marital and extra-marital relationships. The modern family is secular in character. There is little religious control. The authority of religion over marriage and divorce has markedly declined.

16.2. Changes in the Modern Family

In the modern period, the institution of family is undergoing rapid changes and modifications. The main changes in this connection are shown in the Table 9.8. Along with the changes, there are problems as well, that are being confronted by a modern-day family (Table 9.9).

TABLE 9.8 Changes in the Modern Family

Change in the Modern Family Description

Reduction in the economic functions of life	In the modern age, many of the economic functions, which were previously being performed by the family, are now being performed by schools, factories, government, and other associations
Reduction in other activities of the family	Many of the other functions of the family have now been taken over by other agencies. The job of looking after and bringing up children is now being performed in crèches, children parks, and kindergarten schools and by baby-sitters. Hospitals undertake the work of delivering children and of treatment. Restaurant prepare food for thousands of families
Increase in family recreation	Modern families have been transformed in to centres of recreation with the: invention of radio and television, and the advent of indoor games
Laxity in marital and sexual relationships, Changes in the relationship between men and women	The rigidity traditionally associated with marital and sexual relationships no longer characterizes the modern family Now that the women have gained equal rights with men, their mutual relationships have undergone many changes. The modern woman has become free from the drudgery of the earlier days
Increase in the importance of children	In the modern family the importance of children has increased. They are now physically maltreated or punished only rarely; rather, they laugh lovingly. The modern families tend to become philo-centric families
Decrease in the importance of blood relationships	In the modern family, there has been a continuous decrease in the importance of blood relationships. The family now constitutes of merely a husband, a wife, and their children

Disorganization of the joint family	The modern family is no longer joint. The joint family is rapidly being disorganized
Smaller family	Due to the prolific use of contraceptives and the tendency to regard children as an obstacle in the progress and enjoyment of life, the birth rate is continuously falling and the modern family is becoming smaller
Family disorganization	The process of disorganization is quite apparent in the modern family. The number of divorces is on the increase. The control which the family exercises over the individual is being lessened
Instability	The modern family is no longer a permanent association. It is precarious and can be rendered violent anytime. Marriage has been reduced to a mere social contract, which it is not difficult to break in the event of the slightest friction

TABLE 9.9 Problems Confronting the Modern Family

Problems	Description
Problems of adjustment in the husband-wife relationship	In the modern family, the most difficult problem is that of mutual adjustment between husband and wife. The educated and enlightened woman of today wants to be the equal of her husband in every sphere of life. But the husbands have not yet adjusted to this situation. Hence, a conflict between the two is inevitable. Laxity in sexual relations and the instability of marital relations also tend to create conflict between husband and wife and spoil their relationship
Problems of sexual adjustment	The modern family is also faced with the problem of sexual adjustment, it being the outcome of changes in sexual value. Today, much importance is attached to the gratification of sexual drives. Some people have gone so far as to declare variety in sex relationships not only desirable but necessary. This tends to encourage pre-marital and extra-marital sex relationships
Marriages based on romantic love	The third major problem that confronts the family is that of marriages being based on romantic love. After marriages of this nature, when the dreams of the husband and wife do not materialize in the family, they are seriously frustrated. They start blaming each other and either live in a state of perpetual strife or break the ties of marriage
Problem of broken marriage	A major problem faced by the modern family is an increase in the number of broken marriages as marriage has been reduced to a mere social contract. Materialism, individualism, and rationalism are the causes of paucity of such feelings as benevolence, love, and so on. Greater stress is laid on sexual pleasure. The women are far less dependent upon men. The laws of divorce are also not very stringent. All these causes have a cumulative effect in increasing the number of divorces

(Continued)

TABLE 9.9 (Continued)

Problems	Description
Problem of working	Nowadays, there are more women employed outside the precincts of the home. They consequently do not get sufficient time to look after their children. Returning exhausted from their work, they do not have the energy left to attend to their husband or their children. This hinders the development of children and increases conflict and misunderstanding between husband and wife
Laxity in family control	A major problem has been created for the modern family by the decrease in the control exercised by the family over its members. This has undermined the administration of the family. Every member wants to pursue his or her own course and does not like any interference, be it advice or rebuke
Family conflict and strife	Changes in the values of life and a reduction of the family control in the modern family have led to increased conflict between husband and wife as well as between parents and children. This conflict is usually not apparent but it does disturb the peace of the family, destroy the faith in one another, and remove the sense of psychological security
Lower birth rate	The birth rate is falling constantly due to late marriages, frequent use of contraceptives, and a tendency to consider children as a burden. This tends to accentuate the instability of the family since the absence of children reduces the sense of responsibility in husband and wife, besides preventing intimate family relations

16.3. Causes of Instability in the Modern Family

The modern family is unstable. An increase in the number of desertions, separations, and divorces is a proof of this. Table 9.10 depicts the main causes of this instability.

TABLE 9.10 Causes of Instability in the Modern Family

Cause of Instability	Description
Less social protection in family crisis	Previously, a family crisis of the nature of a maladjustment between husband and wife was overcome by the constraining influence of the elders, kinsmen, and social mores and traditions, and the family was saved from disintegration. With the loss of respect for the power of these modes of social control, the husband and wife are deprived of any guide or mediator, and in a fit of temper or even vengeance, they destroy the delicately and lovingly nurtured sapling, which is the family, no matter how much remorse they may experience when they cool down. At some places, extreme laxity of divorce laws has led to very great instability and impermanence of the family

Replacement of domination by cooperation

According to R.M. Maclver and C.H. Page, the basis of husband-wife relationship in the family is no longer domination, but cooperation. Previously, everywhere, be it the East or the West, the wife was dominated by the husband and hence the family stability survived despite the husband's domination. But, with the removal of this dominance in the modern times, the stability of the family can be maintained only by benevolence, sympathy, and co-operation

16.3.1. *Effects of Modern Civilization on Family Disorganization*

Several factors of modern civilization have a major hand in the disorganization of the family. The main causes have been enlisted in Table 9.11.

TABLE 9.11 Effects of Modern Civilization

Cause	Description
Industrialism	In the modern industrial system, women and children work in factories along with the men. This reduces the unity of the family and increases disorganization
Ideal of romantic love	Modern marriages are based on the ideal of romantic love. When the dreams of the two partners do not materialize in the family, conflict increases, and is gradually transformed into enmity
Hedonism	Modern civilization is hedonistic. People pay more attention to their rights than to their duties. This increases selfishness and paves the ground for conflict
Individualism	Modern civilization is also individualistic. No one wants to consider the interests of the family. Everyone is engaged in the satisfaction of solely his or her own interest. No one is prepared to sacrifice even the smallest interest of his or her to benefit another. As a result of this, conflict in the family increases
Lack of control in sexual relationship	Another consequence of modern civilization is a change in the values concerning sex. This tends to diminish control in sex relationships, to reduce fidelity in marital relations, and also to increase chances for family disorganization

17. NUCLEAR FAMILY

A nuclear family is typically made up of a father, mother, and their children, be they adopted or biological. The nuclear family has traditionally been the basic unit of the larger family structure. It is from the nuclear family that various values are learned, such as love, tolerance, and coexistence. However, the increasing rates of divorce, delayed marriages, and delayed childbirth continue to affect the prevalence of the nuclear family. Various factors characterize the nuclear family.

The best definition of *nuclear family* is the parents and children living in the same household. *Nuclear families* are named because it is the nucleus, or central structure, around which other members of the family may be anchored. An example of other relatives anchored to the nuclear family is the extended family, meaning aunts, grandparents, and so on. The *nuclear family*, according to some thinkers, could include an adopted sibling, stepchildren, a step-mother, or stepfather. However, others limit *nuclear families* only to full-blooded children with the biological mother and father.

Nuclear family as a concept started about three decades ago. It was more of compulsion in the initial times. The husband had a job outside the home town and had to get the wife and kids along. Now, it is more of a choice now. Reason behind is the need for independence and autonomy in decision making. It started with the separation of the male siblings after marriage. This separation was more of a rescue from everyday family quarrels.

17.1. Characteristics of Nuclear Family

- ❑ *Monogamous*: At the heart of a nuclear family is the union between one mother and one father. An existing marriage or legal union between the father and the mother is also a defining aspect of a nuclear family. Additionally, the father and mother in a nuclear family generally tend to stay together under one roof, despite circumstances like occasional travel for work. This is unlike a single family in which a child's father and mother stay separately and are not within an existing marriage or legal union.
- ❑ *Responsibilities*: The responsibilities of running a nuclear family are solely on the man and wife of the home. Some nuclear families have both parents working outside the home, others have the man working outside the home while the wife stays at home, and still a small minority has the man staying at home while the wife works. This is contrary to joint or extended families in which other family members such as grandparents and aunts may take up some responsibilities in the family.
- ❑ *Small and intimate*: Modern nuclear families are typically small in size and tend to be intimate. However, there are some slight variations in that some families have a mother, father, and many biological or adoptive children. These too are nuclear families, even though they are not modelled from the archetypically small modern family
- ❑ *Emotional component*: The nuclear family produces the emotional unit of the family structure. Children develop their emotional and cognitive senses from the core of the nuclear family—the mother and the father. It is also within the nuclear family that the father and mother develop the capability of managing emotions, such as fear, anger and disappointment between the two of them and among their children. This emotional component is then carried on by the children into their own family and the cycle goes on.
- ❑ *Impermanent*: The nuclear family is impermanent because at some point the children of that family cease to live with their parents. These children move away to create their own families and the strong ties between their original family and their pro-creational family (the family in which you marry and have children) tend to erode. This is unlike the joint or extended family, which increases in size as offspring grow up and create their own families.

17.2. Advantages of Nuclear Family

- ❑ *Stability*: A child raised by the same two parents during their maturing years is more likely to have emotional bonding and relationship stability. Children raised by a single parent will likely have a sense of loss for the missing parent and lack the advantage of dual insights, emotional support, and examples that come from having both a mother and a father.
- ❑ *Legacy*: A nuclear family of a husband and wife provides a lifelong consistency of purpose and usually includes a much larger extended family that a child can use for positive examples: grandparents, uncles and aunts, cousins. The children can feel a part of a larger whole, especially when included in traditional gatherings that include all of the above. Even without the living presence of grandparents, children will learn from stories of the past which can provide guidance to their present, or add a sense of cause and effect with which to view their parent's behaviours and inclinations and learn of a source of their own physical inheritance, such as hair colour or height.
- ❑ *Moral coding*: A child gets a better sense with both a mother and a father of what is acceptable behaviour and what is not, especially when both parents are involved in the nurturing of the child. Agreement adds authority to principles.
- ❑ *Skill building*: When a child is a member of a nuclear family, the child will often receive more extensive life skills training as a result. For example, a mother is more likely to teach relationship skills, such as how to get along with others and emotional response skills while a father is more likely to challenge a child to develop sports or handiwork skills, such as how to hit a baseball or how to fix things, and how to relate to the outside world such as employment skills or driving skills.
- ❑ *Shared responsibility*: Having two parents allows for a more balanced load of nurturing the children, sometimes giving one parent time to observe other demands or getting a rest while the other works or plays with the children. Children in a nuclear family will develop joint responsibilities usually in an age or gender expected order, such as an older brother protecting a younger sister. By being members of a nuclear family, these roles are usually transferred more by example and expectation than by formal instruction.
- ❑ *Mutual support*: A nuclear family will have more emotional and physical resources with which to support the whole, and children learn to aid the building of the family through observation and example of their parents, thus providing a possible support feedback when the children are able to help when one or both parents are unable to provide for their own needs due to aging or when impairments occur.

17.3. Disadvantages of Nuclear Family

- ❑ *Lesser logistical support*: Unlike the joint family set-up the nuclear couple doesn't have the elder members managing chores, such as cooking, house maintenance, and so on. Although everything can be managed by financial resources in nuclear family but there will be always a difference in personal warmth and the task.
- ❑ *Loss of culture and values*: Every joint family system passes the heritage of family values which are practices since ages. All such core features get lost somewhere when people opt for nuclear family set-up.

- ❑ *Comparative loneliness*: A couple in a nuclear family is seen as a separate isolated unit. If either or both the couples are not having time and energy to mingle or go for family reunions, the couple slowly moves towards living a shell life.
- ❑ *No immediate support in rocky phases*: Amongst core advantages of the joint family set-up is immediate support in moments of emergency. There are times when either or both the couple might need emotional support which may be they are not able to provide to each other. In the nuclear set-up there is a very little possibility that they get a preventive intervention, unless the matter is really worse.
- ❑ *No access to life wisdom*: While people are young they misperceive the views of elders as orthodox. Still a lot of views of elders are a summary of their personal life experiences. Being away from elders deprives the new couple from getting benefited from such great pieces of wisdom.

18. BLENDED AND EXTENDED FAMILY

18.1. Blended Family

A blended family is the active merging of stepfamily members into the family unit. In other words, when a stepfamily enters into another family unit, there is a desire from the parents or grandparents to bring the families together socially. Even if the head of the families has a positive attitude in joining together distinct families, there are advantages and disadvantages to this type of family cohesion.

A family formed by the remarriage of a divorced or widowed parent. It includes the new husband and wife, plus some or all of their children from previous marriages. Blended family is a term recently coined, to define those households composed of parents and children who may not all be related by blood. The results of blending a family are *stepparents and stepchildren*. Many of you, who live in blended family households, are aware of the unique stresses and strains that affect blended families. Simply, the more members there are in any family, the more complex is the task of relating.

18.2. Advantages of Blended Family

- ❑ *Happier parents*: Happier parents mean happier children and this can be created by remarriage. Blended families can also mean a more loving living environment, which could be an improvement from a pre-divorce home life of anger and hostility. Another positive benefit for children is an expanded extended family network, where new aunts, uncles, and even grandparents can help them through the transition period as well as offer support and love.
- ❑ *Higher living standard*: Children of divorce often experience a family income reduction, sometimes a substantial one. In most cases, the children end up in a female-headed, single-parent household and living with serious economic challenges. With the new blended household, the family income is typically increased because the remarriage usually brings greater access to resources. When the standard of living increases, the family's stress because of the former financial instability, decreases.

- ❑ *Increased role models:* Positive role models are important in a child's life and blended marriages often provide greater access to people who fulfil this role. The increased diversity of role models improves the child's outlook on how family structures can vary. It can also expose the child to new experiences, such as a cousin's career in teaching or an uncle's love of fishing.
- ❑ *More relatives and siblings:* When children and a parent move into a new blended living arrangement, although potentially tense, they are once again part of a two-parent family. Another advantage is less verbal fighting, which might have all but disappeared. For children, a blended family can mean more children to play with, share new experiences, and build mutual support from. In addition, more relatives like aunts, uncles, and grandparents, mean new avenues for sharing holidays, birthdays, and celebrations.

18.3. Extended Family

The term *extended family* defines the family that *extends* beyond the nuclear *family* consisting of grandparents, aunts, uncles, and cousins all living nearby or in the same household. There can be many benefits to life in an extended family but there can also be many problems. Among the benefits of the extended family is the fact that there are many more adults available to help raise the children. This takes a lot of pressure off of the parents to be the only role models and sources of discipline at home. Grandparents are also a great source of information for their grandchildren about the past. This is really important at a time when change is constantly occurring throughout the world. Grandparents are a link to that past history that is part of family lore, history, and ways of life during a different era.

18.3.1. Disadvantages

Disadvantages of an extended family are as follows:

- ❑ Younger siblings tend to adopt the bad habits older siblings do. For example, smoking or drinking.
- ❑ Envy or jealousy tends to develop. For example, the family member will envy you for something you have that they don't.
- ❑ Financial problem. For example, all the members of the family can be working but they are selfish with their money.

CHAPTER HIGHLIGHTS

- ❑ Family is a social institution found in all societies that unites people in cooperative groups to oversee the bearing and raising of children.
- ❑ Family ties are also called kinship, a social bond based on blood, marriage or adaptation.
- ❑ Throughout the world, families form around marriage, a legally sanctioned relationship, usually involving economic co-operation as well as sexual activity and child-bearing, which people expect to be enduring.

EXERCISES

I. LONG ESSAY

- ☐ Define marriage. Explain the functions and types of marriage.
- ☐ Define family. Explain the important functions and characteristics of family.

II. SHORT ESSAY

- ☐ Explain endogamy and exogamy.
- ☐ Explain polygamy and monogamy.
- ☐ Explain marriage legislation and family problems.
- ☐ Explain marriage–health connections.
- ☐ Discuss effects of marital status on health.
- ☐ Discuss family as a unit for health services.
- ☐ Describe the characteristics and advantages of joint family.
- ☐ Explain features and problems of modern family.

III. SHORT ANSWERS

- ☐ Explain polyandry and polygyny.
- ☐ Explain inter-caste marriage.
- ☐ Explain divorce in India.
- ☐ Explain pre-marriage.
- ☐ Explain parenthood.
- ☐ Explain family cycle.
- ☐ Explain nuclear family.
- ☐ Explain blended family.
- ☐ Explain extended family.

IV. MULTIPLE CHOICE QUESTIONS

1. Exogamy is

(a) marriage outside the group	(b) marriage within the group
(c) an experimental marriage	(d) companionate marriage
2. Marriage within the cast is called

(a) endogamy	(b) exogamy
(c) sagotra	(d) hypergamy
3. The rule that one must marry within one's own caste is called

(a) hypogamy	(b) hypergamy
(c) endogamy	(d) exogamy

4. Which one is not a secondary kin?
 - (a) wife of brother-in-law
 - (b) sister's husband
 - (c) brother's wife
 - (d) wife's brother
5. Which one of the following is the most common marriage in the world?
 - (a) polyandry
 - (b) monogamy
 - (c) companionate marriage
 - (d) experimental marriage
6. Mark out the Indian types of family:
 - (a) polyandrous
 - (b) conjugal
 - (c) matrilineal
 - (d) consanguineous
7. Which of the following methods state does not use to influence the family?
 - (a) social legislation
 - (b) propaganda
 - (c) education
 - (d) compulsory family planning
8. What is considered as essential to the origin of the family?
 - (a) sexual urge
 - (b) economic need
 - (c) need for procreation
 - (d) all of the above
9. Polyandry is the form of marriage which implies
 - (a) one women marrying several men
 - (b) one women has one husband
 - (c) one women marrying one man and his brother
 - (d) a women marrying one man and his brother
10. Which of the following is not a characteristic of patriarchal family?
 - (a) husband may be a casual visitor
 - (b) wife comes to live in the house of husband
 - (c) children have no right over property of the mother's family
 - (d) father is the supreme head of the family
11. The extended family is the opposite of nuclear family. It does not exist in
 - (a) USA
 - (b) India
 - (c) Nepal
 - (d) Bangladesh
12. Family is an
 - (a) economic group
 - (b) religious group
 - (c) kinship group
 - (d) all of the above
13. Family originated when
 - (a) men came out of the primitive stage of society
 - (b) there prevailed promiscuous relations between men and women
 - (c) the lord created a women
 - (d) men felt the need for procreation
14. A patriarchal family is wherein
 - (a) descent is reckoned through the father
 - (b) marriage relations are transitional
 - (c) the husband goes to live in the home of his wife
 - (d) all the members share equal authority

15. A matriarchal family is wherein
 - (a) marriage relations are permanent
 - (b) descent is reckoned through the mother
 - (c) authority of the family rests in the father
 - (d) all children succeed to the property
16. On the basis of blood relationships a family may be
 - (a) conjugal or consanguineous
 - (b) matrilineal or patrilineal
 - (c) nuclear or extended
 - (d) matrilocal or patrilocal
17. Which of the following is not a basis for classification of family?
 - (a) ancestry
 - (b) structure
 - (c) religion
 - (d) residence
18. The essential functions of the family are
 - (a) satisfaction of sex need
 - (b) production and rearing of children
 - (c) socialization of children
 - (d) transmission of culture
19. Family occupies a key role in the society because
 - (a) it provides recreation to its members
 - (b) it adds to the economic growth of the society
 - (c) it exercise a persistent and intimate influence on the personality of individual
 - (d) it provides the means of sexual satisfaction
20. In a modern family
 - (a) there is decreased control of marriage bond
 - (b) the father dominates the whole life of the family
 - (c) the mother possesses an inferior position
 - (d) the children have less freedom
21. Which of the following is not features of modern family?
 - (a) economic independence
 - (b) decline of religious control
 - (c) laxity in sex relationship
 - (d) subordination of wife
22. State controls the family because
 - (a) it is the custodian of religion
 - (b) it is prior to the society
 - (c) it is in the interest of society to regulate marriage
 - (d) it is to maintain public peace
23. Which is the following is not a feature of joint family?
 - (a) joint property
 - (b) common religion
 - (c) common occupation
 - (d) small size
24. Which of the following factors are responsible for the disintegration of joint family system in India?
 - (a) industrialization
 - (b) social legislation
 - (c) education of women
 - (d) women franchise

ANSWERS

1. a 2. a 3. c 4. a 5. b 6. d 7. d 8. d 9. a 10. a
 11. a 12. c 13. d 14. a 15. b 16. a 17. c 18. a 19. c 20. a
 21. d 22. c 23. d 24. a

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10

Rural Communities in India

Learning Objectives

- Introduction
- Characteristics of Indian villages
- Importance of villages in India
- Factors shaping the growth of village communities
- Rural health
- Changes in rural life
- Rural reconstruction programmes
- Special programmes
- Community development programme
- Twenty-Point Programme
- Panchayati Raj: Democratic decentralization
- Health facilities in rural society
- Rural health-care delivery system
- National rural health mission

1. INTRODUCTION

Rural sociology is the branch of sociology which studies the life of rural people. It is concerned with the rural society, its social structure, its social institutions, and their relationships. It analyses the attitudes and beliefs of the rural people.

India is a land of villages. That is, the majority of the people are living in villages. So, villages are a significant aspect of the Indian society. Indian villages are considered unique and distinct from the villages of other countries. Generally, a village refers to a small group of people living permanently in a definite geographical area who depend mainly on farming.

The chief characteristics of a rural community are described in Table 10.1.

2. CHARACTERISTICS OF INDIAN VILLAGES

- ❑ *Family*: In a village community, family is still the basic and most important unit. The whole of the village community structure is dependent on the family. With joint family structure

TABLE 10.1 Characteristics of a Rural Community

Characteristic	Description
Village a primary institution	The development of the villagers is influenced considerably by the life of the village as it is a primary institution
Group feeling	In the life of the villagers, group feeling occupies an important place. They respect the judgement and obey the orders of their elders and panchayats
Occupation	The main occupation of the rural community is agriculture, allied activities like animal husbandry and poultry, and small enterprises like apiculture and fishing
Size	The village community is small in size. There may be a few households or a small number of people
Environment	Villages have a natural set-up. Animals, birds, rivers, ponds, and other natural things are found in the village. This natural atmosphere enables the rural people to have a simple and natural lifestyle
Population density	Population density refers to the number of people living per square mile or kilometre area. The villages have large areas of land for cultivation, but the number of inhabitants is very small. Therefore, the village communities have a low population density
Low mobility	Mobility refers to the movement or transition of people from one place to another or from one social status to another. There is physical as well as social mobility. Both are limited in villages, especially in Indian villages. Economic class mobility is also not much in rural communities
Simplicity	The villagers lead a simple life. They are far away from the evils of modern civilization. They are simple and plain people who believe in God. Their behaviour is natural and not artificial. They live a peaceful life
Faith in religion	The people in the villages have deep faith in religion. Their main occupation is agriculture, which largely depends upon nature. The farmers acquire a feeling of fear towards natural forces and start worshipping them
Joint family	Although the joint family system is breaking down in cities, it still retains its hold in the villages. Agricultural occupation requires the cooperation of all the family members. The men plough the field, the women harvest the crops, and the children graze the cattle
Role of neighbourhood	In a village, neighbourhood is of great importance. The villagers assist each other, and thus they have close neighbourhood relationships both in joy and sorrow
Community consciousness	The village-dwellers have a sense of community. The relations between the villagers are intimate. They personally know each other. Their customs, conventions, and culture are common. They take part in religious celebrations jointly

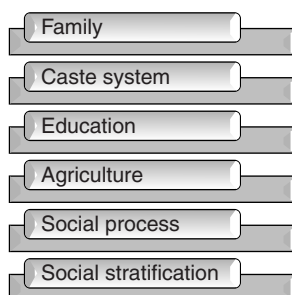
(Continued)

TABLE 10.1 (Continued)

Characteristic	Description
Homogeneity	The village life has much homogeneity. People of a village have a common occupation and a common style of life
Less education	As most of the villagers are engaged in agriculture, advanced education and specialization are not needed. So, there is less education in village. Even the rate of literacy is low, especially in Indian villages
Less political consciousness	Political consciousness and participation are less in villages. The people are engaged and interested in day-to-day activities of their life. They have little time or interest for politics
Stable public opinion	Public opinion is not easily changeable in villages due to the rigidity of customs, traditions, and values. Education, transportation, and communication, and new ideas and ideologies are, however, changing the public opinion in our villages too
Low status of women	Women are not considered to be worthy to take decisions in family matters. Men consult other male members in different types of work. The rate of literacy and education is also relatively less among women

in Indian villages, family is the centre of production and consumption in the village community. The family is an independent unit in so far as production and consumption are concerned.

- ❑ *Social stratification*: This refers to an order of ranking the individuals based upon relative position in society. Caste and class systems are the two major types of social stratification in society. Caste status is ascribed to one, while class status is achieved. Certain characteristics or attributes influence the position of the individual in the stratification system.
- ❑ *Social processes*: Social processes are the social interactions of groups and individuals with one another. They include mainly competition, conflict, cooperation, and accommodation.
- ❑ *Caste system*: Membership of caste, caste restrictions, social distance, disabilities, and even untouchability are still found in Indian villages. Most Indian villages are multi-caste villages. Even though we have hundreds of different castes in India, the caste composition of villages differ from region to region.

**Figure 10.1** Characteristics of Indian Villages

- ❑ *Education:* The inadequate physical facilities of the village school, poorly trained and uninterested teachers, and inefficient and corrupt administration of the schools contribute much to the problems of village education. The introduction of new educational schemes without proper equipment, facilities, guidance, and supervision affect the secondary education in village areas.
- ❑ *Agriculture:* In Indian rural society; there is joint family structure because of agricultural economy. Agriculture is such a job in which a large number of people have to be involved.

Box 10.1 Definitions of Village

R. Desai: The village is a unit of rural society. It is the theatre wherein the quantum of rural life unfolds itself and functions.

H.W. Eldredge and F.E. Merrill: The rural community comprises the constellation of institution and person grouped about a small centre and sharing a common primary interest.

Anthony Giddens: A village is a unit of compact settlement varying in size, smaller than a town.

Charles Metcalfe: The village communities are little republics, having nearly everything they can want within themselves and almost independent of any foreign relation. Dynasty after dynasty tumbles, communities remain the same.

3. IMPORTANCE OF VILLAGES IN INDIA

- ❑ *A unit of society:* The German scholar Max Weber said that India had always been a country of villages. If we talk of number, there are about 6,00,000 villages in India. If we talk of population, about 70 per cent of India lives in villages. And if we talk of occupation, India is predominantly an agricultural country. Thus, we need to concentrate on village as a unit of society, as the future of India depends upon the uplift of its villages.
- ❑ *Simple lifestyle:* Simplicity is the hallmark of the villagers. Since they are spartan in their needs, not much money is spent on their lifestyle. Unlike their urban counterparts, the villagers are not ambitious. They are yet to become a part of the rat race for earning more and spending more. To them, the urban notion of progress may even seem a diseased one.
- ❑ *Self-dependent:* In ancient times, the Indian village was an ideal democracy. This is still true to an extent as life in a village is self-dependent. Although the primary occupation of a villager is farming, the farmer is also capable of handling the work generally done by a carpenter, a blacksmith, a mason, a veterinary surgeon, a woodcutter, and sometimes even a weaver. However, in some developed villages, you may find division of labour. That is, different occupations are held by different people in a specialized manner. Whichever of the two be the case, all the needs of villages are generally fulfilled in the village itself.
- ❑ *Intense primary relations:* In a village, we can see intense relations between the primary groups and families. It is the family that looks after the needs of its members in all aspects of their life. At the same time, the family also acts as a regulatory authority for its members. Again, it is the family through which the new members are initially introduced to the customs, conventions,

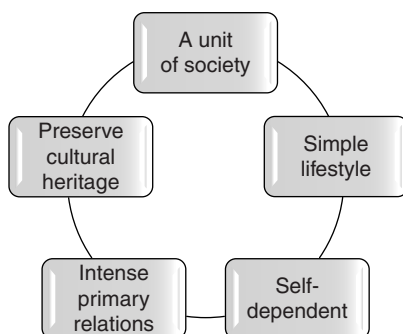


Figure 10.2 Importance of Villages in India

and cultures of the society. The villagers thus hold the family as an institution having a revered status. However, the family has so strong a hold on its members that their individuality gets stifled. In fact, the relations among the villagers are so close-knit that the entire village is often organized like a family. This family of villagers has limited contact with the external world. This results in their being biased, inward-looking and aggressively opposed to violent change.

- *Preserve cultural heritage:* Villages play an important role in sociology because they preserve the ancient culture of society. If India has been a religious country and continues to be so, it is primarily due to its villagers. Their chief occupation is agriculture, for which they still depend considerably upon natural forces, such as the sun, rain, and so on. As a result, they worship these forces. Besides, they lead a simple and natural life dominated by sacrifices and theistic tendencies. Thus, religion plays an important role in the life of the villagers.

4. FACTORS SHAPING THE GROWTH OF VILLAGE COMMUNITIES

We cannot hold any single factor responsible for the growth of the village community. We may categorize these factors, which are active participants in this growth, as economic, social, and topographical.

Tables 10.2, 10.3, and 10.4 discuss these factors and show how they contribute to the growth of the village communities.

TABLE 10.2 Economic Factors Influencing the Growth of Village Community

Factor	Description
State of agriculture	The village communities depend on agriculture even today. So, the better the state of agriculture in a village, the more prosperous the growth of its community. 'State of agriculture' means the state of production by farming. If there is ample farming productivity in a village community, it is bound to be prosperous. This prosperity also adds to the leisure of the community which is then devoted

Economic and financial infrastructure	to the holding of cultural activities. In India, this is evident in the village communities in states like Punjab. They are more developed because they produce more than their counterparts in other parts of the country. On the contrary, those residing in hills or barren lands are forced to lead a rough life shorn of all comforts Besides agricultural production, the village economy in general plays a crucial role in the growth of village communities. Greater production in agriculture is directly linked to the availability of animals of superior breed and proper implements, such as effective ploughs, high-yielding seeds, and quality manure. It is obvious that money will have a big role to play in making all of these available. The need for money becomes all the more pronounced if we take into account the need for adequate consumption, which is also important along with the need for production. Therefore, it is necessary that realistic credit facilities be available to the villagers in times of need. In India, institutions like co-operative banks, cooperative seed stores, cooperative warehouses, and community projects have played a significant role in the improvement in the conditions of the agriculturists
Cottage industries	Cottage industries are another important economic factor in the growth of the village community. The cottage industries in a village include industries that manufacture hand-spun cloth, robes and baskets, toys, <i>gur</i>, molasses, and so on. These cottage industries are a boon for the landless as they provide them a means of livelihood. They are also useful for the farmers, who remain completely unoccupied for a very long period in the year. These farmers and the womenfolk can devote their spare time to cottage industries and boost the village economy

TABLE 10.3 Social Factors Influencing the Growth of Village Communities

Factors	Description
External and internal peace	A village community can develop on a long-term basis and in a healthy manner only when there is external and internal peace. It has been seen that in countries
Security on all fronts	Peace is based on security. Hence, if there is no security, there cannot be permanent growth of village communities. Villagers need to be secure in every conceivable way. They should be supplied with the basic amenities. They should be able to conduct their business freely and without fear. Their crops should be insured. This would strengthen the villagers against natural calamities like drought, excess of rain, flood, famine, and so on. Law and order should give them peace of mind.

(Continued)

TABLE 10.3 (Continued)

Factors	Description
	Proper health-care facilities need to be established in the villages. The government needs to be active on all these fronts in order to ensure growth in village communities
Intelligence and labour	Intelligence and labour form the backbone of the growth of a permanent village community. Whether it is facing natural exigencies or the problems concerning agriculture, the intelligence and the labour of the villagers are essential ingredients. In the absence of these, they can neither increase agricultural output nor profit by the scientific discoveries
Cooperation	Cooperation is a necessary prerequisite for community development. The lives of the inhabitants of the villages are intertwined. Activities, such as public health, security, peace, and proper use of public property do not fall in anyone's personal domain. They cannot be encrusted to the responsibility of any one individual. Isolated development measures won't help; the villagers cannot make progress without cooperation

TABLE 10.4 Topographical Factors Influencing the Growth of Village Community

Factor	Description
Land	Land is the most important topographical factor in the development of a permanent village community. It is important that the land be fertile and has a proper layout. A land that is rocky and uneven is unsuited for the carrying out of agricultural activities. It is difficult for villages to develop in a completely unfertile and sandy land
Climate	The climate of a place plays an important role in the growth of village communities. A temperate climate is conducive to the health of man as well as agriculture. As a result, village communities that have grown in temperate regions are the most prosperous, cultured, and developed. On the other hand, regions with extreme climate are full of hardships and hinder the growth of a natural and proper life. In a warm climate, people become supine and lazy. In India, the climate has not been very friendly to the village communities and has kept their living standards low. The village communities of Europe are in a far better shape than their Indian
Water	The availability of water is a major reason why a village community develops in a particular stretch of land. Water is a crucial commodity for mankind for purposes, such as drinking, washing and bathing, but it is especially so for the villagers, who need it to irrigate the farms. Village communities that exist on river banks are particularly prosperous and well developed for the simple reason that the rivers are a perennial source of this commodity. This becomes amply clear when we take a look at the villages along the banks of the Ganga, as these Indian villages are far superior

to those which are seeking out a miserable existence in the deserts and hills. The lack of availability of water can render even the most fertile and cultivable land useless. It is due to this lack that villages are scattered far and wide in a desert. They are mainly found in oases, where water can be found. In these islands of fertility, some palm trees and grass grow and the villages crop up

5. RURAL HEALTH

The health of the individual or the group affects their work output and efficiency. Good health is not only essential for a normal life and activities but is also the basic factor for a happy life. The Health Survey and Development Committee (1946) rightly points out that the term health implies more than mere absence of sickness in the individual and indicates a state of harmonious functioning of the body and the mind in relation to his physical and sociological environment, so as to enable him to enjoy life to the fullest possible extent and reach his maximum level of productive capacity. Thus, we find that health is a condition of all-round well-being, physical, mental, moral, and spiritual, so that the members of society can lead a wholesome life.

5.1. Rural Problems

Higher birth and death rates are a problem in villages. Social problems abound, like day-to-day rural population increase, employment, migration of families to urban areas, their becoming bonded labour, and so on. There is poor health knowledge, occurrence of communicable diseases and infections, child deaths, many primary health centres (PHCs) in rural areas lying defunct, and poor health awareness of the rural people. In times of disease or ill health, people prefer going to places of worship or resorting to witchcraft than seeking the help of a medical official. This leads to poor utilization of health care. Low mobility of social status and less social differences and stratifications and lack of communication and transport are other problems. Child marriages are still rampant in Indian villages. Lack of education and the force of customs and values are the dominant factors behind child marriages. Unemployment/under-employment, untouchability and discrimination, problems of sanitation, for example, lack of sewage disposal system, insufficient drinking water, casteism and group conflicts, and indebtedness are also common problems faced by people in rural areas.

5.2. Causes of Ill Health in Rural Communities

Illiteracy, unemployment, poverty; increase in population, lack of awareness, and so on, are some of the common reasons for ill health in rural communities. Some important factors are being mentioned as follows:

- ❑ *Bad habits:* Bad habits, such as alcoholism, smoking, consumption of intoxicating substances, and so on, lead to ill health in the rural population.

- ❑ *Lack of medical facilities:* Because of the unequal distribution of health facilities, only a limited number of healthcare institutions and facilities are found in villages. This affects protection and care of the patients, which in turn affects the health status of villagers.
- ❑ *Lack of proper housing:* In the villages, kachcha houses, temporary structures, and unhealthy dwelling places are commonly found. They do not have facilities, such as toilet or bathroom, latrine, kitchen, lighting, and ventilation. In addition to these, many people are homeless. Therefore, lack of housing or improper housing is a major reason for ill health in village communities.

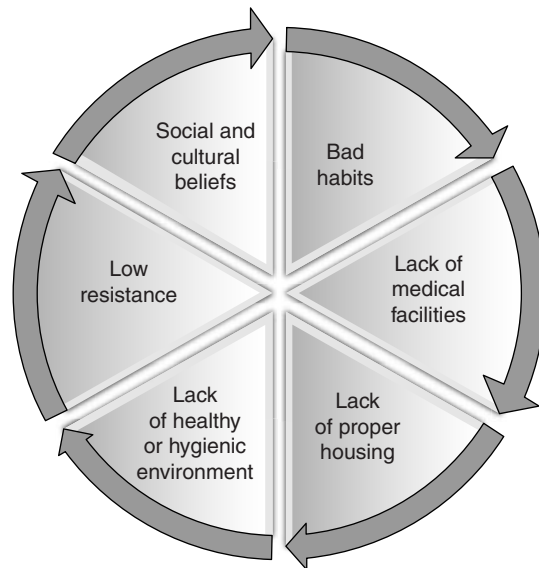


Figure 10.3 Causes of Ill Health in Rural Communities

- ❑ *Lack of healthy or hygienic environment:* There is a lack of safe drinking water or even of sufficient water for daily necessities. People are not careful about personal hygiene or public sanitation in the villages. There are no latrines and sewage disposal systems. Owing to these, the possibility of infection is higher in the village communities and the villagers have to face serious health problems.
- ❑ *Low resistance:* Imbalanced diet and an absence of proper nourishment lessen the ability to resist diseases. Less immune people fall easy prey to diseases.
- ❑ *Social and cultural beliefs:* Many superstitions, customs, and traditions harmful to health are found in the villages. Some of them are as follows:
 - There are occupational and social restrictions. This includes having separate sources for water, sanitary work, and considering that cleaning is the responsibility of a particular caste.
 - Purdah, and eating from a common plate with the bride.
 - Religious restriction on the use of contraceptives.

- Prevalence of child marriage and prohibition of widow re-marriage.
- Poor status ascribed to women.
- *Lack of health education:* As a result of illiteracy and very low education, most villagers in India are unaware of the common facts regarding health. This leads to a neglect of their personal health and public sanitation.

5.3. Measures to Promote Health in Rural Communities

In order to improve the health status of the rural communities, we have to eradicate the factors causing ill health. The health status of the villagers can be improved by adopting the following measures:

- Reasonable distribution of medical care facilities and making health facilities available at the grassroots level. Equip and strengthen the health-care institutions existing in the villages.
- Improve the educational standard of the village communities with special care to girl child education. Provide facilities for informal education.
- Provide clean drinking water and also enough water for other daily needs.
- Improve housing facilities in villages by using locally available material and technology, and by encouraging the construction of cheap and healthy houses.
- Accept meaningful methods of population control. Encourage the use of contraceptives.
- Better co-operation with village panchayats or other local self-government bodies to improve the healthcare facilities in the villages
- Effective management of PHCs, sub-centres and community health centres (CHCs).
- Population education by making effective use of communication facilities; creating health awareness among villagers.
- Better health management and health information system to be developed in villages so that in times of emergency (plague, cholera, natural calamities, etc.) health care can be provided immediately.
- Strengthen reproductive and child health and school health services in villages.

Rural societies and urban societies are different in many aspects (Table 10.5).

TABLE 10.5 Difference between Rural Societies and Urban Societies

Criterion	Rural Societies	Urban Societies
Size of population	Rural population is limited	Urban population is large
Environment	Natural environment; closer to nature	Artificial environment; more problems
Occupation	Agriculture and agriculture-based occupations	Industry, trade and different occupations (education, medical, administration, engineering, management, etc.)
Social uniformity	More uniformity	Heterogeneity and differences

(Continued)

TABLE 10.5 (Continued)

Criterion	Rural Societies	Urban Societies
Stratification	Limited physical and social mobility	High rate of physical and social mobility
Density of population	Less density	High density
Means of recreation	More natural and cultural	Professional and complex; media is relatively more powerful
Political awareness	Relatively less but increasing now	More political awareness
Marriage and divorce	Marriage is traditional and permanent; divorce is negligible.	Love marriages are also found; divorce is more common
Condition of social change	Change is less	Changes are fast and more political
Education	Less literacy	More literacy; higher education
Social problems	Untouchability, child marriage, superstitions, and so on are more prevalent	Problems are based on class, economy, power, and so on
Social interaction and relationship	Personal and more cordial	Indirect and formal relationship
Interaction	Social contacts limited; primary in nature; relationships are personal, durable, and human	Wider contacts: secondary in nature; relationships are impersonal, indirect, short-lived, superficial, and touch-and-go
Social organization and family ties	Family ties are stronger; joint family system; more parental control; a sense of we-feeling; neighbourhood is important; cannot escape from means of social control, such as customs, tradition, mores, and so on	Individuals become more important; nuclear family; less parental control; less sympathy and more selfishness; the grip of social control weakens
Attitudes	Rural people are frank, open, and conservative	Artificial, cosmopolitan, secretive, and more progressive

6. CHANGES IN RURAL LIFE

Change is the law of nature. Villagers are no more what they were until a few decades ago. They are passing through a period of transition. Relations, bonds, and ties are loosening by the day and cannot be reinstated in their original form. However, if we would like to retain the simplicity of the village life, we need to improve the conditions in these villages through the establishment of panchayats, spread of education, economic reform in agriculture, and so on. We need to employ scientific methods for rural reconstruction. Although the rural communities are less susceptible to change than the urban communities, the changes are now visible in the following ways:

- ❑ *Caste system*: British rule in India gave a serious blow to the caste system in the villages. The economic policy and the laws of British rulers induced the removal of the various

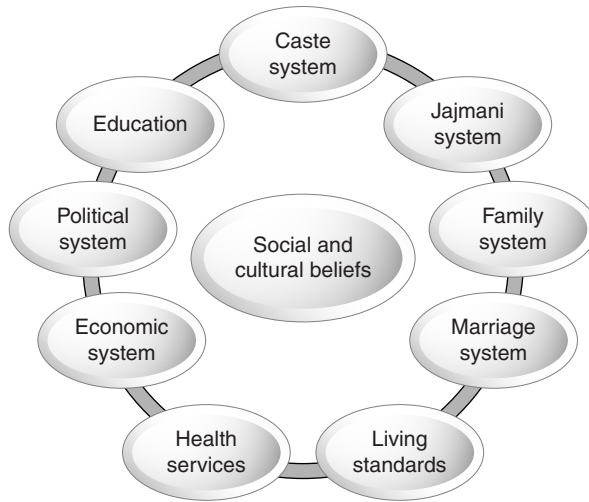


Figure 10.4 Changes in Rural Life

caste restrictions on food, dress, mode of living, and other matters. Even untouchability was weakened.

- ❑ *Jajmani system*: Jajmani system, a traditional feature of the village community in India, has now weakened, thanks to the governmental efforts to raise the status of the lower castes and the impact of urbanization. The occupations adopted by the villagers are not entirely hereditary or based on caste system anymore, nor is the payment for services rendered by the lower castes in kind; the transition has been made to cash payment.
- ❑ *Family system*: The joint family system is no longer a peculiar characteristic of the village communities. Nuclear families are on their way in. The control of the family on its members in matters of diet, dress, and marriage has weakened. The family is no longer an economic unit. The education of village girls has raised the status of rural women.
- ❑ *Marriage system*: Change can also be seen in the institution of marriage. Although inter-caste marriages are rare and parents continue to dominate the choice of mates, boys and girls are consulted by their parents in this regard. Individual qualities, such as education, economic status, beauty, and appearance, are now given preference over the old family status of the parents.
- ❑ *Living standards*: The standard of living in the village community is gradually going higher. The dressing is getting urbanized. Young men wear trousers and the girls get dresses stitched like their urban counterparts. The houses are now well-ventilated, well-furnished, electrified, and even have sanitary latrines in some villages. Mud houses are being replaced with concrete cement houses. Gobar gas plants have been installed in some houses.
- ❑ *Health services*: The PHCs have made people health-conscious. The immunization services, maternal and child health services, family planning services, school health services, and other health services are now provided to villagers and these ensure good health and prevention of epidemics.

- ❑ *Economic system:* Change has also taken place in the economic field. The educated rural youth seeks jobs in the cities rather than in agriculture. The utilization of modern technologies in agriculture has started. The farmer is taught new methods to raise his production. The rural co-operative societies have lessened the villagers' difficulties in getting seeds, fertilizers, and credit. The per capita income of villagers has increased as they get a good price for their products.
- ❑ *Political system:* The development of panchayats has led to the growth of political consciousness among the villagers. The media like TV, radio, and newspapers have added to the political knowledge of the villagers.
- ❑ *Modern means of transportation and communication:* Better transportation and communication facilities are being extended to rural areas. Roads are being constructed and railway lines extended. This provides more opportunities for villagers to move around and also establish better connection with urban centres. With the advent of radio, even the illiterate masses can hear things and learn slowly. The government has extended television facilities to most of the rural areas and this is going to be a powerful agent of social change.
- ❑ *Education:* Education is a catalyst to change. It broadens one's outlook and makes one open to change. After Independence, many schools have been established in the rural areas of India and thereby rural children are also receiving education. The educated villagers are migrating to cities for higher education and employment. Along with the educated children, their parents and relatives also migrate to urban areas. Besides, agriculture institutes and social welfare institutes have also been opened in some villages. Thus, education is responsible for many changes in rural India.

7. RURAL RECONSTRUCTION PROGRAMMES

After Independence, the Union government has realized the need for rebuilding rural life by solving the economic and social problems of the villages. During the freedom movement, Mahatma Gandhi often emphasized the deteriorating conditions of the villages and the need for rural reconstruction programmes for all-round development of villages. The aim of the Government of India is to usher in a new life of prosperity and total change. It gave importance to rural planning to improve the rural life and generated change by implementing certain measures, which can be classified into the following categories:

- ❑ Introducing scientific method of agriculture; use of improved seeds, fertilizers, insecticides, and improved agricultural tools; construction of major and minor irrigation projects.
- ❑ Land reforms to improve the conditions of tenants by providing rights over the land.
- ❑ Rescuing the farmers from the clutches of the moneylenders.
- ❑ Introduction of community development projects; encouraging cottage industries; establishing cooperative societies.
- ❑ Educating the masses.
- ❑ Providing better health facilities.

In spite of such rural development programmes adopted by the government, it has failed to uplift the poor labourers and provide them employment opportunities. The results have not

reached the poor and the weaker sections. So, in order to identify the rural development and change, the following new programmes and policies have been implemented by the government through the five-year plans: The Community Development Programme (1952), and the Twenty-Point Programme (1975).

8. SPECIAL PROGRAMMES

- ❑ DPAP—Drought Prone Areas Programme
- ❑ SFDA—Small Farmers' Development Agency
- ❑ MFALDA—Marginal Farmers and Agricultural Labourers' Development Agency
- ❑ IRDP—Integrated Rural Development Programme
- ❑ TRYSEM—Training of Rural Youth for Self-Employment
- ❑ Introducing Panchayati Raj.

9. COMMUNITY DEVELOPMENT PROGRAMME

India had to face many vital economic and social problems after Independence. Food production was the lowest in the world. Cottage industries were on decline. Literacy was very low. Death rate was very high. People suffered from various epidemics and other common diseases. Health-care facilities were very meagre. There was a feeling that political freedom had no meaning unless we improved the social and economic conditions of the people.

Community development programme is a purposive attempt induced and directed towards the all-round development of the villages. This programme was sponsored by the Government of India in its First Five Year Plan in 1952. The Planning Commission initiated this programme as a process of transformation of the social and economic life of the villages.

Box 10.2 Definitions of Community Development

A.R. Desai: Community development project is a method initiated through five-year plans to bring out change in social and economic life of the villages by self-help and co-operation of villagers.

Community development is defined as a movement designed to promote better living for the whole community with the active participation of the community and to stimulate it in order to secure its active response.

Community development programme is a systematic and planned integrative method of reconstruction of rural India by self-help and participation of villagers.

9.1. Aims and Objectives of the Community Development Programme

- ❑ To develop agricultural production, transport and communications, rural health, sanitation, and rural education.

- ❑ To bring overall change in the outlook of people; to raise the standard of living by modernizing agriculture; and to develop rural industries.
- ❑ To develop rural leadership and to improve the status of women in villages.
- ❑ To provide education to the rural illiterate and compulsory education.
- ❑ To provide better housing facilities to the poor and the weaker sections.
- ❑ To provide employment opportunities to the rural youth.
- ❑ To provide better health facilities by starting public health centres; to protect the villagers from epidemics; and prevention and curative measures to improve health at the village level
- ❑ To provide health education, maternity and child health welfare, and family welfare.

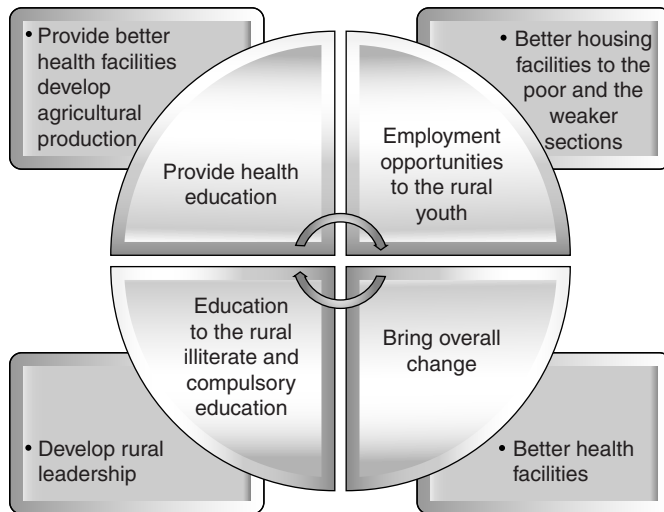


Figure 10.5 Aims and Objectives of the Community Development Programme

10. TWENTY-POINT PROGRAMME

Unfortunately, the community development programmes through the five-year plans did not reach the poor and weaker sections. The social and economic life of the people did not improve. Realizing this, Indira Gandhi initiated certain bold and progressive measures with the sole objective of eradicating poverty. She was instrumental in nationalizing banks and abolished the royalty given to the kings. On 1 July 1975, she implemented the Twenty-Point Programme. This programme opened a new chapter in the country. It included the following:

- ❑ Providing more and more irrigation facilities, and encouraging dry-land agriculture.
- ❑ Increasing the production of pulses and oilseeds.

- ❑ Integrated Rural Development Programme (IRDP) and National Rural Employment Programme (NREP)
- ❑ Distributing land to the landless.
- ❑ Fixing the minimum wages of agricultural labourers.
- ❑ Abolishing bonded labour and the rehabilitation of such labourers.
- ❑ Special emphasis on SC/ST development.
- ❑ Providing drinking water to all villages.
- ❑ Free-site distribution to the houseless.
- ❑ Increasing electricity production.
- ❑ Afforestation programme.
- ❑ Women and child welfare, and protection to mother and child.
- ❑ Universal primary education.
- ❑ Providing importance to girls' education.
- ❑ Spread of literacy.
- ❑ Public health facilities, control of TB, eradication of leprosy and blindness.
- ❑ Opening more and more fair-price shops.
- ❑ Development of industries, particularly handlooms and handicraft.
- ❑ Family welfare programmes.
- ❑ Control of black marketers and tax evaders.

11. PANCHAYATI RAJ: DEMOCRATIC DECENTRALIZATION

Panchayati Raj is a three-tier structure of local self-government (Table 10.6). It is a complex system which represents the local inhabitants, possessing a range or degree of autonomy.

TABLE 10.6 Three-tier Structure of Panchayats

Types	Description
Gram Sabha	It comprises all the adult men and women of the village. This body meets at least twice a year discusses important issues, and considers proposals pertaining to various development aspects including health matters
Gram Panchayat	The Gram Panchayat consists of 15–30 elected members. It covers a population of 5,000 to 20,000. It is chaired by the president, vice-president, and secretary. It is an executive organ of the Gram Sabha and is responsible for the overall planning and development of the villages. The panchayat secretary has been given powers to function for wide areas such as maintenance of sanitation and public health and socio-economic development of the villages. The panchayat secretary has been given

(Continued)

TABLE 10.6**(Continued)****Types****Description**

Nyaya Panchayat

powers to function for wide areas such as maintenance of sanitation and public health and socio-economic development of the villages. The panchayat secretary has been given powers to function for wide areas such as maintenance of sanitation and public health and socio-economic development of the village. The Gram Panchayat is involved in planning and organizing of various health activities in the villages. One of the panchayat members is given the responsibility co-coordinating health activities

Nyaya Panchayat comprises five members from the Gram Panchayat. It tries to solve the dispute between two parties/groups/individuals over certain matters on mutual consent. This saves the trouble of going to the formal judicial system

The Panchayati Raj institutions are accepted as agencies of public welfare. All development programmes are channelled through these bodies. The Balwantrai Mehta Committee, which evaluated the Community Development Programme, realized the necessity of democratic decentralization of administration so as to create institutions of democratic administration at the village level. It recommended a three-tier system of decentralization: Gram Panchayats at the grassroots village level, Panchayat Samitis at the block level, and Zila Parishads at the district level. The National Development Council approved the scheme of this committee regarding the establishment of Panchayati Raj in January 1958.

The Gram Panchayats are the elected bodies of the villagers. All adults vote to elect the members of the village panchayat. These village panchayats send their elected representatives to block-level Panchayat Samitis. A few co-opted members representing women, depressed, and scheduled castes are also included in the Samitis. The Samiti elects its president and vice-president, along with the MPs and MLAs of the district.

11.1. Panchayati Raj at Block Level

The Panchayati Raj institution at the block level is known as the Panchayat Samiti. The Panchayat Samiti includes the following members: sarpanches from all the Gram Panchayats in the block, MLAs and MPs residing in the area, and representatives of women, Scheduled Castes, Scheduled Tribes, and co-operative societies. The Block Development Officer is the ex officio secretary of the Panchayat Samiti. The Panchayat Samiti is responsible for block development activities under the Community Development Programme.

11.2. Panchayat Raj at District Level

The Panchayati Raj institution at the district level is known as Zila Parishad. The Zila Parishad includes the following members: the heads of the Gram Samitis in the district, the MLAs and MPs from the district, the representatives of women, Scheduled Castes and Scheduled Tribes, and two persons who have experience in administration, rural development, and so on.

The Collector of the district is the non-voting member. The Zila Parishad is headed by the Chairman, also known as Adhyaksha. The Zila Parishad in general supervises and coordinates development programmes being carried out by the Gram Samitis in the blocks of the district.

12. HEALTH FACILITIES IN RURAL SOCIETY

Health has been declared as a fundamental right. The Government shoulders the responsibility for the health of its people. In October 1943, the Government of India appointed a committee under the Chairmanship of Sir Joseph Bhore, called the 'Health Survey and Development Committee'. In its nation-wide health survey, the Bhore Committee found a variety of problems in rural society that caused significant morbidity and mortality.

The important ones were as follows:

- ☐ malaria
- ☐ tuberculosis
- ☐ cholera
- ☐ small pox
- ☐ plague
- ☐ leprosy
- ☐ filariasis
- ☐ Guinea worms
- ☐ hook worms
- ☐ epidemics

PHCs were actually started in 1953, which marked the beginning of the first five-year plan. They covered a population of 100,000 or more, spread over 100 villages in each community development block.

In 1978, an International Conference, convened jointly by WHO and UNICEF at Alma Ata (Russia), set a goal of 'Health for All by 2000 A.D.' Under the National Health Plan (1983), the PHCs were set up for every, 30,000 people in the plains and every 20,000 people in hilly, tribal areas, rural areas. Higher populations came under super PHCS, also called 'Community Health Centre'.

The success of health programmes depends upon the degree of human relationships, not only between health functionaries and the public, but also along health functionaries themselves. For effective delivery of primary health care services, the health worker should have at least a working relationship with the other functionaries, such as Trained Dais, Anganwadi Workers, Community Nutrition Workers, Child Welfare Organizer, Private Practitioners, Animators, Village Administrative Officers, Rural Welfare Officials, Teachers, and so on. First of all, he has to mobilize the human resources at the sub-centre level for effective implementation of health programmes.

Village-level functionaries can act as change agents, accepting the programme, counteracting rumours, and referring cases for appropriate health services and follow-up. As the people

repose faith and confidence in these local functionaries, they act as a link between the Government and the community. Also, as these functionaries are local persons, continuity of services is possible. The philosophy of 'people's health in people's hands' may be put into practice by effectively utilizing these local functionaries for health care services.

12.1. Counselling

Counselling for female sterilization is as critical as in vasectomy. This applies also to postpartum sterilization. When possible, women should receive counselling during pregnancy. In any case, women should not feel pressurized into quick decisions. Health workers should also assure clients that if they do not choose sterilization, they are free to choose other options.

12.2. Rural Women

Women working in the unorganized sector are usually poor, overburdened, overworked, and highly susceptible to health problems in the workplace. Most Indian women have lower levels of nutrition than men and they are often very anaemic and undernourished. All these conditions put together make women weak and vulnerable to all kinds of health problems. Working with dangerous chemical gases and radioactive chemicals in different work environment causes many health problems to women. Agricultural women workers are affected by chemicals in fertilizers, pesticides, and organic solvents. Fertilizer powders mixed with seeds produce burning sensation in hands, irritation of the upper respiratory tract, and sweating of palms. There is no special equipment for sowing operations. Very often women agricultural labourers working in polluted waters suffer from body ache, backache, and skin infections.

Women and children who work in organized limestone kilns and quarries are affected by dust and poisonous gases which are responsible for ailments connected with stomach, liver, kidney, and central nervous system. Continuous inhalation of dust produces respiratory disorders. Beedi rolling women use their fingers and sit in a particular way and suffer from callosities of fingers and feet, lower back ache, stain in the nails, pain, and stiffness of joints. Each industry therefore threatens and harms women in different ways.

13. RURAL HEALTH-CARE DELIVERY SYSTEM

Based on the population norms and the statistics the total health-care system or infrastructures is divided into three important systems:

1. One sub-centre for a plain area covers 5,000 population; it can be in hilly or tribal or difficult area covering 3,000 population.
2. One PHC for plain area covers 1,20,000 for hilly/tribal or difficult area as PHC should cover 20,000 population.
3. One CHC should cover 1,20,000 population, also cover 80,000 population in hilly/tribal or difficult area.

14. NATIONAL RURAL HEALTH MISSION

The National Rural Health Mission (NRHM) is a response to the verdict of the May 2004 general elections, which led to the conceptualization of a set of pro-poor policies under the common minimum program (CMP).

14.1. Goals of NRHM

- ☐ Reduction in infant mortality rate and maternal ratio by 50 per cent from existing levels in next 7 years.
- ☐ Universal access to public services for food and nutrition, sanitation, and hygiene, and universal access to public health-care services with emphasis on services addressing women's and children's health and universal immunization.
- ☐ Prevention and control of communicable and non-communicable diseases including locally endemic diseases.
- ☐ Access to integrated comprehensive primary health care.
- ☐ Population stabilization, gender, and demographic balance.
- ☐ Revitalize local health traditions and mainstreaming AYUSH.
- ☐ Promotion of healthy lifestyles.

14.2. Principles

- ☐ Promote equity, efficiency, quality, and accountability in public health systems.
- ☐ Enhance people orientation and community-based approaches.
- ☐ Ensure public health focus.
- ☐ Recognize value of traditional knowledge of communities.
- ☐ Promote new innovations, method, and process development.
- ☐ Decentralize and involve local bodies.

14.3. Objectives of NRHM

- ☐ *ASHA*: Provision of trained and supported village's health activities in underserved areas as per need ensuring quality and close supervision of ASHA.
- ☐ *Health-care plans*: preparation of health action plans by panchayats as mechanism for involving community in health.
- ☐ *IPHS*: Strengthening SC/PHC/CHC by developing Indian public health standards.
- ☐ *FRU*: Increased utilization of first referral units from less than 20 per cent (2002) more than 75 by 2010.
- ☐ *District*: Institutionalizing and substantially strengthening district level management of health (all districts).
- ☐ *AYUSH*: Strengthening sound local health traditions and local resources based health practices related PHC and public health.

CHAPTER HIGHLIGHTS

- ❑ The villagers have a sense of unity; their customs, conventions, and culture are common.
- ❑ In a village, neighbourhood is very important. People know one another and have good neighbourly relationships. The villagers have great faith in religion. They lead a simple life. They are free from mental conflicts. They are sincere, honest, and hardworking.
- ❑ India is a land of villages. The bulk of its population lives in villages.
- ❑ Till the middle of the 19th century; every village was a self-contained, isolated and self-sufficient unit. But changing political and economic conditions have changed the characteristics of the villages.
- ❑ Indian villages were known for an atmosphere of peace and simplicity; But even there, a lot of change has occurred and the villages have become very active centres of political life in the country;
- ❑ The villagers are strongly attached to old customs and traditions. Indian villages are known for their poverty and illiteracy.
- ❑ In ancient India, villages enjoyed a fair amount of autonomy or self-government. But the British introduced a highly centralized system of administration.
- ❑ Today, we are again trying to revive the old Panchayati Raj system. The villagers in India are today passing through a transitional period.

EXERCISES

I. LONG ESSAY

- ❑ Define rural community, and explain the important features of rural communities.
- ❑ Define rural health, and explain National Rural Health Mission in detail.

II. SHORT ESSAY

- ❑ Explain the importance of Indian villages.
- ❑ Explain factors shaping growth of villages.
- ❑ Explain causes of ill health in rural communities.
- ❑ Explain difference between rural and urban societies.
- ❑ Explain rural reconstruction programmes.
- ❑ Explain community development programme.
- ❑ Explain Twenty-Point Programme.
- ❑ Explain Panchayati Raj.
- ❑ Explain rural health care delivery system.
- ❑ Explain three-tier structure of panchayats.

III. SHORT ANSWERS

- ☐ Explain rural problems.
- ☐ Explain caste system.
- ☐ Explain Jajmani system.
- ☐ Explain rural special programmes.
- ☐ Explain sub-centres.
- ☐ Explain primary health centres.
- ☐ Explain rural women.

IV. MULTIPLE CHOICE QUESTIONS

1. Village community
 - (a) has been in existence since pre-historic age
 - (b) arose when people began to lead a settled life
 - (c) arose when people became politically consciousness
 - (d) arose when population grew in size
2. The primitive village community was
 - (a) small in size
 - (b) based on collective ownership of land
 - (c) based on joint family system
 - (d) an isolated community
3. In modern community the bond of kinship has broken down because
 - (a) the village people have become rich
 - (b) agriculture has become mechanized
 - (c) urbanism has affected village life
 - (d) the village youth is educated
4. Which of the following is not a feature of village community?
 - (a) faith in religion
 - (b) nuclear family system
 - (c) community consciousness
 - (d) joint family system
5. The village people have deep faith in religion because
 - (a) they are simple people
 - (b) they are untouched by modern civilization
 - (c) their main occupation is agriculture
 - (d) they are illiterate
6. The behaviour of village people is
 - (a) highly civilized
 - (b) very simple
 - (c) cultured
 - (d) aggressive
7. Villages will grow on a place where
 - (a) water facilities are available
 - (b) land is fertile
 - (c) raw material is easily available
 - (d) people are intelligent
8. The characteristics of Indian villages are
 - (a) mechanical codes of civilization
 - (b) conservation
 - (c) isolation and self-sufficiency
 - (d) poverty and illiteracy

9. In modern village community of India
 - (a) casteism has got strengthened
 - (b) caste system has lost its hold
 - (c) inter-caste marriages are common
 - (d) economic exploitations of Harijans have increased
10. The village is no longer a community because
 - (a) the bond of kinship has disappeared
 - (b) panchayat system has died out
 - (c) joint family system has become disintegrated
 - (d) community consciousness has decreased

ANSWERS

1. b 2. a 3. c 4. b 5. c 6. b 7. b 8. d 9. b 10. d

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11

Urban Communities in India

Learning Objectives

- Introduction
- Urbanization
- Classifications of cities
- Characteristics of urban communities
- Features of urban communities
- The regional community
- Cities and their growth
- Urban social problems
- Social effects of urbanization
- Slums
- Impact of urbanization on health
- National urban health mission in India

1. INTRODUCTION

The term urban is derived from the Latin word *urbanus*, which means a city or town. Towns and cities of India make up urban communities with about 30 per cent of the population. Compared with other countries, India has a much higher rural population, but the urban population is increasing rapidly. Towns and cities are getting overcrowded and are expanding. In urban areas, the work of most of the people is related to industry: manufacture, trade, and transport of goods and materials. In urban social life, relations are for a short time and impersonal. There is no feeling of oneness, and it is a case of each person for himself. There is keen competition. The basis of urban social life is class rather than caste, and social class depends on economic status. Some people by working hard, or by other means, may get rich quickly, and move from lower to middle or upper class.

Life is quite different in towns and cities than in villages. Traditions, customs, and mores do not have much influence over those living in urban areas. Family life is less disciplined and there is no community support. There is much more mixing among people of very different backgrounds. This brings about changes in habits and attitudes. In India cities have existed for a long time. Ayodhya and Pataliputra were well-known ancient cities. Rapid urbanization has led to a growth in the number of cities.

2. URBANIZATION

Urbanization is a way of behaviour and thinking. It refers to certain features like transience, superficiality, anonymity, impersonal relations, high mobility, and dynamism. This kind of life pattern is extended to the rural areas because of the vast network of communications.

Urbanization is a process of development. It refers to the movement of population from the rural to the urban areas. It is not merely shifting of people from village to city but also change of work pattern from agriculture to urban type of work, such as industry, trade, service, and so on. According to W.A. Anderson, urbanization is a two-pronged process. It involves not only the movement of people from villages to cities, but also involves change of occupations and basic changes in the thinking and behaviour of people.

Box 11.1 Definitions of Urban Communities

James Quinn: Urban community is defined as a population aggregate whose occupations are non-agriculture and specialized activities.

Robert Park: City is a state of mind, a body of customs and traditions, and the organized attitudes and sentiments that are inherent in these customs. Thus, we find that city of the urban community has a limited area, a local government and certain striking traits quite different from the rural community.

Howard Woolston: A city is a limited geographical area inhabited by a large and closely settled population having many common interests and institutions under a local government authorized by the state.

An urban community is one that possesses a high population density, predominance of non-agricultural occupations, and complex division of labour and whose relations are characterized as secondary and depend upon formal social controls.

3. CLASSIFICATIONS OF CITIES

Cities may be classified in various ways.

- ❑ On the basis of functional concepts. Gist and Halbert have given a six-fold classification on the basis of functional concepts:
 1. Production centres such as Jamshedpur for iron and steel, and Ahmedabad for textiles.
 2. Centres for trade and commerce, such as New York, Hamburg, Amsterdam, Mumbai, and Ludhiana.
 3. Political capitals, such as New Delhi, Chandigarh, Washington, and London.
 4. Cultural centres, such as Paris and Varanasi.
 5. Resort cities, such as Bangkok, Srinagar, and Shimla.
 6. Diversified cities, which have a great many varied interests and are not outstanding in any particular activity.

TABLE 11.1 Classification of Cities on the Basis of Principal Activity

Type	Description
Defence cities	Which were built for the purpose of defence with walls around them; for example, Quebec, Mexico City, and Manila
Commercial cities	Which are known for trade and commerce; for example, London, New York, and Mumbai
Manufacturing or industrial cities	Which are known for their factories; for example, Massachusetts, Jamshedpur, and Manchester
Political cities	In which governmental activities are centred; for example, New Delhi, Chandigarh, and Washington DC
Religious cities	Which are pilgrimage centres; for example, Jerusalem, Vatican City, and Jeddah
Educational cities	Which are known for their universities; for example, Oxford, Cambridge, and Shantiniketan
Resort cities	Which are places of tourist attraction; for example, Monte Carlo and Srinagar

TABLE 11.2 Classification of Cities on the Basis of Size

Type	Description
Town	Consists of 5,000 to 50,000 people
City	Consists of 50,000 people and above
Metropolis	Consists of 100,000 people and above

- ❑ On the basis of principal activity: E.E. Muntz has suggested principal activity as the basis for the classification of the cities (see Table 11.1).
- ❑ On the basis of size: Urban areas are also classified on the basis of size (see Table 11.2).

4. CHARACTERISTICS OF URBAN COMMUNITIES

4.1. Secondary Control

Primary control is not effective in towns and cities. Social relations are so impersonal and mechanical that family and caste have little control over the conduct and behaviour of the individual. Secondary control like the one exercised by government agencies assumes enormous significance. Laws and the role of the police become crucial. However, clubs and societies in cities also exercise control over the urban people. The intimacy within these societies makes their hold similar to primary control.

4.2. Influence of Materialism

People in cities lack affection and respect for their fellowmen. They are more attached to goods than to human beings. Money has so overwhelming a presence that transactions in cities are viewed in terms of sale and purchase. Every service rendered by someone to someone else has its price. In such a materialistic scenario, impersonality becomes a dominant social aspect of urban life.

4.3. Mechanical Life

Impersonality of relations, industrialization, and the widespread use of gadgets and gizmos have rendered urban life mechanical. Creativity is difficult to find. One comes across such a large number of people every day that close relationships are rarely formed. Most of the times, the ties are temporary, casual, and calculated. Even if there is a longer relationship, utilitarian bias prevails.

4.4. Mobility

The urban people are far more dynamic and mobile than the villagers. There is frequent change of residence in cities as most of the people live in rented houses. One can hardly get attached to people or places in a scenario of constant moving and shifting. We may therefore see impersonality and lack of attachment in social relations. Personal and social disorganization may ensue as a consequence.

4.5. Neighbours Are Alien

It is commonly believed that the larger the city, the lesser the feeling of neighbourliness. Social relations rest on motives and calculations, not on love and sympathy. A big reason behind this lack of neighbourliness is the separation of the residential and the industrial complexes by great distances. On weekdays, people leave their homes early in the morning and return quite late in the evening. The weekends and other holidays are spent in doing household chores. Thus, exhaustion and lack of free time take their toll on neighbourly relations.

4.6. Pomp and Show

In urban life, there is too much emphasis on pomp and show. Attractiveness and packaging are valued more than a person's real worth. The urban people are ostentatious and like to be respected on the basis of their material possessions. They spend so much time on glitz and glamour that there is little left for introspection. They become what T.S. Eliot calls 'the hollow men'.

4.7. Fashion

Fashion is a direct outcome of the ostentation discussed earlier. The trends in fashion are set by popular leaders and film actors. The women and the young pay special attention to hairstyle, clothing, ornaments, and mannerisms. Men are no exception either. There were dandies in the past, and there have evolved heterosexuals now. Fashion usually starts in metropolises and travels down to cities and small towns.

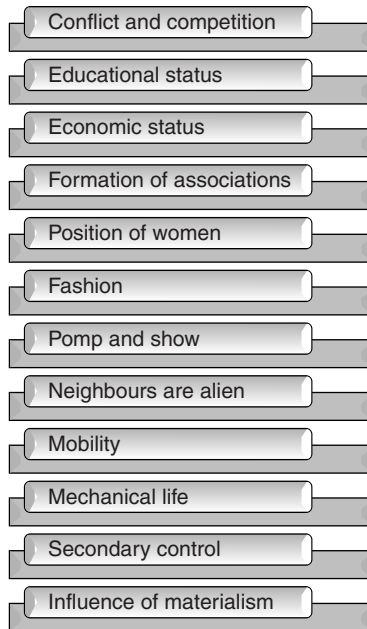


Figure 11.1 Characteristics of Urban Communities

4.8. Position of Women

As MacIver observes, the individualization of women has been fostered by urban life, and the resulting free reciprocity of relationship between men and women has a significant influence on the whole structure of society. City women are working in workshop and factory, college, and hospital.

4.9. Formation of Associations

Voluntary associations spring up in city life in large numbers and at quite a rapid pace. These associations meet the diversity of self-interests, aptitudes, aspirations, aims, and purposes that prevails in the cities. Therefore, there are a plethora of voluntary associations in the cities. Some of these associations have usurped the functions of family and neighbourhood.

4.10. Economic Status

Cities provide opportunities for personal development, such as modern businesses, employment opportunities, great achievements, and better living.

4.11. Educational Status

The educational facilities in cities are improved. Elementary schools in a city are better equipped than those in the rural areas. Most training schools, colleges, and technical schools are urban. Many libraries are situated in urban areas.

4.12. Conflict and Competition

Conflict and competition are characteristic of urban life. Leading an artificial and mechanical life leads to mental conflicts. Ambition and materialistic pursuits lead to lives full of discontent and sorrow. The desire to outdo what others have done gives rise to keen competition. At times, these desires assume unrealistic proportions and people fall victim to diseases such as neuroses.

5. FEATURES OF URBAN COMMUNITIES

5.1. Namelessness

The urban groups have, as E.S. Bogardus observes, a reputation for namelessness. By virtue of its size and population, a city cannot be a primary group. The inhabitants of a city do not come into primary contact with each other. They meet and speak without knowing each other's name. A citizen may live for several years in a city and may not know the names of one-third of the people who live in the same city area. The urban world puts a premium on varied recognition. In short, urban contacts are segmental.

5.2. Homelessness

Homelessness is another disturbing feature of city community. The housing problem in a big city is very acute. Many low-class people pass their nights on pavements. The middle-class people have but insufficient accommodation. They are packed in one- or two-room houses.

5.3. Class Extremes

Class extremes characterize urban community. In a city are found the richest as well as the poorest people—people rolling in luxury and living in grand mansions as well as those living on pavements and hardly getting two square meals a day.

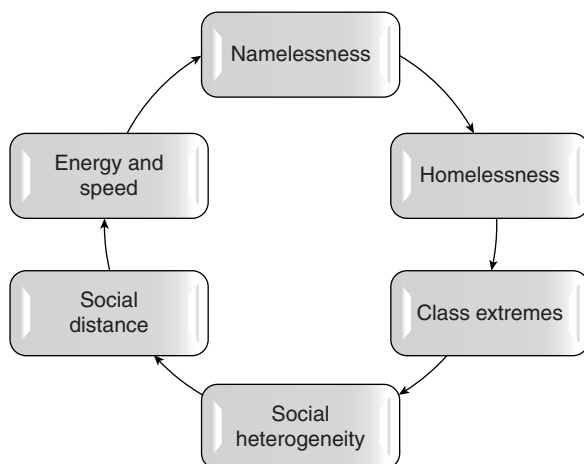


Figure 11.2 Features of Urban Communities

5.4. Social Heterogeneity

Cities are more heterogeneous than villages. They have been the melting pot of races, peoples, and cultures, and are a most favourable breeding ground for new biological and cultural hybrids. They have not only tolerated but also rewarded individual differences. They have brought together people from the ends of the globe because these people are different and thus useful to one another rather than because they are homogeneous and like-minded.

5.5. Social Distance

Social distance is a product of anonymity and heterogeneity. The city-dweller feels lonely. There is masking of one's true feelings. The routine social contacts are impersonal and segmented.

5.6. Energy and Speed

Energy and speed are the final traits of a city. People with ambition work at a tremendous speed, day and night, and this stimulates others also to work similarly. Stimulation and inter-stimulation are endless. Urban life produces greater emotional tension and insecurity than rural life does.

6. THE REGIONAL COMMUNITY

Another important social unit is the regional area. A region is a large area where there are a good many resemblances among the inhabitants. It may not coincide with state or national boundaries. It usually combines rural and urban communities into one unit. Regional community is marked because one may live one's entire life with it or one's social relationships may be found within it. One cannot live a complete life, say, within a church or a business organization. But one can do so in a tribe or a city. The modern civilized communities are much less self-contained. We may live in a metropolis and be a member of a small community, or we may live in a village and be a part of a larger community.

George A. Lundberg defines regional community as an area within which the people and the different constituent communities are conspicuously more interdependent than they are with people of other areas.

6.1. Regionalism

The community feeling within a region is called regionalism. There is a difference between regionalism and sectionalism. The former implies an integral relationship with a larger whole, while the latter suggests segregation, separation, and isolation. Sectionalism is a narrow loyalty to local interests and historic sentiments. Regionalism gives man a feeling of oneness with his fellows and with the earth they share. It involves a cultural wholeness. The people of a region have attitude that looks towards a large unit of stimulation, relationship, and growth. It includes unity in economic and social functioning.

6.2. Special Feature of Regional Community

A special feature of a regional community is that it must occupy a definite territory. A nomadic community like the gypsies has a local, though changing, habitation. At a given time, the gypsies occupy a definite locality, but most of the so-called regional communities are settled.

6.3. Aims of Regionalism

A fundamental aim of regionalism is the development of an integrated large community within which city and country each has its place and makes its contribution. Each region is a locality having a specific geographical character, certain common properties of soil, climate, vegetation, agriculture, and technical exploitation. This is the geographical requirement of a region. Besides, a region, in so far as it is an integrated area of social life, exhibits a balanced state of dynamic equilibrium between its various parts. A region is a community large enough to encompass a variety of interests and activities—urban and rural, industrial and agricultural—to ensure balance. It must be a balanced and integrated community.

6.4. Types of Region

Odum and Moore have distinguished between five kinds of region:

1. A physical region is one which is demarcated by geographical factors. A large river valley surrounded by mountains is a well-known type of physical region.
2. A metropolitan region is a large city with its suburbs and all the surrounding areas whose trading activities are carried on in the city.
3. A sectional region is one in which a particular set of folkways prevails.
4. An administrative region is governed by political boundaries determined by convenience, by accident or by political planning.
5. A group-of-states region is one which usually possesses physical similarity, homogeneity and cultural uniformities.

6.5. Regions in India

Under the States Reorganization Act, 1956, India was divided into four different zones:

1. Northern Zone, including Jammu and Kashmir, Punjab, Rajasthan, Uttar Pradesh, and Delhi.
2. Western Zone, including Maharashtra and Gujarat.
3. Southern Zone, including Madras, Mysore, and Kerala.
4. Eastern Zone, including Assam, Bihar, Orissa, and West Bengal.

Each state within a zone has its own language, its own traditions, and its own special problems. In this country there are variations of geographical factors, industrial and agricultural techniques, consumption habits and standards, and nationality differences, which pose great difficulties in furthering the development of integrated regions, which demand a more complete unification of interests.

7. CITIES AND THEIR GROWTH

An understanding of the origin of the cities is a simpler problem. Cities came into existence many thousand years ago. Ancient cities arose in the Nile, the Tigris–Euphrates, and the Indus river valleys. Great cities like Harappa and Mohenjodaro in India, Memphis and Thebes in Egypt and Rome, and Athens in Italy are ancient cities. During the medieval period, commercial activities, political factors, and religions were chiefly responsible for the growth of cities.

Urbanization became a worldwide phenomenon after the 18th century. Some of the factors that gave impetus to the development of cities are discussed in the following:

7.1. Industrial Revolution

- ❑ The advent of mechanical power gave a boost to textile and metal industries.
- ❑ New sources of power like steam, electricity, and oil led to the establishment of large factories.
- ❑ The development of urban market, trade, and commerce.
- ❑ Progress in science and technology; countless inventions and discoveries.
- ❑ Development of modern means of transport and communication, such as railway, automobile, aeroplane, telephone, telegraph, radio, TV, and computer.
- ❑ Migration of rural people in search of jobs to cities: Due to increased birth rates, a significant proportion of the population shifted to urban centres.
- ❑ Educational and recreational facilities.
- ❑ Political centres or capital cities, military centres, industrial centres, religious centres (places such as Haridwar, Tirupathi, and Varanasi), and educational centres have developed as cities.

The urban population has gradually increased. The decline in the percentage of rural population and the rise in urban population indicate the growth of cities. In India, the urban population was 109.11 million in 1971, which increased to 160.1 million in 1991 and to 291 million by 2001.

New towns came into existence and the old towns grew as cities. Cities such as Kolkata, Mumbai, Chennai, Delhi, Bangalore, and Hyderabad developed as metropolitan cities with more than 50,00,000 population.

7.1.1. Metropolis

The term metropolis means mother city in ancient period, the Greeks established their colonies in foreign countries. Such cities were dependent culturally, politically, and economically on their mother cities. In recent times, the term metropolis has been used to refer to such cities that grew in large proportions, and gained supernational importance. London was considered as a metropolis in 1820 itself because its population exceeded 10,00,000. A century later, 50 cities had a population of more than 10,00,000. Such cities were called giant cities.

8. URBAN SOCIAL PROBLEMS

The rapid urbanization and industrialization processes are responsible for certain social problems. It is said that the city is a centre of attraction but at the same time it is pathological. The common social problems are as follows:

- ❑ Overcrowding
- ❑ Road accidents
- ❑ Growth of slums
- ❑ Poverty
- ❑ Anti-social activities
- ❑ Political unrest

- ❑ Prostitution
- ❑ Crime and delinquency
- ❑ Begging
- ❑ Mental illness/conflicts/disease
- ❑ Alcoholism
- ❑ Drug addiction
- ❑ Gambling
- ❑ Smoking

8.1. Common Problems in India

8.1.1. Death and Diseases

In earlier days, the cities suffered from different kinds of epidemics. Medical knowledge was meagre and health-care services were not developed. Hygienic measures were primitive and poor. Consequently, the death rates and incidence of diseases were higher in cities.

Nowadays, more and more hospitals have been established in modern cities. They have highly qualified and super-specialty doctors and well-trained para-medical health teams involved in super-specialized medical, surgical, and rehabilitative care. Still, occurrences of death and diseases are present due to new and existing social and man-made troubles.

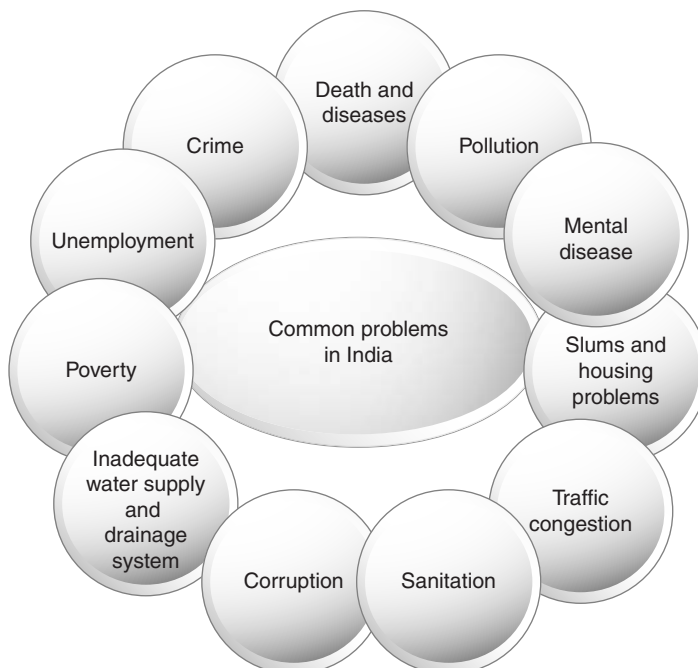


Figure 11.3 Common Problems in India

8.1.2. *Pollution*

Pollution occurs because of big factories, traffic congestion, smoke, excessive dirt, dust, and other types of air contamination. Many diseases, such as respiratory problems, asthma, and tuberculosis spread at higher rates, and there is higher mortality rate. Pollution is increasing day by day in spite of implementation of controlling measures.

8.1.3. *Mental Disease*

City life is very busy, full of excessive noise, glaring lights of automobiles, and economic pressures. All of these create stress and strain. These cause mental tensions and serious problems, and lead to mental illnesses. Isolation is another cause of emotional disturbance. Such a situation in extreme cases of individuals also leads to suicide.

8.1.4. *Slum and Housing Problems*

Since the dawn of industrial revolution, man has gravitated to cities in search of economic opportunities. In cities, he can seek remunerative jobs. Cities have made the greatest progress in education, trade, and commerce. The new migrants may occupy an area near the place of their work, construct temporary huts or sheds, and begin to live in such residential areas. The overcrowding of such areas without having any basic amenities turns them into slums.

8.1.5. *Traffic Congestion*

Transport facility in big cities is a major problem. School children find it difficult to go to their schools because of rush. The increasing use of automobiles leads to traffic congestion. The vehicles pollute the environment with heavy smoke.

8.1.6. *Sanitation*

Cities and towns in India have failed to provide good sanitation facility. Municipalities and corporations have failed to remove the garbage and clean the drains. The sweepers do not perform their duties sincerely. The spread of slum adds to the filth and dirt. Because of unhealthy sanitation diseases like diarrhoea, diphtheria, malaria, and so on, spread among citizens.

8.1.7. *Corruption*

The city-dwellers are so obsessed with their ambitions that they are ready to adopt unfair means to get things done. The officials too compromise on their ethics.

8.1.8. *Inadequate Water Supply and Drainage System*

Water management is a serious problem in cities. Most of the cities face the problem of water supply. No city has the facility of supplying water round the clock. Many small towns depend upon tube wells or tanks. Although the aim of the government is to provide clean water to all the city-dwellers, it has failed to formulate a national policy. Drainage system is equally bad. Stagnant water can be seen in every city due to lack of proper drainage and the overcrowding of houses. Consequently, the cities become the breeding places of mosquitoes and cause diseases, such as malaria, dengue fever, and chikungunya.

8.1.9. Poverty

Poverty is a major social problem in most of the underdeveloped and developing countries. It implies less purchasing capacity or poor economy. It is the most important social problem along with health. Some of the causes of poverty are personal, whereas others are geographical, economic, and social. It results from the incapacity of the individual to earn due to faulty heredity, environment, and unfavourable physical conditions, such as poor natural resources and misdistribution of the available resources.

8.1.10. Unemployment

Unemployment among youth, both educated and uneducated, is a major social problem in India. Most of the unemployed are educated youth. The present system of education is responsible for their unemployment.

8.1.11. Crime

Crime is an act forbidden by law, and every crime has a penalty prescribed by law. It is always an anti-social act and thus a social problem. Some people commit crime out of frustration that may have been caused by poverty, unemployment, and coercion by superiors and powerful men. Others like businessmen, professionals, and politicians indulge in criminal acts because of a craving for riches, fame, and power.

8.2. Measures to Solve Urban Problems

In order to solve the problems of the city, effective measures must be taken. The following measures are suggested:

- ☐ prevention of migration.
- ☐ arresting the individual growth in a particular place; decentralization of industries.
- ☐ systematic urban planning and development.
- ☐ effective and corruption-free local self-governance.
- ☐ improving the infrastructure and providing better healthy civic amenities.
- ☐ decentralized administration in which local people must participate.
- ☐ organization of free health check-up camps and supply of free medicines to the poor.
- ☐ establishment of health centres in all thickly populated mohallas; health education must be given about the use of drinking water and nutrition; community health services must be provided by trained health personnel.

9. SOCIAL EFFECTS OF URBANIZATION

Urbanization and industrialization have brought many changes in the society. The family structure, the status of man, caste and class, values of society, social relationships, and so on, have undergone quite a lot of change.

Urbanization has affected the family structure, functions, and relations. In India the traditional joint family is being replaced by the nuclear family. The trend is towards fragmentation of the joint family. The urban family is based on egalitarian principles. Both husband and wife share their views in decision-making. In many urban families, both the partners are employed.

Urbanization has caused enormous change in caste and family. The three basic features of caste that are affected by urbanization and education are heredity, hierarchy, and endogamy. The urbanites are educated and their relationships are not governed strictly by caste norms. We find change in commensality and material, social, and occupational relations. Another important tendency one can find is the formation of caste associations and the struggle for getting more and more governmental concessions in an organized manner.

The status of women in ancient India was high. But her position declined during the later periods. Women began to be considered inferior and were denied several rights. They were suppressed, secluded, and subjected to harassment. But after the 19th century, the efforts of the reformists' new legislative measures, the national movement, the establishment of educational institutions, and processes like industrialization and urbanization led to the emancipation of the Indian women.

10. SLUMS

A slum is an overcrowded locality with poor housing conditions, dirty and dark streets, unsanitary conditions, and a lack of civic amenities where the poverty-stricken, the diseased, addicts, beggars, criminals, delinquents, prostitutes, and other people dwell. These are generally called blighted areas. Even middle-class people are forced to live in such places. People living in the slums are poor wage earners, sweepers, casual labourers, hawkers, salesmen, beedi-making labourers, handcart pullers, rickshaw pullers, auto drivers, construction workers, and so on. The habitual criminals and the homeless also reside in such sub-standard areas.

10.1. Features of Slum

- ☐ Overcrowding and poor environmental conditions.
- ☐ Scarcity of health and family welfare services.
- ☐ Absence of minimum level of residential accommodation.

10.2. Major Reasons for Slum

- ☐ *Poor socioeconomic status* is the major reason for the development of slums.
- ☐ *Industrialization*: Very few industries are making sufficient provision for housing of workers.
- ☐ *Rapid raise and poor status* rise in the urban population contributes for the slums.
- ☐ *Migration* is the major reasons for the expansion of growth.
- ☐ *High house rents* in the cities force people to lead their life in slums.
- ☐ *Poor city planning*: Slums are the outcome of poor planning of cities.
- ☐ *Government negligence*: It is a major reason for the expansion of slums.

10.3. Effects of Slum

- ❑ An individual who is leading a life in a slum easily gets addicted to all social evils. The social evils are criminal activities, juvenile delinquency, prostration, indecency, gambling, alcoholism, and prostitution.
- ❑ The standard of living of families is very poor; conflicts among the family members are very common. In most of the families, the children are rebellious, habitually disobedient, and take up the delinquencies early in their life.
- ❑ Anti-social factors disturb the equilibrium of the society and social disorganization may occur.
- ❑ The moral standards of slum-dwellers are very poor; there is no moral obligation for the family or community in a slum setup. Sexual immorality is a widespread problem among the slum-dwellers.
- ❑ The slum environment is very filthy and unhygienic. The slum environment is always in a risk of developing and spreading of communicable diseases. They are also prone to develop diarrhoea, tuberculosis, skin infections, respiratory diseases, ear infections, eye infections, and lice infestations.

10.4. Suggestions to Alleviate Slum Problems

- ❑ The growth and expansion of slum should be limited.
- ❑ Proper planning of cities can help minimize the slums.
- ❑ Industries should be shifted to outskirts of cities.
- ❑ The existing living conditions of slum-dwellers should be improved.
- ❑ Adequate medical attention should be provided to prevent spread of communicable diseases.
- ❑ Schools should be established near to the slums.
- ❑ Migration of villagers to the cities should be prevented.
- ❑ Voluntary organizations can be motivated to work for the improvement or the betterment of slums.

11. IMPACT OF URBANIZATION ON HEALTH

Nearly 50% of the world population today lives only in urban area, and by 2050, around 70% of the population will be in towns and cities. Today's world has been rapidly urbanized with lots of changes such as in standards of daily living, modern lifestyle, and social behaviours.

Health problems are more evident in the urban areas due to polluted water supply to cities; land pollution due to improper sewage disposal; increased violence; prevalence of non-communicable diseases, for example, cardiovascular illness, cancer, diabetes, chronic respiratory diseases, and constipation; unhealthy diet; no physical activity due to sedentary lifestyle; and more prevalence of epidemiological diseases. The urban life has become harmful to humans nowadays due to the availability of unhealthy food; increased pressure of mass marketing has direct effect on health of people in urban areas. Even the World Health Organization had chosen

the theme as Urbanization and Health for World Health Day on 7 April 2010 for identifying the serious effects of urbanization with an impact to improve the health quality of each and every individual. Through this theme, the main goal was to seek worldwide attention and help of governments to improve urban health. WHO report regarding urban health problem mentions the following:

- ❑ More than 50–60% (half) of world's population now resides in cities.
- ❑ By the year 2030, it is estimated that 5 out of every 10 people will be living in cities which will increase to 7 out of every 10 people by 2050. This increase is due to rapid urbanization where people migrate from villages to cities to earn their livelihood.
- ❑ From the year 1995 till 2005, there was an increase in the urban population of average 1.2 million people per week, that is, 1,65,000 people every day.
- ❑ Worldwide census reports that one in every three urban dwellers reside in slums amounting to 1 billion people.
- ❑ Global statistics report depicts that road accident injury is the ninth leading cause of death. Pedestrians, cyclists, and two-wheeler riders are the most affected by road accidents.
- ❑ About 1.2 million people are affected by respiratory tract diseases and die every year due to urban air pollution caused by motor vehicles, industries, electricity generation, and so on.
- ❑ Tuberculosis is the topmost prevalent communicable disease in urban areas. WHO Report says that death rate due to tuberculosis is four times the national average. About 83% of people is affected by tuberculosis infection.

11.1. Global Urbanization Impact on Health

Almost half of the world's population lives in the urban cities. As cities offer better employment opportunities, education, health care, and culture, there is always a disproportion in contribution of national economics. Because of the global urbanization there is rapid unplanned urban growth that ultimately leads to poverty, environmental degeneration, and population demands that outstrip panic capacity, and thus there is full risk for human health. There is no reliable health statistics available about urban health statistics throughout the world.

The available data about intra-urban health data is alarming about health hazards due to population explosion because of migration to urban areas; substandard housing; overcrowding; air pollution; contaminated drinking water; inadequate sanitation; improper sewage disposal; increase prevalence of vector and waterborne diseases; air pollution due to increase motor vehicle traffic; and overall stress-associated illness due to poverty, unemployment.

Although there are health-care services provided by local and national governments, local organizations take up the challenge to control illnesses in urban areas and improve urban health care. Care is taken to concentrate on health risk areas in urban community on health services availability, good environment, better housing availability of safe drinking water, better sanitation, adopting better methods of safe sewage disposal, and better urban planning. Governance adopting best practice models, benchmarking systems, selecting leadership to lead sectors across disciplines and communities will be good elements for better way of proving good urban health care.

12. NATIONAL URBAN HEALTH MISSION IN INDIA (NUHM)

In India, around 31% of population forms the urban population, and reports estimate that urban centres grow at the rate of 5 per cent every year. According to Mr. Chandrakant Pandar (Professor and HOD for Community Medicine at All India Institute of Health Sciences, New Delhi), if urbanization is unplanned, it always brings out whole set of new health problems; poor urban people are three times more prone to death below 5 years; while considering antenatal care, the availability is 20 times less; and the primary immunization is three times stunted and simply wasted from urban fitches. NUHM will be formed to improve the health-care delivery and public health systems. City-specific planning will be done about slum habitations including the existing health facilities, available manpower, and resources. Collaboration with private providers and non-governmental organizations will be done for filling gaps and covering the slum areas, improving accessibility and quality of health services, and strengthening the referral services.

12.1. Objectives of NUHM

- ☐ Main attention given to infrastructural services through integrated department to be covered.
- ☐ To provide secured link between asset creation and management for cities by strengthening the infrastructural services which increase the efficiency and self-sustaining capabilities.
- ☐ Adequate investment for funds allocated to fulfil the deficiencies in the urban areas.
- ☐ In dispersed manner urbanization has taken place with a planned development for identified cities even in peri-urban areas.
- ☐ To provide adequate provision for urban poor to scale up delivery of civic amenities and provision of utilities with emphasis mainly on poor people in urban areas.
- ☐ To implement the urban renewal programme in order to reduce the congestion.

12.2. Strategies of NUHM

- ☐ Improving and strengthening the existing primary health system.
- ☐ Implementing private–public partnership.
- ☐ Provision of IT enablement benefits through the insurance mechanism.
- ☐ Monitoring health status and celebrating nutrition day monthly.
- ☐ Improving the capacity of key stakeholder.
- ☐ Providing special provisions to improve the health of people in vulnerable areas of illnesses.
- ☐ Including monitoring process to evaluate the quality of services.
- ☐ Involving the community participation in all types of urban planning and management.
- ☐ Providing more focus and concentration on targeted groups vulnerable for illnesses.

12.3. Need of NUHM

NUHM researched about the growth of urban poor areas especially those living in slums. There is always pressure on existing infrastructure, which is deficient. There is inaccessibility of health-care facilities in urban areas due to the following reasons:

- ❑ There is overcrowding of patients.
- ❑ It is impossible at times of emergency to reach the referral system, with lack of standard and pure norms for urban health care delivery system.
- ❑ There is lack of awareness about health-care facilities available. There are poor care facilities and poor economic resources for affording such health-care facilities. There are poor environmental conditions that double the vulnerability of diarrhoea, malaria, and lung disease like asthma and tuberculosis.

12.4. Model

There is a three-tier system of health care:

1. *Community level*: These provide community outreach services like Mahila Arogya Community Outreach Samities (MAS) and Urban Social Activist (USHA).
2. *Urban health centre level*: This forms a sound level of health care, which include strengthening of existing public health facility, thereby inculcating the providers.

CHAPTER HIGHLIGHTS

- ❑ The city or the urban community came into being after the development of villages.
- ❑ There were cities in ancient times also, but most of them were of importance due to religion, politics, or trade and commerce.
- ❑ The urban man is engaged in a large number of diverse occupations, such as industry, trade, commerce, education, government, and recreation.
- ❑ Urban society shows serious problems of social disorganization.
- ❑ Urbanization and industrialization produce a changed physical environment and economic organization. They change the social, economic, and political institutions.

EXERCISES

I. LONG ESSAY

- ❑ Define urbanization. Explain the characteristic of urban community.
- ❑ Define NUHM. Explain the various goals and objectives of NUHM in detail.

II. SHORT ESSAY

- ☐ Explain classifications of cities.
- ☐ Discuss regional community.
- ☐ Explain urban social problems.
- ☐ Explain Social effects on urbanization.
- ☐ Explain the features and reasons of slum.
- ☐ Explain impact of urbanization on health.

III. SHORT ANSWERS

- ☐ Explain regionalism.
- ☐ Explain metropolis.
- ☐ Explain NUHM model.
- ☐ Discuss suggestions to alleviate slum problems.

IV. MULTIPLE CHOICE QUESTIONS

1. The village life differs from city life in that
 - (a) the city encourages impersonal rather than personal relationship.
 - (b) there is more cooperation in the city than in village.
 - (c) the village people are polite, whereas the city people are not.
 - (d) the village life is peaceful, whereas city life is not.
2. Which of the following features is not common in a town and city?
 - (a) multiplicity of functions
 - (b) quick means of transport
 - (c) uniformity all over the country
 - (d) majority of occupants are engaged in non-agricultural activities
3. Mark out metropolis from the following:
 - (a) Ghaziabad
 - (b) Kanpur
 - (c) Shimla
 - (d) Mumbai
4. In ancient period cities were
 - (a) industrial centres
 - (b) commercial centres
 - (c) religious centres
 - (d) political centres
5. Regional community aims at
 - (a) economic cooperation
 - (b) balanced development
 - (c) cultural development
 - (d) all of the above
6. Urbanization is a stage of civilization because
 - (a) only the city provides opportunity for growth of civilization
 - (b) upper classes live in the city
 - (c) cities are political centres
 - (d) cities are economical centres

7. How did development of transport and communication help in growth of cities?
 - (a) The local transport added to the population of the city.
 - (b) It connects the different parts of the city.
 - (c) It connects the city with the different parts.
 - (d) All of the above.
8. What differentiates an agricultural society from an individual society?
 - (a) the environment
 - (b) mode of occupation
 - (c) social mobility
 - (d) all of the above
9. Cities came into existence due to
 - (a) movement of population
 - (b) growth of agriculture
 - (c) development of commerce
 - (d) industrialization
10. In cities the people in the midst of multitude feel
 - (a) lonely
 - (b) happy
 - (c) insecure
 - (d) secure
11. The main problem in the city is
 - (a) to find a house to live in comfortably
 - (b) to develop close personal relations
 - (c) to get children educated
 - (d) to have recreational facilities
12. The word urban is described as
 - (a) a community enjoying modern facilities
 - (b) a class of people characterized by higher education
 - (c) a class of people living with modern facilities
 - (d) all of the above
13. The normal areas surrounded by the city are known as
 - (a) suburbs
 - (b) hinterland
 - (c) urban village
 - (d) slum

ANSWERS

1. a 2. c 3. d 4. b 5. d 6. a 7. d 8. d 9. d 10. a
 11. b 12. a 13. c

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12

Social Stratification

Learning Objectives

- Introduction
- Caste system
- Changes in caste system
- Jajmani system
- Social class system
- Untouchability and discrimination
- Caste and health

1. INTRODUCTION

Social stratification is a process by which individuals and groups are ranked in a more or less enduring hierarchy of status. Every society is divided into higher and lower social units. Every society is divided into more or less distinct groups. Even the most primitive societies had some form of social stratification. Some individuals and groups are rated higher than others on the basis of opportunities and privileges that they enjoy. For example, in India, doctors and engineers are rated higher than teachers. As a class, the formers have a higher social prestige. The prestige attached to different positions becomes a part of the social order and that is stratification.

Stratification tends to restrict interaction so that there is more interaction of a given sort within a stratum than between strata. In a given stratification system, certain kinds of interaction may be more restricted than others. In seeking a marriage partner, in choosing a profession, in making friends, there may exist more restrictions than in the flow of automobile traffic. Social stratification involves inequality arising either from the actual functions performed by the persons involved or from the superior power and control of resources possessed by certain individuals or groups or both.

1.1. Functions of Stratification

- ❑ Stratification provides a sense of competition and thus all try to go up and find a higher place in society.
- ❑ It makes people responsible for the nature of work that they are doing.

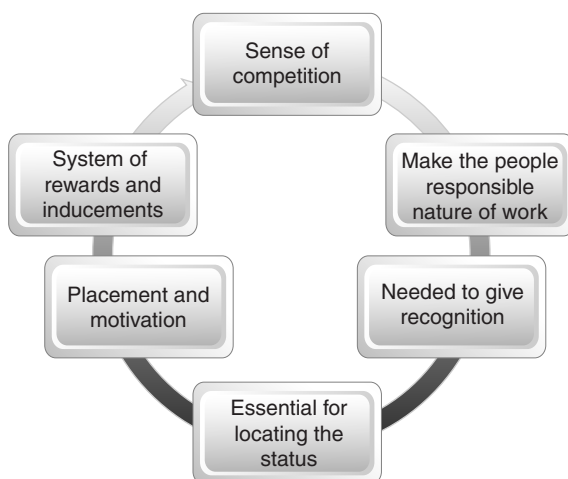


Figure 12.1 Functions of Stratification

- ❑ It helps in deciding the roles and functions of each category of people living in the society.
- ❑ It is also needed to give recognition to those who are able and capable so that all are not clubbed together with the inefficient.
- ❑ It is also essential for locating the status of a person in society. Without stratification, it will be difficult to locate people and the degree of their wisdom, initiative, and knowledge.
- ❑ It provides for the placement and motivation of individuals to affect the performance of their necessary social duties.
- ❑ It provides a system of rewards and inducements to members for carrying out various duties associated with various positions. The rewards are usually economic. Prestige and leisure are built into social positions so that, being unequal; they result in inequality of positions.

1.2. Characteristics of Stratification

The main attributes or characteristics of stratification are given in Table 12.1.

TABLE 12.1 Characteristics of Social Stratification According to Tumin

Characteristic	Description
It is social	It does not represent biologically caused inequalities. For example, the principal of a college attains a dominant position neither by his physical strength nor by his age, but by having the socially defined traits. However, it is true that such factors as strength, intelligence, age, and sex can often serve as the basis on which statuses or strata are distinguished

Characteristic	Description
It is social	It does not represent biologically caused inequalities. For example, the principal of a college attains a dominant position neither by his physical strength nor by his age, but by having the socially defined traits. However, it is true that such factors as strength, intelligence, age, and sex can often serve as the basis on which statuses or strata are distinguished

It is ancient	The stratification system is quite old. According to historical and archaeological records, stratification was present even in the small wandering bands. Age and sex were the main criteria of stratification then. Women and children last was probably the dominant rule of order. Difference between the rich and the poor, the powerful and the humble, the freemen and the slaves was there in almost all the ancient civilizations
It is universal	The stratification system is a worldwide phenomenon. The difference between the rich and the poor or the haves and the have-nots is evident everywhere. Even in the non-literate societies, stratification is very much present. As P.A. Sorokin has said all permanently organized groups are stratified
It is in diverse forms	Stratification is not uniform in all societies. It varies from one society to another. The ancient Greek society was divided into freemen and slaves. Estate system existed during the medieval period. Class and caste are the general forms of stratification to be found in the modern world. Stratification is highly complex in modern civilized societies
It is consequential	The stratification system has its own consequences. The most important, most desired, and often the scarcest things in human life are distributed unequally because of stratification. The system leads to two main kinds of consequences: life-chances and lifestyles. Life-chances refer to such things as infant mortality, longevity, physical and mental illness, childlessness, marital conflict, separation, and divorce. Lifestyles include such matter as the modes of housing, residential area, one's education, means of recreation, relationship between parents and children, the kind of books and magazines, and TV shows to which one is exposed, one's mode of conveyance, and so on. Life-chances are rather involuntary, while lifestyles reflect differences in preferences, tastes and values.

Box 12.1 Definitions of Social Stratification

Raymond W. Murray: Social stratification is a horizontal division of society into higher and lower social units.

P.A. Sorokin: Social stratification means the differentiation of a given population into hierarchically super-imposed classes.

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

John F. Cuber and William F. Kenkel: Social stratification is defined as a pattern of superimposed status of a person of a group in society with the result that there come to exist people, high or low superior or inferior.

Kurt B. Mayer: Social stratification is a system of differentiation which includes a hierarchy of social position whose occupants are treated as superior, equal or inferior relative to one another in socially important aspects.

George A. Lundberg: A stratified society is one marked by inequality, by differences among people that are evaluated by them as being lower and higher.

Williams: Social stratification is the ranking of individuals on a scale of superiority–equality, according to some commonly accepted basis of valuation.

W.F. Ogburn and M.F. Nimkoff: Stratification is a process by which the individuals and groups are ranked in a more or less enduring hierarchy of status.

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

Box 12.2 Definitions of Caste

R.M. MacIver and C.H. Page: When the status is wholly predetermined, so that men are born to their lot in life without any hope of changing it, then class takes the form of caste.

S.V. Kerkar: A caste is a social group having two characteristics; (1) the membership is confined to those who are born of members, and include all people born; and (2) the members are forbidden by an inexorable social law to marry outside the group.

Herbert Risley: Caste is a collection of families, bearing a common name, claiming a common descent, from a mythical ancestor, human and divine, professing to follow the same hereditary calling, and regarded by those who are competent to give an opinion as forming a single homogeneous community.

R.A. Gait: Caste is an endogamous group or collection of such groups bearing a common name, having the same traditional occupation, claiming descent from the same source, and commonly regarded as forming a single homogeneous community.

Williams: Caste is a system in which an individual's rank and its accompanying rights and obligations are ascribed on the basis of birth into a particular group.

Henry Maine: Caste started as a natural division of occupational classes, and eventually upon receiving the religious sanction, became solidified into the existing caste system. The caste system comes into being when it becomes an integral part of religious dogma which divides the people into superior and inferior groups with different responsibilities, functions, and standards of living.

A.W. Green: Caste is a system of stratification in which mobility up and down the status ladder, at least ideally, may not occur.

W.A. Anderson and F.B. Parker: Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth.

Don Martindale and Elio D. Monaches: A caste is an aggregate of persons whose share of obligations and privileges is fixed by birth sanctioned and supported by religion and magic.

1.3. Origin of Social Stratification

There are two main theories concerning the origin of social stratification (Table 12.2).

1. Karl Marx's theory of economic determinism, which is also referred to as the conflict theory
2. The functionalist theory

TABLE 12.2 Theories Concerning Origin of Social Stratification

Type	Description
Theory of economic determinism or the conflict theory	According to Karl Marx, economic factors are responsible for the emergence of different social strata or social classes. Therefore, social classes are defined by their relation to the means of production. Thus, there are two mutually conflicting classes—the class of the capitalists and the class of workers, or the rich and the poor—in every society. Gumpowicz and Oppenheimer and others have argued that the origin of social stratification is to be found in the conquest of one group by another
Functionalist theory	Kingsley Davis, P.A. Sorokin, R.M. MacIver, and others rejected the conflict theory of Marx. P.A. Sorokin maintained that conflict may facilitate stratification but has never originated it. He attributed social stratification mainly to inherited individual differences in environment conditions. Kingsley Davis has stated that the stratification system is universal. According to him, it has come into being due to the functional necessity of the social system. Functional theory emphasizes the integrating function of social stratification based upon individual merits and rewards. Both have their own merits and demerits

1.4. Forms of Social Stratification

There are different forms of social stratification. These have been explained in the Table 12.3.

TABLE 12.3 Forms of Social Stratification

Type	Description
Primitive communism	Primitive communism is a form of stratification characterized by a high degree of sharing and minimal social inequality. In the societies practising primitive communism, some individuals often achieve a relatively high status as chief, respected leader, medicine man, or shaman. But the level of the social inequality in general is very low. It is observed that primitive communism is common in hunting and food-gathering societies

(Continued)

TABLE 12.3 (Continued)

Type	Description
Slavery	Slavery is a form of social stratification involving great social inequality and the ownership of some persons by others. Slavery as an established institution existed in almost all the early civilizations. It reached its peak in the early Roman Empire. It was common in early agrarian societies. It was frequently the result of a war in which the vanquished with their women and children became utterly dependent on their conquerors like any other property
Estates system	The system emerged in the ancient Roman Empire and existed in Europe until very system recent times. The estate system consisted of three main divisions: the clergy, the nobility, and the commoners or the ordinary people
Caste system	The caste system as a form of social stratification is peculiar to India. Caste is a hereditary type of social group. The Hindu social order is based on the caste system. The group or caste has a common name and a traditional occupation. The membership is by birth. The members again have their own groups or sub-castes within the caste. They have to marry within their sub-castes or else be treated as outcasts
Class system	Class is a group of people having the same social status with respect to certain characteristics. These characteristics are not ascribed (given by birth) usually, but are earned through individual efforts

2. CASTE SYSTEM

2.1. Introduction

The word caste is used in everyday life, and we use it to distinguish one person from another. We say that such and such person belongs to a particular caste. In saying this, we generally mean to convey that he is born of parents or is a member of a family said to belong to a particular caste. The word caste is derived from the Spanish word *casta*, which means 'breed'. Caste is a unique social institution of the Indian society that originated from the Varna system, which has been described in the Vedas.

Caste system has been the predominant form of social stratification in India, and even today, it exerts considerable influence on our lives and social interactions. Caste is a social phenomenon found in almost all human societies but nowhere had it taken such a well-defined and rigid form as it did in India. It is an institution most highly developed in India and has profoundly influenced the life of the Hindus. One's place of residence, mode of life, personal association, the type of food which one can eat and from whom one can accept food and water, one's occupation, and the group in which one has to find one's mate, are determined by one's birth.

Social interaction between castes is very strictly limited and inter-caste marriages are strictly prohibited. Caste system is always safeguarded by social laws and sanctified by religion. It is very conservative and lends great stability to society. It serves to handover skills and secrets

of craftsmanship from one generation to another, but it also acts as a deterrent to the introduction of new and improved methods of production in industry and agriculture and results in an economy dependent on the interplay of a large number of segregated, sometimes conflicting, interests.

2.2. Common Features of Caste System

Kingsley Davis has mentioned certain common features or tendencies which together distinguish Indian caste from other types of groups as follows:

- ❑ The membership in the caste is hereditary.
- ❑ This inherited membership is fixed for life.
- ❑ The choice of marriage partner is strictly endogamous, for it must take place within the caste group.
- ❑ The contact with other groups is further limited by restrictions on touching, associating with, dining with and eating food cooked by the outsiders.
- ❑ The consciousness of caste membership is further emphasized by the caste name.
- ❑ The caste is united by a common traditional occupation.
- ❑ The relative prestige of the different castes in any locality is well established and jealously guarded.

2.3. Differences between Caste and Class

The differences between caste and class are highlighted in Table 12.4.

TABLE 12.4 Differences between Caste and Class

Caste	Class
Determined by birth	Determined by economic status
Untouchability	Free from the stigma of untouchability
Closed system	Open system
Restrictions on food and social intercourse	No restrictions on food or social intercourse
Social distance between castes	No social distance between classes
Hereditary occupation	Classes do not have hereditary occupation
Endogamy	No endogamy
Definite inter-caste relationship; for example, Jajmani	No inter-class relationship
Status is ascribed	Status is achieved
Social distance between castes is more	Social distance is very less
In caste there is no caste-consciousness	In class there is class-consciousness

(Continued)

TABLE 12.4 (Continued)

Caste	Class
Caste is based on inequalities and so is not in favour of democratic values	Class believes in equalities and favours democratic
In caste system, there are comparatively stricter restrictions in marriage	An individual has comparatively greater freedom in a class
Caste system hinders democracy	Class system does not hinder democracy

2.4. Characteristics of the Caste System

- ❑ *Determined by birth*: One's caste is determined by one's birth. No matter what status, occupation, education, or wealth one achieves, the membership of one's caste cannot be changed.
- ❑ *Occupations are determined*: The Hindu scriptures determined the occupations of all the Varnas. According to Manu, the functions of Brahmin, Kshatriya, Vaishya, and Shudra were defined. This tradition was extended to the caste system also. In Hindu society even today, it is not uncommon to see the son of a washer man become a washer man and the son of a carpenter become a carpenter.
- ❑ *Endogamous*: The members of each of the many castes marry only within their own caste. Brahmin, Kshatriya, Vaishya, and Shudra all marry within their respective castes. Westermarck considers this to be the chief characteristic of the caste system. Hindu society does not sanctify inter-caste marriage even today.
- ❑ *Untouchability*: Being a rigid system of hierarchy, the caste system prescribed certain distances to be maintained between those in the higher echelons and those at the bottom of the ladder. This led to the latter, that is, the lowest castes, being branded as untouchables. These castes were not allowed to live in the vicinity of the higher castes. Nor could they make use of common places, such as temples, schools, roads, hostels, and so on. The vice of untouchability was much more pronounced in the southern part of India.
- ❑ *Food habits*: There are laws governing food habits in the caste. Every individual caste has its own laws regarding these. Generally, there are no restrictions on fruits, milk, butter, dry fruits, and so on.

2.5. Conditions Favouring the Caste System

- ❑ *Religion*: The Hindu religion has been the most important factor in the perpetuation of the caste system, which is looked upon as a divine institution. It is believed that the violators of caste system will incur the wrath of God. This inherent fear of the masses has often stymied the efforts of the reformers advocating for an egalitarian system.
- ❑ *Distantly situated*: If a society is situated at a distance from other societies, it falls victim to geographical isolation. This happens, especially, because of the absence of adequate means

of transport. Such aloofness acts as a catalyst to fostering old customs, mores, traditions and superstitions, and the deepening of these creates a perfect recipe for the caste system.

- ❑ *Stagnation*: For a long time, the Indian society became the proverbial frog in the well. In the absence of foreign contacts, a sort of stagnation prevailed in both the political situation and the economic conditions. Social mores, customs, and traditions refused to change along with the times. Such a cloistered mindset encouraged the caste system.
- ❑ *Uneducated society*: The Hindus became enveloped in darkness. There was lack of education and this led to a furthering of the stagnation talked about in the previous paragraph. Caste system found a fertile soil in such circumstances.
- ❑ *Rigidity of villagers*: The villagers were rigid in the maintenance of their social structure. They respected traditions and resisted change. Today, with increasing urbanization in the country, the rural social structure has begun to weaken. This in turn has led to the caste system becoming weaker.
- ❑ *Foreign aggression*: There is a school of thought that holds foreign aggression responsible for the caste system in India. Many scholars believe that the caste system started in India when the Aryans invaded the country. The fair-skinned Aryans emerged the victors. The dark-skinned natives of India were the victims. This difference in colour and mindset led to caste system taking roots.
- ❑ *Existence of several groups*: There have existed several races and religions within the country. Each group made efforts to maintain its own purity. This led to formation of strict laws, which were gradually incorporated into the caste system. In the medieval period, stringent laws concerning caste were framed to protect the Hindu society from the influence of the Muslims.

2.6. Conditions Unfavourable to Caste System

- ❑ *Modern education*: Modern education has played a major role in the weakening of the caste system. It steers clear from religious fundamentalism, when the children of all castes go to the same school, it promotes egalitarianism among the children. Besides, Western education has encouraged scientific and independent thinking and emphasized democratic values such as liberty, equality, and fraternity.
- ❑ *Industrialization*: Industrialization acts as a great leveller. In a factory there are persons from various castes working together. Public means of transport like buses and trains are used by persons from all castes. Observing untouchability is hardly possible in such crowded places. Nor can discrimination be practiced on the basis of caste in these places.
- ❑ *Social movements*: Modern education has led to a veritable flood of movements for social emancipation. These movements make the people aware that God did not make us high or low. Such hierarchical mindset perpetrated by the caste system was an artificial imposition and should therefore be discarded.
- ❑ *Political movements*: Freedom could not have been achieved by a divided India. The leaders of our freedom movement sensed this. As a result, the various political movements that started on the political front also had an underlying current of putting an end to discrimination on the basis of caste for, only then could democracy be allowed to take roots.

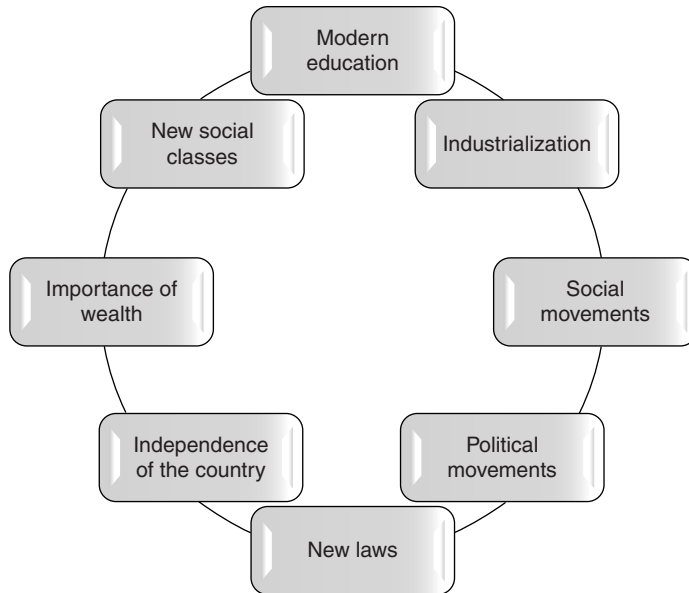


Figure 12.2 Conditions Unfavourable to Caste System

- ❑ *New laws*: The laws of the British government had the same punishment for offenders from all castes. The establishment of judicial courts deprived the caste panchayats of their power to punish the criminals. Thus, caste-based laws gradually became obsolete.
- ❑ *Independence of the country*: The Independence of the country dealt a severe blow to the caste system. We adopted a new Constitution that declared every citizen equal. The Untouchability Act of 1955 made it a crime to prevent anyone from using a public place.
- ❑ *Importance of wealth*: In an age when the power of wealth is supreme, a rich man will be more respected than a high-caste one. Besides, everyone has a claim to becoming rich. So, it is not necessary to consider caste as the criterion in the choice of occupation. What is valued today is one's ability to make wealth. Such changes have rendered caste system rather meaningless.
- ❑ *New social classes*: New social classes are appearing in the society in a changed economic order. Thus, the division of society is now based more on classes than on castes. The class system does not have the same hierarchical organization as the caste system.

2.7. Trends in Caste System

From the beginning, caste system was opposed by Buddhism, Jainism, and Sikhism, and later by Islam and Christianity. Various social and religious movements in medieval period, such as the Bhakti movement and Vaishnavism, also condemned the rigidities of caste system, the supremacy of high castes, and the principles of ritual purity and impurity. Several reformers

such as Yogi Veerabrahmam in Andhra Pradesh, Basavanna and Kanakadasa in Karnataka, Narayanaguru in Kerala, Kabir in North India, and modern reformers ranging from Raja Ram Mohan Roy to Mahatma Gandhi and Ambedkar tried to abolish the evils of caste system, particularly untouchability, in India. But their efforts also failed.

According to G.S. Ghurye, there is no fear of extinction of the caste system in the near future due to the following two conditions:

1. *Election*: Since democracy has been established in India, the legislative machinery is operated by the representatives elected by the people. And it is in the election of these representatives that casteism plays such a crucial role. People are asked to vote for the candidate from their own caste.

Political parties regard particular castes as their vote-banks and sponsor candidates from these particular castes. In such a scenario, politicians are likely to strive to promote casteism.

2. *Protection of certain castes*: The Indian Constitution provides for the protection of the backward and scheduled castes (SCs). They have been given reservation in government service as well as in the legislature. They are given several facilities and scholarships for education. When caste bestows so many favours on a large section of the population, it is unlikely that its beneficiaries would like to get rid of the caste system.

2.8. Modern Trends of Caste System

Caste system is showing signs of change. Table 12.5 presents these modern trends.

TABLE 12.5 Modern Trends in Caste System

Trend	Description
Class-consciousness	Class is gradually becoming more important in India than caste. The changes in society brought about by urbanization, industrialization, Western education, means of transport, political and social reforms, and the advent of democracy, have weakened the caste system. At the same time, labour unions and other such associations are being formed on the basis of occupation, post, and so on. This is giving rise to class-consciousness among people
Casteism	However, it cannot be denied that there is evidence of a contrary trend also. Casteism is still holding roots when it comes to employment and elections. People who are employed in various posts belong to the castes of the proprietors, organizers, and senior officials. In elections, people often vote <i>en masse</i> for the candidate who belongs to their own caste

2.9. Caste in Modern India

The political independence of the country, besides the progress of industrialization, urbanization, secularization, and so on, brought in a series of changes in the caste system.

3. CHANGES IN THE CASTE SYSTEM

- ❑ Earlier, there was a belief that caste system had a divine sanction. Tampering with it would be tantamount to sinning. But now the religious interpretation is being substituted by a social and secular one.
- ❑ The individual has now become more important than the caste he belongs to. Caste does not act as an impediment in individual progress or freedom.
- ❑ The one-to-one relationship between caste and occupation is now disappearing. You may come across the son of a Brahmin pulling the rickshaw you are riding. Or, you may come across a CEO who belongs to one of the lower castes.
- ❑ Social intercourse has increased between the castes. Although we still read news about untouchability coming from certain rural areas, it would be safe to conclude that such incidents are now more of an aberration.
- ❑ Although food taboos still exist, especially in the rural areas, food restrictions have by and large become less rigid. Concepts such as kachcha and pakka food are on their way out. With more and more people eating out, food untouchability seems to be a thing of the past.
- ❑ There are constitutional provisions made to remove the legal, political, educational, economical, and other disabilities from the people of lower castes as the suffering of people there for long period, term an important change in the caste system.
- ❑ Although the caste hierarchy continues, Sanskritization and Westernization have made it possible to move both within and outside the framework of caste.
- ❑ Earlier, caste panchayats exercised an authority on the behaviour of caste members. Today, we don't hear much about them.
- ❑ However, to a large extent, caste is still endogamous. Inter-caste marriages may have a legal sanction, but they are still far and few. As long as endogamy continues, caste system will continue in some way or the other.
- ❑ The Jajmani system, which has been discussed later in the chapter, has become very weak.

This has dealt a blow to the symbiotic relationship between castes.

3.1. Changes in Caste Role

- ❑ *Castes are getting organized:* There may have been a decrease in caste-consciousness as far as interactions are concerned. But the Indians of today have tried to extract the organizational power of caste. Every caste tries to protect its interests. People know that this protection is possible only when there is a better organization of their caste.
- ❑ *Vote-bank politics:* The organizational role talked about in the above paragraph is taken full advantage of by the politicians in the elections. They depend on their caste vote-banks. Often, caste becomes a decisive factor in the elections from the beginning to the end. Political parties take caste into consideration not only at the level of selection of candidates but also at such crucial levels as distribution of ministerial portfolios.
- ❑ *Protection for the background:* The Constitution of India had a reservation policy for the SCs and Scheduled Tribes (STs) from the very beginning. Later on, it was extended to the

Other Backward Classes (OBCs) as well on the basis of the Mandal Commission recommendations. There is reservation in education and there is reservation in employment. In the parliament too, there is a reservation for the SCs and STs. All these reservations enjoy the support of political parties across the spectrum.

- ❑ *Competition between castes*: With the disappearing of institutions like the Jajmani system, the equilibrium between the various castes was lost. Mutual interdependence has become a thing of the past and each caste looks at the other with suspicion, contempt, and jealousy. There has been created an atmosphere of challenge and competition, which gets only reinforced with excessive caste-mindedness and caste-patriotism.
- ❑ *Rise of the backward classes*: The Brahmins enjoyed unchallenged supremacy for long. There was a feeling among the lower castes that they were being unduly subordinated. So, they launched various movements to destabilize the status quo. These movements against the Brahmin supremacy by the lower castes came to be known as the backward classes' movements. As a result, the Brahmins have become politically weak, especially in certain states.

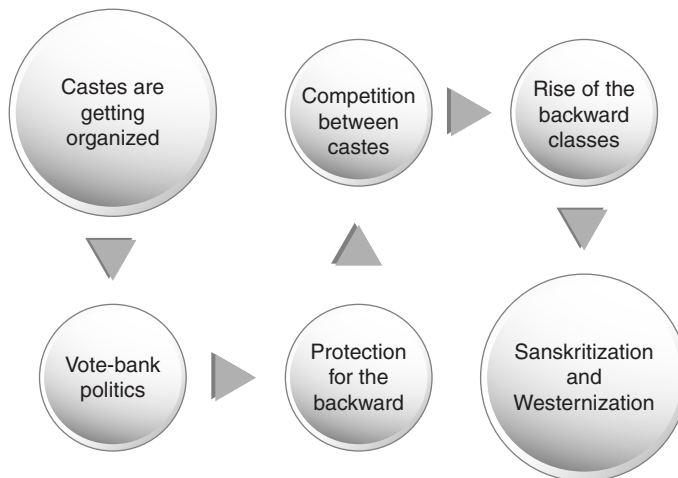


Figure 12.3 Changes in Caste Role

- ❑ *Sanskritization and Westernization*: Sanskritization denotes a process in which the lower castes tend to imitate the values, practices, and other lifestyles of some dominant upper castes. Westernization is a process in which the upper-caste people tend to mould their lifestyles on the model of the Westerners. Eminent Indian sociologist M.N. Srinivas pointed out these two important trends witnessed in caste.

3.2. Origin of Caste System in India

The caste system of the Indian society is considered as an offshoot of the fourfold division of the society in varnas on the basis of occupation. However, when we examine the scriptural,

historical, and ethnographic explanations, we find multifarious factors influencing the genesis and development of caste in India. The different views of the thinkers have led many theories (see Table 12.6 regarding the origin of caste system).

TABLE 12.6 Theories Regarding the Origin of Caste System

Origin	Description
Traditional theory	It is based on the ancient literature of Hindu traditional. Purusha Sukta of the Rigveda explains that the four varnas—Brahmin, Kshatriya, Vaishya, and Shudra—came into existence from Brahma's mouth, arms, rights, and feet respectively. These four divisions are assigned different duties. The traditional theory explains the functions of the four varnas
Political theory	The emergence of Aryans on the land of India, their concern about maintaining purity, and the rising power of Brahmins are some of the factors that have generally crystallized into the formation of castes. Brahmins as a priestly class exercised authority over other classes. They imposed restrictions on food, drink, and marriages. They enjoyed special privileges, position, and high ritual status
Occupational theory	John C. Nesfield holds that caste is mainly occupational in origin. He maintains that the technical skills, particularly various artisan and craftsmen skills, were passed on from generation to generation hereditarily. The occupations were practised for a long period and inherited. So each occupational group came to be known as a caste. These occupations have been socially graded on the basis of superiority and inferiority or clean and unclean occupations
Racial theory	Herbert Risley is the chief protagonist of the racial theory of caste origin. He showed that caste and race are inseparable. His books <i>The People of India</i> and <i>The Tribes and Castes of Bengal</i> prove that physical aspects are related with social aspects. Human being can be classified into several racial groups on the basis of biological traits. The biological traits can be measured by anthropometric methods. The Aryans were considered to belong to a superior race and the Dravidians to an inferior one
The theory of Mana	J.H. Hutton has analysed that the caste system in India came into existence because of the primitive conception of Mana. It is a kind of secret mysterious power found in individuals, objects, or places. It has powers to harm people. Therefore, as a protective measure, people avoid all those individuals or objects in which the Mana exists. This is called the practice of taboo
Religious theory	Some thinkers explained that the beliefs in Dharma, Karma, Varna, and other Hindu religious factors are considered as the bases of caste system
Evolution theory	According to the evolution theory, the Indian caste system evolved gradually because of multifarious factors, like the Varna system, racial factors of Aryans and non-Aryans, the belief in the doctrine of karma, the occupational divisions of society, and the selfish and clever designs of the Brahmins. The rules and regulations introduced by different kings, the geographical and economic conditions, and so on, are the other factors that contributed to the evolution of the caste system

3.2.1. Advantages of Caste System

- ❑ Caste system helps in maintaining purity of blood. People from each caste married within their own caste and, thus, purity of blood were maintained.
- ❑ Each caste took pride in its customs, rituals, traditions, ceremonies, and so on. It has rightly been said that if today India has been in a position to preserve its ancient culture, it is primarily due to the caste system.
- ❑ Caste system also helped in maintaining social and professional discipline.
- ❑ It developed a sense and spirit of co-operation in the society.

3.2.2. Demerits of Caste System

- ❑ Caste system is against national unity. It does not make the people feel that they are one.
- ❑ It is against the democratic spirit. Democracy believes in human equality. But caste system believes in inequality.
- ❑ It creates a false sense of prestige among the higher castes. They feel that all other castes should work according to their advice.

4. JAJMANI SYSTEM

The Jajmani system is governed by relationship based on reciprocity in inter-caste relations in villages. The functional interdependence of castes is a marked feature of the Indian caste system in the villages. The Jajmani system is an inter-family, inter-caste relationship pertaining to the patterning of superordinate–subordinate relations between the patrons and the suppliers of service. Jajmani relations entail ritual matters and social support as well as economic exchanges. The servicing castes perform the ritual and ceremonial duties at the Jajman's houses on occasions, such as birth, marriage, and death. Jajman originally referred to the client for whom a Brahmin priest performed rituals, but later on it came to be referred to the patron or recipient of specialized services.

4.1. Meaning of Jajmani System

Jajmani system refers to the distribution whereby high-caste land-owning families (called Jajmans) are provided services and products by various lower castes, such as carpenters (badhai), barbers (nai), potters (kumbar), blacksmiths (lohar), washermen (dhobis), and so on. The servicing people called Kamins are paid in cash or in kind (grains, fodder, clothes, animal products such as milk, butter, etc.).

4.2. Features of Jajmani System

- ❑ Jajmani system is hereditary.
- ❑ The Jajmani rights are property rights and hence are inherited according to the law of inheritance.

- ❑ Jajmani relations are permanent.
- ❑ The Jajmani links are between families rather than castes. Thus, a family of Rajputs gets its metal tools from a particular family of the Lohar (blacksmith) caste and not from all Lohar castes in the village.
- ❑ Jajmani system, once useful in the Indian society, has gradually been reduced into exploitation of the lower castes. The higher castes exploit the lower caste people, who find themselves helpless before the money power of their patrons.

4.3. Advantages of Jajmani System

- ❑ Jajmani system provides security of occupation, the occupation being hereditary.
- ❑ It provides economic security as the Jajman looks after all the needs of the serving family.
- ❑ It reinforces the relations between the Jajman and his Parjan, which are more personal than economic.

5. SOCIAL CLASS SYSTEM

The word class is by no means an unusual word. It is said that classism is increasing, or that new classes are coming into being in India. The word class lends itself to a variety of uses, in the form of the landlord class and business class at one end, and the Brahmin class and capitalist class at the other. Every society has many classes, the individual interests of all of which do not coincide. Each social class has its status in society; in accordance with which it receives prestige in the society.

5.1. Different Bases of Social Class

- ❑ *Occupational basis*: Richard Centers considers occupation to be the basis of class division. According to him, individuals in superior occupations are treated as superior while those in inferior occupations are treated as inferior.
- ❑ *Basis of manual labours*: Torstein Veblen looks upon manual labour as the basis of class-consciousness. People involved in manual labour are looked upon as belonging to an inferior class while those in superior classes are engaged in administration, sport, war, religion, and other activities.
- ❑ *Various factors*: Raymond B. Cattell believes class consciousness to be the sum total of five factors—prestige, means IQ, average income, education of some years, and the amount of birth restrictions. But class-consciousness is not based on these five factors only. It continually changes according to circumstances.

5.2. Principles of Class System

- ❑ The class of an individual is determined by his occupation, power, and wealth. One caste escapes from a class or falls into it.

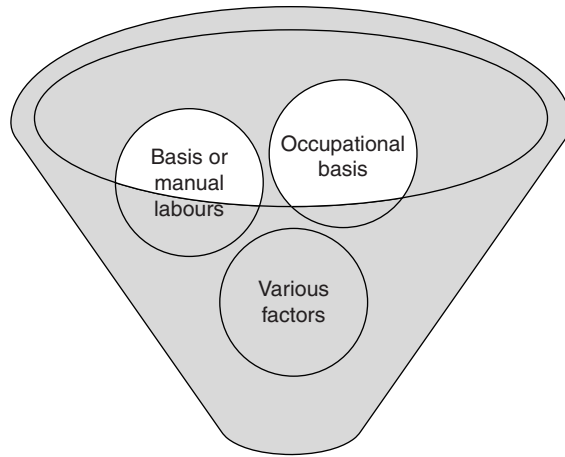


Figure 12.4 Different Bases of Social Class

- ❑ The class of an individual is based on the achievement of the individual and the social labour, that is, the right amount of award and appreciation he got for his hardwork.
- ❑ In the class system, there is no restriction on marriage outside one's own class.

Box 12.3 Definitions of Social Class

W.F. Ogburn and M.F. Nimkoff: Social class is defined as the aggregate of persons having essentially the same social status in a given society.

Richard La. Piere: A social class is a culturally defined group that is accorded a particular position or status within the population as a whole.

R.M. MacIver: A social class is a portion of community marked off from the rest by social status.

P. Gisbert: Social class is a category or group of persons having a definite status in society which permanently determines its relation to other groups.

Max Weber: Social classes are aggregates of individuals who have the same opportunities of acquiring goods and the same exhibited standards of living.

5.3. Characteristics of Social Class

- ❑ *Class a status group:* Social class is related to social status. There are different statuses in a society because of different kinds of vocation and different kinds of activities being done by different kinds of people. The consideration of the class as a status group makes it possible to apply it to any society which has many strata.

- ❑ *Elements of prestige*: We have seen that social class is related to status, and status is associated with prestige. Therefore, social class is related to the degree of prestige attached to the status. Thus, the status and prestige enjoyed by the running classes or rich classes in every society is superior to that by the class of commoners or the poor.
- ❑ *Universal*: Class system is found almost everywhere. It has become an inherent future of modern complex societies across the world.
- ❑ *Social class an open group*: Social classes are open groups. They represent an open social system. This means there are no restrictions, or at most only very mild ones, imposed on the upward and downward movement of the individuals in the social hierarchy.
- ❑ *Class consciousness*: Class consciousness is the statement that characterizes the relations of men towards the members of their own class and towards those of other classes.

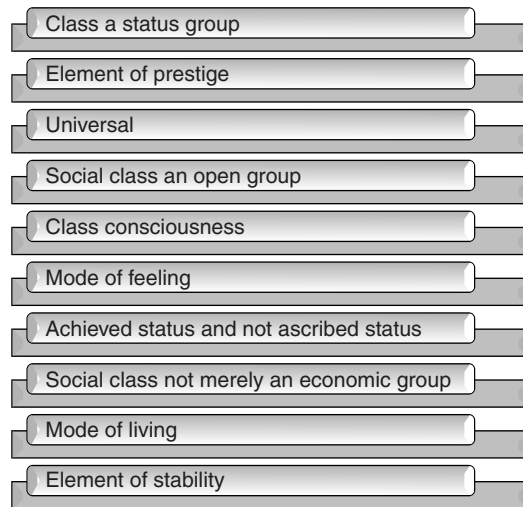


Figure 12.5 Characteristics of Social Class

- ❑ *Mode of feeling*: In a class system, we may observe three modes of feeling: (1) there is a feeling of equality in relation to the members of one's own class; (2) there is a feeling of inferiority in relation to those who occupy a higher status in the socio—economic hierarchy; and (3) there is a feeling of superiority in relation to those who occupy a lower status in it. The hierarchy.
- ❑ *Achieved status and not ascribed status*: In a class system, status is achieved and not ascribed. The status of an individual is not determined by the family he was born in, but by what he has achieved. Factors such as income, occupation, wealth, education, lifestyle, and so on, decide the status of an individual.
- ❑ *Social class not merely an economic group*: It is true that social classes have primarily an economic basis. But to say that social classes are mere economic groups or divisions would

be a simplistic statement. Besides economic criteria such as wealth, property, and income, other criteria such as education and occupation are equally important.

- ❑ *Mode of living:* Lifestyles or the modes of living include such matters as the modes of dress, the kind of house, and neighbourhood one lives in; the means of recreation one resorts to; the cultural products one is able to enjoy; the relationship between parents and children; the kinds of book, magazine, and TV show to which one is exposed; one's friends; one's mode of conveyance and communication; one's way of spending money; and so on. They are important determinants of a social class.
- ❑ *Element of stability:* A social class is relatively a stable group. It is neither transitory nor unstable like a crowd or a mob.

6. UNTOUCHABILITY AND DISCRIMINATION

The cruelest feature that is prominent in the caste system is untouchability; it forms an important strong racist phenomenon throughout the world. The people who are involved in occupations of cleaning activities are categorized as untouchables. They were not provided with any basic rights in the society, and treated differently in other parts of India. In some areas they were treated like animals and in most of the regions their situation was better.

Four varnas communities formed the orthodox communities and considered themselves superior to untouchables. Untouchables were not supposed to touch even the shadow of any varnas; they were organized to reside far away from the varnas; they were not allowed to enter the house of the varnas, nor touch anything and not to use the wells of the varnas. If the varnas touched the untouchables they were considered to be defiled and they purified themselves by dipping themselves in the water. If untouchables entered the house of varnas, then cleaning and washing of the house was carried after they left. Some hierarchy jats had servants to inform the untouchables that varnas are arriving and not to stand on the way as the varnas arrive. As per orthodox Hindus, people who do not belong to any of the four varnas are considered as foreigners or untouchables.

7. CASTE AND HEALTH

Caste system had major impact on the health due to lot of social restrictions and social stratifications, common among the Hindus, Christians, Sikhs, and Muslims. Although the Indian Constitution demands equality of outcomes, there is more focus on the educational institutions and employment but not on the equality in distribution of health-care facilities.

The important barrier to streamlining health care is basically caste inequality due to different socio-cultural issues. With systematic difference of lower caste, culture, tradition, and religion such issues should be tackled to provide equal health care to all.

Some of the important principles given by WHO are as follows:

- ❑ To improve the socioeconomic conditions of daily life.
- ❑ To tackle the inequality in distribution of money, manpower, and resources.
- ❑ To raise public awareness on such issues.

- ❑ To measure and evaluate the interventions done to solve those issues.
- ❑ To provide good supplemental nutrition, better psychosocial stimulation with a goal to improve physical, psychological growth of underprivileged and stunted children.
- ❑ To provide compulsory primary and secondary education and accessible health care regardless of ability to pay cardinal issues.
- ❑ To improve the under developed urban areas with affordable housing, safe drinking water, and sanitation.
- ❑ There should be provision for good and better employment opportunities with fair universal public distribution system.
- ❑ Improving the mid-day meal schemes, Sarva Shiksha Abhiyan, implementing Right to Education Act, National Rural Employment Guarantee Act, Food and Security Act, and following all the goals of National Rural Health Mission.
- ❑ There should be no difference shown in lower or higher caste people in terms of providing equal health care. There should be gender equality and no difference in approaching for poor or rich. All should be treated equally in terms of providing accessible health care in policy decision-making.
- ❑ Better food distribution policy when implemented can eradicate poverty with good focus on food production and trade.

CHAPTER HIGHLIGHTS

- ❑ Social interaction is governed by social stratification. Social stratification occurs when people accept the fact that families or individuals do not have equal access to the same privileges, power, prestige, occupation, or wealth.
- ❑ Human society is stratified and ranked in categories according to the distribution of privileges, power, and prestige or on the basis of status.
- ❑ A caste system refers to a level or stratum of people whose statuses are fixed for their lifetime (ascribed status).
- ❑ Status is determined by birth. Mobility is not allowed in the caste system. A class system, on the other hand, allows social mobility between the various classes.
- ❑ A social class is defined as the aggregate of persons having essentially the same social status in a given society.

EXERCISES

I. LONG ESSAY

- ❑ Define social stratification, and explain the functions and characteristics of social stratifications.
- ❑ Define caste, and explain theories of caste and factors influences caste on health.

II. SHORT ESSAY

- ☐ Describe the theories concerning origin of social stratification.
- ☐ Discuss the forms of social stratification.
- ☐ Explain the difference between caste and class.
- ☐ Enumerate the conditions favouring caste system.
- ☐ Describe the conditions not favouring the caste system.
- ☐ Explain the trends in caste system.
- ☐ Enumerate the changes in caste system.
- ☐ Explain the Jajmani system.

III. SHORT ANSWERS

- ☐ Explain common features of caste system.
- ☐ Explain modern trends in caste system.
- ☐ Explain demerits of caste system.
- ☐ Explain different bases of class system.
- ☐ Explain characteristics of social class.
- ☐ Explain untouchability.

IV. MULTIPLE CHOICE QUESTIONS

1. Which of the following are characteristics of the social structure of a society?
 - (a) Society has a structure of interrelated roles.
 - (b) Society is a special type of group within a social system.
 - (c) A sociology tends to survive for a longer period.
 - (d) A society is economically self-sufficient.
2. Stratification means
 - (a) division of society into higher and lower social units
 - (b) equality of status for all the groups in society
 - (c) a system of integrated social relationships
 - (d) equal distribution of duties and privileges
3. Basic criterion of social class is

(a) status	(b) occupation
(c) residence	(d) peer group
4. Social stratification implies

(a) social justice	(b) social inequality
(c) social injustice	(d) social equality
5. The distinction between upper class, middle class and lower class is based on

(a) wealth	(b) birth
(c) education	(d) polity

6. The clerk occupies higher status than a cobbler because
 - (a) he does an honourable occupations.
 - (b) the functional importance of his occupation is greater.
 - (c) he puts on white collar clothes.
 - (d) he sits in an office.
7. Class differentiation is socially useful because
 - (a) it simplifies the operation of society.
 - (b) it supplies motivation to a class to perform its functions readily.
 - (c) it satisfies man's ego.
 - (d) it is a means of social interaction.
8. Caste is
 - (a) a system of stratification in which mobility up and down the status ladder at least ideally may not occur.
 - (b) an endogamous group membership of which is hereditary.
 - (c) a class somewhat strictly hereditary.
 - (d) there is no real general definition of caste.
9. The growth of consciousness among the members of class depends upon
 - (a) ease and amount of social mobility
 - (b) rivalry and conflict
 - (c) common traditions
 - (d) all of the above
10. Which of the following is not a characteristic of caste?
 - (a) social and religious hierarchy
 - (b) restrictions in social intercourse
 - (c) freedom of marriage
 - (d) endogamy
11. Caste system in India would not have survived for centuries if
 - (a) the religious system had not made it sacred and inviolable
 - (b) Indian would not been a slave country
 - (c) India had been an industrial country
 - (d) India had been an agricultural country
12. Members of the caste under caste system
 - (a) are free to choose their occupations
 - (b) are not free to choose their occupations
 - (c) can choose only low occupations
 - (d) cannot carry priestly occupations
13. Caste system is useful system because
 - (a) it provides every individual with a fixed social environment.
 - (b) it provides stability to social structure.
 - (c) it maintains purity of caste.
 - (d) it provides occupation to every individual.
14. A leisure class is a group of persons who
 - (a) do not contribute to the production of social satisfaction
 - (b) come from noble blood

- (c) occupy high administrative offices
 - (d) exploit the working class
15. Social stratification means
- (a) classification of society into castes
 - (b) classification based on economic conditions
 - (c) classification based on power
 - (d) existence of group and intergroup

ANSWERS

1. a 2. a 3. a 4. a 5. a 6. d 7. a 8. a 9. d 10. d
 11. a 12. a 13. a 14. c 15. a

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13

Social Mobility

Learning Objectives

- Introduction
- Meaning of social mobility
- Classifications or types of mobility
- Systems of social mobility
- Structural and individual mobility
- Factors influencing mobility
- Dimensions of social mobility
- Determinants of social mobility
- Importance of social mobility
- Changes in mobility
- Health and social mobility

1. INTRODUCTION

Social mobility is an act of moving from one social status to another. People in society continue to move up and down the status scale. Mobility may be for groups as well as individuals. In an open class, every individual struggles to get into a higher rank. However, the success of the struggle depends largely on the background of his ascribed status and the opportunities available in the social set-up.

The struggle to move up the ladder is a continuous process. We have instances galore of applicants trying to secure a superior job after quitting an inferior one. This is so because society values certain jobs more than others. A doctor or engineer enjoys greater prestige than a priest. Likewise, if a person becomes a minister from an ordinary shopkeeper, his or her status enhances. However, social mobility is not a one-way process. People of higher status and position may also have to move lower down the order. For example, if the political fortune of the above-mentioned minister dwindles and he or she comes back to his or her old shop, the status enjoyed by him as a minister is lost.

2. MEANING OF SOCIAL MOBILITY

Social mobility involves the entire movement of the individuals and their families, following through the social system of social hierarchy or stratification. If this movement involves change

in the position held especially in occupation, but there is no change in social class system, then this is referred as ‘horizontal mobility’.

If a person moves from the post of a manager to another company at the same post, then this is a change in the social class, therefore, it is called ‘vertical mobility’ or ‘downward mobility’. Another example of social mobility is a simple industry worker, who became a wealthy businessman. He has upward movement in the social class system. On the other hand, a landed aristocrat who has lost his entire property indicates a downward move in the social system.

Usually the individuals are identified in the society based on their status that they occupy and the roles they take and enact. Entire society and the individuals in the society are dynamic. We are always engaged in endless endeavours in order to uplift our status in the society, strive to move from lower position to higher, and try to find ways to a better secure job than the present one. There may be many reasons that people belonging to higher status are forced to come down to lower status and position. Therefore, people always move up and down in the status scale. This type of movement is called social mobility. The degree of social mobility depends on the nature of stratification system. Stratification system refers to the process of positioning the individuals in different layers or strata.

According to the views of Wallace and Wallace, social mobility refers to the movement of the person from one particular status to another.

W.P. Scott has defined sociology as the type of movement seen in the individual or particular group from one social class or social stratum to another.

3. CLASSIFICATIONS OR TYPES OF MOBILITY

- ❑ *Horizontal mobility*: It refers to change of residence or job without status change, such as a teacher’s leaving one school to work in another or even in a factory as a welfare officer.
- ❑ *Vertical mobility*: It refers to movement of people from one social status to another. Vertical mobility may be upward or downward. It also refers to movement in any or all of the three areas of living: class, occupation, and power.

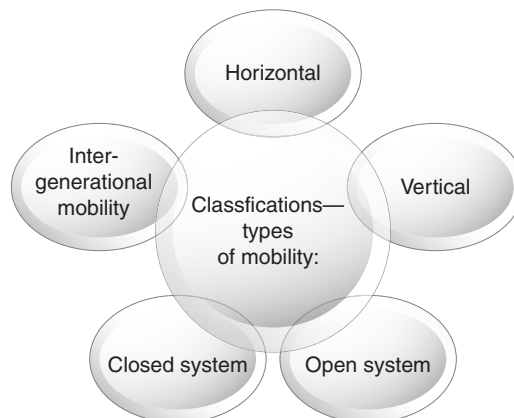


Figure 13.1 Classification of Mobility

- ❑ *Open system mobility*: It refers to the free movement in status change. It neither does nor recognizes the formal fixation of status. In such a system, status can be achieved. Mobility is motivated and encouraged. An individual is at liberty to improve his or status and position.
- ❑ *Closed system mobility*: It refers to status being based on birth or caste. It is impossible to change one's caste. The Indian society furnishes the example of closed model of mobility, whereas the American society is an open model.
- ❑ *Inter-generation mobility*: It refers to mobility between generations, such as movement between a father's generation and a son's. Today, we find significant changes between the occupational structures of two generations. The present-day industrial society is marked by inter-generational mobility.

4. SYSTEMS OF SOCIAL MOBILITY

There are certain norms that prescribe mobility. Closed system of mobility mainly emphasizes on associative character of the hierarchy. This system justifies the inequality in the means of distribution and production of status symbols and power positions that discourages any type of attempt to change them. In this system, any attempt taken to change or bring any revolution to promote mobility is permanently suppressed; therefore, in such system, individuals are assigned in the social structure on the basis of ascriptive criteria such as age, birth, and gender of the individual; functional ability in providing equal opportunity is irrelevant in providing positions for different status. However, there is no specific system that in reality is perfect and close to this system. Most of the rigid systems of stratifications have limited degree of mobility; traditional caste system forms an important example for closed system of social mobility. In the open system, the rules, regulations, and norms are prescribed to encourage the mobility using the independent principles of ranking their status, class, and power. Therefore, in open system, individuals are assigned to different positions in the social structure usually based on the merit or individual achievement.

Open system of mobility usually has the characteristics of occupational diversity with flexible hierarchy and differentiated social structure with rapidity of change. These systems always hold inscriptive criteria based on the corporate groups such as caste, kinship, or extended family. There are important dominant values that emphasize equality and freedom of individual on change and innovation in the society.

5. STRUCTURAL AND INDIVIDUAL MOBILITY

If there are major changes in the society that create lot of trouble and confusion in the society where many people have the chances to move up in the social ladder at the same time is termed as structural change or mobility.

In the 20th-century America, industrialization brought major changes in educational status, increased use of computers, and helped large group of people to improve their social status and find good job than their parents and ancestors. Not everyone was able to move on to higher status but only those who battled with their education and higher status could.

Many important factors affect and influence the upward mobility in the society, such as race, ethnicity, gender, religion, level of education, occupation, place of residence, and health status. These are called individual mobility.

In United States of America, people who are handicapped and disabled, especially if they are females, have only limited opportunities to get any job or limited chances to have good upward mobility.

Box 13.1 Definitions of Social Mobility

W.P. Scott: Social mobility refers to the movement of an individual or group from one social class or social stratum to another.

N. Abercrombie: Social mobility refers to the movement of individuals between different levels of social hierarchy, usually defined occupationally.

Pitirim A. Sorokin: Mobility refers to any transition of an individual or social object or value—anything that has been created or modified by human activity—from one social position to another.

Seymour M. Lipset and Reinhard Bendix: The term social mobility refers to the processes by which individuals move from one position to another in society—positions which by general consent have been given specific hierarchical values.

Herbert Goldhamer: Social mobility is the movement of individuals, families, groups from one social position to another. The changes in social position that interest the theory of social mobility are primarily variations in occupations, prestige, income, wealth, power, and social status.

Bernard Barber: Social mobility is the movement either upward or downward, between higher and 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. This movement is to be conceived as a process occurring over time, with individuals (and their family units) moving from one role and social class position to another.

6. FACTORS INFLUENCING MOBILITY

On the basis of definition by Henry M. Johnson, the following factors influence mobility:

- ❑ Social prestige acts as a strong motivator. Now, what is socially valued varies from society to society. So, people strive to achieve what their society values.
- ❑ It generally does not so happen that people born in a certain class are sufficient both in terms of quality and number to fill all the positions in the class.
- ❑ Sometimes, being born in an upper class itself carries the seeds of downward mobility; this is largely because of the complacency bred by one's higher status.

- ❑ There are certain innate qualities like intelligence that do not exhibit a tendency to be confined to upper classes. In a society that has open system mobility, the son of a farmer may become even the president of his country.
- ❑ The demand for different kinds of skills changes from time to time and at varying rates.

On the basis of some other definitions, the following factors influence mobility:

- ❑ *Social change*: Generally, it is the rate of social change that determines social mobility. It may be noted that political, economic, religious, or other revolutions may produce rapid social mobility so as to reduce the upper classes to the bottom of social scale and to elevate to the top classes those formerly at the bottom.
- ❑ *Communication*: Any system that limits communication between classes and restricts knowledge of the conditions of life to one's own class will also tend to discourage social mobility.
- ❑ *Division of labour*: The amount of social mobility is influenced by the degree of division of labour that exists in a society. If the division of labour is very highly developed and if the degree of specialization and skilled training is very high, then it is correspondingly difficult for a person from one class to pass readily into other classes.
- ❑ *Economic development*: Economic progress is the most important factor in determining the rate of mobility in any country. It is associated with industrialization, which in turn is associated with a higher rate of mobility.

7. DIMENSIONS OF SOCIAL MOBILITY

- ❑ *Unit*: The unit of social mobility may be an individual, family, or group. In individual mobility, it is the individual alone that moves, even at the cost of getting dissociated from his mother group. Family or group mobility is possible only when all the members of the family or the group are of the same mind and are ready to orchestrate their efforts.

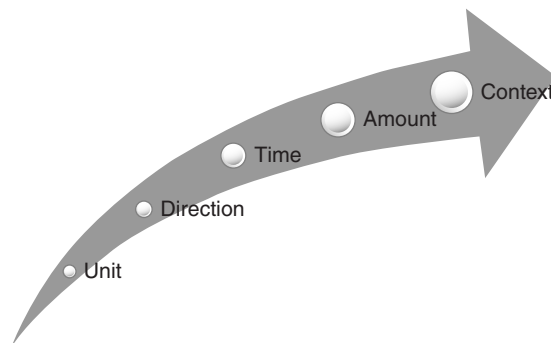


Figure 13.2 Dimensions of Social Mobility

- ❑ *Direction*: Social mobility may be in three possible directions: (1) upward—the individuals or groups move higher in social rank; (2) downward—they move lower in social rank; and (3) horizontal—their movement does not result in any change in their social rank.
- ❑ *Time*: If we consider from the point of view of duration of time, social mobility can be classified into two categories—intra-generational and inter-generational. The former compares the social positions of the same generation at different times. The latter compares the social positions of parents and offspring.
- ❑ *Amount*: This dimension is concerned with how much social mobility has occurred. This may differ from society to society on the basis of various factors.
- ❑ *Content*: P.A. Sorokin (1959) explained that no specific trend can be observed regarding the nature, amount, and frequency of mobility. Thus, we can understand social mobility only in the context of the particular ranking structure of the society.

8. DETERMINANTS OF SOCIAL MOBILITY

Social mobility cannot be attributed to any single factor alone but to a plethora of factors.

- ❑ *System of mobility*: We have seen that there are closed and open systems of mobility. If the social stratification is of the former kind, social mobility will be a very long process. If the stratification is of the latter kind, fast social mobility will be seen in that kind of society.
- ❑ *Mechanization*: Mechanization has also affected vertical social mobility. In certain occupations, machines have rendered the manpower useless, thereby compelling the practitioners of those occupations to look for an occupation with a better status. Besides, the advent of machines has created various job opportunities for semi-skilled labourers.

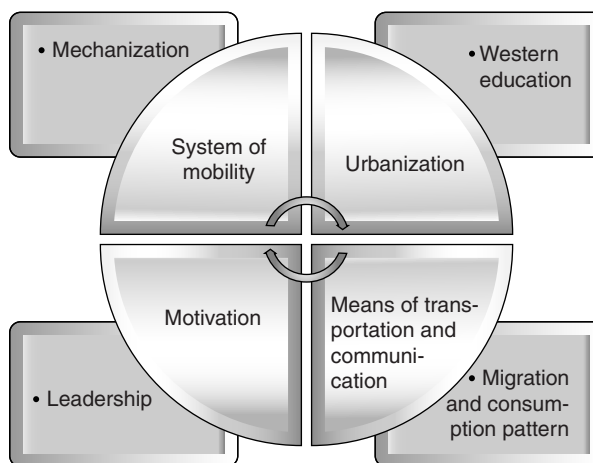


Figure 13.3 Determinants of Social Mobility

- ❑ *Urbanization*: Urban society is characterized by a widely differentiated and open system of ranking. This leads to a two-dimensional mobility: First, the high degree of vertical mobility within the urban society, and second, the migration of population from rural to urban areas which affects the mobility pattern of the society in various ways.
- ❑ *Western education*: Western education brought technical education along with itself. This has helped a large number of people secure high-value jobs like those of engineers, doctors, and managers. These jobs are accorded a high status both economically and socially.
- ❑ *Opportunity structure*: Social mobility is also determined by the opportunity structure of the society. If the role structure is highly differentiated, as in the case of the developed societies, it opens floodgates of opportunities for an individual to move upward. The upward mobility through western education could not have been achieved without equality of opportunities.
- ❑ *Means of transportation and communication*: This reduces the distance of space as well as time, thus increasing the opportunities for social mobility. An individual can know about an opportunity at a place far away from his residence. The scope of job opportunities has widened to a great extent with the means of transportation and communication, thus causing high rate of social mobility.
- ❑ *Migration*: The migration of population from one place to another within the country also generates social mobility. For example, the migration of population from rural to urban areas, and from cities to metropolises, widens the scope of job opportunities and results in a high degree of social mobility.
- ❑ *Motivation*: If motivational factors are present, the individuals and the group will aspire for higher status, which in turn will provide upward mobility.
- ❑ *Leadership*: If a group has an able leader, then he is likely to motivate the entire group to achieve a higher status and thereby improve its rank in the society.
- ❑ *Consumption pattern*: The consumption pattern of the society is an important factor in the degree of social mobility. If the consumption pattern is clearly visible for different ranks, then the degree of upward mobility will be higher.

9. IMPORTANCE OF SOCIAL MOBILITY

- ❑ *Promotes efficiency*: Social mobility provides opportunity for the expression of individual talents. It becomes inevitable if the most important functions of the society are to be performed by the most capable persons.
- ❑ *Social justice*: Social justice providing equal chances or opportunities for social mobility for all social classes is a democratic commitment.
- ❑ *Job satisfaction*: Social mobility is inclusive of occupational mobility also. In the traditional societies, occupations are normally hereditary in character and hence children are obliged to the occupation of their parents, whether they have a liking for it or not. In the modern society, things are different. People need not stick to their parental occupations.
- ❑ *Acts as safety valves*: Social mobility providing opportunities virtually means creating a safety valve to escape from danger. Since the lower classes are provided with an open



Figure 13.4 Importance of Social Mobility

chance to enhance their social status or to enter into the status-position of other upper class people by means of their performance, they do not normally organize themselves to dislodge the upper-class people from their status.

- ❑ *Opportunity for competition:* Social mobility is of great importance in helping individuals improve their capacity and work efficiency. It provides motivation for progress and higher attainments.
- ❑ *Importance of education:* Education is often considered to be a potential means of social mobility. It provides advantages by increasing the individual's ability. The levels of education indicate differences in status. Social ability depends on the nature and contents of education.
- ❑ *Importance of property:* Property is an important concept to indicate the social levels of individuals and groups. In some families, property is inherited and in others it is acquired.

10. CHANGES IN MOBILITY

The status competition has been fast growing in the society due to rapid urbanization and inculcation of westernization, thereby forming an important reason for the mobility of people in urbanization.

Rapid urbanization is new to Indian society. Due to tremendous growth in the information and communication technology there are no barriers in communication. Efficient distribution of goods and services and development of trading has increased the wealth and the status of the people in the community. There are more facilities for standard living in terms of education, health-care facilities, job opportunities, housing, and entertainment in the urban areas, whereas in rural areas even simple health facilities are not available. Each time people have to travel long distance to urban areas to get all facilities. Therefore, social mobility was directed from rural to urban areas. The status of the people in the rural areas seems to be less than the

people in the urban areas, but the traditional values and customs seems to be lost in urban areas as the families broke and move towards the urban areas from rural seeking job and education. Due to the facilities available naturally they get settled in those areas but the traditional values that has its birthplace of any village is lost and not followed.

According to the views of Harold Gould, based on the bureaucratic principles only the occupational facilities are organized that mobilize the people from rural areas to urban areas. Due to presence of such specialized occupation in the urban areas, there was transfer of houses in the industrialized areas. In the industrialized world to maintain stability and status each person in the society has to perform good in the job. Everyone is evaluated and rewarded for their performance.

Traditions and caste status do disappear in rapid industrialization and urbanization. However, these prevail in families, where people of same caste live together to form small communities. Although city dwellers love urbanization but they are still in touch with traditional beliefs especially in case of marriages where traditions are still followed.

People in urban societies maintain the superficial symbols of status like white collar system. Students, or professionals, by acquiring money and getting educated and getting jobs in highly developed factories improve the status of people in the urban areas. In order to survive in such areas they possess the skill in handling language.

Social mobility occurs by all means in groups of higher and lower status people. In urbanized areas more high-status people live as they flourish with the aid of technology and good growth in economy, political system, and social status, whereas in rural areas all such facilities are not available. There is major technological displacement with problems of unemployment, poverty, and lack of opportunity for any kind of improvement in their social status. Therefore, people from such communities migrate to urban areas for status jobs, for example, people of low caste become sewage disposers, sweepers on roads, and so on in urban areas.

11. HEALTH AND SOCIAL MOBILITY

The relationship between social mobility and health is complex and multifaceted, but there are consistent and robust links between socio-economic status and health.

- ❑ The social causation thesis suggests that health is related to structural factors such as work environment or behavioural factors such as diet.
- ❑ The health selection thesis proposes that social mobility is affected by health, and that the healthy move up the class hierarchy, whereas the less healthy move down it.
- ❑ Lack of work is associated with negative health outcomes, and ill health limits the capacity for work, meaning that there is a combined effect on the capacity for social mobility.
- ❑ Caring responsibilities in general can impinge on the potential for social mobility, especially where labour market participation is affected.
- ❑ While work can have very positive benefits for health and wellbeing, poor quality work can impact negatively on health, especially mental health.
- ❑ There is also evidence that health and wellbeing are related to social position and control in the workplace, implying that hierarchies of social status, including the labour market, are a significant cause of ill health.

Health-related mobility may both widen and reduce social class health differentials. Gradient constraint, that is, health-related mobility, which results in smaller social class differences in health, is likely when the initial health differentials are substantial, mobility is widespread, and the association between health and mobility is relatively weak. Changes in health differentials are usually influenced not only by social mobility but also by social causation. Without knowing the role of social causation, the specific effect of health-related mobility is difficult to establish. This empirical study analysed Norwegian data on intergenerational mobility and health. Gradient constraint seems not to be present as regards the height differential. As to the class differentials in the other health variables, the data do not allow for separating the effects of social causation from the effects of health-related mobility, the specific effects of mobility are therefore difficult to determine.

CHAPTER HIGHLIGHTS

- ☐ Social mobility is the manifestation of the dynamic nature of society.
- ☐ Societies are not static but changeable. Individuals, who constitute the basic social units of society; are also moving up and down in the status hierarchy. They also move from one place to another and from one occupation to another.
- ☐ Not only are the individuals mobile but even the groups are subjected to mobility. Thus, it is clear that social mobility may be understood as the movement of an individual or group from one status or position to that of another.

EXERCISES

I. LONG ESSAY

- ☐ Define social mobility. Explain the meaning and classifications or types of social mobility.

II. SHORT ESSAY

- ☐ Explain systems of social mobility.
- ☐ Describe the factors influencing social mobility.
- ☐ Explain the dimensions of social mobility.
- ☐ Discuss the importance of social mobility.
- ☐ Explain health and social mobility.

III. SHORT ANSWERS

- ☐ Explain changes in mobility.
- ☐ Explain migration.
- ☐ Explain individual mobility.

IV. MULTIPLE CHOICE QUESTIONS

1. An industrial society is marked by
 - (a) social mobility
 - (b) ascribed status
 - (c) caste system
 - (d) primary relationship
2. In which of the following system flexibility of mobility exists
 - (a) estate system
 - (b) caste system
 - (c) class system
 - (d) none
3. What hinders social mobility
 - (a) growth of large towns and pilgrim centres
 - (b) famines and economic changes
 - (c) development and expansion of civilization
 - (d) orthodoxy and superstitions
4. Movement of a person from one social position to another of the same rank is called:
 - (a) horizontal mobility
 - (b) vertical mobility
 - (c) lower mobility
 - (d) higher mobility
5. Movement of a position from one social position to another of a different rank is:
 - (a) horizontal mobility
 - (b) vertical mobility
 - (c) structural mobility
 - (d) rank mobility
6. Social mobility refers to the movement of group from one social class or social stratum to another
 - (a) W.P. Scott
 - (b) Bernard barbers
 - (c) MacIver
 - (d) Herbert Gold Harmer
7. Dimensions of social mobility
 - (a) unit and direction
 - (b) time and amount
 - (c) content
 - (d) all of the above
8. Status being based on birth or caste is called
 - (a) open system mobility
 - (b) closed system mobility
 - (c) inter-generation mobility
 - (d) vertical system mobility
9. What differentiates an agricultural society from an industrial society?
 - (a) the environment
 - (b) mode of occupation
 - (c) social mobility
 - (d) all of the above
10. The changes that can occur between generations
 - (a) inter-generation mobility
 - (b) intra-generation mobility
 - (c) extra-generation mobility
 - (d) horizontal mobility

ANSWERS

1. a 2. c 3. d 4. a 5. b 6. a 7. d 8. b 9. d 10. a

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14

Race

Learning Objectives

- Introduction
- Meaning of race
- Kinds of races
- Race as a biological concept
- Races in India
- UNESCO's concept of race
- Characteristics of race
- Racism
- Ethnicity
- Minorities
- Race and diseases
- Ethnic health inequalities

1. INTRODUCTION

A race is a socially constructed category composed of people who share biologically transmitted traits that members of a society consider important. People may classify each other racially on the basis of physical characteristics, such as skin colour, facial features, hair textures, and body shape. Race is a group which shares in common a certain set of innate physical characters and a geographical origin within a certain area. It is not a sociological term, but is distinctly a biological and anthropological concept.

If we go through the history of mankind, we find that man lived in a small homogeneous society in the earliest periods. Later on, as a result of migration, conquest, and continuous and extensive contact between different members of society and inter-mixture of people, different social categories were created. Social differences occur on the basis of race, language, religion, culture, and so on. Based on such criteria, people developed differential attitude and unequal treatment.

2. MEANING OF RACE

A race is one of the major groups in which human beings are divided according to their physical features, such as the skin colour, eyes, and simple body structures. Research details about the people with different racial and ethnic groups and rank them as per the scale of worth.

Most of the social scientists and biologists disagree that race is a biological truth because parents who belong to different racial groups can produce offspring, and offspring means it is combination of two different categories. Therefore, race has no biological base but has significance on the society. Sociologists define race as wide and vast group of people bonded by sharing the selected history, have definite ancestors, with specific physical features; therefore, people belonging to same race and ethnic group share same thoughts and they regard themselves as a distinct group.

Ethnicity means the people who have same thoughts, ideas, concepts, beliefs, national origin, common ancestors, same place of birth, different concrete social traits, and socially important physical characteristics. It lays stress on physical features and geographical origin with infinite number of traits.

The societal importance on race stresses on history that is shared by broad category of ancestors, who always adopt the law and social practices which will be different from other broad categories of ancestors.

The race and ethnicity has three interrelated factors:

1. Chance
2. Context
3. Choice

As per sociologists, chance means that we do not choose our biological parents and cannot control over the physical characteristics that are inherited from them.

Context means the social setting where racial and ethnic categories are identified, developed, and challenged.

Choice means the emphasis on choosing or rejecting particular behaviour and appearance that is always linked with racial and the ethnic group.

According to sociologist Larry T. Reynolds (1992), race helps to classify the humans as a product. The 1700s identified through European exploration, conquest, and colonization that did not end till World War II. Japanese and Europeans used racial differences to show their superiority and exploited, dominated, and destroyed people of other races.

3. KINDS OF RACES

Physical anthropology is chiefly concerned with the classification of men into races. On the basis of different physical traits, a number of classifications have been formulated. The races of the world are primarily divided into three kinds. They are Caucasians (white race), Negroes (black race), and Mongolians (yellow race) (Table 14.1).

TABLE 14.1 Kinds of Races

Kind	Description
Caucasians (white race)	They are generally called the white race and confined to different parts of Europe and Asia. They have white skin, narrow nose and wavy hair. Their stature varies from tall to medium and their lips are thin. The sub-races of the Caucasians are Nordic, Alpine, Mediterranean, Ainu, Dravidian, and so on

(Continued)

TABLE 14.1 (Continued)

Kind	Description
Negroes (black race)	They are generally called the black race. They are confined to Asia, Africa, and Oceania. Their physical traits are black skin, broad nose, woolly hair, broad head, thick lips, and tall to short stature. The sub-races are African Negroes, Melanesians, Negritos, Nilotic Negroes, Bushman-Hottentots, and Pygmies
Mongolians (yellow race)	They are generally called the yellow race. They are confined to Mongolia, China, Japan, Burma, Tibet, the Himalayan region, and so on. Their physical traits are yellow skin, straight black hair, medium stature, closed eye. The sub-races of the Mongolians are Classic Mongoloids, Eskimos, Indonesians and American Indians

4. RACE AS A BIOLOGICAL CONCEPT

A racial group no doubt refers to a biological category that represents common observable hereditary traits. A race is a group that shares in common a certain set of intimate physical characteristics and geographical origin within a certain area. Historically, three diagnostic traits have been used to divide the human species into races: skin colour, hair form, and various combinations of nose, face, and lip shapes. The discoveries of fossils in different parts of the world reveal that man is biologically related to prehistoric men like Java man, Neanderthal man and Cro-Magnon man. Thus, finally anthropologists have come to the conclusion that living men have evolved from a single species, namely *homo sapiens*. Although man evolved from a single species, biological differences occurred. Such a differentiation is due to hereditary process, mutation (variation in genes), natural selection, isolation, and in-breeding and inner-breeding processes.

Box 14.1 Definitions of Race

A.W. Green: A race is a large, biological, human grouping with a number of distinctive inherited characteristics which vary within a certain range.

J. Biesanz and M. Biesanz: A race is a large group of people distinguished by inherited physical differences.

E. Adamson Hoebel: A race is a biological inherited group possessing a distinctive combination of physical traits that tend to breed true from generation to generation.

I.C. Dunn: A race, in short, is a group of related inter-marrying individuals, that is, a population which differs from other populations in the relative commonness of certain hereditary traits.

A.L. Kroeber: A race is a valid biological concept. It is a group united by heredity, a breed or genetic strain or sub-species.

Paul A.F. Walter: A race is a large division of human beings distinguished from another by relatively obvious physical characteristics presumed to be biologically inherited and remaining relatively constant through numerous generations.

4.1. General Views of Race as a Biological Concept

- ❑ Robert L. Sutherland and Julian L. Woodward described race as a broad association of persons of familiar biological heritage, who are united in sentiment by common cultural traditions and in time of conflict seek to claim rights to better social position on the basis of an inherited quality.
- ❑ Scientifically speaking, the term race is a biological concept. It means a sub-division of human species that possesses common biological traits. According to A.L. Kroeber, a race is a valid biological concept. It is a group united by heredity, a breed, or genetic stain.
- ❑ Curtis Linton has defined race as consisting of a number of breeds which share certain physical traits.
- ❑ Charles Darwin expounded the theory of biological evolution and explained that all species have evolved from simple to complex form. He rejected all the old beliefs with regard to creation. Man is the product of evolution like other species. He is classified under mammals. He is closely related to primates.
- ❑ According to T.K. Penniman, race is a genetic class in which there are many indefinite and mutually related genetic characteristics, by means of which it can be distinguished from other classes and on the basis of which the conditions of continuous separation among its offspring and future generations can be distinguished.
- ❑ According to Professor Dunn, races are biological sub-groups within a single species, *homo sapiens*, in which the similar heredity which the whole species has in common far outweighs the relative and minor ways in which the sub-groups are different.
- ❑ There are certain biological determinants of race. Besides colour, the distribution of the hair on the head, the face, and the body is a major factor that distinguishes between races.

5. RACES IN INDIA

According to Herbert Risley, India has seven racial types: (1) pre-Dravidian (tribes such as the Bhils); (2) Dravidian (people living in the Southern Peninsula up to the Gangetic valley); (3) Indo-Aryan (people of Kashmir, Punjab, and the Rajputana); (4) Aryo-Dravidian (people of the Gangetic valley); (5) Cytho-Dravidian (people living to the east of the Indus); (6) Mongoloid (those living in Assam and the foothills of the eastern Himalayas); and (7) Mongolo-Dravidian (those living around the delta region of the Ganges and its tributaries).

6. UNESCO'S CONCEPT OF RACE

UNESCO arranged a conference of prominent sociologists, anthropologists, and psychologists in order to determine a single concept of race. The conference gave the following judgements concerning race:

- ❑ Fundamentally, the entire human species has a common origin. All men belong to the same species, that is, *homo sapiens*.
- ❑ National, religious, geographical, cultural, and linguistic groups bear no connection to or relation with race.

- ❑ There is no truth in the claims made by certain races regarding their purity. Mixing of races has been going on for thousands of years. As a result, pure races cannot be found anywhere in the world today.
- ❑ Physical characteristics of men differ for two reasons: (i) heredity and (ii) the process known as mutation and in-breeding.
- ❑ It is true that human races can be classified but these classifications are based purely on physical traits. It is wrong to attribute any kind of mental or intellectual superiority or inferiority to any of the races.
- ❑ Every race has an equal inner capacity for the development of mind and culture. It is therefore unfair to distinguish between races on the basis of cultural differences or levels of intelligence. Intelligent people are to be found in all races.
- ❑ The degree of racial differences may vary from nation to nation.
- ❑ Historical and sociological studies have proved that race does not play any major role in the social and cultural differences between various human groups.
- ❑ There is a belief that, from the biological point of view, mixing of races is deleterious. This is an essentially incorrect and invalid belief.

7. CHARACTERISTICS OF RACE

- ❑ Race is a group of people who share a common ancestor.
- ❑ It is a group of people who marry among themselves. This is primarily because of geographical isolation.

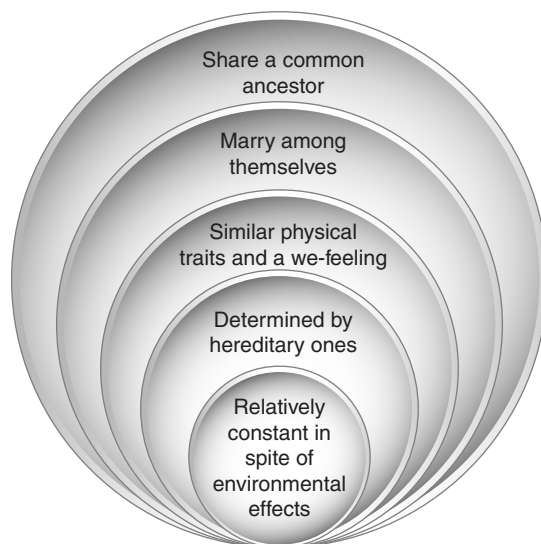


Figure 14.1 Characteristics of Race

- ❑ People of this group possess similar physical traits and a we-feeling. These traits are a result of generations of in-breeding and form the basis of distinguishing one race from another.
- ❑ Racial traits are determined by hereditary ones, for example, skin colour, stature, hair, eyes, and so on. On the basis of these traits, we may identify an individual as a member of a particular race.
- ❑ Racial heredity includes the traits that are relatively constant in spite of environmental effects.

They are transmitted from one generation to another.

7.1. Indefinite Physical Traits

Colour of skin: Usually, on the basis of the colour of the skin, people differentiate between white, yellow, and black races. Distinctions on the basis of the colour of the skin are as follows:

- ❑ Leucoderms or the white-skinned Caucasians
- ❑ Xanthoderms or the yellow-skinned Mongoloids
- ❑ Melanoderms or the black-skinned Negroes

Hair: The texture of hair is another indefinite physical trait of race. Three kinds of hair distinguish between the races:

- ❑ *Leiotrichy*: The Mongols and the Chinese have soft, straight hair.
- ❑ *Cymotrichy*: The inhabitants of India, Western Europe, Australia, and north-east Africa have smooth, curly hair.
- ❑ *Ulotrichy*: Negroid people have thick curly hair.

Eyes: Races are also distinguished on the basis of the colour of the eyes: Caucasians have a variety of eye colours, such as blue, green, brown, and grey, apart from black, whereas Negroids and Mongolians largely have brown or black eyes. The structure of the orifice of the eye is usually horizontal. At some places like southern Europe and North Africa, however, diagonal eyes are found.

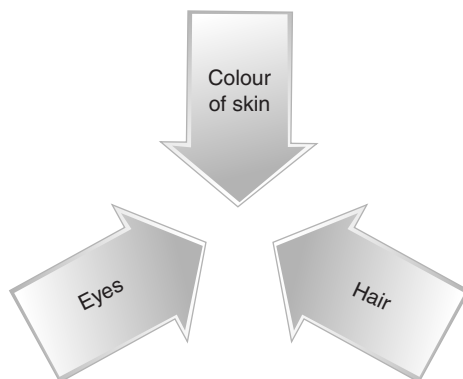


Figure 14.2 Indefinite Physical Traits

7.2. Definite Physical Traits

Definite physical traits are the ones that can be measured. The following are such traits:

- ❑ *Stature*: Races are distinguished on the basis of differences in stature. Topinard has classified height as tall (170 cm or 5 ft 7 in. and above); above average (165–170 cm, or 5 ft 5 in. to 5 ft 7 in.); and short (160 cm/5 ft 3 in. or below).

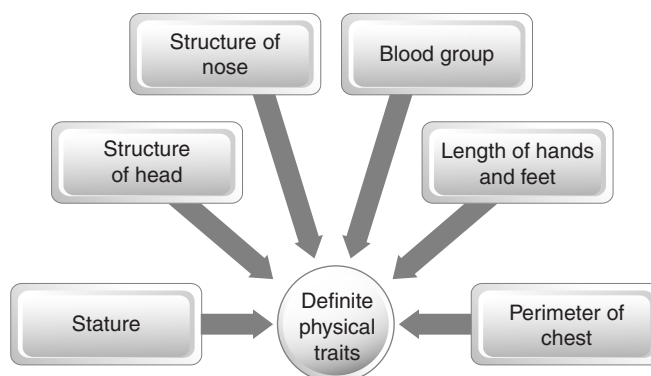


Figure 14.3 Definite Physical Traits

- ❑ *Structure of head*: Heads are classified into three classes according to the ratio of length and width (Table 14.2). The cephalic index can be calculated by multiplying the width of the head by 100 and by dividing the product by its length.

TABLE 14.2 Kinds of Head

Kind	Cephalic Index
Dolichocephalic	65 per cent
Mesocephalic	75–80 per cent
Brachycephalic	80 per cent

- ❑ *Structure of nose*: Taking the length of the nose as 100, the percentage of its width is calculated. The resultant figure is called the nasal index. It is this which helps to determine the structure of the nose. According to the nasal index, the nasal structure is also classified into three classes (Table 14.3).

TABLE 14.3 Structures of Nose

Kind	Nasal Index and Location
Leptorrhine (thin)	Less than 70 per cent—typical of Punjab
Mesorrhine (medium)	70–85 per cent—found in the people of Uttar Pradesh
Platyrrhine (thick)	Above 85 per cent—found in Tamil Nadu, Madhya Pradesh and Nagpur areas of India

- ❑ *Blood group*: Blood group is one such racial trait which remains unaffected by changes in the environment. There are four blood groups: A, B, AB, and O. In every race, people having these blood groups are to be found.
- ❑ *Length of hands and feet*: Among different races, the lengths of the hands and feet do not coincide.
- ❑ *Perimeter of chest*: Differences are to be found in the chest measurements of people from different races.

8. RACISM

Heredity determines the racial characteristics of all the community. On the basis of the bodily traits human society has been divided into different stocks. This division started in the beginning of the 19th century where the evolutionary theory originated, which started the difference between superior and inferior among the different racial groups.

8.1. Meaning of Racism

Racism includes the belief that people of some races are inferior to others and the behaviour that results from such beliefs.

According to Paula Rothenberg, racism means dominance of white coloured or skinned people over dark-skinned or blacks. They believe that blacks or non-whites are not qualified and never accepted them, but we cannot describe racism in such a manner as history shows that white people held power and position for long time.

8.2. Definition

According to Jacobs and Stern, racism means each society is characterized by cluster of values inherited with specific physical, mental, and criticizing features that may be superior or inferior to the ethnic subdivision, and the hereditary factors determine each phase of the cultural life of the people in the society. It is the belief of the people in the society that some races are inferior or superior to others and the behaviour of the people change according to their belief on racism.

8.3. Concept of Racism

Institutionalized racism means in our society each person's thoughts are entwined on cultural ideology with different ideas on the racism. Each person has different thoughts, ideas, and concepts about the industrialized racism in the society. The thought about racism has not only badly affected the minds of all people in the society, but has also brought certain kinds of conflicts in the society.

Industrialized racism has different impacts in the society. It benefits particular groups in the society that have the power and potential, and that carry the multiple generational effects from one generation to other from past to the present, which is called as the 'past in present' discrimination.

Structure of racism features two types of privileges towards the people:

1. To show the difference towards people based on their skin colour, for example, to behave badly with black-skinned people; white-skinned treat black-skinned as their subordinates.
2. More societal benefits to the whites than to the blacks. Privileges seem to be unearned advantage as per Molly Ivins, who explains that in United States of America, although the black-skinned people had lots of skills and abilities to improve their status in the society, whites never allowed or appreciated their skills to come up in their lives. Whites dominated the blacks and took more privileges.

8.4. Consequences of Racism

There are certain inherited traits and environmental influences that determine the superior and the inferior division or the stratification in the human society. According to Franz Boas there are strong dislikes, antipathy, and antagonism shown by the people belonging to different races because of different cultural practices. Bodily appearances never allowed them to accept and appreciate people of different races and castes. Instead of having the beliefs of scientific facts, main importance is given to the ideas and feelings. The whites believed that they are dominant and superior and described the blacks as recessive and inferior.

According to Paul A.F. Walter, racism has given wrong popular ideas and concepts that described and differentiated the people into superior and inferior based on the races they belonged. The racism created a nationality feeling that white people, for example, disagree that the black formed an ethnocentrism against the blacks in United States of America, which formed to be a universal tendency of each cultural group. Whites have the strong thought that being with blacks is abnormal.

8.5. Criticism of Racism

- ❑ There is no strong base to describe the concept of racial superiority and inferiority. There is no scientific fact that proves that all the superior races were strong and intelligent than inferior races. It has not been proved.
- ❑ There always exists strong confusion on race and language; strong confusion still exists among the people about race and the languages they speak. A particular race does not speak one single language so we cannot categorize that one race people speak only one particular language. They are superior to others is a wrong thought as some races can speak different languages, for example, English is the common language spoken by all.

There is strong concept that superior race are pure and serene and lower race are impure. It is not so. Purity cannot be determined based on the race. It was the wrong of certain people that created the strong conflicts among the people in the community.

9. ETHNICITY

Race has being developed in the society and discriminated based on the bodily and cultural differences. These differences between the people are found to be meaningless and reflected the

character of the society. According to R.M. MacIvar and C.H. Page, ethnic group means there exists social division among people who share different social and cultural traditions, which are maintained from one particular generations to another.

9.1. Definition

The term ethnicity means state or fact of belonging to a particular ethnic group, where the people of same race and culture live together and share the same religion, belief, language, and heritage.

Meaning of ethnicity: It means members in the same race living together and forming a community and respecting only their values, customs traditions, taboos will be from same cultural background that forms the fundamental base of any ethnic background.

Main characteristics of ethnicity are as follows:

- ❑ People of same ethnic group share same caste, language, religion, region, and culture.
- ❑ There is always inequality existing among different ethnic groups especially in sharing the powers between themselves.
- ❑ Each ethnic group has specific territory with sufficient population in it and highlight themselves with symbols for identity.
- ❑ There is always unequal technological development due to conflicts that exist among the different ethnic groups.
- ❑ There is also political influence. People support only that ethnic group in which they belong to, and provide the privileges to them once they attain the power.
- ❑ There is separate boundary provided for each ethnic group that forms important criteria for the ethnic group.

9.2. Ethnocentrism

It means the strong belief of a particular ethnic group that they are superior to other ethnic groups. They always disagree with other ethnic groups and never accept them. They show strong emotional reactions towards other cultural groups and are loyal only to their ethnic group.

By the end of 20th century, ethnocentrism has created ethnic problems not only in countries, such as Pakistan, Sri Lanka, and Nigeria, but also in developed countries like United States of America. Therefore, ethnicity has become a worldwide problem.

9.3. Problems of Ethnicity and Plurality

Ethnicity and plurality have been existing in all states of India. It gained more political interference shown in terms of language, race, and religion. Ethnic conflicts resulted in loss of human life. Social system in India is more heterogeneous and highly segmented due to the ethnic plurality. Nation literally ignores the plurality that forms the constant problems even today in India.

10. MINORITIES

A minority is any category of people distinguished by physical or cultural differences that a society sets apart and subordinates. Both race and ethnicity are the bases for minority status. Man is separated from man not only on the basis of race, but also socially distinguished on the basis of national, religious, linguistic, and other group traditions. Such social divisions are called ethnic groups and minorities.

10.1. Characteristics of Minority

- ☐ Those who belong to a minority share a distinctive identity which may be based on physical or cultural traits.
- ☐ Minority has a subordinated status.
- ☐ With the dominant majority group, there exist conflicting situations in its relations.
- ☐ Minorities are self-conscious units.
- ☐ Membership in a minority is transmitted by birth.
- ☐ Minority is endogamous.

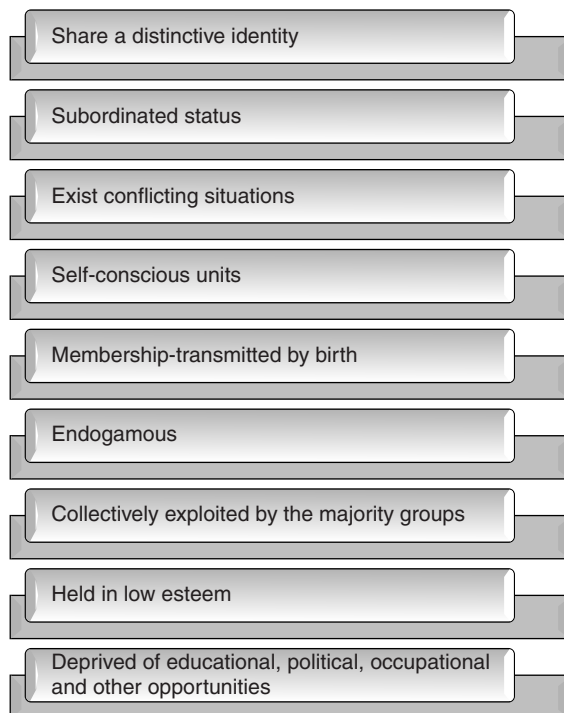


Figure 14.4 Characteristics of Minorities

- ❑ Minorities are collectively exploited by the majority groups.
- ❑ The members of the minority groups are held in low esteem. They are segregated, isolated, and subjected to ridicule.
- ❑ They are deprived of educational, political, occupational, and other opportunities.

10.2. Minority Groups in India

Indian constitutional experts have identified the different elements of minority problems in India. Articles 29 and 30 of the Indian Constitution guarantee the protection of interests of the minorities in India. Article 29 envisages that any section of citizens having a distinct language script or culture of its own shall have the right to conserve the same. Article 30 protects the interests of minorities based on religion or language to establish and administer educational institutions. The minorities in India are generally classified into two groups: religious minorities and linguistic minorities.

1. *Religious minorities*: India is home to almost all the religions of the world. Hindus form the major part of the total population which automatically makes the followers of other religions in minority. Table 14.4 describes the minority groups in India.
2. *Linguistic minorities*: India is a land of multi-linguistic groups. The different states of India have been reorganized on the basis of languages. In all states, adequate facilities have been provided for instruction in the regional languages.

TABLE 14.4 Minority Groups
Minority Group Description

Muslims	Muslims are the largest religious minority in India. They are the followers of Islam and constitute 12.12 per cent as per 1991 Census report. Islam as a religion began to flourish in India during the time of Qutb-ud-din Aibak. It was during the rule of the Mughals that a large number of Hindus were converted to Islam and mosques were constructed all over the country. During the national struggle for Independence, different sections of Muslims had different views. Muslim League, in particular, favoured partition of India. As a result, India was divided into Pakistan and India in 1947. The division of the country led to the displacement of the Hindus, Muslims, and Sikhs
Sikhs	Sikhs constitute the third largest religious minority. They constitute less than 2 per cent of India's population. They are concentrated in Punjab and spread in different states in India and abroad. They are the followers of Sikhism, which was started as a reform movement against the dogmas of Hinduism. Guru Nanak was the founder of the religion. Sikh shrines are called Gurdwaras. The Golden Temple in Amritsar is the most sacred shrine. The contribution of the Sikhs to the development of industries is unique. They are patriotic citizens of India
Christians	Christians constitute 2.6 per cent of the total population. They are the second largest religious minority in India. Christianity as a religion began to spread

(Continued)

TABLE 14.4 (Continued)**Minority Group Description**

	after the advent of the Europeans. After the consolidation of the British administration, the Christian missionaries became very active in the field of education and in spreading their religion. The new religion was accepted by many Hindus, particularly the lower castes and the tribal people. Christian missionaries started many schools, colleges, and hospitals. They made a remarkable contribution in the field of education and health
Parsis	Parsis are an ethno-religious minority in India. Their population is small in number, less than 1,00,000. They are concentrated in Mumbai and Gujarat. However, their role in economic, social, and political fields is significant. They migrated from their homeland Persia in the seventh century CE when the Muslims invaded their country. They are the smallest minorities and strictly loyal to the nation. The contribution of the Parsis to political, economic, and industrial development is great. Their relationships with the rest of the Indians are brotherly. They show affection to all the children of the soil
Anglo-Indians	Anglo-Indians are a microscopic minority in India and their population is 3,00,000. They are a racial, religious, and linguistic minority group. This ethnic group came into existence due to the intermixture of the British and the Indians. The community is 100 per cent literate and urbanized. The Government of India has safeguarded their interests through constitutional measures. This community is provided two seats in Parliament through nomination by the President of India

Box 14.2 Definitions of Minorities

Louis Wirth: Minority is defined as a group of people who are singled out from the others in the society because of their physical or cultural characteristics. They are subjected to social difference and unequal treatment and collective discrimination.

Europe Minority Association: Minority is defined as a group of people living on a soil that they have occupied from time immemorial, but who through change of boundaries have been politically subordinated.

United Nations Sub-commission: Minorities are those non-dominant groups in a population who wish to preserve stable ethnic, religious, or linguistic traditions or characteristics markedly different from the rest of the population.

11. RACE AND DISEASES

Many studies have proved in large scale that certain races and ethnic groups show high level of disease expression in their families. One such study examined around 4197 genes and compared Mongolian race with the Whites. It showed that around 1097 genes had different kinds

of genetic expressions. According to Cheung, those differences highlighted that 11 particular genes have a specific regulator that determine the presence or absence of diseases in the genes; for example, on comparing the Caucasian with Asian population, the genetic regulator and genetic expression regarding the presence of diseases are found more frequent in the Caucasians than the Asians.

According to biologists, race and ethnicity form an important concern that seems to predispose any kinds of diseases in differently expressed genes. Much concern was not given during the earlier periods to detect the genetic diseases. Many studies proved that genetically bounded diseases in particular ethnic groups were more prevalent. Those groups were given more importance and care to prevent the diseases at the early stage. Genetic diseases occur due to changes or mutations in the DNA of a particular ethnic group. There are many reasons such as exposure to radiations, teratogens, harmful chemicals, and so on that change or manipulate the genetic coding and expression.

12. ETHNIC HEALTH INEQUALITIES

There are always inequalities in health status in every society. Many factors interfere health status of the individuals in the society, such as lifestyle they adopt, which may be sedentary, additive; low financial status; educational status achieved; job insecurity; bad housing conditions; lots of psychosocial stress; and availability of unequal distribution of health services.

Inequalities in availability of health services has a collective effect on the entire life of any individual since this problem has become primary issue in the health-care scenario. Equal distribution of health-care services has been the main goal of primary health-care services in India. These inequalities in health-care issue have been passing over from one generation to other where those affect growth and development of the children in every family. Many illness found to be frequent are discussed in the following.

12.1. Cardiovascular Illness

Global statistics says that men in South Asia have 50% more chances to get heart attack or myocardial infarction, angina, or coronary diseases when compared with others in the general population. Next highest are Bangladeshi, then Pakistanis, and then Indians. Interestingly, Caribbean population are at high risk of getting cerebrovascular accidents or stroke, but have less death rate due to cardiovascular illness. Many factors interfere in causing the illness, which are classified into modifiable and non-modifiable factors:

- ❑ *Modifiable*: Smoking, betel (pan) chewing, alcoholism, obesity, hyperlipidaemia, increased stress in work, which can be modified and treated.
- ❑ *Non-modifiable*: Increased age after 50, increased blood pressure—hypertension, diabetes mellitus, and genetic illness cannot be cured but can be controlled.

Therefore, the highly risky populations can be identified and those families should be informed and given special care to prevent such illness through counselling.

12.2. Cancer

Global statistics shows that smoking is the main cause of lung cancer. Death rates are more in Ireland and Scotland due to lung cancer but very low in South Asia, Caribbean, and in African countries. Breast cancer rate is higher in women residing in the England and Wales than the women who have migrated from other countries. This shows that many risk factors interfere with causing cancer in women and all these issues are under research.

12.3. Mental health

Mental illness and ethnic influence are interrelated. Research studies shows that psychosis is more prevalent among the black Caribbean's than the white British. Many factors interfere in the presence of psychiatric illness in the community, such as social isolation and discrimination shown on the particular ethnic group in receiving any health care. Research proves that most of black Caribbean's and the Africans receive psychiatric care as they are treated differently by the people in the society. Even the psychiatric doctors treat them based on the ethnic group they belong to, and this kind of social discrimination increases the incidence of illness in a particular ethnic group.

CHAPTER HIGHLIGHTS

- ☐ Race is one of those terms that are used with a variety of meaning.
- ☐ The Greeks classified all mankind as either Greek or barbarian and each one of these as a racial group.
- ☐ The term race is sometimes used as being synonymous with nationality. Thus, the French, the Chinese, and the German are spoken of as races. The German and the French are nations.
- ☐ A nation does not necessarily consist of individuals with uniform physical characteristics.
- ☐ Race has frequently been confused with language as well as with religion. The fact, however, is that we use the word race in a very wide sense. Sometimes we even speak of the human race, thus including all the human beings.

EXERCISES

I. LONG ESSAY

- ☐ Define race and explain the concept of race discussed by UNESCO.

II. SHORT ESSAY

- ☐ Explain meaning and kinds of race.
- ☐ Discuss race as a biological concept.
- ☐ Explain the characteristics of race.

- ☐ Discuss ethnicity.
- ☐ Explain types of minority groups in India.
- ☐ Explain characteristics of minority groups.
- ☐ Explain race and diseases.
- ☐ Explain ethnic health inequalities.

III. SHORT ANSWERS

- ☐ Explain races in India.
- ☐ Explain indefinite physical traits of race.
- ☐ Explain linguistic minorities.

IV. MULTIPLE CHOICE QUESTIONS

1. The word race is used as a system to classify the human being based on
 - (a) physical characteristics
 - (b) physiological characteristics
 - (c) psychological characteristics
 - (d) sociological characteristics
2. Race is a large biological human grouping with a number of distinctive inherited characteristics:
 - (a) Maunder
 - (b) A.W. Green
 - (c) MacIver
 - (d) Merrill
3. The criteria for racial
 - (a) dolichocephalic
 - (b) mesocephalic
 - (c) brachycephalic
 - (d) all of the above
4. Based on the colour of the hair, face, head, and body, the Negroes are called as
 - (a) leiotrichy
 - (b) cymotrichy
 - (c) ulotrichy
 - (d) mesorhine
5. The type of race lives among primitive tribes of the hills and jungles
 - (a) pre-Dravidian type
 - (b) Dravidian type
 - (c) Indo-Aryan type
 - (d) Aryo-Dravidian type
6. The type of race found in Assam and the foothills of the eastern Himalayas
 - (a) Mongoloid-Dravidian type
 - (b) Mongoloid type
 - (c) Cytho-Dravidian type
 - (d) Aryo-Dravidian type
7. Criticism of racism is
 - (a) baseless concept of racial superiority and inferiority
 - (b) confusion regarding race and language
 - (c) concept of racial purity
 - (d) all of the above
8. The races of the world are primarily divided in to
 - (a) Caucasians (white race)
 - (b) Negroes (black race)
 - (c) Mongolians
 - (d) all of the above

9. Ethnicity is a shared:

(a) cultural heritage	(b) social heritage
(c) moral heritage	(d) none of the above
10. Characteristics of minorities are

(a) distinctive identity	(b) transmitted by birth
(c) endogamous	(d) all of the above

ANSWERS

1. a 2. b 3. d 4. c 5. a 6. b 7. d 8. d 9. a 10. d

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15

Social System

Learning Objectives

- Introduction
- Definition of social system
- Meaning of social system
- Units of social system
- Elements of social system
- Status
- Characteristics of status
- Classifications of status
- Importance of social status
- Classifications of social system
- Status and office
- Status comparison
- Role
- Influence of social status on health

1. INTRODUCTION

Society is a web of social organizations, and social organization is a system of social relationships. Social relationships are complex. They are composed of numerous small groups. In these groups are individuals. Social system refers to individual actors interacting with each other in accordance with standard cultural norms. The individual who participates in interactive relationships influences the other individuals and groups. Interactions and inter-relationships between different individuals and social groups create a system called social system. The distinct characteristics of a social system are described in Table 15.1.

TABLE 15.1 **Characteristics of Social System**

Characteristic	Description
Interrelated acts	Social system is composed of interrelated acts, because it produces social relationship
Gives rise to higher order	Participation of actors in their positional aspect and processual aspect gives rise to a higher order unit, namely statuses and roles
Based on regulative norms	Statuses and roles are determined by norms, such as beliefs, traditions, customs, mores, laws, institutions, and so on

(Continued)

TABLE 15.1 (Continued)

Characteristic	Description
Has a structure	Social system has a structure. It includes various types of sub-groups and roles
Related to cultural values	The cultural values motivate the actors to maintain equilibrium between different parts
Inter-connected	The parts or elements of a social system are interconnected and assigned certain functions
Dynamic	Social system changes from time to time. In spite of changes, it continues to exist by solving the social needs. The social needs of a social system are adaptation, goal attainment, integration, pattern maintenance, and tension management
Efficiency	Social relationships give respect to appropriate ways of behaviour. The norm of efficiency is of great importance in the social system

2. DEFINITION OF SOCIAL SYSTEM

R. Linton (1936) defined status simply as a position in a social system, such as a child or a parent. Status refers to what a person is, whereas the closely linked notion of role refers to the behaviour expected of people in a status.

Status is also used as a synonym for honour or prestige, when social status denotes the relative position of a person on a publicly recognized scale or hierarchy of social worth.

3. MEANING OF SOCIAL SYSTEM

The meaning of social system usually consists of more than two people communicating directly to a particular bounded situation. Usually, there will be physical and territorial boundaries; however, fundamental point of view as per sociology indicates that all the people are oriented in whole sense. All have a common interest. Social systems include small groups, political parties, and whole societies that are appropriate with regard to diverse set of relationships. Modern idea of the concept of social system was framed by famous social analyst Auguste Comte. Karl Marx, Herbert Spencer, and Emile Durkheim had given elaborated vision on social systems, but those ideas do not express much about social systems. However, Marx's theory explained about the components of capitalists' societies that describe about the socioeconomic classes, which deal with the relationship of economic and political power. The important concept Talcott Parsons explained was social order. According to him, it is a force that gives a stable form of social interaction, which is organized and promoted for an orderly change in the society. Parsons shared the thoughts of Thomas Hobbes Leviathan that fundamental aim of any man in the society is to attain power and position and have conflicts with each other, and a strong government is required to maintain the social order. Durkheim's concept has major impact on the functions of normative factors in social life, such as ideals and values. This forms the outlined idea of the Parsons' concept on social system, which he explained in his work *The Social System* in the year 1951. He defines that the social system consist of plurality concept that has the support of many on a particular concept or a situation, where the

physical or the environmental aspect of the individual is motivated in terms of the highest gratification in order to maintain the highest satisfaction in maintaining the social relations that frame the culturally structured and shared symbols.

4. UNITS OF SOCIAL SYSTEM

The important units of the social system are always collective with multiple roles with major patterns having good relationship with all the units and valuing their norms and rules of the social system. The next point of interest as per Parsons is to make sociology more scientific and systematic, and to produce general ideas on the concept of social system. However, Weber stressed on producing particular rules and regulations to guide the actions in the social system and gave no elaborate version, which was given theoretically, about the integrated social system. Therefore, an attempt is made to combine the entire framework about the conception of the social factors involved in the social system, which forms an important concern. Many areas where Parsons’ views were criticized and especially where objections were made are about creating particular rules and regulations in the social system. Parsons has not added the thought on social conflict, which is a social perspective. It means that he had preoccupied the ideas only on analytical pleasantness but not on realistic integrative phenomena of real life. Therefore, the sociologists are required to provide clear definition on the concept of social system and what makes up the social system.

Many sociologists believe that it requires not only a normative regulation but also a common focus, orientation, and better interpersonal relationships among the individuals in the society for effective functioning of the social system.

5. ELEMENTS OF SOCIAL SYSTEM

The social system is made up of the actions of the individuals. In these actions, the actors participate in interactive relationships. Table 15.2 highlights the elements of social system.

TABLE 15.2 Elements of Social System	
Element	Description
The act	Social act or action is a process in the social system that motivates the individual or individuals in the case of a group. The action is not an unexpected response to a particular situation or stimuli. It indicates that the actor has a system of expectations relative to his or her own need-arrangements
The actor	The actor is also a significant unit of social system. It is he or she who holds a status and performs a role. A social system must have a sufficient proportion of its actors. These actors must be sufficiently motivated to act according to the requirements of its role system. The social system must also be adapted to the minimum needs of the individual actor
Role and status	The social system involves the participation of the actor in a process of interactive relationships. The participation has two aspects: the role aspect and the status aspect. Role denotes the functional significance of the actor for the social system. Status denotes the place of the actor in the social system

6. STATUS

Status is a term used to designate the comparative amounts of prestige, difference, or respect accorded to persons who have been assigned different roles in a group or a community. The status of a person is high if the role he or she is playing is considered important by the group. If the role is regarded less, its performer may be accorded a lower status. Thus, the status of a person is based on social evaluations.

Box 15.1 Definitions of Status

Paul F. Second and Carl Back man: Status is the worth of a person as estimated by a group or a class of persons.

W.F. Ogburn and M.F. Nimoff: Status is the rank order position assigned by a group to a role or to a set of roles.

R.M. MacIver and C.H. Page: Status is the social position that determines for its possessor apart from his persona, attributes of social services, a degree of respect, prestige, and influence.

Kingsley 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.

Don Martindale and Elio D. Monachesi: Status is defined as a position in social aggregate identified with a pattern of prestige symbols and actions.

H.T. Mazumdar: Status means the location of the individual within the group, his place in the social network of reciprocal obligations, and privileges, rights, and duties.

Morris Ginsberg: A status is a position in a social group or grouping a relation to other positions held by other individuals in the group or grouping.

Ralph Linton: Status is the place in a particular system which a certain individual occupies at a particular time.

6.1. Nature of Status

According to Johnson, the word status is used to refer to an individual's total standing in society. In that sense, it embraces all his particular statuses and roles, especially insofar as they bear upon his general social standing. As we know, each person occupies several different roles. He may be a father, a doctor, the president of rotary club, or a tennis player. Suppose, as a father, he is neglectful of his children and does not carry out the requirements of his position, but as a doctor he gives most of his time to his profession and does well. Suppose he is a good player but a poor president. In such a case, we will have to qualify our statement when we evaluate his status.

7. CHARACTERISTICS OF STATUS

- ❑ *Determination of status:* Different bases have been adopted from time to time for determining the status of people. The status may be based 'upon difference of birth, wealth, occupation, political power, race, or intellectual attainment'. Sometimes one or more factors combine to determine the status. Here we shall examine the basis of birth and wealth that occupy the most important place in present-day class distinction.
- ❑ *Criteria of wealth:* Birth as a determinant of status remained that controlling factor of a social position until new social and economic developments undermined the feudal system. It was the middle class which was historically responsible for revolutionizing the feudal class system and secured a new definition of social status in terms of wealth. Under the feudal system the principal form of wealth was the land. In fact, the whole system of feudal relationship was based on land ownership, which is the elemental fact in feudal structure.
- ❑ *Status of occupation:* Thus, in modern communities wealth is the primary determinant of social stratification. It is the possession of wealth for the most part which determines the sort of education an individual is likely to receive and consequently the range of occupations open to him. There is an intimate relation between the social class and the occupation it follows. Occupation while not an altogether accurate indication of status is a fair index of a social class, its mode of life, and general social standing.
- ❑ *Social class:* Social class is a combination of several persons, who have equal statuses. A person's total standing in society, that is, the combination of his or her known statuses, personal status, qualifications, behaviour, wealth, power, professional skill, and so on. Social class is hierarchical. Similarly, statuses are hierarchical. Upper class possesses a high standard status in their living style. Middle-class people possess middle standard status in their living. Status is one of the most important elements of the social class. It is the base of the social class.
- ❑ *Ordinary statuses:* House wife, husband, girl, boy, widow, retired employee, and so on are ordinary statuses.

8. CLASSIFICATIONS OF STATUS

Status is the importance and respect that someone has among the public or particular group. A particular status is an official description that says what category a person, organization, or a place belongs to give them particular rights. Status forms the important study of social stratification.

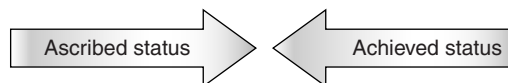


Figure 15.1 Characteristics of Status

Status explains the position that a person holds in a group, it may be the position occupied by the person who may be a son, daughter, playmate, or pupil; eventually, one may possess the status of a husband, mother, breadwinner, cricket fan, politician, and so on.

Statuses are divided into two basic types:

1. *Ascribed status*: This is the status that a person gets right from his or her birth and gets in the later part of the life. This type of status is definitely not because of the ability or achievement of the individual, but due to specific inheritance in the society, sex, age, race, ethnic group. Family background forms the universally accepted ascribed status. Power, prestige, and privileges are distributed in the societies as per the age of the participants in the society. It forms an important youth culture in United States of America because more power and status is valued in the young age, whereas in China more status is given to old-aged people and then to children. Concept of ascribed status varies from one society to other, therefore, in certain societies the status are very much rigid and unchangeable. Those are called caste societies. Occupation, birth, and marriage partners are rigidly chosen based on the ascribed status as opposite to achieved status (Table 15.3).
2. *Achieved status*: It is a kind of social status obtained by the individual through his or her own effort and ability with a competitive spirit in order to obtain higher status in the society through possessing special abilities, skills, and knowledge, for example, becoming a famous doctor, professor, advocate, and author forms an achieved status. Occupational status can be ascribed or achieved which differentiates from the caste and the modern societies. Both ascribed and achieved statuses exist in all the societies, therefore, better understanding about each society is required (Table 15.4).

TABLE 15.3 Ascribed Status

Characteristic	Description
Sex	Sex difference is one of the bases of the ascription of lifetime statuses. It is a visible biological fact that appears at birth
Age	Age is another criterion which is a visible physiological fact in determining the status. It is steadily changing and the ascription of status will be determined on the basis of age relationship, for example, between parent and child, elder brother and younger brother
Kinship	Kinship is another factor that determines the status of a person. An infant's status is identified in relation to its parents and siblings
Wealth	Wealth is another criterion of social status. The source of wealth is socially significant. Wealth may be inherited. The inherited wealth or property enhances the prestige of persons
Race and caste	In multi-race societies like America, it is the racial group which determines social status. The white race has a superior status as compared to other races like Negro or Mongoloid

TABLE 15.4 Achieved Status

Characteristic	Description
Occupation	Occupation is also a significant determinant of social status. Certain occupations like national or provincial services, doctors, and engineers are more reputed in the society as compared to several others
Education	The level of education is also important in the determination of social status. A highly educated or technically qualified and trained person has greater respect and honour in the society
Political authority	In the modern world, persons well placed in political life, especially those who hold positions in the government, have very high status
Marriage	Marriage automatically gives the status of a husband or wife and further that of a daughter-in-law, son-in-law, brother-in-law, sister-in-law, and several other related statuses
Individual achievements	In contemporary society, individual achievements are significant in determining social status. This may be in the field of education, occupation, sports, literature, art, science, or any other field.

According to Linton, status is based on the biological constitutional characteristics, for example, age, sex, birth, and genealogy. Status as per Linton is based on the existing truth or phenomenon. It is not about the intrinsic characteristics of man but about the social organization that determines the status. Status is what you actually are and what the belief of the people about you in the society is. Status and role are different; status explains what the person is, whereas role means what the person is supposed or expected to do.

Master status: It is a kind of special status achieved by an individual in the society. An individual climbs higher in his or her career ladder with hard work, gets higher levels of positions in his or her occupation and gets good respect in the society. Therefore, for certain groups, occupation becomes the master status because it conveys great deal of meaning about the social background, education, and income of the individual in the society.

9. IMPORTANCE OF SOCIAL STATUS

- ❑ Social status is of great importance both for the individual and society. An individual wins respect in society by virtue of his status.
- ❑ Status system is found everywhere in human society.
- ❑ There are symbols of respect assigned to every social status. These symbols change along with changes in social status. The change in status may have been brought about by marriage, education, or occupation. In each case, the individual's enhanced social status brings to him greater respect.
- ❑ When the social status of an individual changes, his or her role also changes. In a way, the role of an individual is a function of his or her social status.

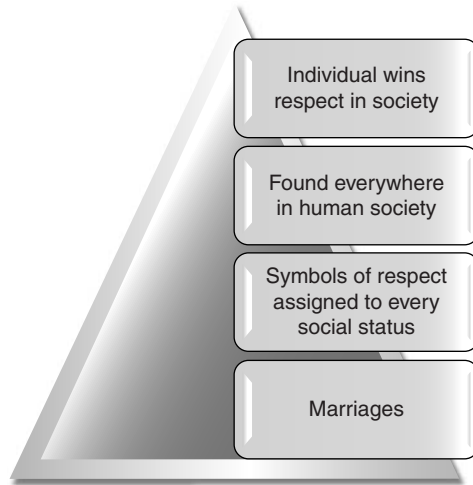


Figure 15.2 Importance of Social Status

- ❑ In fact, the differences in social status are a method of having division of work among people as per their ability. This helps the smooth functioning of group life. Status system is important to recognize the efforts one puts in and promote the sense of responsibility, dependability, and stability so necessary for co-operative living.

Box 15.2 Definitions of Social System

G. Duncan Mitchell: A social system basically consists of two or more individuals interacting directly or indirectly in a bounded situation.

Talcott Parsons: A social system is defined in terms of two or more social actors engaged in more or less stable interaction within a bounded environment. A social system consists in a plurality of individual actors interacting with each other in a situation which has at least a physical or environmental aspect, actors who are motivated in terms of a tendency to the 'optimization of gratification' and whose relation to their situations, including each other, is defined and mediated in terms of a system of culturally structured and shared symbols.

David Popenoe: A social system is a set of persons or groups who interact with one another, the set being conceived of as a social unit distinct from the particular persons who compose it.

- ❑ Marriages in almost every society are contracted on the basis of social status. We have seen many hearts broken because of social mismatch. It is an unwritten rule of society that there should be parity between the financial and social statuses of the bride's family and those of the groom's. When this rule is not adhered to, there are often cases of problems erupting in the married couple's lives.

10. CLASSIFICATIONS OF SOCIAL SYSTEM

Scholars have different opinions regarding classification of social system. Table 15.5 depicts the opinions of some of the sociologists in relation with this issue.

TABLE 15.5 Classification of Social System	
Classification	Description
Lewis H. Morgan and other evolutionists	Classification based on evolution ☐ Savagery social system ☐ Barbarian social system ☐ Civilized social system
	Classification based on livelihood ☐ Hunting social system ☐ Pastoral social system ☐ Agricultural social system ☐ Industrial social system
Emile Durkheim's classification	Two kinds of social system ☐ Mechanical social system ☐ Organic social system
P.A. Sorokin's classification	Classifications based on cultural system ☐ Sensate ☐ Ideational ☐ Idealistic

11. STATUS AND OFFICE

There is a close interdependence between the office and the status. Occupational position is often a status and office both. Office designates the position occupied by a person in a social organization governed by specific and definite rules, more generally achieved than ascribed. The examples are the office of the principal, the editor, the manager, the director, the professional organizational counsellor, and so on.

It is clear that holding an office may give one status. The kind of status it gives depends upon the importance, scope, and function of the office. There are two ways of attaching status to an office. First, we attach an invidious value to an office as such, independently of who occupies it or how its requirements are carried out. Second, we attach value to the individual according to how good or bad he carries out the obligations of that office. The first kind of invidious value or evaluation is called prestige. The second one is called esteem. People attach high value to particular jobs, irrespective of the individuals who hold them.

12. STATUS COMPARISON

People generally compare themselves and others with respect to status. People with whom an individual compares himself or herself and the degree to which he or she makes the comparisons are determined by the principles of distributive justice, the person's perception of his or her power, and the conditions allowing ease of comparison. The following are the conditions under which status comparisons are made:

- ❑ Each person must be able to observe the rewards, costs, and investments of others so that he can compare them with his or her own.
- ❑ Each person must have approximately the same power to obtain rewards or avoid costs.
- ❑ A person will compare himself or herself only with those whose rewards and costs are not too different from his or her own.
- ❑ Comparisons are likely to be made with persons having similar investments because they should experience similar rewards and costs.

13. ROLE

The word role meant the roll on which an actor's part was written. The social system is based on a division of labour in which every person is assigned a specific task. The task performed by an individual makes up the role he or she is expected to play in the life of his or her community. Since the role is a set of expectations, it implies that one role cannot be defined without referring to another. There cannot be a parent without a child, or an employer without an employee. In this sense, roles are but a series of rights and duties. That is, they represent reciprocal relations among individuals. Holding the status of student, for example, means one will attend classes, complete assignments and, more broadly, devote a lot of time to personal enrichment through academic study.

13.1. Role Set

Robert Merton (1968) introduced the term role set to identify a number of roles attached to a single status. For example, given below are four statuses of an individual, each status linked to a different role set:

1. As a professor, this person interacts with students (teacher role) and with academics (the colleague role).
2. As a researcher, he gathers and analyses data (the laboratory role).
3. The man occupies the status of husband with conjugal role (such as confidante and sexual partner) towards his wife, with whom he shares a domestic role towards the household.
4. He holds the status of father, with routine responsibilities of his children (protective role) as well as towards their school and other organizations in his community (the civic role).

13.2. Role Conflict and Role Strain

A social group, as already observed, carries on its life smoothly and harmoniously to the extent that roles are clearly assigned and to the extent that each member accepts and fulfils the assigned role according to expectations. Each person participates in a number of groups or

sub-groups in different capacities. So, one individual is required to play a number of different roles. An individual, in his total personality structure, has to play many roles according to social expectations.

Box 15.3 Definitions of Role

Kimball Young and Raymond W. Mack: A role is the function of a status.

George A. Lundberg: Role is a pattern of behaviour expected of an individual in a certain group or situation.

W.F. Ogburn and M.F. Nimkoff: A role is a set of socially expected and approved behaviour patterns, consisting of both duties and privileges, associated with a particular position in a group.

Robert Bierstedt: Role is the dynamic or the behavioural aspect of status. A role is what an individual does in the status he or she occupies.

G. Duncan Mitchell: A social role is the expected behaviour associated with a social position.

Ralph Linton: Role is defined as the behaviour expected of someone who holds a particular status.

This results in adjustment difficulty and creates confusion. Incompatibility between two roles is called role conflict. Such role conflicts result in departure from conformity to some of the expectations or may result in deviation.

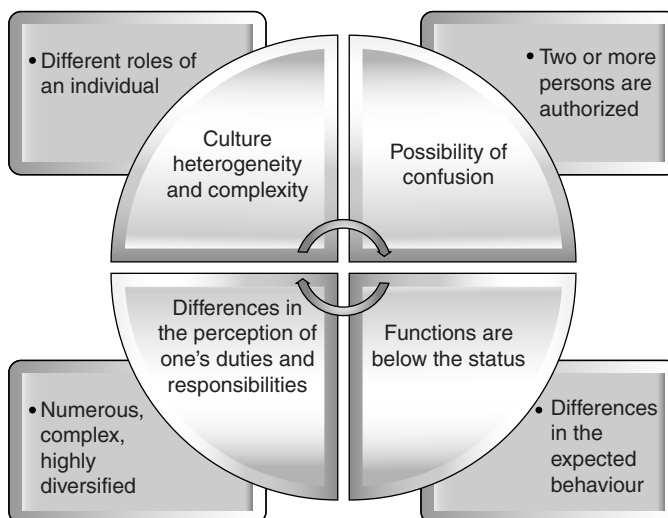


Figure 15.3 Causes of Role Conflict

The causes of role conflict are as follows:

1. Culture heterogeneity and complexity of the social system
2. Different roles of an individual in different groups
3. The possibility of confusion over the appropriateness of a case
4. When two or more persons are authorized to perform some functions
5. When the functions are below the status of the individual
6. Differences in the expected behaviour from the person assigned a role
7. Differences in the perception of one's duties and responsibilities

Roles in modern society are numerous, complex, highly diversified, and sometimes in conflict. In periods of rapid social change, the nervous strain of conflicting roles is greater because the requirements of each role and the expectations of the community regarding them are uncertain. To the extent the different roles are clearly allocated, to the extent the rights and duties inherent in each role are clearly understood, and to the extent everyone behaves in his role as expected, the social system will run smoothly and with a minimum of strain on the individual personality.

14. INFLUENCE OF SOCIAL STATUS ON HEALTH

People who live with poor socioeconomic status cannot climb up the social ladder and they further decline as they are at the risk of getting serious diseases because they cannot afford access to health services that are available to maintain their health. Middle-ranked officers suffer a lot due to the economic constraints in order to afford to maintain their health as compared with their higher-ranked officers. Stressful situations trap an individual's health badly because of insecurity in job, low self-esteem, social isolation, and lack of control over the work situations. This leads to long-term stress and complicates the life of the individual due to their poor mental health, lack of supportive friendships, and premature death. Psychological ill health leads to disturbance in the physiological health of the individual such as raised blood and cortical pressure. Less immunity results in higher risk for the individual to acquire illness, and finally, there is loss of wealth from the family due to the expenses for maintaining the health. There are certain social factors that affect the health of the individual. They are cultural practices, traditions taboos, and social environment. Health of an individual is perceived in terms of physical fitness, which is required to maintain a healthy life. Obesity leads to unhealthy life. Certain cultural groups encourage, respect, and follow higher-order level birth. People with poor socioeconomic background does not follow high order level birth in their families as finance play a vital role in opting the good health services.

CHAPTER HIGHLIGHTS

- ❑ Status and role are important elements of any society. In fact, Talcott Parsons, a prominent sociologist, has held that sociology itself is a collection of status and roles of people.
- ❑ Social organization and disorganization are based on status and role. Social change also occurs on the basis of change of status and role.

- ☐ Social system is an orderly and systematic arrangement of social interactions. It is a network of interactive relationships. It may be defined as a plurality of individuals interacting with each other according to shared cultural norms and meaning.
- ☐ The constituent parts of a social system are the individuals. Each individual has a role to play.

EXERCISES

I. LONG ESSAY

- ☐ Define social system. Explain the meaning and elements of social system in detail.
- ☐ Define status. Explain the influences of social status on health.

II. SHORT ESSAY

- ☐ Describe the units of social system.
- ☐ Explain the characteristics of status.
- ☐ Discuss the classifications of status.
- ☐ Enumerate the importance of social status.
- ☐ Describe the classifications of social system.
- ☐ Discuss the role conflict and role strain.

III. SHORT ANSWERS

- ☐ Explain nature of status.
- ☐ Explain ascribed status.
- ☐ Explain achieved status.
- ☐ Explain master status.
- ☐ Explain status and office.
- ☐ Explain status compassion.
- ☐ Explain role set.

IV. MULTIPLE CHOICE QUESTIONS

1. Status groups are not stratified according to the

(a) type of dwelling	(b) food habits
(c) acquisition of wealth	(d) recreational facilities
2. Which of the following is not an essential characteristic of status in modern group?
 - (a) The extent to which and individual distributes rewards.
 - (b) Influence enjoyed in administration.
 - (c) The hereditary position of high placed ancestors.
 - (d) The wealth accumulates by entrepreneurship.

3. What does achieved status signify?
 - (a) Status achieved through cultural diffusion.
 - (b) Status achieved through personality developments.
 - (c) Status acquired through competitive talent.
 - (d) All of the above.
4. An achieved status is that is
 - (a) shared by caste-minded people
 - (b) inherited from parents
 - (c) derived from abilities and skills
 - (d) depends upon biological condition
5. Sex, age, and caste all are examples of
 - (a) achieved status
 - (b) ascribed status
 - (c) pre-set status
 - (d) status image
6. Social need of status system is justified in certain societies as
 - (a) individuals compare respect by virtue of status
 - (b) an increase in individual status entitles him or her to more respect than before
 - (c) marriage are contracted on the basis of status
 - (d) the importance of the role of an individual trends to determinate his or her status
7. Role conflict in society emerges out of the fact that:
 - (a) performers do not know the nature of role expectations
 - (b) there is lack of balance in the system of the role performed
 - (c) they do not observe the desired standards
 - (d) they do not get adequate award for the role performed
8. Status and rank characterize the members of
 - (a) a tribe
 - (b) a caste
 - (c) a society
 - (d) a clan
9. Among the following, what does not indicate status?
 - (a) Bharat Ratna
 - (b) labourer
 - (c) the title of kingdom
 - (d) use of prefix pandit
10. Which is not the social role in the following?
 - (a) a priest performing a ceremony
 - (b) a politician preparing the cult of violence
 - (c) a lawyer preparing his witness
 - (d) an actor involved in an act of violence on the screen
11. Status is a term used to designate
 - (a) the worth of a person as estimated by a group
 - (b) the standard of living of a person
 - (c) the office of the person holds in an organization
 - (d) the total standing of an individual in society
12. Status depends upon
 - (a) the performance of his or her role by the individual
 - (b) the social value of the role of an individual
 - (c) the standard of living of an individual
 - (d) the ethnic background of an individual

13. Status may be
 - (a) ascribed
 - (b) achieved
 - (c) ascribed and achieved both
 - (d) none
14. Role conflict is a major phenomenon of
 - (a) primitive society
 - (b) agrarian society
 - (c) tribal society
 - (d) industrial society
15. Role conflict is heightened by
 - (a) the complexity to technological age
 - (b) the mutual rivalries among the people
 - (c) the people differ in their view of what is good
 - (d) the total standing of an individual in society.

ANSWERS

1. c 2. c 3. d 4. c 5. b 6. d 7. b 8. b 9. b 10. b
 11. d 12. b 13. c 14. d 15. a

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16

Social Organization

Learning Objectives

- Introduction
- Meaning of social organization
- Characteristics of social organization
- Elements of social organizations
- Social organization and social group
- Features of social organization
- Types of social organizations
- Relationship between formal and informal organizations
- Differences between formal and informal organizations
- Voluntary social health agencies
- Role of individuals in organizations
- Role of social welfare organizations in maintaining health

1. INTRODUCTION

According to Talcott Parsons, as noted already in Chapter 4, society is the total complex of human relationships. Social organization, as is evident by its name, refers to the organization of society. Therefore, social organization is the organization of the complex of human relationships. Society is an aggregate of numerous small groups. Institutions and associations control and regulate the mutual relationships between individuals in these groups. Social organization encompasses these institutions and their mutual relationships. Besides, it also covers the unorganized activities of the group.

Box 16.1 Definitions of Social Organization

Edward B. Reuter and Clyde W. Hart: By social organization is meant the totality of cultural institutions and their inter-relationships together with the body of the unorganized activities characteristic of the group.

M.A. Elliott and F.E. Merrill: Social organization is a state of being, a condition in which the various institutions in a society are functioning in accordance with their recognized or implied purpose.

F.E. Lumley: Social organization is a whole composed of co-operating specialized parts.

Ralph Piddington: The most important bases of social organization are sex, age, kinship, locality, social status, political power, occupation, religion and magic, totemism, and voluntary associations.

2. MEANING OF SOCIAL ORGANIZATION

It is a social system where the people are interrelated with each other. The size and the type of work they do may vary from each other's group, and each group varies according to its nature of work in the society. Although there are differences in the nature of work they do, people are related to each other, and they work in unity. Hence, it will be good to refer the term social organization as social system because sociologists believe that it explains the importance of the way the society is organized, and even sociological studies and related research activities also explain the same thought. Although social organization is complex, the activities of such society are controlled by policies framed by the government that rules the country; for example, even a small body of organized police can control a large group of people. There are also some associational groups in our society such as schools, corporations, banks, prisons, army-related institutions, and so on, which are simply referred to as social organizations. A state is called a political organization because it is a group of members, who represent and control the state. School is called an educational organization where all the children receive education and form a social organization. According to Ogburn and Nimkoff, a society forms a vast representation of a whole society, which in turn represents an organized group of individuals who interact with each other. All the people in the society are interrelated to each other and possess history and civilization. Social organization has developed from ancient culture and civilization. Ancient civilizations have taught how a social group is formed gradually by natural evolution, how social organizations are planned and balanced, and how policies are developed for proper human conduct and behaviour. For example, in Hindu community, the social thinkers have described the concept of human life and its meaning and process; they have framed certain ideals, and they lived and showed the society according to the ideals, values, and policies that have formed the base for their social organization.

3. CHARACTERISTICS OF SOCIAL ORGANIZATION

There are many characteristics that exist in the society, which are framed as per the purpose for human welfare. They are as follows:

- ❑ Every social organization has been framed with a definite purpose.
- ❑ Every individual has definite goals and they form a definite pattern of interaction.
- ❑ Each organization runs efficiently since all the members have cooperation, unity, and mutual understanding.
- ❑ An organization has the capability to bring different kinds of people to work together and do different kinds of jobs.

- ❑ Organization makes the individuals to takeover different kind of roles and obtain the social status.
- ❑ Organization runs smoothly since the members accept the roles and responsibilities and enact their roles well.
- ❑ Organization evaluates the code of conduct and controls the behaviour of the individual.

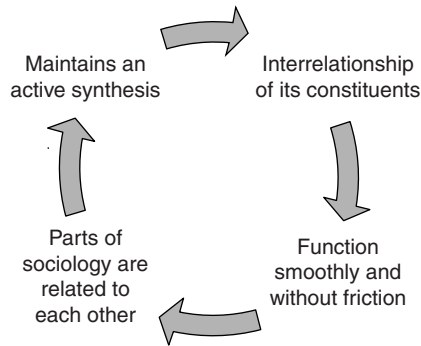


Figure 16.1 Characteristics of Social Organization

3.1. Purpose of the Social Organization

- ❑ Usually the social system has all the constituents of the society, which form strong inter-relationships among them. Institutions such as schools, churches, banks, prison, and so on form associated groups.
- ❑ A society is called organized and systematic only if all the constituents in the society are functioning smoothly and perform their functions properly.
- ❑ As per the views of M.E. Jones, social organization is the whole part of a social system in the society and each part of the system is interrelated to each other.
- ❑ Every activity of the society is organized to maintain good production activities, which promotes the social status of the society and also helps to attain the objectives of the societal works.

4. ELEMENTS OF SOCIAL ORGANIZATIONS

The important elements are as follows:

- ❑ A social group usually forms a unique society.
- ❑ Each society has interrelated hierarchy level of groups and status.
- ❑ Each member in the society values the groups and lives and works in cooperation.
- ❑ There is a great level of integration and association among the members in the society who follow polices and social practices to avoid conflicts.
- ❑ There is specific code of conduct and ethics framed in the society to be followed by all, and it is customary to follow relationships.

5. SOCIAL ORGANIZATION AND SOCIAL GROUP

Social organization is based on social groups. Large groups are being constantly differentiated into smaller ones. At the same time, small groups are being constantly integrated into larger ones. These continual processes of differentiation and integration are the processes of social organization. Social organization is the resultant of the interaction of these two forces within social groups.

According to George Peter Murdock, social organization is the organization in small groups, particularly in those groups which are based on age, blood relationships, occupation, habitation, ownership of property, and status. In fact, social organization can be said to be the pattern of intergroup relationships. What the natural relations of various groups in any society are depends upon its social organization. In this way, there is a very intimate relation between social group and social organization.

6. FEATURES OF SOCIAL ORGANIZATION

- ❑ *Unanimity among the members:* Social organization demands that there be unanimity among the members of a society. If there is no unanimity, it will give rise to conflict, which in turn will lead to social disorganization.
- ❑ *Readiness to accept roles:* If unanimity has to be maintained among the members of a society, then they must be ready to accept their status and respective roles within the social organization. In society, there is a great variety in terms of sex, age, status, physical capability, skills, and duties. A combination of these factors leads to everyone having a definite social status. Now, this social status forms the basis on which roles are apportioned. If everyone covets the same kind of role, then the society will lose its organic character.
- ❑ *Control of society:* There will be no grudges regarding the role apportioned to the members as long as the society has control over them. Habits, customs, traditions, mores, rituals, and institutions are the agents of social control.

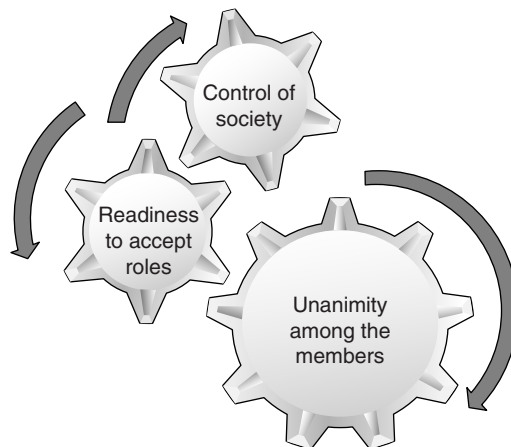


Figure 16.2 Features of Social Organization

7. TYPES OF SOCIAL ORGANIZATIONS

Social organization has several types as explained in Table 16.1.

TABLE 16.1	Types of Social Organizations
Type	Description
Family	The family is the basic unit in all societies. It is a group of biologically related individuals living together and eating from a common kitchen
Religion and caste	The caste system in India is an example of a closed class, that is, there is no mobility in caste or shifting from one class to another and the members remain throughout their life wherein they are born. Each caste is governed by certain rules and sanctions relating to endogamy, food taboos, ritual purity, and so on. Each caste group within a village is expected to give certain standardized services to the families of other castes
Temporary social groups	<i>Crowd</i>: When a group of people come together temporarily for a short period, groups motivated by a common interest or curiosity, it is known as crowd <i>Mob</i>: A mob is essentially a crowd, but it has a leader who forces the members into action. There may be a symbol in the shape of a flag or slogan. A mob is more emotional than a crowd <i>Herd</i>: This is a crowd with a leader. Here, the members of the group have to follow the orders of the leader without question, for example, a tourist group under a guide
Permanent social groups	<i>Band</i>: It is the most elementary community of a few families living together. Here the group has organized itself and follows a pattern of life, for example, gypsies in India <i>Village</i>: A village is a small collection of people permanently settled down in a locality with their homes and cultural equipment <i>Towns and cities</i>: From a sociological point of view, a city or town may be defined as a relatively large, dense, and permanent settlement of socially heterogeneous individuals. The community is sub-divided into smaller groups on the basis of wealth and social class
Government and political organization	Government is an association, of which law is the institutional activity. There is no society which lacks government. It is the supreme agent authorized to regulate the balanced social life in the interests of the public

7.1. Formal Organizations

A century ago, most people lived in small groups of family, friends, and neighbours. Today, our lives revolve more and more around formal organizations—large secondary groups organized to achieve their goals efficiently. Formal organizations, such as business corporations and government agencies, differ from families and neighbourhoods in an important way. Their greater size makes social relations less personal and fosters a formal, planned atmosphere. In other words, formal organizations operate in a deliberate way—not to meet personal needs but to accomplish complex jobs.

7.1.1. Types of Formal Organizations

Arnitai Etzioni (1975) identified three types of formal organizations distinguished by the reasons why people participate in them: utilitarian organizations, normative organizations, and coercive organizations.

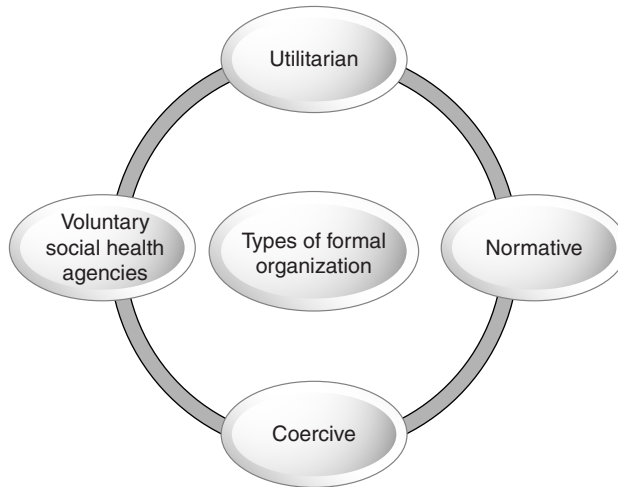


Figure 16.3 Types of Formal Organization

1. *Utilitarian organizations*: Just about everyone who works for an income belongs to a utilitarian organization. It is one that pays people for their efforts. Large businesses, for example, generate profits for their owners and income for their employees.
2. *Normative organizations*: When people join an organization not for utilitarian purposes but for pursuing a moral and ethical goal, they belong to a normative organization. Sometimes called voluntary associations, such organizations include community service groups (such as the PTA, the Lions Club, the League of Women Voters, and Red Cross) as well as political parties and religious organizations
3. *Coercive organizations*: When people are forced to join an organization, they may be said to belong to a coercive organization. Its membership may be enforced upon someone as a form of punishment or treatment. Prisons and several psychiatric hospitals are examples of such involuntary membership. Coercive organization has special physical features such as locked doors and barred windows and it is supervised by security personnel.

8. RELATIONSHIP BETWEEN FORMAL AND INFORMAL ORGANIZATIONS

There are two types of interrelationships found in the society, which are as follows:

1. *Formal organization*: It will be any state or any institution, industry, church which has formal relationships.

2. *Informal organization*: It forms any peer or friends groups which does not have any formal relationship

There should be a goodwill and interest in developing any organization whether it may be formal or informal. However, neither the formal nor the informal organizations support each other. They always have complicated relationship with each other.

According to Page, if there are good channels of communication maintained in formal organizations, then it helps to develop informal roles and relationships, for example, friendships and primary group relations. According to Charles Bernard, it is important to maintain and respect the values and integrity of each and every individual while managing any formal organization by having good channels of communication.

9. DIFFERENCES BETWEEN FORMAL AND INFORMAL ORGANIZATIONS

The organizations that work on their own with a motto to serve the society are called as voluntary health agencies. Table 16.2 explains about some voluntary agencies and their work.

Formal	Informal
Formed and organized systematically	Not formed systematically
Relationship are more status related than personal	Maintain personal relationship
There is superior ordination and subordination	There is no difference between superior and inferior. All are treated equally
Status and prestige are valued	No much value for prestige, but friendship is valued and there is a helping tendency
There are written rules and regulations to be followed by the group	There are no strict norms, but customs, folkways, morals, and beliefs are followed
They have own history of origin. Stability and permanency are present, and plans are not flexible	They are not permanent and plans are flexible
Bringing any change is difficult, for example, changing any policy is not easy	Bringing any change is easy

10. VOLUNTARY SOCIAL HEALTH AGENCIES

There are several agencies, in India as well as in the world, working towards betterment of the society. Table 16.2 enumerates some of these organizations.

TABLE 16.2 Social Health Agencies

Organization	Description
WHO (World Health Organization)	It is a branch of the United Nations Organization (UNO) that started functioning in 1948 and has its headquarters in Geneva, Switzerland. The main objective of the WHO is the attainment for all people of the world the highest level of health. The current objective is 'Health for All' by 2010. WHO renders valuable services in the prevention and control of specific diseases like AIDS. It tries best to prevent the spread of the disease
UNICEF (United Nations International Children's Emergency Fund)	It is a specialized agency to deal with the welfare and rehabilitation of children. It gives much assistance to underdeveloped countries for maternal child health, nutrition, environment, sanitation, and provision of safe drinking water, health centres, health education, and other programmes that would benefit children directly or indirectly. It gives substantial aid to nations for the production of vaccines
UNDP (United Nations Development Programme)	It provides funds to help the poor nations to develop their human and natural resources. Assistance is given for different projects connected with agriculture, industry, education, science, social welfare, and health
UNFPA (United Nations Fund for Population Activities)	It has been helping India since 1974 to develop the capacity for manufacture of contraceptives, population education programme, new techniques in maternal and child health care, and also training of grassroots level health worker
FAO (Food and Agriculture Organization)	This UN agency aims to help the nations raise their standard of living to improve nutrition, increase efficiency in farming, forestry and fisheries, and improve the conditions of the rural people. Its primary concern is to increase food production to meet the needs of the increasing population
Red Cross Society	It is a non-political international humanitarian organization devoted to the service of humanity in times of war and peace. The Indian Red Cross is primarily concerned with providing various amenities to military hospitals and to the disabled. It also provides disaster services
Indian Council of Child Welfare (ICCW)	It was established in 1952. It is associated with the International Union of Child Welfare. It strives hard to provide opportunities and facilities by law and other means to every child to develop physically, mentally, morally, spiritually, and socially under healthy and normal conditions
Central Social Welfare Board	It is a semi-government organization. It was set up by the Government of India in August 1953. Its functions include surveying the needs of voluntary welfare organizations, promoting and initiating voluntary organizations, and rendering financial aid to deserving organizations and services

(Continued)

TABLE 16.2 (Continued)

Organization	Description
Hind Kusht Nivaran Sangh	It was founded in 1950 with its headquarters in New Delhi. Its precursor was the Indian Council of the British Empire Leprosy Relief Association, which was dissolved in 1950. The programme of the sangh includes rendering of financial assistance to various leprosy homes and clinics, health education through publications and posters, training of medical workers and physiotherapists, conducting research, field investigations, and so on
Tuberculosis Association of India	It was formed in 1939 and has branches in all the states in India. The activities of this association comprise organizing a TB Seal campaign every year to raise funds, training of doctors, health visitors and social workers in anti-tuberculosis work, promotion of health education, and promotion of consultations and conferences
Bharat Sevak Samaj	It is a non-political and non-official organization that was formed in 1952. One of its prime objectives is to help people achieve health by their own efforts. One of its important activities is improvement of sanitation
Kasturba Memorial Fund	It was established in the memory of Kasturba Gandhi in 1944. The main objective of the trust is to improve the condition of Indian rural women. It has several institutions and renders valuable services in educating rural girls and also social education and uplifting of villages
Family Planning Association of India	It was established in 1949 and has done pioneering work in the area of family planning. Its headquarters are in Mumbai and it has branches in several cities. The association trains doctors and health workers in family planning techniques. It also answers family planning queries
All India Women's Conference	It is a women's voluntary welfare organization established in 1926. It runs maternal child welfare clinics, medical centres, adult education centres, family planning clinics, milk centres, and cooperatives
Professional bodies	Indian Medical Association, Trained Nurses Association of India, Indian Dental Association, Indian Pharmacological Association, and so on, are some examples of professional bodies that conduct annual conferences, publish journals, and arrange scientific sessions and exhibitions to set up standards of professional education
All India Blind Relief Society	It was established in 1946 with the objective of co-ordinating different institutions working for the blind. It organizes eye camps and a lot of other relief work for the welfare of the blind
Churches and Christian institutions	Christian institutions like Christian Medical Association of India, Catholic Medical Association of India, Young Men's Christian Association (YMCA) and Young Women's Christian Association (YWCA) are doing

Other organizations

much work in the forms of relief in disasters like floods, earthquakes, and famines; education; and welfare for women and children. The churches in India are running a large number of schools, college's hostels, orphanages, training centres, hospitals, and welfare centres

Ramakrishna Mission, Arya Samaj, Rotary International, Lions International, Rockefeller Foundation, Ford Foundation, CARE and many other national and international organizations have played and are playing a significant role in solving a large number of socio-economic problems in India

11. ROLE OF INDIVIDUALS IN ORGANIZATIONS

Each individual has different needs and issues to be solved in their day-to-day lives. They have a definite role in organizing their needs in the society. Each member participates in every event in the society in order to meet their needs and the societal needs. Hence there is a mutual gain for both in the society; for example, a member participating in an exam duty as an examiner in case of any educational institution is to gain money for self and status in the society. Members get their identity in their organization through their achievements by participating in the activities of the organization. Basically, individual motives determine identification in the society. When all individual needs are met, the organization's goal are achieved in a better manner. Where the organizational go are perceived and shared, with issues of prestige get solved, therefore good communication exist with all the hierarchy levels it results in less envy and competition within the organization.

Strong motivation is needed for successful functioning of any individual in the institution; people in the organization need to be motivated to fulfil the goals of the organization. Success of an institution needs cooperation, co-ordination, and unity of members. Strong philosophy and policies framed to be followed by members of an organization maintain the equilibrium at all levels. The organization grows depending on the unity and coordination of its members.

12. ROLE OF SOCIAL WELFARE ORGANIZATIONS IN MAINTAINING HEALTH

According to WHO, health is a state of physical, mental, social, and spiritual well-being and not merely the absence of illness or infirmity. Naturally, the tendency of the society is to provide maximum help to serve the human community. In order to attain the health for all in the society, many voluntary and involuntary agencies help the people in the society. The basic nature of all human beings is to help each other for better survival in the society. Health is a broad concept very difficult to achieve within a short interval; every individual in the society works hard to provide

the health-care services. It can be a doctor, nurse, social worker, psychologist, or others. Social welfare organizations, for example, WHO, UNICEF, DANIDA, and others, also provide health care. Their main goal is to provide maximum health services to the periphery of the community. These health services are implemented through the primary health centres, community health centres, sub-centres, and hospitals in rural slum and the urban areas. Their main goals are as follows:

- ☐ Providing equitable health care services to all.
- ☐ Providing perinatal care for mothers in the community.
- ☐ Providing safe and drinking water facilities especially in slum and rural areas.
- ☐ Maintaining sanitation.
- ☐ Providing electricity and needed facilities in rural and urban areas.
- ☐ Reducing the mortality and morbidity rates in infants, children, antenatal, and postnatal mothers in high-risk areas.

These activities help people maintain their health and live in social harmony.

CHAPTER HIGHLIGHTS

- ☐ Social organization is necessary for the smooth functioning of society.
- ☐ Due to various institutions and associations, a co-ordination is maintained among the activities of the various groups that society is composed of.

EXERCISES

I. LONG ESSAY

- ☐ Define social organizations and explain the meaning and characteristics of social organizations.
- ☐ Discuss in detail about the role of social welfare organizations in maintaining health.

II. SHORT ESSAY

- ☐ Explain elements of social organizations.
- ☐ Describe social organization and social groups.
- ☐ Discuss the features of social organizations.
- ☐ Explain the types of social organizations.
- ☐ Enumerate the relationship between formal and informal organizations.
- ☐ Explain the difference between formal and informal organizations.
- ☐ Describe the social health agencies.
- ☐ Explain the role of individual in organization.

III. SHORT ANSWERS

- ☐ Explain normative organizations.
- ☐ Explain coercive organizations.
- ☐ Explain WHO.
- ☐ Explain Red Cross Society.
- ☐ Explain professional bodies.

IV. MULTIPLE CHOICE QUESTIONS

1. Which of the following is an organization?
 - (a) UNO
 - (b) international law
 - (c) diplomacy
 - (d) diplomatic protection
2. Which of the following is/are the key features of organization?
 - (a) social invention
 - (b) accomplishing goals
 - (c) group efforts
 - (d) all of these
3. A study of human behaviour in organizational settings is
 - (a) individual behaviour
 - (b) group behaviour
 - (c) organizational behaviour
 - (d) none of these
4. Social organization is based on
 - (a) social groups
 - (b) social problems
 - (c) social change
 - (d) social norms
5. Social organization is a whole composed of co-operating specialized parts:
 - (a) Edward. B. Rewter
 - (b) M.A. Eliott
 - (c) E.E. Lumley
 - (d) Ralph
6. Features of social organizations are
 - (a) unanimity among the members
 - (b) readiness to accept roles
 - (c) control of society
 - (d) all of the above
7. The members in the organization, who work for an income is called
 - (a) normative organization
 - (b) utilitarian organization
 - (c) formal organization
 - (d) informal organization
8. Social organization is the process of
 - (a) integration and differentiation
 - (b) integration and association
 - (c) differentiation and association
 - (d) differentiation and isolation
9. Status is the rank or position of an individual in a group. This was said by
 - (a) Horton and Hunt
 - (b) Linton
 - (c) Maclver
 - (d) Tonny
10. Dimensions of role are
 - (a) based on ascribed status and achieved status
 - (b) more focused and more diffused roles
 - (c) self-oriented and public-oriented roles
 - (d) all of the above

ANSWERS

1. a 2. d 3. c 4. a 5. c 6. d 7. b 8. a 9. a 10. d

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17

Social Disorganization

Learning Objectives

- Introduction
- Meaning of social disorganizations
- Nature of social disorganizations
- Causes of social disorganization
- Characteristics of social disorganization
- Social disorganization process
- Factors of social disorganizations
- Symptoms of social disorganization
- Approaches to the study of social disorganization
- Difference between social organization and disorganization
- Deviance and disorganization
- Personal disorganization
- Personal disorganization and social disorganization
- Social pathology

1. INTRODUCTION

Society is a web of social relationships. In an organized society, these relationships remain organized. In a disorganized society, these relationships remain disorganized. The process whereby social relations become disorganized is known as social disorganization. Social organizations include institutions, associations, and so on. In the process of disorganization, all these become disorganized. Social disorganization is a process opposed to social organization. It refers to serious maladjustments in society so that they fail to satisfy the needs of the individuals satisfactorily.

Social disorganization is the process by which the relationships between members of a group are broken or dissolved. It occurs when there is a change in the equilibrium of force, a breakdown of the social structure, so that former patterns no longer apply and accepted forms of social control no longer function effectively. Social organization and social disorganization are relative terms.

Box 17.1 Definitions of Social Disorganization

M.A. Elliott and F.E. Merrill: Social disorganization is a process. Social pertains to society or social relationships while the word disorganization is indicative of breaking, disruption, or disintegration, which speaks of the annihilation, destruction, or breaking of social relations between the members.

R.F.L. Faris: Social disorganization is a disturbance in the patterns and mechanisms of human relations.

W.I. Thomas and Florian Znaniecki: Social disorganization is a decrease of the influence of existing social rules of behaviour upon the individual members of the group.

Emile Durkheim: Social disorganization is a state of disequilibrium and a lack of social solidarity or consensus among the members of a society.

E.R. Mowerer: Social disorganization is the process by which the relationships between members of a group are shaken.

2. MEANING OF SOCIAL DISORGANIZATIONS

According to Emile Durkheim, there is always a state of disequilibrium due to lack of social support within the members of the society. As per the views of Ogburn and Nimkoff, social disorganization starts with disturbance in the cultural practices within the people in the community, which creates disharmony of relationships within people in the community. Social disorganization otherwise means the breakdown in unity, coordination, and cooperation among people in the society. Two important aspects of the society are social organization and disorganization, which determine the total functioning of the society.

According to Elliot and Merrill, social disorganization means that the society's social equilibrium and social structure do not function normally and effectively. People do not follow rules, and it becomes an utter failure. Basic cohesion and unity among members of the society are endangered and maladjusted as social disorganization creates disturbance in the total cultural elements, which endanger the survival of the entire group. Social organization is not static at all the times; though it has an ideal construct there is always an impact on the constant pattern of culture against the changing aspects. Such changes are found in all sections of the society.

According to the views of Elliot and Merrill, social disorganization has its comprehensive perspective on conscious, unconscious attitudes, clear and unclear ideas on cultural practices that make up complex interpersonal relationships, but social organization explains the way the society has been organized and how the people in the society are related with united ideas and concepts. It also describes the entire social status and roles and responsibilities of each individual in the society. The view of social organization has two perspectives:

1. First, what makes up the social organization as such, and
2. Secondly, at what stage the social organization get into disharmony to create social disorganization

Therefore, in order to solve the issues of social disorganization, it is important to understand the root cause, and sort out the issues and conflicts of human actions as those activities are against goals of social organization. These ideals can be regarding owning a property, maintaining stability in residential areas, successful running of any business enterprise, and maintaining the social discipline. Social problems can give raise to the social disorganization because the social problems, for example, are beggary, poverty, unemployment, famine or drought, dowry, female feticide, suicide, and so on. These problems always threaten social equilibrium, causing social disorganization and destroy the normal functioning of the social organization.

3. NATURE OF SOCIAL DISORGANIZATIONS

Usually the nature of the society represents the human nature of interdependence on culture. The nature of the human in the society causing the social disorganization is represented in two ways. These are as follows:

1. Nature of social disorganization in the simpler societies
2. Nature of social disorganization in the complex societies

3.1. In Simpler Societies

It means the minimal behavioural changes shown by the individual in the society leading to social disorganization. It is mainly due to personal disorganization that has genetical influences showing different behaviour from others, and the knowledge about such difference in behaviour is very less in the group, therefore new coordination and policies are framed not only for the individual but also for the society to reduce the stress and strain leading to personal organization in the individual and the society.

3.2. In Complex Society

The main three reasons for social disorganization causing spontaneous variations in the society are as follows:

1. Basic needs of the society should be met to maintain stability in the society.
2. Families that follow specified cultural practices strictly.
3. Practice of specified cultural practices against the social order.

These reasons lead to emergence of different kinds of problems in the individuals and the society leading to social disorganization.

Certain innovative and creative concepts are developed to solve the issues of the social disorganization that has been even accepted by the people in the society whose aspects are related to their culture, in case of mores, innovation are not readily invited has majority with social disapproval since it varies from the organized polices of the society. In a simpler society people try to clear out the unpleasant policies and practices that are no longer clear and constant. If the creative ideas are not meeting the goals of a social organization, then it leads to social disapproval. When positive answers given by a group is not sufficient to explain the variant behaviour among the group, social disorganization happens and cannot be stopped as the newly formed behaviour

loses its solidarity among the group and gets inculcated in the social order. Therefore, the leaders in the society take up the roles and responsibilities to bring the social equilibrium in the society, recheck the policies, and frame them so that the personal behaviour of any individual is identified and root cause conflicts are solved and peace and stability are maintained in the society.

4. CAUSES OF SOCIAL DISORGANIZATION

Social organization is a complex process and attribute it to cause a social disorganization is to commit a fallacy. It is created due to scientific and technological inventions on one hand and clashing interests of economic, social, and political classes on the other. Let us examine the causes one by one.

4.1. Social Change

Social organization is a complex process and attribute it to cause a social disorganization is to commit a fallacy. It is created due to scientific and technological inventions on one hand and clashing interests of economic, social, and political classes on the other. Let us examine the causes one by one.

4.2. Division of Labour

According to Emile Durkheim, extreme division of labour is a cause of social disorganization. Division of labour is generally productive and promotes social solidarity, but when it becomes excessive and complex, solidarity diminishes or disappears and social equilibrium is disturbed. Extreme division of labour gives rise to economic crises of all kinds, class struggle and industrial strife, and leads to demoralization of the individuals, the family, and the community.

4.3. Violation and Social Rule

According to W.I. Thomas and Florian Znaniecki, when the rules and regulations of society fail to keep individuals under control, social disorganization sets in. In society there are always individuals who violate social rules. This has a disorganizing effect upon social institutions, and unless the violations are checked, they may eventually lead to the death of institutions.

4.4. Cultural Lag

Cultural lag is also a cause of social disorganization. It is the name given to the phenomenon wherein an element of a culture fails to keep up with the others in the process of change. This creates confusion in the society and social disorganization sets in. Non-physical elements change at a slow rate and their change lags behind the change in the physical elements. Beliefs and thoughts change with great difficulty but not much time is needed for the adaptation of material things.

4.5. Industrialization

Industrialization has led to capitalism, exploitation, and class conflicts. It has also contributed to unemployment, crime, immobility, family disorganization, urbanization, and its evils.

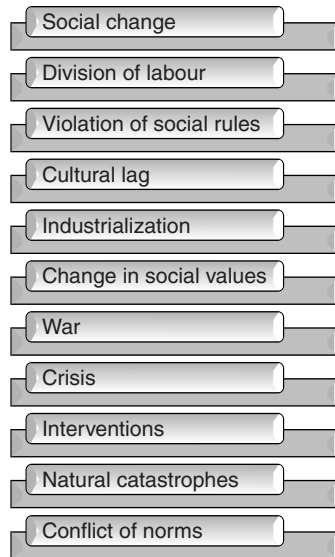


Figure 17.1 Causes of Social Disorganization

4.6. Change in Social Values

Social organization derives its strength from social values. This organization is destroyed when some injury is inflicted upon these values and the process of disorganization sets in. M.A. Elliott and F.E. Merrill have written that without social values neither social organization nor social disorganization would exist. Changes in the social values necessitate new social institutions and associations. These come into conflict with the existing order, institutions and associations. This creates disorder in society. The status and roles of people change in a cot-dance with the change in social values.

4.7. War

War is also a cause of social disorganization because it introduces confusion and disorder in society. The community of young men is consumed in a way; young women become widows; and soldiers have to be far away from their families. Besides, war gives a jolt to social values. The expectancy of human life reduces. Murders, arson, and rape increase.

4.8. Crisis

W.I. Thomas writes that crisis is any occurrence which interrupts smoothly running habits by focusing attention upon a conflict situation. It may be of two kinds:

1. *Precipitate crisis*: A precipitate crisis is one which is so sudden as to deprive people of their senses, such as the death of a great leader, a terrible accident, famine, catastrophe, and so on. These crises change the situations and functions of millions of individuals.

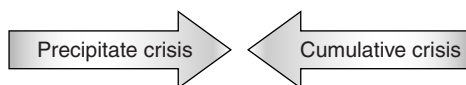


Figure 17.2 Types of Crisis

2. *Cumulative crisis*: As its name indicates, a cumulative crisis is not manifested instantaneously but takes root gradually and develops as a result of many successive incidents. The rift between the Hindus and the Muslims in undivided India that gradually escalated and the consequent creation of Pakistan is an example of a cumulative crisis.

4.9. Interventions

Industrial revolution was essentially a technological change, but it ushered in a serious modification in social interactions. Modern means of communication and scientific inventions altered the economic and social structure.

4.10. Natural Catastrophes

A maladjustment or conflict between man and his natural environment, especially under circumstances of radical change, such as epidemics, floods, famines, wars, and so on, significantly disrupts the normal functioning not only of certain units of society but also of the entire society.

4.11. Conflict Norms

The norms within society may conflict with changes in patterns of economic or other aspect of life and lead to disorganization. When ethnic and religious groups with differing norms come into contact, there arises a conflict of norms. The changing society there may lead to conflicts of norms between older and younger generations.

We may tabulate some of the causes that sociologists have pointed out behind social disorganization (Table 17.1).

TABLE 17.1 Causes of Social Disorganization

Sociologists	Causes
M.A. Elliott and F.E. Merrill	Social processes—cultural, political, and economic Cultural lag Conflicting attitudes and values Social crisis
Karl Manheim	Geographical factors Biological factors Cultural factors Technological factors Psychological factors

5. CHARACTERISTICS OF SOCIAL DISORGANIZATION

- ❑ *Conflict of mores and institutions:* In every society, there are some mores and institutions, on the basis of which the life of the members proceeds smoothly and in an organized manner. With the passage of time, these mores and institutions become obsolete and antiquated, and fail to satisfy the needs of the members of society. Ever new ideals arise and new institutions are formed out of differences of opinion and of ideals. In this way, society is broken up into numerous groups.
- ❑ *Transfer of functions from one group to another:* The functions of every group are determined in an organized society. However, society is always dynamic and these functions of the groups cannot remain the same for a long time. As time passes, the functions of one group are transferred to another. This is not conducive to any precise definition of the functions of the various groups and they tend to become disorganized.
- ❑ *Personal individualization:* In an organized society, the functions of an individual are determined on the basis of social organization. From the social viewpoint, marriage, family, occupation, and so on, were based on some definite patterns in ancient India. But in the modern age of individualism, every person thinks upon all the important matters of life from his own individual viewpoint.
- ❑ *Changes in social structure:* A change in the social structure means change in the role, function, or status of its members. In an organized society; the status and functions of each individual are defined and everyone works accordingly. This maintains the society in an organized condition. But as time passes, changes in social values and thinking are accompanied by changes in these statuses and functions. This change takes away the precise definition of an individual's status and function and the individuals do as they please. Due to this, social disorganization sets in.

6. SOCIAL DISORGANIZATION PROCESS

Social structure is not a constant condition. It is also a social process. In a dynamic society, social structure is always a process of change. The role and status of society are not clearly defined. Therefore, a dynamic society carries within itself the forces of its own disorganization. The elements of society which make the social structure dynamic bring about its disorganization.

The process of social organization and disorganization exists side by side. We have not found any society which is completely organized or completely disorganized. Elements of organization and disorganization always exist at the same time. The elements of social organization develop those relationships which person and groups find satisfactory. On the other hand, the elements of social disorganization replace such relationship and bring disappointment, irritation, and unhappiness.

Like social organization, disorganization is also a social process. According to Martin Neumeyer, 'social disorganization is not merely a maladjusted condition, for it is chiefly a process'. As such, it represents a series of events and occurrences that tend to disrupt the normal functioning of individuals and groups.

Martin Neumeyer thus regards social disorganization as a fundamental social process. According to him social disorganization is more than a condition; it is fundamentally a process or a series of processes. The series of events that make up the process involve conflict, excessive competition, social differentiation, and other disruptive sub-processes.

6.1. Processes Connected with Social Disorganization

It is evident from the above description that our society involves two types of social processes, namely integrative processes and disintegrative processes. Integrative processes lead the society towards organization, whereas disintegrative processes are responsible for social disorganization. Among the disintegrating processes, competition, contravention, conflict, stratification, and differentiation are most important.

- ❑ *Competition*: According to Bogardus, ‘competition is a contest to obtain something which does not exist in a quantity sufficient to meet the demand’. In other words, it is a struggle for the use or possession of limited goods. It is impersonal. According to Jones, ‘competition is one of the milder disintegrative processes’.
- ❑ *Conflict*: Conflict, according to Gillin and Gillin, is the social process in which individuals or group seek their ends by directly challenging the antagonist by violence or the threat of violence. Conflict is destructive. It breeds more problems than it solves.
- ❑ *Differentiation*: By differentiation, we mean that process in which members of a society cultivate differences. In other words, social differentiation is the process whereby social differences or dissimilarity of persons and groups occur.
- ❑ *Stratification*: Stratification is a process whereby society is divided into higher and lower social units. According to Gilbert, ‘social stratification is the division of society in permanent groups of categories linked with each other by the relationship of superiority and subordination’. As a result of differentiation, some people come to rank higher than others.

7. FACTORS OF SOCIAL DISORGANIZATIONS

According to G.R. Madan, there are many factors that cause social disorganization in the society. These are as follows:

- ❑ *Psychological factors*: They are basically found in the human psychological concepts:
 - Lack of channels and failure of system of communication in the social system.
 - Unable to change one’s attitude at times when needed to be flexible.

These features facilitate negative behaviour in the society causing personal disorganization.

- ❑ *Cultural lag*: According to the views of W.E. Ogburn, concept of cultural lag is because there is no equilibrium in rate of changes in the material and non-material culture. Material culture means type of housing, either kutchra or pucca, modes of transport available, methods of communication, different types of dresses worn, different designs of ornaments used, and so on. Individuals change their concepts quickly, whereas an organization’s ideas, thoughts, philosophies, hobbies, and attitude cannot be changed quickly as needed. Thus, it creates cultural lag that causes the social disorganization.
- ❑ *Physical or geographical factors*: This is natural where the people under this situation undergo serious traumatic changes when their living areas are destroyed and their survival

is difficult that leads to social disorganization. For example, in case of natural disasters such as cyclones, storms, hurricanes, severe famine, floods, and epidemics, people under go severe stress and grief due to lose of loved ones, children, and near one in the disaster. Loss of houses and harmful illnesses causing disability all lead to social imbalance in the society.

- ❑ *Biological factors*: They are rising population or extreme scarcity of population, where more chances of racial and intermixtures occurs. Transfer of defective traits from one generation to other cause the social disorganization in the society.
- ❑ *Ecological factors*: There are many factors that affect the ecological harmony in the society, such as deforestation, hunting of wild animals, pollution in water, land, and air, which cause disequilibrium in the relationship and harmony between the human and biological environment.
- ❑ *Social problems*: Social issues, such as beggary, poverty, unemployment, economic crisis, industrial revolution, war between the countries, mental illness, presence of political corruption, threaten the people's peace and stability in daily living and cause social disorganization.
- ❑ *Degeneration of values*: Important social force that controls the society combines social values, beliefs, views, and ideas. They form the main strength and stability of the society as per the social order. These values get no respect as the beliefs are passed from one generation to other. The new generation may reject old ideas and concepts and may not value them, thus creating social conflicts between old and the new generation which affects the social disorganization.
- ❑ *Political subordination*: The political system existing in the country is not strong enough to maintain the social organization. As there are many political issues like economic crisis and corruption, social inequalities among the politicians create disharmony and finally leads to social disorganization.
- ❑ *Conflict goals*: Many people have conflicting ideas about any concepts implemented in the society. There isn't complete acceptance from all the individuals regarding social values and cultural practices. Once there is disapproval in one particular concept, there arises personal disorganization leading to social disorganization.
- ❑ *Lack of social control*: Social control is impossible if the social order, rules and regulations, and strong law and order are not established and implemented. It is difficult to control the social problems in the society. According to the views of Thomas and Znaniecki if the rules and regulations framed to check the code and conduct of the individual are not obeyed by the people in the society, then that leads to social problems such as crimes, divorcés, juvenile delinquency, and mental illness leading to social disorganization.
- ❑ *Complex or extreme division of labour*: According to views of Durkheim, social disorganization is brought by unequal distribution of labour leading to complexity and lack of unity among the workers.
- ❑ *Disruptive social change*: There should be balance within the social organization that includes physical, biological, technological, and cultural activities of every individual. If there is any imbalance in any of such activities, then that will disturb entire equilibrium of the socialization.

8. SYMPTOMS OF SOCIAL DISORGANIZATION

Social disorganization is an indication of the existence of diseased or disruptive elements in society. Mabel A. Elliott and Francis E. Merrill have pointed out that social disorganization may be of three types (Table 17.2). Calvin F. Schmid listed the following symptoms of disorganized communities: high rate of population mobility, high rate of divorce, desertion, illegitimacy, dependency, delinquency and criminality, a disproportionately high rate of males, a low rate of home ownership, high rate of suicides, commercialized vice, and death due to disease and alcoholism. Herbert A. Bloch divided the symptoms of social disorganization into two categories: sociological and literary-ideological (Table 17.3). R.F.L. Fans has enumerated the following symptoms of social disorganization:

- ❑ Formalism
- ❑ Decline of sacred elements
- ❑ Individuality of interests and tastes
- ❑ Emphasis of personal freedom and individual rights
- ❑ Hedonistic behaviour
- ❑ Population heterogeneity
- ❑ Mutual distrust
- ❑ Unrest phenomenon

TABLE 17.2 Symptoms of Social Disorganization

Type	Symptoms of Disorganization
Individual social disorganization	Juvenile delinquency, various types of crime, insanity, drunkenness, and suicide
Family social disorganization	Divorce, illegitimate births, desertion, and venereal diseases
Community social disorganization	Poverty, unemployment, crime, and political corruption

TABLE 17.3 Bloch's Symptoms of Social Disorganization

Type	Description
Sociological	Sociological symptoms can be divided into three classes: individual, family, and community
Literary-ideological	These are certain tendencies appearing in literary and artistic works which indicate a disturbed state of mind

9. APPROACHES TO THE STUDY OF SOCIAL DISORGANIZATION

There are basically five different approaches to the study of social disorganization. These are discussed in the following:

1. Social approach in social disorganization includes study about the social problems causing the societal disharmony. As each problem is unique and different from each other, details of each problem need to be researched and maladjustment rectified. This leads to delay in human advancement and cannot be called a scientific method of enquiry. Evangelism existed where preaching about the Christ by the Christians were evolved in order to reduce socially unaccepted behaviours, such a theft, juvenile delinquency, social inequalities, and other social problems. Evangelism speaks about adopting Christ as their life, that is, accepting and adopting everyone as they are and loving neighbours. All these are main reflections in evangelism. Adapting an evangelistic society probably reduces social problems.
2. Second type of approach is to learn about the biological and psychological factors causing social disharmony. According to the theories of Gobineau, there is mainly intermixing of races in the society that creates social disharmony. Eugenicists, who study about methods of improving the human race and help humans to carefully select the parents in order to produce strong children, believe that people should not get married to mentally unfit or have consanguineous marriages, and get married with strong races of different community.
3. Third approach is about study of the geographical factors. Availability of land, water, food, and shelter also determine the social harmony. If available sufficiently to all, then there is no social disharmony. Once there are inequalities in terms of shortage of water supply, electricity, and no places to reside safely, then everything adds up to create personal disintegration.
4. The fourth approach is about the study of the cultural difference that exists in each society. Everyone has their own forms of cultural practices and they respect their own but not others. This difference creates non-acceptance and malfunctioning. Respecting each other's practices will avoid such issues in the society.
5. The fifth approach is about identifying the cultural lag that exists in the society. As per views of Ogburn, there exists difference between the material and the non-material culture. Quick changes are seen in the materialized culture and slow changes in the non-materialized culture creating a cultural lag in the society. There is a generation gap between the old and new generation where the cultural anthropologists describe their thoughts that cultural lag creates social disharmony. According to Thomas and Znaniecki, this issue is the culture conflict approach. Arrival of immigrants create conflicts in culture which is also the reason for the cultural lag.

10. DIFFERENCE BETWEEN SOCIAL ORGANIZATION AND DISORGANIZATION

The differences between social organization and disorganization have been enumerated in the Table 17.4.

TABLE 17.4 Difference between Social Organization and Disorganization

Social Organization	Social Disorganization
Unanimity	Multiplicity of opinions
Homogeneity of population	Heterogeneity of population
Mutual faith	Mutual distrust
Similarity in interests and attitudes	Individuality and variety in interests and attitudes
Intelligent behaviour	Hedonistic behaviour
Emphasis on duties	Emphasis on rights
Protection of sacred elements	Degeneration of sacred elements
Sincerity	Ostentation
Peace and happiness	Disturbance and pain
Synthesis between status and functions	Contradiction between status and functions
Clarity of situation and activities	Lack of clarity of situation and activities
Synthesis of mores	Conflict of mores
Synthesis between institutions	Conflict between institutions
System in symbols and tools of relationships	Disorder in symbols and tools of relationships
Strong social control	Absence of social control
Adjustment between society and the individual	Conflict between society and the individual
Respect for social laws	Disregard for social laws
Adjustment between the various parts of society	Conflict between the various parts of society

In this way, the process of social disorganization is completely opposed to the progress of social organization.

11. DEVIANCE AND DISORGANIZATION

Deviance is a kind of social disorder that endangers the social stability. Social deviance occurs in many situations. These are as follows:

- ❑ Society is a complicated system. If any important component of the society, physical, psychological, biological, or geographical component, is affected, then that leads to deviance.
- ❑ According to the expectation and the social job description, each and every member is obliged to do his or her respective functions. otherwise it leads to deviance.
- ❑ If a person is assigned with large activity, then he or she may be frustrated to do the job. It destroys the willingness to do the social work in the organization.
- ❑ If the workload and the hard work of any individual is not rewarded and recognized, then that leads to bitterness and deviance towards the organization.
- ❑ The deviance creates anger and lack of interest to work in the society, which further creates social isolation.

- ❑ Deviance destroys one's confidence and courage to do any good activity in the society.
- ❑ Deviance destroys the trust, faith, fidelity, and loyalty within the individual towards the social organization.
- ❑ Certain enterprises never recognize the people who work hard and according to rules, who sacrifice time, money, and work. When such people are not rewarded for their work, they may go into deviance.

11.1. Paths of the Deviant or the Destiny of Any Deviant

There are four important types of deviant paths identified:

1. *Conformity path*: Each individual tries harder to succeed in accomplishing the societal goals. People accept the goals and try hard to achieve them. When an individual accepts the ways and means of achieving a goal, it becomes an approved path, also called as conformity path—approved by everyone. If any individual uses innovative ideas to achieve the goals, then he or she may not follow the rules and regulation of the organization, thus becoming deviant.
2. *Ritualistic path*: People who follow this path give more importance to the social values. They carefully observe the behaviour of others and give lip service to the society in relating to norms of the organization. They follow the fixed rules of the organization.
3. *Path of retreatism*: It is kind of escapism where people choose this path when they reject cultural and institutional goals. As per the views of Merton, people get addicted towards substances such as alcohol, become psychotics, or become chronic drunkards. Such people get strong disapproval from the society
4. *Rebellion path*: It is a kind of path chosen by the people that forms violent organized action. It tries to change the country's political system of the society.

12. PERSONAL DISORGANIZATION

There are three main aspects that explain the personal disorganization, which are as follows:

1. *Mild disapproval*: It indicates the personal disharmony with the individual who deviated away from the social norms. It may be major or mild disapproval of social values that creates disorganization in an individual. People may give positive or negative response to any social values. Mild social disapproval does not affect the social order as we are in a complex society.
2. *Major disapproval*: It is kind of violent activity by an individual when he or she gets major social disapproval.
3. *Retreatism*: It is like an individual jumping in to the fantasy world and escaping from the reality. The society totally disapproves his or her activity; furthermore, the person gets trapped in the mechanical world, loses his or her individuality, and adapts an addictive life by sticking to alcoholism, substance abuse, and finally ending up in suicidal attempts.

13. PERSONAL DISORGANIZATION AND SOCIAL DISORGANIZATION

Both the social and the personal disorganization are interrelated. Every person is a single unit of the society; therefore, collective personal disorganization leads to total social disharmony.

14. SOCIAL PATHOLOGY

Social pathology was defined by late 19th and early 20th century by some sociologists. It deals with a kind of social disease that affects the societal stability and socialization causing individual and social disorganization. There are many social problems that affect the disharmony of the society, such as beggary, poverty, theft, juvenile delinquency, dowry, sexual harassment. All these problems should be solved by the leader of the society. Each problem should be sorted out and rectified under law and order. If the personal problems of people are solved and rectified and the people are able to follow the law and order, then most of the personal disorganization can be controlled and social harmony can exist in the society

CHAPTER HIGHLIGHTS

- ☐ Social disorganization is to be considered in terms of functional disequilibrium. It is disequilibrium within customs, institutions, groups, communities, and societies.
- ☐ While comparing social disorganization with social organization, S.A. Queen and E.B. Harper write, if social organization means the development of relationships, which persons and groups find mutually satisfactory, then disorganization means their replacement by relationships which bring disappointment, thwarted wishes, irritation, and unhappiness.

EXERCISES

I. LONG ESSAY

- ☐ Define social disorganization. Explain the meaning and nature of social disorganization.

II. SHORT ESSAY

- ☐ Enumerate the causes of social disorganization.
- ☐ Explain the social disorganizations.
- ☐ Discuss the characteristics of social disorganizations.
- ☐ Enumerate the factors of social disorganizations.
- ☐ Describe the symptoms of social disorganizations.
- ☐ Explain the approaches to study of social disorganizations.

- ☐ Discuss the difference between social organization and disorganization.
- ☐ Enumerate the deviance and disorganization.

III. SHORT ANSWERS

- ☐ Explain types of deviant paths.
- ☐ Explain personal disorganizations.
- ☐ Explain social pathology.

IV. MULTIPLE CHOICE QUESTIONS

1. Social disintegration is the process in which the relationship among the members of a group are:
 - (a) broken family
 - (b) misunderstanding
 - (c) conflict
 - (d) all the above
2. The inequalities implied in the estate system is based primarily on difference in
 - (a) wealth
 - (b) occupation
 - (c) legal right
 - (d) education
3. The term deviance is preferred over
 - (a) pathological state
 - (b) abnormal behaviour
 - (c) crime
 - (d) transgression
4. Which is a deviant behaviour?
 - (a) marriage, within the forbidden degree of relations
 - (b) not observing caste rules
 - (c) widow remarriage
 - (d) opposing the widow remarriage
5. The causes of social disorganizations are
 - (a) social change and division of labour
 - (b) violation of social rule
 - (c) cultural lag
 - (d) all of the above
6. Social disorganization is the process by which the relationships between members of a group are shaken. This view is by
 - (a) M.A. Ellion
 - (b) R.F.I. Faris
 - (c) W.I. Thomas
 - (d) E.R. Mowerer
7. Characteristics of social disorganizations are
 - (a) conflict of mores and institutions
 - (b) personal individualization
 - (c) changes in social structure
 - (d) all of the above
8. The process of habits, attitudes, the functions, and routines of all institutions are deviated from the normal is called
 - (a) social disorganization
 - (b) social change
 - (c) social control
 - (d) social problems

9. Capitalism is a major causative factor that leads to the disorganization by creating
 - (a) injustice
 - (b) inhuman
 - (c) inequalities
 - (d) inefficiencies
10. Personal disorganization represents the behaviour of the individual which deviates from the
 - (a) social norms
 - (b) social process
 - (c) social behaviour
 - (d) socialization

ANSWERS

1. d 2. c 3. b 4. b 5. d 6. d 7. d 8. a 9. c 10. a

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18

Social Problems

Learning Objectives

- Introduction
- Poverty
- Illiteracy
- Food supply
- Housing problems
- Prostitution
- Rights of women
- Women abuse
- Unmarried mothers
- Rights of the child
- Vulnerable group: The elderly
- Vulnerable group: The handicapped
- Child labour
- Child abuse
- Juvenile delinquency
- Crime
- Substance abuse
- HIV/AIDS
- Dowry system
- Alcoholism
- Unemployment

1. INTRODUCTION

Sociology is primarily concerned with the study of social disorganization and social problems. Social problems show abnormal or pathological signs in social relationships. These are the conditions that threaten the wellbeing of the society. Every social problem implies three things. First, something should be done to change the situation that constitutes a problem. Second, the existing social order should be changed to solve the problem. Third, the situation regarded as a problem is undesirable but not inevitable. The people deplore the situation because they think that it can be reformed or eliminated. It may also be noted that a situation becomes a problem only when the people become aware that certain cherished values are threatened by conditions that have become acute. Without such awareness, no situation can be identified as a problem.

1.1. Features of Social Problems

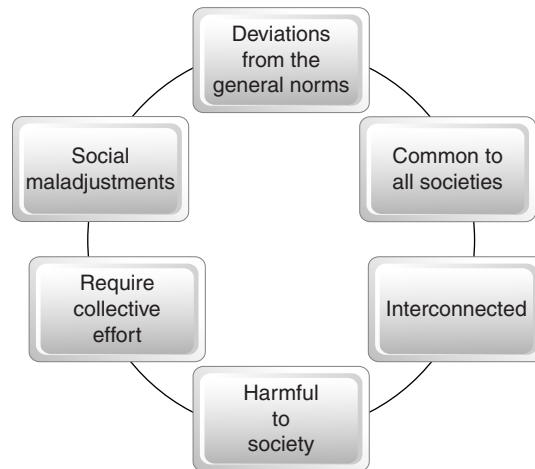


Figure 18.1 Features of Social Problems

- ❑ Social problems are deviations from the general norms (rules) of the society by a large number of members. This is called anomie, which means normlessness.
- ❑ Social problems are common to all societies, but they vary from society to society.
- ❑ All social problems are interconnected.
- ❑ Social problems are harmful to the society. They threaten the wellbeing of the society and disrupt the social equilibrium.
- ❑ Social problems require collective effort for their solution.
- ❑ Social problems arise due to social maladjustments. They are the pathological conditions of the society.

1.2. Classifications of Social Problems

Some sociologists have made some attempts to classify social problems. Harold A. Phelps classified them under four categories: economic (poverty, unemployment, dependency, and so on), biological (physical diseases and defects), biopsychological (neurosis, psychosis, epilepsy, feeble-mindedness, suicide, and alcoholism), and cultural (problems of old age, homeless and widowed, illegitimacy, crime, and juvenile delinquency).

In America, the Report of the President's Committee on Recent Social Trends attributed social problems to inadequacies in physical, biological, and social heritages (Table 18.1).

1.3. Causes of Social Problems

Robert K. Merton analysed that social problems generally occur due to social or individual disorganization and deviant behaviour. These two concepts are closely related to social problems. Social disorganization creates social problems and vice versa. These are interrelated and interdependent.

TABLE 18.1 Classification of Social Problems According to the President's Committee Report

Type	Description
Physical heritage	It includes problems like depletion and conservation of natural resources.
Biological heritage	It includes problems of population—number, quality, growth, decline, and flexibility—as well as problems of eugenics and birth control.
Social heritage	It includes problems involving technological changes, unemployment, business cycles and depression, education, politics, religion, public health, law enforcement, and minority groups.

Generally, the following causes lead to social problems:

- ☐ Maladjustments among the individuals due to different social, cultural, and economic settings
- ☐ Ineffective means of social control
- ☐ Conflict of values and their degeneration
- ☐ Malfunctioning of social, economic, political, and religious systems
- ☐ Incompatible rates of social change

Box 18.1 Definitions of Social Problems

Lawrence K. Frank: Social problem is defined as any difficulty or misbehaviour of a fairly large number of persons whom we wish to remove or correct.

Paul B. Horton and Gerald R. Leslie: Social problem is defined as a condition affecting a significant number of people in ways that are considered undesirable, and about which it is felt that something can be done through collective social action.

Richard C. Fuller and Richard R. Meyers: A social problem is a condition defined by a considerable number of persons deviating from social norms that they cherish.

George A. Lundberg: A social problem is any deviant behaviour in a disapproved direction of such a degree that it exceeds the tolerance limit of the community.

Arnold W. Green: A social problem is a set of conditions defined as morally wrong by the majority or a substantial minority within a society.

Robert Nisbet: Social problem is a way of behaviour that is regarded as violation of one or more generally accepted or approved norms.

G.R. Madan: Social problems are behaviour patterns or conditions that are considered objectionable or undesirable by many members of a society.

Thomas Ford Hault: Social pathology is the process and the results of the process whereby, in any given society, some people are socialized in such a way as to develop thought and/or behaviour patterns that are defined as disapproved deviations, and such

deviations assume a variety of forms, for example, mental illness, prostitution, alcoholism, drug addiction, crime, and juvenile delinquency. It is sometimes used synonymously with social problems and with social disorganization.

1.4. Elements of Social Problems

The following three elements must be identified in social problems:

1. A large number of people are involved in the problem or affected by it.
2. The problem is considered as undesirable by the society.
3. Something should be done to rectify the problem.

1.5. Conclusion

The origin of social problems lies not in a single cause but in many causes and that cannot be put under a single category. A problem may be due to a combination of physical, biological, mental, and cultural factors or any one of them. No hard-and-fast rule can be laid down about the causes of social problems.

2. POVERTY

Poverty is a socioeconomic problem of the underdeveloped and developing countries. It means the inability to secure the minimum consumption requirements for life, health, and efficiency. It is a condition of an acute lack of basic needs for a livelihood. A poor man is one who is unable to get two square meals a day. Economists and planners are of the opinion that the lack of financial resources required by a person to subsist and the life below a minimum subsistence level are called poverty.

Box 18.2 Definitions of Poverty

J.G. Goddard: Poverty is the insufficient supply of those things that are requisite for an individual to maintain himself and those dependent upon him in health and vigour.

John L. Gillin: Poverty is defined as a condition in which a person either because of inadequate income or because of unwise expenditure does not maintain a scale of living high enough to provide for his physical and mental efficiency and to enable him and his natural dependents to function usually according to the standards of society of which he is a member.

E.J. Ross: Poverty is the deprivation of something necessary for subsistence and physical efficiency.

Michael Harrington: Poverty is the deprivation of the minimal levels of food, health, housing, education, and recreation in a society.

2.1. Influences of Poverty on Health

The health consequences of poverty are severe. The poor suffer more from illnesses and take longer to recover as they do not have access to healthcare. A major reason for this is that they lack nutrition.

Besides, when a family's breadwinner becomes ill, the other members of the household may at first cope by working harder and then by reducing consumption, which even includes food. The poor also experience unhealthy conditions at home and at work. This exposes them to greater risks. They have usually a shorter life span and are more vulnerable to disabilities.

According to the 1995 World Health Report, poverty wields its destructive influence at every stage of human life from the moment of conception to the grave. It is the main reason why babies are not vaccinated, clean water and sanitation are not provided, and curative drugs and other treatments are unavailable. It is the main cause of short life expectancy, low birthweight babies, higher maternal mortality, handicap and disability, mental illness, stress, suicide, family disintegration, and substance abuse.

2.2. Factors Responsible for Poverty

The various factors responsible for poverty are physical conditions not being conducive (e.g., unhealthy climate, scarce natural resources, and epidemics), economic disparity and the mal-functioning of our economic institutions, and the incapacity of the individual due to heredity or the environment.

2.3. Causes of Poverty

Irregular, insufficient, and poorly paid employment is, perhaps, the greatest cause of poverty. No provision for old aged people, death or disability benefits of bread winner in the family, widowhood without suitable provisions, and orphanhood also frequently result in poverty. Poverty can also be caused by environmental factors. Insufficient natural resources are one such factor. Poverty can also occur due to lack of education and important legislations such as inadequate punitive system. The subjective causes of poverty include individual circumstances and inequalities. Character defects and moral handicaps risk high among personal causes of poverty. Idleness, laziness, poor health, extravagance, wastage, poor judgement, ignorance, vanity, incompetence, unemployment, and so on are the frequent causes of poverty. Bad habits, immorality, dishonesty, betting, gambling, alcoholism, and drug addiction can lead to poverty.

M.L. Jhingan has listed the following as the principal causes of poverty:

- ☐ Underdeveloped country
- ☐ Inequality of income and wealth
- ☐ Low per capita income
- ☐ Inadequate growth rate
- ☐ High growth of population
- ☐ Unemployment
- ☐ Low consumption

- ❑ Regional disparities
- ❑ Low availability of essentials
- ❑ Inflation
- ❑ Outdated technologies
- ❑ Capital deficiency
- ❑ Social factors

2.4. Poverty in India

In India, poverty is the most important problem. Each year, more than five million people are added to the growing multitude of the poor. According to a 2003 estimate, about 28.6% (308.59 million) population of the country is living below the poverty line. The main cause of poverty is the personal ownership and monopoly of the individuals on the land. In cities, where land is valuable, we find extreme poverty and richness. Some of the causes of poverty are personal, whereas others are geographical, economic, and social.

In India, the poor are caught in the vicious circle of poverty due to the prevalent sociocultural institutions. In order to fulfil social obligations and observe religious ceremonies, people spend extravagantly. With already low income levels and negligible savings, the chances of borrowing are great. The level of indebtedness is both the cause and the effect of poverty.

2.5. Effects of Poverty

Poverty and its vicious circle always undermine both the physical and mental abilities. The moral effects of poverty are also being noted. Bad housing and living conditions, overcrowded rooms, squalor, worriedness, and malnutrition all lead to ill health, and the moral effects of poverty are sometimes so grave such that they result in lack of self-confidence and initiativeness, which are nothing but the qualities that are essential to lead a prosperous life.

2.6. Remedial Measures

As poverty and inequality are inseparable in the case of India, the policy measures for reducing inequalities in income and wealth are equally applicable for the removal of poverty. They may be listed as the following:

- ❑ *Spread of education*: Education must be made compulsory at least up to high school standard. This will broaden the complete outlook of the people and help them adopt better ways of life.
- ❑ *Development of supporting occupations*: There must be massive employment generation that will sustain and be sustained by great availability of wages and goods. There should be facilities for supplementary employment. Handicrafts, weaving, and pottery may be helpful in this regard.
- ❑ *Family welfare programmes*: These should be intensified at the village level so that all unwanted births can be avoided and the burden of overpopulation can be reduced.
- ❑ *Fixing minimum wages*: Minimum wages should be fixed for labours also and should be implemented.

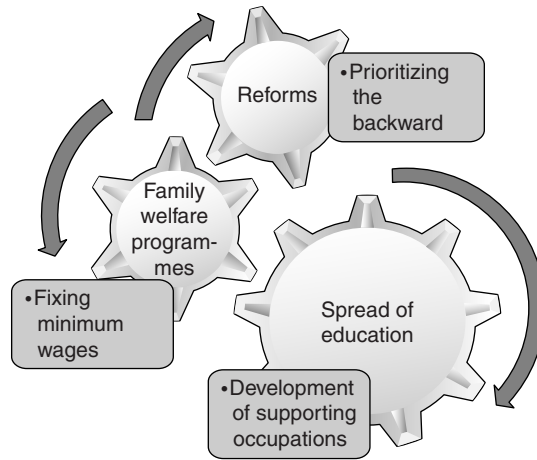


Figure 18.2 Remedial Measures

- ❑ *Reforms*: The institutional reforms and the fiscal policy must be oriented towards reducing inequality along with increasing productivity.
- ❑ *Prioritizing the backward*: The backward regions and classes have a high incidence of poverty. Their development must receive high priority.

2.7. Poverty and Government Schemes

The planning commission in an affidavit filed in the Supreme Court on 20 September 2011 said that anyone spending more than ₹965 per month in urban India and ₹781 in rural India will be deemed to be not poor. The Commission said that those spending in excess of ₹32 a day in urban areas or ₹26 a day in villages would no longer be eligible to draw benefits of central and state government welfare schemes for those below poverty line. These provisional figures are based on the Tendulkar Committee Report updated for current prices by taking account of the Consumer Price Index for industrial and agricultural workers. Poverty numbers are identified on basis of monthly expenditure. Planning Commission based on the National Sample Survey Organization's (NSSO) survey on monthly expenditure had tabulated the poverty line. Survey about poverty line is defined once in five years and next survey will be done in 2012 based on NSSO's surveillance by the year 2011–2012.

There are widespread divergent views within the Planning Commission regarding this debate. Some members say that the affidavit filed in the Supreme Court related to determining the number of poor in India was never discussed in the panel's internal meeting. Leading economists have severely criticized the national poverty lines set by the Planning Commission at ₹32 and ₹26 per capita per day for urban and rural areas, respectively. It is counterproductive to link the official poverty estimates to basic entitlements of the people.

National Commission for Enterprises in the Unorganized Sector chaired by Arjun Sengupta used an income-based criterion of ₹20 per day per capita. The N.C. Saxena Committee

used consumption-based criteria in 2009 to say that 50 per cent of Indians lived below the poverty line.

2.8. Conclusion

The Government of India launched a twenty-point programme to eradicate poverty from the country through various measures. We can hope that a day will come when all the people will be assured of at least the basic necessities of life.

3. ILLITERACY

Illiteracy is a great curse both to the life of the individual and to that of the nation. Education and self-reliant people are the assets to a nation. The strength of a nation is the sum total of the strengths of the people inhabiting its territories. The illiterate, the poor, and the backward are liabilities rather than assets to the nation. In 1948, the declaration of human rights stated that everyone has the right to education. Yet, even today, this right is being denied to millions of children. Education is a crucial element; only then, development can be either broad-based or sustained. The benefits that accrue to a country by having a literate population are multidimensional. Spread of literacy is generally associated with modernization, urbanization, industrialization, communication, and commerce.

3.1. Meaning of Illiteracy

Illiteracy is one of the biggest problems that India is facing in the contemporary world. Illiteracy is the root cause for various other social issues like poverty, population explosion, unemployment, child labour, and female foeticide. When the masses are illiterate, they are unaware about these social issues, and consequently, they end up being a part of it. Illiteracy is a major stumbling block in the growth and development of the country. The majority of the population in India is still illiterate, which hampers the progress of the country.

In India, illiteracy is basically categorized as a wide gap between rural and urban populations. The majority of the people are illiterate especially in rural areas, where people are unaware about the ill effects of being illiterate, and moreover, facilities are also not ample. The enrolment level of students in primary and secondary grades is very low in rural areas. In spite of various schemes and initiatives by the Government to promote literacy, the results are not satisfactory, and also, there is a wide variation in the literacy ratio of males and females. India is a male-dominated society, and thus, it seems that the right of education is owned by them only.

Literacy is a strong weapon that can root out the social issues like casteism, dowry, corruption, and child labour. Literate population can contribute manifolds in the economic and social development of a nation. If India wants to be a developed and powerful nation, then literacy is the key. The government should introduce new schemes and policies and should allocate special funds to promote literacy. Although child labour is banned, but still, it is being practiced, which is again a factor responsible for illiteracy among young children. Government alone cannot do anything; the people should also be aware about the benefits of literacy and thus contribute and make efforts to kill the demon of illiteracy.

3.2. Importance of Literacy in India

Education plays an important role in the overall development of individuals, enabling them to comprehend and respond to their social, political, and cultural environments better and appropriately. If the levels of higher education and literacy improve, people will become more aware and enjoy better economic conditions. Raising these levels is also necessary for acquiring various skills and better use of healthcare facilities.

3.3. Statistics of Illiteracy in India

India has the largest number of illiterates in the world. However, the good news is that the total number of illiterates has come down from 328.1 million in 1991 to 296.2 million in the 2001 Census. In fact, this decline in the number of illiterates has happened for the first time since Independence.

Literacy campaigns are being carried out at various levels. Prominent among these are the National Literacy Movement (NLM) and the Total Literacy Campaigns (TLCs). The NLM provides technical support and leadership in targeting the age group of 15–35 years. It is estimated that there are about 121 million illiterates in this age group. The TLCs, which follow the Kerala model, have now spread to 212 districts in the country.

3.4. Remedial Measures

Government of India has made education compulsory up to the age of 14 years. Although considerable progress has been made in expanding primary education, a major concern is the high dropout rates in the first few years of schooling. In India, the National Adult Education Programme was inaugurated on 2 October 1978, but its actual implementation on all aspects began from 1 January 1980 when adult education projects were started all over the country. Although it is a national programme and is financed by the Central government, it is implemented by the State governments.

3.5. Problems of Illiteracy

India is one of the poorest countries of the world due to the glaring fact of stark illiteracy in the country. It is the only country that has suffered servitude for more than seven centuries. Ignorance and poverty go hand in hand with illiteracy. Illiterates live in dirty conditions, do not follow the basic principles of health and hygiene, and are more likely to fall ill. Scientific developments elude them, leaving agriculture and cottage industries in rather primitive conditions. Thus, the illiterates remain deprived of the dimensions of civilization and culture that the literates have.

3.6. Literacy Development Programmes

The right to education is a fundamental right, and UNESCO aims at education for all by 2015. International Literacy Day is celebrated each year on 8th September with the aim to highlight the importance of literacy to individuals, communities, and societies.

3.6.1. *National Literacy Mission*

The National Literacy Mission, launched in 1988, aimed at attaining a literacy rate of 75 per cent by 2007. It imparts functional literacy to illiterates in the age group of 15–35 years. The Total Literacy Campaign is the principal strategy of the NLM for eradication of illiteracy. The Continuing Education Scheme provides a learning continuum to the efforts of the Total Literacy and post literacy programmes.

3.6.2. *Sarva Siksha Abhiyan*

The Sarva Siksha Abhiyan, meaning Total Literacy Campaign, was launched in 2001 to ensure that all children in the age group 6–14 years attend school and complete eight years of schooling by 2010. The important components of the scheme are the Education Guarantee Scheme (EGS) and Alternative and Innovative Education (AIE), which are meant primarily for children in areas with no formal school within a one-kilometre radius. The centrally sponsored District Primary Education Programme, launched in 1994, had opened more than 1,60,000 new schools by 2005, including almost 84,000 alternative schools.

3.6.3. *Non-governmental Efforts*

The bulk of Indian illiterates live in the country's rural areas, where social and economic barriers play an important role in keeping the lowest strata of society illiterates. Government programmes alone, however well intentioned, may not be able to dismantle barriers built over centuries. Major social reformation efforts are sometimes required to bring about a change in the rural scenario. Several non-governmental organizations such as ITC, rotary clubs, and lions club have worked to improve the literacy rate in India.

3.7. **Conclusion**

A literate and educated man can get some benefits from the experience of others, but an illiterate person can't. For an illiterate person, the whole world looks dark. Man is not simply body but also spirit, mind, and intellect. While his physical development takes place by taking good food, his mental and intellectual development takes place through education. Literacy is not education but is certainly the gate through which education enters the castle of humankind.

4. **FOOD SUPPLY**

Rajammal P. Devadas defines food as anything solid, liquid, or semi-solid that when ingested, digested, and assimilated, nourishes the body. She defines nutrition as the condition that permits the development and maintenance of the highest state of fitness. Food is the prime necessity of life. The discoveries of the last 50 years have proved that nutritious food is necessary for good health and body movements of man. Apart from national agencies, international agencies like FAO, WHO, and UNICEF have spent money to evoke interest in people about their food and health. Efforts have been made to employ various human resources in the direction. Regular surveys are conducted all over the world to calculate the amount of food needed for different working conditions. The surveys conducted by different agencies show that the different diets of vulnerable groups like infants, pregnant women, and lactating women are deficient in protein, calcium, and vitamins A and B-complex.

4.1. Problems of Food Supply in India

India has been facing a serious shortage of food supply since Independence. We had to depend on food imports even for our survival. However, now the situation has considerably improved. The nation has crossed many hurdles and is marching on the path of self-reliance. Now, we do not have to depend on other nations for food, but still, our farmers are in poor condition. Sometimes, the farmer is forced to borrow funds from moneylenders at a very high rate of interest, and so generally, he is forced to sell his produce to pay off his debts. He is sometimes not able to purchase fertilizers, good seeds, and so on due to inadequacy of funds. The technical reasons for low food productivity are given below:

- ☐ Defective soil and soil erosion
- ☐ Crop diseases and pests
- ☐ Irregular and uncertain rains and lack of irrigation
- ☐ Ignorance and weakness of the cultivator
- ☐ Old and outmoded agricultural implements
- ☐ Lack of good seeds
- ☐ Lack of manures
- ☐ Inferior breed of cattle
- ☐ Defective methods of cultivation and cropping

The Government of India has launched several nutritional programmes to tackle major problems of malnutrition prevailing in India. These are as follows:

- ☐ Applied Nutrition Programme
- ☐ Mid-day Meal Programme
- ☐ National Goitre Control Programme
- ☐ Supplementary Feeding Programme
- ☐ Prophylaxis against anaemia
- ☐ Vitamin A prophylaxis for the prevention of blindness

4.2. The Food and Agriculture Organization (FAO)

The Food and Agriculture Organization (FAO) was formed in 1945 with its headquarters in Rome. It was the first specialized agency of the United Nations Organization (UNO) created to look after several areas of world cooperation. The chief aims of FAO are as follows:

- ☐ To help nations raise living standards
- ☐ To improve the nutrition of the people of all countries
- ☐ To increase the efficiency of farming, forestry, and fisheries
- ☐ To better the condition of rural people
- ☐ To widen the opportunity of all people for productive work

The FAO'S primary concern is the increased production of food to keep pace with the ever-growing world population. The most important function of FAO is towards ensuring that the food is consumed by the people who need it, in sufficient quantities and in right proportions, to develop and maintain a better state of nutrition throughout the world. The FAO is also collaborating with other international agencies in the applied nutrition programme. The joint WHO–FAO expert committees have provided the basis for many cooperative activities such as nutritional surveys, training courses, seminars, and coordination of research programmes.

4.3. World Food Programme

The World Food Programme (WFP) is the world's largest humanitarian agency fighting hunger worldwide. During emergencies, It gives food to where it is needed, thereby saving the lives of victims of wars, civil conflicts, and natural disasters. After emergencies, it uses food to help communities rebuild their shattered lives. It is a part of the United Nations system and is voluntarily funded.



Figure 18.3 Symbol of World Food Programme

WFP also works to help prevent hunger post-emergency. It achieves this through programmes that use food as a means to build assets, spread knowledge, and nurture stronger and more dynamic communities. This helps communities become more food secure. It has developed expertise in a range of areas including Food Security Analysis, Nutrition, Food Procurement, and Logistics to ensure the best solutions for the world's hungry.

WFP pursues a vision of the world in which every man, woman, and child has access to the food needed at all times for an active and a healthy life. It works towards that vision with local governments, the UN, and other NGO partners. In 2010, it aimed to reach more than 90 million people with food assistance in more than 70 countries. Around 10,000 people work for this organization, most of them in remote areas, directly serving the hungry poor.

WFP's strategic plan lays out five objectives, and all its work is geared towards achieving them. The objectives are as follows:

- ❑ Save lives and protect livelihoods during emergencies
- ❑ Prepare for emergencies
- ❑ Restore and rebuild lives after emergencies
- ❑ Reduce chronic hunger and under nutrition everywhere
- ❑ Strengthen the capacity of countries to reduce hunger

4.4. National Food for Work Programme

The National Food for Work Programme (NFFWP) is an attempt to eradicate hunger. Substantial resources in the form of cash and food grains are being provided under the programme to generate additional supplementary wage employment and to create productive assets in 150 most backward districts. Through this programme, an attempt is made to coordinate among different on-going schemes that have wage employment potential, so that the focused approach provides a solid base for the districts to take off on their own. The success of the programme depends on the vision with which it is implemented.

The NFFWP is also a move towards wage employment guarantee. It is an experiment, and if successfully carried out, it will give the government the necessary confidence to take responsibility for providing wage employment guarantee initially in these 150 identified districts and later, gradually in the remaining districts of the country.

4.4.1. Objective

The main objective of this programme is to provide additional resources apart from the resources available under the Sampoorna Grameen Rozgar Yojana (SGRY) to the 150 most backward districts of the country, so that generation of supplementary wage employment and providing food-security through creation of need-based economic, social, and community assets in these districts are further intensified.

4.4.2. Target Group

The NFFWP will be open to all rural poor who are in need of wage employment and desire to do manual and unskilled work. The programme will be self-targeting in nature.

4.5. Conclusion

Agriculture is sometimes a gamble. The farmer may not get money when he needs it the most. Sometimes, there may be excessive rain, causing floods, and perhaps, the harvest may be a failure and that may reduce him to poverty. The factors responsible for creating food problems can be conveniently grouped under categories of factors affecting the demand and those affecting the supply of grain. However, the growing population has to be fed somehow.

5. HOUSING PROBLEMS

Earlier, the term 'housing' meant only the physical structure that provides shelter. Today, however, it also encompasses the immediate surroundings and the related community services and

facilities that are needed or desired for the physical and mental health and the social wellbeing of the family and the individual. This broader meaning, as used by WHO, is better captured by the term ‘residential environment’.

5.1. Criteria for Healthful Housing

Similar to the basic principles of healthful housing published by the American Public Health Association, an expert committee of the WHO recommended the following criteria for healthful housing:

- ❑ It provides physical protection and shelter.
- ❑ It provides adequate space for cooking, eating, washing, and excretory functions.
- ❑ It is designed, constructed, maintained, and used in a manner such as to prevent the spread of communicable diseases.
- ❑ It provides protection from hazards of exposure to noise and pollution.
- ❑ It is free from unsafe physical arrangements due to construction or maintenance and free from toxic or harmful materials.
- ❑ It encourages personal and community developments, promotes social relationships, reflects a regard for ecological principles, and, by these means, promotes mental health.

5.2. Housing and Health

Housing is a part of the total environment of man. Being a part, it is to some extent responsible for the status of man’s health and wellbeing. It is difficult, however, to demonstrate the specific cause-and-effect relationship because housing embraces so many facets of environment. If the housing is not healthy, some of the problems may arise as listed in Table 18.2.

TABLE 18.2 Problems Due to Unhealthy Housing

Problems	Diseases
Respiratory infection	Common cold, tuberculosis, influenza, diphtheria, bronchitis, measles, and whooping cough
Skin infections	Scabies, ringworm, impetigo, and leprosy
Rat infestation	Plague
Arthropods	Diseases caused by houseflies, mosquitoes, fleas, and bugs
Morbidity and mortality	High morbidity and mortality rates are observed where housing conditions are substandard.

5.3. Housing and Amenities

Social houses and basic amenities, such as safe drinking water facilities, safe disposal of waste, and better sanitary facilities, are conducive to good health. A house with adequate space, good cross-ventilation, pleasant view from every window, adequate space for children to play at home, neighbourhoods with adequate privacy, and a separate room for sick persons provides a congenial environment for a happy life and better health for the inmates.

Rao (1982) stated that in Third World countries, 80 per cent of all sicknesses and diseases are attributable to inadequate water sanitation, which include the effects of drinking contaminated water, wherein water acts as breeding ground for vectors and diseases. He also identified a combination of factors such as scarcity of water supply, poor housing conditions, substandard drainage, overcrowding, and conditions conducive to insect breeding that increase the risk of infant mortality (Rao, 1983).

Ashraf (1990) observed a common trend of high infant mortality rate (IMR) in populations with poor housing and lack of basic amenities residing in rural and hilly regions of Uttar Pradesh. According to his study, IMR of families is shown in Table 18.3.

TABLE 18.3 IMR in Poor Housing Conditions

House Specification	Rural	Hilly
Residing in kutchha houses	220.8	302.9
With insufficient ventilation	232.0	191.0
With severe smoke inside their dwelling	285.7	220.1
Open latrine	220.5	141.8
With place of garbage disposal near their houses	228.4	147.1

Radhakamal Mukerjee pointed out in his famous study, *The Indian Working Class*, that infant mortality is high in one-room tenements. An overcrowded room, which lacks ventilation and which has its floor wet almost all the time, leads to the development of respiratory diseases and also increases the chances of the spread of infectious diseases.

5.4. Different Schemes for Housing Development

5.4.1. Urban Mapping Scheme

The Urban Mapping Scheme was taken up as a pilot project during the Eighth Five Year Plan for covering 50 towns from different states. The National Remote Sensing Agency (NRSA), which is the executive agency for the project, has completed aerial photography of all the towns and furnished photographs and aerial maps for all the towns except three towns.

5.4.2. Low-cost Sanitation for Liberation of Scavengers

It is a centrally sponsored scheme, which is under the Ministry of Urban Development since 1989–1990. The scheme of Integrated Development of Small and Medium Towns (IDSMT) aims at the development of selected regional growth centres with infrastructure and service facilities. From the inception of the scheme till 31 March 1999, 945 towns in 25 States and 5 Union Territories have been covered and central assistance amounting to ₹345.30 crore has been released. The plan allocation for the scheme is ₹50 crore for 1999–2000.

5.4.3. Ninth Plan and Housing

The Ninth Five Year Plan specially focused on households at the lower end of the housing market. The priority groups identified for such support are people below poverty line, SC/ST, and disabled. Minimum housing adequacy norms will be entrusted to the states. It is under

a decentralized structure, and tie responsibility will be passed on to the Urban Local Bodies (ULBs) and Panchayati Raj Institutions (PRIs).

India has made a commitment to the approach of sustainability of rural and urban housing of poor, interdependency between shelter and income upgradation, and so on in the National Housing Policy (NHP) and the Habitat II National Plan of Action (NPA). To promote this strategy, the Ninth Plan will support the use of composite credit instrument, modify land use pattern and city master plans, and strengthen the linkages between the farm and the non-farm sectors in the rural and semi-urban areas. The physical targets under Special Action Plan were seven lakh additional dwelling units between 1997 and 2002.

6. PROSTITUTION

Prostitution is a social vice that has prevailed from time immemorial. Generally, it means illicit sexual gratification for mercenary inducement or something else the prostitute needs. It is the performance of sexual acts solely for the purposes of material gain. Persons prostitute themselves when they grant sexual favours to others in exchange for money, gifts, or other payments, and in doing so, they use their bodies as commodities. Prostitution is not to be confused with the illicit sexual union of lovers. In prostitution, there is no affection. Sexual favours are not granted on the basis of affection; rather, money acts as the motivator.

6.1. Various Terms Used in Prostitution

- ❑ *Procurer*: A procurer is a person who procures the girls and supplies them to the sex market. There is always demand for freshness in the sex market, so those who lose their charm or become diseased will be replaced by new victims.
- ❑ *Pimp*: A pimp is one who makes business contracts for the prostitute. He finds the customers and brings them to the brothel houses or lodges.
- ❑ *Brothel keepers*: A brothel keeper is one who provides accommodation for newcomers and encourages them in the profession. He/she takes a percentage of their earning. Generally, ex-prostitutes run brothels.

6.2. Causes of Prostitution

The main cause is biological in nature. The sex urge in human beings, though controlled by sex norms and the institution of marriage, is impossible to control in all cases. Among the males, the unmarried, the married, and the widowers, all the three categories indulge in the fulfilment of sexual urges. Table 18.4 provides a list of causes that lead to prostitution.

6.3. Factors Influencing Prostitution

- ❑ Poverty, inadequate housing conditions, and other economic factors
- ❑ Death of parents or husband and domestic causes like ill-treatment or neglect by parents, husband, or relations
- ❑ Kidnapping, bad influences, and illegitimate pregnancy

TABLE 18.4 Causes of Prostitution

Cause	Description
Poverty	The primary cause of prostitution is hunger. Prostitutes enter into this profession out of sheer economic necessity.
Child widows	Child marriage was widely practiced and child widows were abundant in number. Once widowed, they were neglected, ill-treated, or even abandoned. Most of these young widows often became prostitutes.
Broken home and neglect of girls	In many broken homes, children are abandoned by father or mother. Without proper care and guidance, many of them turn to evil ways like prostitution.
Growth of modern cities	Modern and urban centres facilitate prostitution in many ways. All the cities have large number of unmatched men. The anonymity existing in cities facilitates the prostitutes to operate in an unobtrusive way.
Unsatisfactory marital life	Dissatisfaction in sexual life may especially be one reason that pushes women into prostitution.
Desire for luxury	Many young women turn towards prostitution today just to lead a life of affluence. The meagre salary or income of their parents or husbands cannot buy the luxuries they desire, and they often take up prostitution as a part-time activity.

- ❑ Desire for easy life and low moral values
- ❑ Restriction on widow remarriage and devadasi system or the practice of socio-religious custom of dedicating the girls to the goddess. This system is prevalent in North Karnataka and Maharashtra.
- ❑ Urbanization and industrialization are also important factors in causing prostitution. In the city environment, the free movement of men and women, and unwholesome recreational centres like cinema, bars, clubs, dancing halls, cabarets, lodges, and brothel houses have led to trade in sex and exploitation of women.

6.4. Evil Effects of Prostitution

Prostitution affects an individual's personal and family life. It has economic implications and takes toll on a person's health. Table 18.5 describes in detail the consequences of prostitution.

6.5. Prevention and Control of Prostitution

6.5.1. Legislative Measures

During the British rule, various provisions were made in the Indian Penal Code (IPC) to control sexual offences. The code provided an imprisonment up to one year or fine or both for insulting the modesty of any woman. No one should compel her to marry nor may she be forced to illicit intercourse. Sexual intercourse with women under 16 years of age is considered as rape.

TABLE 18.5 Effects of Prostitution

Effect	Description
Prostitution and personal disorganization	The person who indulges in prostitution receives condemnation from the public. Due to double standards of values, the women suffer great personal deterioration. Sexual vices result in personal demoralization and loss of status. The prostitute loses all self-respect and acts merely as a machine. She lacks normal emotions and moral values. She often becomes vindictive and tries to bring more men to downfall. Even in males, it causes a lot of disorganization
Prostitution and family disorganization	Prostitution affects not only the individuals but also the family. Promiscuous sexual relationships cause sexually transmitted diseases like gonorrhoea, syphilis, AIDS, and other diseases. Illegitimate sex relations develop family friction and ultimately result in family disorganization. The person who habitually visits a prostitute loses interest in his own family. Harmonious relationship within the family is affected. Husband–wife relationship is shattered. Even if a married woman goes into prostitution with the consent of her husband, frictions, tensions, and conflicts are unavoidable.
Prostitution and community disorganization	Prostitution leads to widespread community disorganization. It leads to commercial exploitation. It has created various brothels, call flats, and disorderly hotels to carry on the business secretly. Such places are the breeding centres of venereal diseases and other health hazards in the community. It has been reported that more than 30 per cent of female sex workers are infected with HIV.
Prostitution and economic problems	Any man who goes to prostitutes regularly loses a lot of money in this manner. His economic condition is adversely affected and his family also suffers due to his delinquency
Prostitution and health hazards	Prostitution affects both the prostitute and her customers. Both are in danger of serious health problems. Venereal diseases like gonorrhoea and syphilis are transmitted through sexual contacts. AIDS is transmitted mainly through sexual contact.
Prostitution and moral degeneration	Prostitution results in moral degradation of the entire society. When a large number of women are engaged in such a profession and when a large number of men indulge in illicit sex, moral standards of the society cannot be upheld.

In 1923, the Bombay Prevention of Prostitution Act was passed. According to this Act, making a living on the earnings of prostitution, soliciting in a public place, procuring, and keeping a brothel and prostitution in prohibited areas were considered offences.

In 1956, Suppression of Immoral Traffic Act was passed by the parliament. Generally called SITA, it gave wider power to the states to deal with the problem of prostitutes. This Act made provisions to punish the person who keeps or manages a brothel. Any person indulging in procuring women for the purpose of earning money was to be severely punished, that is, rigorous imprisonment for 1 to 3 years and a fine of ₹2000. Special police officers were supposed to deal with the offences.

6.5.2. Preventive Measures

- ❑ Facilities for vocational and moral training for women for lower economic stratum should be provided.
- ❑ Rescue homes, shelter homes, and other facilities should be provided for the poor and destitute women. Girls who are in mortal danger should be put in reformatories or institutions where they can be kept safe from the clutches of antisocial elements. In these institutions, facilities for vocational training should be provided so that girls will be economically independent.
- ❑ Men and women should be educated about the health practices to be followed with regard to sex. Thus, sex education is very essential. There should be sex education at school and college levels. Girls should be taught the danger of sex exploitation by males.
- ❑ Social education and propaganda are also important measures to fight prostitution. A healthy public opinion should be created against illicit sexual relations.
- ❑ Health worker and social worker should take the task of publicity and propaganda through educative literature, TV programmes, films, and so on.

6.5.3. Prohibitory Measures

- ❑ Medical examination of all prostitutes should be conducted frequently. Any woman who is found infected should be segregated immediately and should not be allowed to attend customers till she is cured.
- ❑ Licensing system of prostitutes will be helpful if it is permitted by law. This will facilitate having constant check over them.
- ❑ Medical personnel dealing with prostitutes should be specially trained. Sympathetic, efficient, and free care should be provided to prostitutes because many of them are very poor and helpless.

6.5.4. Prophylactic Measures

- ❑ The prophylactic measures include prevention of communicable diseases and improvement of hygienic conditions.
- ❑ The prostitutes and the customers should be instructed to use protective measures. Condoms may be used by males and females. The latter can also use chemical disinfectants after the exposure.
- ❑ Young men should be educated to practice continence and develop healthy habits of recreation.

6.6. Eradication of Child Prostitution

The public concern on the issue of child prostitution originated through a land mark judgement of the Supreme Court of India in 1990. In response to Public Interest Litigation (PIL) on the subject, the Court ruled out that the States and Central Government should initiate comprehensive measures for the rehabilitative care of such children and elimination of this social menace. The Court directed the Government to form a Central and State Advisory Committees. As per the directives of the Supreme Court, a Central Advisory Committee was constituted to eradicate child prostitution. Furthermore, a subcommittee has been set up to frame recommendations/plan of action for the rescue and rehabilitation of all child prostitutes.

The report of the Central Committee (1994) was deliberated upon in the national consultations held in 1994 at Mumbai. Predictably, it was felt that regional consultations were essential to document and understand the problem. Accordingly, a number of regional workshops were held at Calcutta, Goa, Hyderabad, Patna, Chandigarh, and Bangalore with assistance from UNICEF. A report has been prepared and submitted in August, 1996.

6.7. Impact of Child Prostitution

6.7.1. *The Impact of Prostitution on Child Workers*

Prostitution induces the teenagers to develop a premature sexual desire. It is responsible for contraction of sexually transmitted diseases and makes them drug addict. It creates mental and physical abuses and associates them with various forms of illegal behaviour.

6.7.2. *Impact on the Society*

Association with crime, 80.9 per cent of child prostitutes has been associated with incidents of robbery. About 59.3 per cent of child prostitutes have developed a drug addiction and 42.5 per cent have endured physical abuse.

Research indicates that if 98.9 per cent of child prostitution could be eradicated, then an equal reduction key will follow. The popular solution to the issue is the government's

Box 18.3 Definitions of Prostitution

M.A. Ellion and E.E. Merrill: Prostitution involves illicit sexual union on a promiscuous and mercenary basis, which accompanies emotional indifference.

Encyclopaedia of the Social Sciences: Prostitution is characterized by three elements: payments, which usually involves giving money, although gifts or pleasure may be considered equivalent, promiscuity with the possibility of choice, and emotional indifferences, which may be inferred from payment and promiscuity.

The Oxford English Dictionary: Prostitution is defined as the offering of her body by a woman to indiscriminate sexual intercourse for hire.

Geoffrey May: Prostitution is defined as the practice of habitual or intermittent sexual union, more or less promiscuous for mercenary inducement.

policy to suppress prostitution, coupled with education and family support. Other suggestions include an increased penalty for serious offenders and enforced government registration of prostitutes.

6.7.3. *Other Problems That Follow*

The effects of child prostitution are enormous; child prostitution has become a cultural issue in Thailand with the region being recognized internationally for prostitution and trafficking.

6.8. Prevention of Child's Prostitution

- ❑ Punishing individuals and organizations associated with human trafficking is an important step in the prevention of children becoming prostitutes.
- ❑ Creating a public document that details the information about the number of prostitutes and any relevant research on the possible methods of prevention.
- ❑ A budget for the management and prevention of child prostitution should be allocated.

6.9. Conclusion

Prostitution represents an extreme case of sexual gratification in which the commoditization of female sexuality contributes to women's devaluation and objectification. Ownership and exchange of female sexuality serve as the core element of our entire gender system. Prostitution, today, is the result of only disappointment and unsatisfied longings of young men and young women, who find it convenient to enter into this relationship for the consideration of money. It results in serious diseases. The studies made on this matter in different parts of the country indicate a very high percentage of venereal diseases among prostitutes.

7. RIGHTS OF WOMEN

Women are the vital element of a society. The progress of a society largely depends on women, and, therefore, they need to be considered as an important pillar not only in domestic life but also in social life. In India, the status of women is based on religious and political factors. Sociological explanations about women are rooted in the ancient scriptures. During the Vedic period, women enjoyed high status in the society.

7.1. Women's Position in India

As of March 2001, the female population stands at 495.4 million out of total 1028 million Indian populations. Thus, in the present population of 1.03 billion, there ought to be 528 million women. Instead, estimates show only 496 million women in the population today. This implies that about 32 million women are missing in India. Some are never born, and the rest die because they do not have the opportunity to survive. Sex ratio (number of female per 1000 male) is an important indicator of women's status in the society. In 1901, there were 972 females per 1000 males, whereas by 1971, the ratio has come down to 930 females per 1000 males. In 1981,

there has been only a nominal increase in the female sex ratio with 934 females per 1000 males. There were only 926 females per 1000 males in India according to 1991 census.

The 2001 census indicate that there has been a slight increase in the sex ratio with 933 females per 1000 males, and Kerala with 1058 females. The sex ratio of the 0–6 age group has declined sharply from 945 in 1991 to 927 in 2001. According to UNFPA State of World Population 2005, Punjab (793), Haryana (820), Delhi (865), Gujarat (878), and Himachal Pradesh (897) have worst child sex ratio. Scheduled tribes have fairly respectable CSR of 973, but for scheduled castes, it falls at 938. For non-SC/ST population, it stands at 917. Rural India has 934 females per 1000 males, and for urban India, it stands at 908. In most states, the least literate districts have superior CSR compared with their most literate counterparts.

One reason for the adverse juvenile sex ratio is the increasing reluctance to have female children. For women, the literacy rate stands at 54.16 per cent. Still, 245 million Indian women cannot read or write, comprising the world's largest number of unlettered women. National averages in literacy conceal wide disparities. For instance, while 95 per cent of women in Mizoram are literate, only 34 per cent of women in Bihar can read and write. The average Indian female has only 1.2 years of schooling, whereas the Indian male spends 3.5 years in school. More than 50 per cent girls drop out by the time they are in middle school. Similarly, life expectancy has increased for both the sexes; it has increased to 64.9 years for women and 63 years for men according to UN Statistic Division (2000). The working women population has risen from 13% in 1987 to 25% in 2001.

However, the UNFPA State of World Population 2005 states that about 70% of graduate Indian women are unemployed. Women constitute 90 per cent of the total marginal workers of the country. Rural women engaged in agriculture form 78 per cent of all women in regular work. They are a third of all workers on the land. The traditional gender division of labour ensures that these women get on average 30 per cent lower wages than men. The total employment of women in organized sector is only 4 per cent. Although industrial production increased in the 1980s, jobs in factories and establishments—or non-household jobs—stagnated at 8 per cent of the workforce. Increasingly, companies tend to rely on outsourcing, using cheap labour. It is well known that women and children work in huge numbers in beedi rolling, agarbatti rolling, bangle making, weaving, brassware, leather, crafts, and other industries. Yet, only 3 per cent of these women are recorded as labourers. They are forced to work for pitiable wages and are denied all social security benefits. A study by SEWA of 14 trades found that 85 per cent of women earned only 50 per cent of the official poverty level income.

The sociological research on the status of women has generally suggested that the Indian women enjoy a low status in their households because family decisions relating to finances, kinship relations, selection of life partner, and so on are made by the male members and women are rarely consulted. Although there has been an expansion in health facilities, maternal mortality rate continue to be high at 407 per 1,00,000 live births (1998). WHO estimates show that out of the 529,000 maternal deaths globally each year, 136,000 (25.7%) maternal deaths are from India. A factor that contributes to India's high maternal mortality rate is the reluctance to seek medical care for pregnancy—it is viewed as a temporary condition that will disappear. The nationwide estimates show that only 40–50 per cent of women receive antenatal care.

Evidences from the states of Bihar, Rajasthan, Orissa, Uttar Pradesh, Maharashtra, and Gujarat show that registration for maternal and child health services to be as low as 5–22 per cent in rural areas and 21–51 per cent in urban areas. Even a woman who has had difficulties with previous pregnancies is usually treated with home remedies only for three reasons: the decision that pregnant women seek help rests with the mother-in-law and husband, financial considerations, and fear that the treatment may be more harmful than the malady.

7.2. Status of Women in India

The status of Indian women has changed with the passage of time (Table 18.6). While in the Vedic period, she had an exalted status, and in the medieval times, she was robbed of her individuality and was subjected to exploitation and cruelty. Since Independence, there has been improvement in her social standing.

TABLE 18.6 **Status of Indian Women in Different Time Periods**

Period	Status of Women
Vedic period	The woman enjoyed a high status in society. She was the central figure in family life. She could participate in religious and public functions. She had educational status and was free to take decisions. She was the guide and companion of man.
Post-Vedic period and later	The status of the woman gradually declined. She was treated as subordinate and inferior to man.
During medieval period	During Muslim rule, gender discrimination, exploitation, and cruelty towards women increased to such an extent that the woman lost her individuality and freedom. Strict controls were imposed on her. She was denied education and property rights. She lost her freedom and was subordinated to her husband; she had to follow the ideal of being <i>pativrata</i> . Inhuman practices like female infanticide, child marriage, harassment of widow, <i>sati</i> , dowry, <i>pardah</i> , and ill-treatment in general hindered her independent growth.
During british period	During the British rule, the Indians were very much influenced by the Western culture. The British established courts, introduced schools and colleges, and encouraged education of girls. The ideas of liberty and equality and rational thinking opened the gateways of Western culture. Social reformers like Raja Ram Mohan Roy, Dayanand Saraswati, Swami Vivekananda, Ishwar Chandra Vidyasagar, Mahadev Govind Ranade, Gopal Krishna Gokhale, Mahatma Gandhi, and Bhimrao Ambedkar persuaded the British rulers to enact progressive legislations like abolition of <i>sati</i> , enhancement of age at marriage, widow remarriage, divorce act, dowry prohibition act, and so on, start separate schools and colleges for girls, and provide employment opportunities.
After independence	Various women welfare programmes have been implemented. The National Commission for Women and the NGOs have initiated several programmes for the empowerment of women. No doubt, such efforts have not only improved the socioeconomic status of women but also awakened the womenfolk to realize their rights.

7.3. Violence against Women

The alarming social reality about women is that violence against them is increasing. The following records of the parliament, as reported in a newspaper, are an illustration to show how women are not safe either in streets or at home. At the last session of the parliament at the end of 2005, the following facts and figures were reported:

- ❑ Every 26 minutes, a woman is molested.
- ❑ Every 34 minutes, a rape takes place.
- ❑ Every 42 minutes, a sexual harassment occurs.
- ❑ Every 93 minutes, a woman is burnt to death over dowry.

Further statistics (Vijaya Times, 15 January 2006) revealed that 5.45 per cent of the women are slapped, kicked, or beaten by their husbands, and 6.75 per cent of the battered women contemplate suicide. About 7.5 crore women in India suffer from violence in their homes, and only 1 per cent of them have the courage to report the abuse.

7.3.1. *Classifications of Violence against Women*

- ❑ Kidnapping, torture, rape, abduction, and murder
- ❑ Dowry deaths, burning, hanging, and poisoning
- ❑ Ill-treatment of widows and elderly women
- ❑ Molestation, eve-teasing, immoral traffic, sexual harassment, wife battering, kicking, slapping, verbal abuse, and harassment of women at workplace

7.3.2. *Commonly Seen Violence in Indian Society*

- ❑ *Rape*: In India, the number of rape cases is said to be 30 per day according to the statistics of 1990–94. The victims of rape are the highest in the age group of 16–30 years. Although rape is a criminal act, not all cases are reported and punished.
- ❑ *Harassment of women at workplaces*: Poor girls and employees belonging to middle class economic group are sexually humiliated by the employers, the maidservants by their masters, and the daily wage earners by contractors and middlemen.
- ❑ *Dowry*: Though the Dowry Prohibition Act 1961 has banned the practice of dowry, in reality, it exists. The demands of dowry have increased. Dowry deaths are also increasing every year. In 1994, the number of cases of cruelty by husband and in-laws was reported to be 25,946. Thousands of girls have been burnt by their in-laws for the sake of dowry.
- ❑ *Wife battering*: It is also a serious offence against women that ranges from slaps and kicks to broken bones, torture, and even attempt to murder. The empirical studies made by Prof. Ram Ahuja have revealed that the causes of wife battering are sexual maladjustment, emotional disturbances, alcoholism, jealousy, and illiteracy of wives.

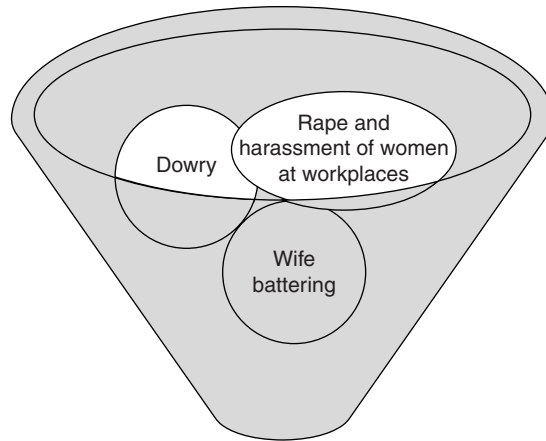


Figure 18.4 Commonly Seen Violence in Indian Society

7.3.3. *UN Special Report on Violence against Women*

- ❑ Unequal power relations between men and women.
- ❑ Denial of economic power and economic independence to women.
- ❑ Economically disadvantaged women are more vulnerable to sexual harassment, trafficking, and sexual slavery.
- ❑ Family, despite being a source of human values, is the hub of violence against women.
- ❑ Modern technology, especially reproductive technology that facilitates pre-selection of the sex of the child, has resulted in the killing of female fetuses and selective abortion.
- ❑ Sexual violence is often used as an instrument to control female sexual behaviour. Rape, sexual harassment, trafficking, and female genital mutilation are the forms of sexual violence against females.
- ❑ Ideologies that justify the subordinate position of women are another cause of violence against women. Custom, tradition, and religion are frequently invoked to justify the use of violence against women.
- ❑ Doctrines of privacy and the concept of the sanctity of the family are other causes of violence against women.
- ❑ Patterns of conflict resolution process in a given society, where violence is an important part, are also linked to violence against women, and the violence against women is likely to be more in these societies.
- ❑ Militarization leads to greater abuse with regard to women. Rapes as an instrument of war are perhaps the greatest manifestation of this phenomenon.

- ❑ The great cause of violence against women is government's inaction with regard to crimes of violence against women.

7.4. Organizational Norms of Women's Rights

- ❑ *International norms:* The committee established under the Convention on the Elimination of Discrimination against Women (CEDAW) in its general recommendation dealt entirely with the question of violence against women. It stated that gender-based violence is a form of discrimination that seriously inhibits women's ability to enjoy rights and freedoms on the basis of equality with men.
- ❑ *Women and human rights:* As early as in 1946, the Commission on the Status of Women was established to deal with women's issues. The Universal Declaration of Human Rights had affirmed the principle of the inadmissibility of discrimination and proclaimed that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedom set for the therein, without distinction of any kind, including distinction based on sex.
- ❑ *Fundamental rights:* All the fundamental rights contained in Part III, Articles 12 to 35, of the Constitution are applicable to all citizens, irrespective of sex. Certain fundamental rights contain specific and positive provisions to protect the rights of women. Clause (3) of Article 15, which permits special provision for women and children, has been widely resorted to by the state, and the courts have always upheld the validity of special measures in legislation or executive orders favouring women.

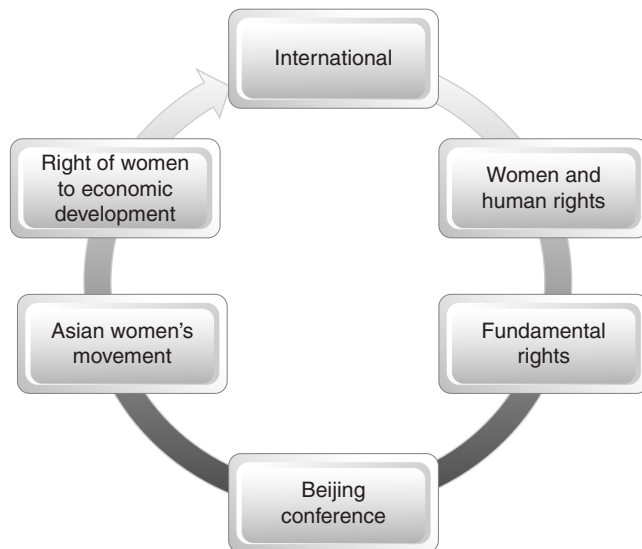


Figure 18.5 Organizational Norms of Women's Rights

- ❑ *Beijing Conference (1995):* The fourth World Conference of Women, held from 4 to 15 September 1995 in Beijing, commonly called Beijing Conference, stated that women's

rights are human rights. The Conference called for the integration of women's human rights in the work of the different human rights bodies of the United Nations.

- ❑ *Asian women's movements*: Women's movements are now active in all Asian countries, extending into all classes, active in social and political agitation and aiming to make all women conscious of their subordination. These growing movements have taken up many issues, such as dowry, death, rape, abortion, and prostitution, that affect women and campaigned against economic exploitation and political marginalization.
- ❑ *Rights of women to economic development*: Recently, the Supreme Court has highlighted the rights of the women in India to eliminate gender-based discrimination, particularly in respect of property, so as to help them attain economic empowerment. The court, while referring to the Vienna Declaration on the elimination of all forms of discrimination against women (CEDAW), which was ratified by the UNO on 18 December 1979 and by the Government of India on 8 August 1993, elaborately discussed the principles of equality of rights and respect of women dignity.

7.5. Constitutional and Legal Provisions for Women in India

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles. The Constitution not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women. Within the framework of a democratic polity, our laws, development policies, plans, and programmes have aimed at women's advancement in different spheres. India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993.

- ❑ *National Commission for Women*: In January 1992, the Government set up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women and to review the existing legislation to suggest amendments wherever necessary.
- ❑ *Reservation for women in local self-government*: The 73rd Constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.
- ❑ *National Plan of Action for the Girl Child (1991–2000)*: The plan of action is to ensure survival, protection, and development of the girl child with the ultimate objective of building up a better future for the girl child.
- ❑ *National Policy for the Empowerment of Women, 2001*: The Department of Women and Child Development under the Ministry of Human Resource Development has prepared a '**National Policy for the Empowerment of Women**' in the year 2001. The goal of this policy is to bring about the advancement, development, and empowerment of women.

7.5.1. National Policy for the Empowerment of Women (2001)

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles. The Constitution not only grants

equality to women but also empowers the State to adopt measures of positive discrimination in favour of women.

Within the framework of a democratic polity, our laws, development policies, plans, and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974–78) onwards, there has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of panchayats and municipalities for women, thereby laying a strong foundation for their participation in decision making at the local levels.

India has also ratified various international conventions and human rights instruments committee to secure equal rights of women. The Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985) where the concept of empowerment was introduced, the Beijing Declaration as well as the Platform for Action (1995), and the Outcome Document adopted by the UNGA Session on Gender Equality and Development and Peace for the 21st century, titled 'Further actions and initiatives to implement the Beijing Declaration and the Platform for Action', have been unreservedly endorsed by India for appropriate follow up. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993.

Goal and Objectives

The goal of this policy is to bring about the advancement, development, and empowerment of women. The policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Specifically, the objectives of this Policy include the following:

- ❑ Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential
- ❑ The *de-jure* and *de-facto* enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres such as political, economic, social, cultural, and civil
- ❑ Equal access to participation and decision making of women in social, political, and economic life of the nation
- ❑ Equal access to women to healthcare, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office, and so on
- ❑ Strengthening legal systems aimed at elimination of all forms of discrimination against women
- ❑ Changing societal attitudes and community practices by active participation and involvement of both men and women.
- ❑ Mainstreaming a gender perspective in the development process.
- ❑ Elimination of discrimination and all forms of violence against women and girl child
- ❑ Building and strengthening partnerships with civil society, particularly women's organizations

7.5.2. *National Policy on Education, 1986*

National Policy on Education (NPE) emphasizes the need to use education as an agent of basic change in the status of women. The NPE proposes national education system to play a positive interventionist role in the empowerment of women, thereby fostering the development of new values through redesigning of curriculum, textbook, training and orientation of teachers, decision makers and administrators, and active involvement of educational institutions. These will be an act of faith and social engineering. Women studies will be promoted as the part of various courses, and educational institutions will be encouraged to take up active programmes for the further development of women.

Removal of women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provision of special support services, setting up of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational, technical, and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex stereotyping in vocational and professional courses and to promote women's participation in non-traditional occupations as well as in existing and emergent technologies.

The National Policy of Empowerment of Women of 2001 has endorsed the provisions of NPE 1986, and the policy prescribes the following:

- ☐ Equal access to education for women and girls
- ☐ Special measures will be taken to eliminate discrimination.
- ☐ Universalize education
- ☐ Eradicate illiteracy
- ☐ Create a gender-sensitive educational system
- ☐ Increase enrolment and retention rates of girls
- ☐ Improve the quality of education
- ☐ Development of occupation, vocation, or technical skills by women
- ☐ Reducing the gender gap in secondary and higher education.

7.6. **Problems of Women**

7.6.1. *Social Problems*

Early marriage affects women's health status adversely. A large number of girls get married at the teenage. It leads to teenage pregnancy and various physiological problems. In rural India, almost 60 per cent of the girls are married before they are 18 years, and nearly 60 per cent of the married girls bear children before they are 19 years. Almost one-third of all babies are born with low birthweight. Thus, young girls are introduced to the sexual life and to the reproduction process at the teenage itself.

Because of malnutrition, over burden of work, illiteracy, and ignorance of sexual behaviour, these pregnant girls take high risk of life. Around 10–15 per cent of the annual births are from these teenage mothers. However, most of their babies suffer from malnutrition, underweight, and risk of mortality. In India, women on an average have eight to nine months of pregnancy,

and they spend around 80 per cent of their reproductive years in pregnancy and lactation. Study shows that in the low-income group, pregnant women have deficiency of 1100 calories and lactating women of 1000 calories.

Women of the lower socioeconomic groups gain only around 3–5 kg during pregnancy, which is far less than the required weight. Anaemia in pregnancy accounts directly 15–20 per cent of all maternal deaths in India. The maternal mortality, according to an official report, is 400–500 per 1,00,000 births. However, this figure is as high as 1000 to 1200 in some rural areas. More than 71% and 29% of the deliveries in the rural and urban areas, respectively, took place without trained personnel (NPPW, 1988). In most of the rural areas, medical termination of pregnancy services is not available, and moreover, women are not aware about the Medical Termination of Pregnancy Act, 1971, which has made abortion legal. Hence, illegal abortions by incompetent persons continue, thereby resulting in abortion-related mortality and morbidity.

7.6.2. Dowry

Max Radin has defined dowry as the property that a man receives from his wife or from her family at the time of his marriage. Dowry may be broadly defined as gifts and valuables received in marriage by the bride, the bridegroom, and his relatives. The amount of dowry is regulated by factors such as boy's service and salary, social and economic status of the girl's father, social prestige of the boy's family, educational qualifications of the girl and the boy, girl's employment and her salary, girl's and boy's beauty and features, future prospects of economic security, size and the composition of the girl's and boy's family, and so on. The most significant is that girl's parents give her money and gifts not only at the time of her wedding but also they continue to give gifts to her husband's family throughout the life. McKim Marriott holds that the feeling behind this is that one's daughter and sister at marriage become the helpless possession of an alien kinship group and to secure her good treatment, lavish hospitality must be offered to her in-laws from time to time.

One of the causes of dowry is the desire and aspiration of every parent to get marry his daughter in a higher and a rich family to keep up or to maintain his prestige and also to provide comforts and security to the daughter. The high marriage market values of the boys belonging to rich and high social status families have swelled the amount of dowry.

Other cause of the existence of dowry is that giving dowry is a social custom and it is very difficult to change customs all of a sudden. The feeling is that practicing customs generates and strengthens solidarity and cohesiveness among people. Many people give and take dowry only because their parents and ancestors had been practicing it. Custom has stereotyped the old dowry system, and until some rebellious youth muster courage to abolish it and girls resist social pressures to give it, people will stick to it.

7.6.3. Child Marriage

Many people get marry their daughters in childhood to escape from dowry, and pre-puberty marriage is an evil in itself. On maturity, the boys may or may not be able to adjust with their wives. This situation is by no means left behind after the child marriage is consummated on attaining maturity. If by chance a husband becomes educated or professionally trained and his wife remains uneducated, both partners face crises.

7.6.4. *Neglect during Early Childhood*

The neglect of the girl child starts very early in life. The extent of neglect varies from family to family depending on their economic position. However, in comparison to her male counterpart, a female child is relatively neglected in most of the socioeconomic strata. Throughout the country, it has been noticed that when the girl child depends on breastfeeding, the chances of her survival are relatively more. Data from various sources shows that from infancy till the age of 15, the death rate of female child far exceeds the mortality rate of male child. There are several causes underlying this. Firstly, the female children are breastfed only for a shorter period than their male counterparts. Secondly, during illness, parents show a lesser concern towards female children than male children. This neglect is quite often enforced by poor economic condition. Finally, in addition to the intake of insufficient and non-nutritious food, the female child is exposed to a greater workload very early in her life. Often in families of weaker economic status, the girl child is found attending the household chores as well as taking care of her younger brothers and sisters.

7.6.5. *Death during Child Birth*

Early marriage exposes women to longer childbearing period. This poses greater health hazards to both women and their children. Several studies show that teenaged mothers risk their health as well as their children's health. This risk is further enhanced by poor nutrition. Various surveys indicate that women's caloric content is about 100 calories (per woman per day) less than they spend, whereas men show an 800 caloric surplus intake. Women expend a great deal of energy working inside and outside the house, whereas they often have insufficient food. Customarily they often eat only after their husband and other members of the family have eaten. The lack of knowledge, improper care during postnatal period, and frequent pregnancies lead to larger foetal wastage, birth of larger number of low weight babies, and death of young women.

7.6.6. *Female Infanticide and Foetal Killing*

This refers to killing the infant soon after its birth or at the foetus stage. Foetal killing has been a crucial problem in some urban areas. A medical diagnostic process called amniocentesis is used in the USA to check possible deformities of the unborn child. However, this is fast being used by parents to select the sex of their child. Misuse of the sex determination test has been a crucial issue in some urban places in India. This has resulted in a new type of female infanticide, that is, abortion of female foetuses.

7.6.7. *Atrocities against Women*

Male violence against women is a worldwide phenomenon. Although not every woman has experienced it, and many expect not to, fear of violence is an important factor in the lives of most women. It determines what they do, when they do it, where they do it, and with whom. Fear of violence is a cause of women's lack of participation in activities beyond the home, as well as inside home. Within the home, women and girls may be subjected to physical and sexual abuse as punishment or as culturally justified assaults. These acts shape their attitude towards life and their expectations of themselves.

There are various forms of crime against women. Sometimes, it begins even before their birth and sometimes in the adulthood and other phases of their life. In the Indian society, it is understood that at every walk of life, women should be dependent on men right from her birth. This perception has given birth to various social customs and practices. One important manifestation of these customs and practices has been that of Sati. It is seen as a pinnacle of achievement for a woman. This custom of self-immolation of the widow on her husband's pyre was an age-old practice in some parts of the country, which received deification. The popular belief ran that the goddess enters into the body of the woman who resolves to become a sati. The practice of sati has been abolished by law with the initiative of Raja Ram Mohan Roy in the early decades of 19th century. However, there has been a significant revival of the practice of sati in the last few decades. Indeed, Rajasthan has been the focal point for this practice in recent years.

7.7. Programmes for Women and Their Impact

7.7.1. Marriage Legislation

In March 1961, when the bill on unequal marriages was being discussed in the Rajya Sabha, one member quoted epic against its inclusion in the institution of Hindu marriage. Dr. Radhakrishnan, the then chairman of the Rajya Sabha, had remarked that the ancient history cannot solve the problems of modern society. This is an answer in one sentence to those critics who want to maintain a gap between social opinion and social legislation. Legislation must meet the social needs of the people, and as the social needs change, legislation also must change from time to time. The function of social legislation is to adjust the legal system continually to a society, which is constantly outgrowing that system. The gap between the current needs of the society and the old laws must be bridged. The laws have to give recognition to certain defect changes in the society. One of the changes in modern India is the change in the attitude towards marriage; hence, the necessity of laws on different aspects of marriage is essential.

The laws enacted in India relate to: (i) age at marriage, (ii) field of mate selection, (iii) number of spouses in marriage, (iv) breaking of marriage, (v) dowry to be given and taken, and (vi) remarriage. The important legislations relating to these six aspects of marriage passed from time to time are (i) The Child Marriage Restraint Act, 1929 (dealing with age at marriage), (ii) The Hindu Marriage Disabilities Removal Act, 1946 and Hindu Marriage Validity Act, 1949 (dealing with the field of mate selection), (iii) The Special Act, 1954 (dealing with age at marriage, freedom to children in marriage without parental consent, bigamy, and breaking up of marriage), (iv) the Hindu Marriage Act, 1955 (dealing with age at marriage with the consent of parents, bigamy, and breaking up of marriage), (v) The Dowry Act, 1961, and (vi) The Widow Remarriage Act, 1856.

7.7.2. The Child Marriage Restraint Act, 1929

It came into force on April 1, 1930. It restrains the marriage of a child although the marriage itself is not declared void. Accordingly, contracting, performing, and facilitating the marriage of boys under eighteen and girls less than fourteen years of age were an offence. The age of girls was later on raised to fifteen years. The amendment made in 1978 further rose the age for boys to twenty-one years and for girls to eighteen years. The violation of the Act prescribes

penalty but the marriage itself remains valid. The offence under the Act is non-cognizable and provides punishment of three months of simple imprisonment and a fine of up to ₹1000 for the bridegroom, parent, guardians, and the priest. No woman is, however, punishable with imprisonment under this Act. The Act also provides for the issue of injunction order prohibiting the child marriage. However, no action can be taken for the offence if a period of more than one year has expired from the date of the alleged marriage.

7.7.3. The Hindu Marriage Disabilities Removal Act, 1946

Among Hindus, no marriage is valid between persons related to each other within the prohibited degrees, unless such marriage is sanctioned by custom. However, this Act validated marriages between persons belonging to the same gotra or pravara (agnatic groups). This Act now stands repealed after the passing of the Hindu Marriage Act, 1955.

7.7.4. The Hindu Marriage Validity Act, 1949

Pratiloma (hypogamy) marriage among Hindus was invalid, whereas anuloma (hypergamy) marriage was permitted till late 1940s. However, there were judicial decisions against the validity of such marriages. The 1949 Act validated all marriages between parties belonging to different religions, castes, sub-castes or sects, but it did not validate marriage between a Hindu and a Muslim. This Act also stands repealed after the 1955 Act.

7.7.5. The Dowry Prohibition Act, 1961

This Act was passed on May 20, 1961. The Act does not apply to Muslims. It permits exchange of gifts for not more than ₹2000. It prescribes the penalty of six month's imprisonment or a fine up to ₹5000 or both for its violation. The police, on its own, cannot take any action for the violation of the Act unless some complaint is lodged with it. However, no action can be taken after one year of marriage.

7.7.6. Socioeconomic Programme

Under this programme, the Central Social Welfare Board gives financial assistance to voluntary organizations for undertaking a wide variety of income-generating activities that include production of central components in ancillaries units, handlooms, handicrafts, agro-based activities such as animal husbandry, sericulture, and fisheries, and self-employment ventures like vegetables or fish-vending.

For production units, only women organizations and organizations working for the handicapped women, cooperatives and institution like jails, and Nariniketans are eligible for grants to the extent of 85 per cent of the project cost and the remaining 15 per cent is to be met by the grantee institutions.

The dairy scheme focuses exclusively on women's organizations having at least 20 women members including Mahila Mandals, Indira Mahila Kendras, Self-help groups, and organizations already assisted under STEP schemes. The benefits of the scheme are meant for women whose families are below the poverty line.

7.8. Impact of Different Programmes Launched by Government on Women

In recent years, the results of the programmes launched by the Government in different fields (social, political, and educational) have given some good results. The literacy rate, which was 8.86% in 1951, has gone up to 53.67%. Although the cent per cent literacy is yet to achieve. In comparison to 1951, the enrolment of the girls in primary schools is eight times more. About more than 40 lakhs women engage in the organizing sector, thereby playing a very important role in the development, whereas in 1951, their number was only 19.3 lakhs.

In these years, life expectancy rate has also increased. In 1951, the expectancy rate of women was only 31.6 years, which has gone up to 64.5 by 2001. From the above discussions, it is quite clear that the health facility has improved a lot. It is quite clear that the condition of women has improved in all spheres of life but much more is needed to improve and establish their due position. Reality is that in spite of acceptance of science and technology, industrial growth, modernization, our policies by the Government of India, challenges, and the norm values and ethics are changing at a very slow rate, thereby leaving women development at the back seat.

7.8.1. Central Social Welfare Board

The Central Social Welfare Board (CSWB) was set up in 1953 with the objective of promoting social welfare activities and implementing welfare programmes for women, children, and the handicapped through voluntary organizations. The CSWB is unique in the sense that it was the first organization in post-Independence era to achieve people's participation for implementation of welfare programmes for women and children through non-governmental organization (NGOs). Presently more than 18,000 NGOs are receiving financial assistance and guidance from the board. The programmes implemented by the board include socioeconomic programmes for the needy or destitute women, condensed courses of education and vocational training courses for women and girls, awareness generation projects for rural and poor women, family counselling centres or voluntary action bureau, holiday camps for children, welfare extension projects in border areas, balwadis, creches, and hostels for working women, and so on.

8. WOMEN ABUSE

Woman abuse is the actual or threatened physical, psychological, sexual, financial, verbal, or spiritual abuse of a woman by someone with whom she has or has had an intimate, familial, or romantic relationship. It is a serious and widespread societal problem. Women from all ages, racial and ethnic backgrounds, sexual orientations, socioeconomic classes, religions, ability levels, and professions can experience abuse.

8.1. Types of Abuses

- ❑ *Psychological abuse*: Threats, insults, and put-downs can be just as damaging as physical abuse because they endanger a woman's feelings of self-worth and her ability to control her own life.
- ❑ *Financial abuse*: A woman who is prevented from finding a job or who is not allowed to have a bank account or keep any income is an example of financial abuse.
- ❑ *Social abuse*: When a woman is kept totally dependent on her partner and isolated from the support of her peers, friends, and family, it is social abuse.



Figure 18.6 Types of Abuses

- ❑ *Physical abuse*: Hitting, punching, slapping, kicking, bruising, pinching, and using weapons to hurt are obvious examples of physical abuse.
- ❑ *Domestic violence*: It occurs when you are in a relationship where your partner controls and dominates you usually through violence, threat of violence, or by controlling your social life and finance.
- ❑ *Sexual abuse*: It implies being forced as a woman to do or watch something sexual without her consent or to have pain inflicted on her during sexual intercourse.

8.2. Cycle of Abuse

The cycle of relationship violence shows how abuse becomes a vicious pattern made up of the following stages:

- ❑ *Build-up phase*: Tension rises.
- ❑ *Stand-over phase*: The partner becomes threatening, angry, insulting, and verbally abusive.
- ❑ *Explosion phase*: The violence occurs.
- ❑ *Remorse phase*: The partner is apologetic and promises never to do it again.
- ❑ *Pursuit phase*: The partner attempts to win the woman back by promising to change.
- ❑ *Honeymoon phase*: Things are calm and perhaps even loving.
- ❑ *Build-up phase*: Once again tension begins to rise.

8.3. Prevention of Women's Abuse

There are two kinds of methods that can prevent the violence against women.

8.3.1. Legislative Method

Various social legislations like the Indian Penal Code, the Anti-Dowry Act 1961 and its subsequent amendments, Widows Remarriage Act, Women's Property Act, Divorce Act, and so on are meant to empower the women. However, problems of women cannot be solved by legislative measures alone. Many cases of woman abuse will not come before the police or the court of law. Moreover, most of the women are reluctant to approach the law courts. They prefer suffering silently.

8.3.2. *Social Measures*

The other measures that can prevent women abuse and their harassment are the social ones—the improvement of the status of women in society through education, employment opportunities, economic empowerment, and development of awareness among women. These measures, no doubt, can reduce the exploitation of women to a certain extent. The women's organizations should function effectively to protect the helpless women and the victims of rape, dowry, harassment, and other crimes. Women must be provided short-term accommodation when necessary. These organizations should create awakening in the society by asserting women's rights.

8.4. **Atrocities against Women**

Male violence against women is a worldwide phenomenon. Although not every woman has experienced it, and many expect not to, fear of violence is an important factor in the lives of most women. It determines what they do, when they do it, where they do it, and with whom.

Fear of violence is a cause of women's lack of participation in activities beyond the home, as well as inside home. Within the home, women and girls may be subjected to physical and sexual abuse as punishment or as culturally justified assaults. These acts shape their attitude towards life and their expectations of themselves.

There are various forms of crime against women. Sometimes, it begins even before their birth and sometimes in the adulthood and other phases of their life. In the Indian society, it is understood that at every walk of life, women should be dependent on men right from her birth. This perception has given birth to various social customs and practices. One important manifestation of these customs and practices has been that of Sati. It is seen as a pinnacle of achievement for a woman. This custom of self-immolation of the widow on her husband's pyre was an age-old practice in some parts of the country, which received deification. The popular belief ran that the goddess enters into the body of the woman who resolves to become a sati. The practice of sati has been abolished by law with the initiative of Raja Ram Mohan Roy in the early decades of 19th century. However, there has been a significant revival of the practice of sati in the last few decades. Indeed, Rajasthan has been the focal point for this practice in recent years.

Violence against women both inside and outside their homes has been a crucial issue in the contemporary Indian society. Women in India constitute nearly about half of its population and most of them are grinding under the sociocultural and religious structures. However, the male gender has been controlling India's social, economic, political, and religious fabrics since time immemorial.

The condition of widows is one of the most neglected social issues in India. Because of widowhood, the quality of life is lowered for many Indian women. Three per cent of all Indian women are widows, and on an average, mortality rate is 86 per cent higher among elderly widows in comparison with married women of the same age group. Various studies indicated that (i) legal rights of widows are violated, (ii) they suffer forceful social isolation, (iii) they have limited freedom to marry, (iv) they have restrictive employment opportunities, and (v) they get little economic support from their family or from the community.

It is common to read news about violation or wrongs committed on women every day. Our orthodox society is so much prejudiced by age-old habits and customs that a violated woman, whether she is forced or helpless, has no place in the society.

Another danger in India is that, Indian law does not differentiate between major and minor rape. In every 10 rape cases, six are of minor girls. In every seven minutes, a crime is committed against women in India. Every 26 minutes, a woman is molested. Every 34 minutes, a rape takes place. Every 42 minutes, a sexual harassment incident occurs. Every 43 minutes, a woman is kidnapped, and every 93 minutes, a woman is burnt to death over dowry. One-quarter of the reported rapes involve girls under the age of 16 but the vast majority are never reported. Although the penalty is severe, convictions are rare.

8.5. Health Consequences of Women's Abuse

The United Nations defines violence against women as 'any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or in private life'.

Intimate partner violence refers to behaviour by an intimate partner or ex-partner that causes physical, sexual, or psychological harm including physical aggression, sexual coercion, and psychological abuse and controlling behaviours.

Sexual violence is any sexual act, attempt to obtain a sexual act, or other acts directed against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any settings. It includes rape, and it is defined as the physically forced or otherwise coerced penetration of the vulva or anus with a penis, other body parts, or objects.

Intimate partner violence and sexual violence have serious short- and long-term physical, mental, sexual, and reproductive health problems for the victims and for their children, and lead to high social and economic costs.

- ❑ Health effects can include headaches, back pain, abdominal pain, fibromyalgia, gastrointestinal disorders, limited mobility, and poor overall health. In some cases, both fatal and non-fatal injuries can result.
- ❑ Intimate partner violence and sexual violence can lead to unintended pregnancies, induced abortions, gynaecological problems, and sexually transmitted infections including HIV. Intimate partner violence in pregnancy also increases the likelihood of miscarriage, still-birth, pre-term delivery, and low birthweight babies.
- ❑ These forms of violence can lead to depression, post-traumatic stress disorder, sleeplessness, eating disorders, emotional distress, and suicide attempts.
- ❑ Sexual violence, particularly during childhood, can lead to increased smoking, drug and alcohol intake, and risky sexual behaviours in later life. It is also associated with perpetration of violence (for males) and being a victim of violence (for females).

8.6. WHO Actions

WHO, in collaboration with a number of partners, is implementing the following actions:

- ❑ Building the evidence based on the scope and types of intimate partner and sexual violence in different settings and supporting countries' efforts to document and to measure this violence and its consequences. This is central to understanding the magnitude and nature of the problem at a global level.

- ❑ Strengthening research and research capacity to assess interventions to address partner violence.
- ❑ Developing technical guidance for evidence-based intimate partner violence and sexual violence prevention and for strengthening the health sector responses to such violence.
- ❑ Disseminating information and supporting national efforts to advance women's rights and the prevention of and response to intimate partner and sexual violence against women.
- ❑ Collaborating with international agencies and organizations to reduce or to eliminate intimate partner and sexual violence globally.

9. UNMARRIED MOTHERS

An important function of the family is the task of procreation and childrearing. Marriage is an institutional arrangement found in all societies that controls the desire for varied sexual experiences. No doubt, the marital relations control the sexual needs of the male and the female. However, an unmarried mother, who is bereft of the proper institutions of marriage and family, is socially stigmatized. The birth of a child before marriage is considered as illegitimate. The problem of unmarried mothers is a social one that exists in all societies.

9.1. Causes of Unmarried Motherhood

The causes of unmarried motherhood are instability of the modern family, divorce and separation, suppression of the expression of sex desire, and young women being lured into romanticism and indulging in sex before marriage and becoming pregnant. Earlier, the girls used to be married in their early age. However, in the modern societies, late marriages are preferred; many parents are unable to find suitable bridegrooms because of their economic inability to pay the dowry.

9.2. Problems of Unmarried Mothers

Young men and women work together in offices, factories, and other public places. This has increased the social contacts between the opposite sexes. Consequently, premarital and extramarital relations result in a higher proportion of illegitimate births and unmarried mothers. The parents, in order to avoid embarrassment, often resort to abortion or they may even kill the illegitimate children. A large number of girls who become pregnant before marriage may commit suicide. The new-born children of unmarried mothers are ill-treated and called bastards. Thus, unmarried mothers are socially dishonoured.

9.3. Remedial Measures

Society has to develop a humanitarian and sympathetic attitude. Women's welfare organizations and the other authorities must find out the causes of the problems of the unmarried mothers and think of solving their problems. More and more orphanages have to be started to help those children. The state should extend its helping hand by providing training and employment opportunities to unmarried mother to lead a dignified life.

9.4. Challenges of Unmarried Mothers

- ❑ *Financial challenges:* Unmarried mothers face financial challenges. The death of a family member can leave the surviving unmarried mothers with unexpected bills and reduced

income, and they face difficulty to get married and also to lead a normal life as the support from their parents are not possible after their death. Important decisions like marriage and after child birth have to be taken care of without the support and guidance of their parents, and divorces also take place if the unmarried mothers had lost their parents.

Divorce divides the couple's resources and doubles the living expenses with two households to support. Once get divorced, they live as single parent, and they are restricted in the type of work opportunities and available hours due to abundant family responsibilities. This can lead to limited income and an inability to pay for basic necessities. They may turn to public assistance for help.

- ❑ *Logistical challenges:* Unmarried mother faces many logistical challenges that impact her ability to provide for her family both financially and emotionally. She must often work full-time and depend on full-time childcare services. She must drop her preschool or school-age children off early before school and pick them up late after school. An unmarried single parent must have a flexible job that allows her to leave work for sick children, doctor's appointments, parent conferences, and school performances. Her work and promotion opportunities may be limited if she appears to be unavailable or her parental responsibilities outweigh her work performance.
- ❑ *Emotional challenges:* Unmarried single parent faces many emotional challenges as she mourns the loss of a deceased spouse or absent parent. The sudden death, divorce, or birth of an unexpected baby takes an emotional toll on a single parent, who may not have anyone to share intimately about her personal challenges. Unmarried mother may become depressed and emotionally unavailable. Alternatively, she may hold back her own feelings to help her children overcome their emotional struggles. She must help them work through the loneliness and anger that they experience. Otherwise, they may develop low self-esteem and anger issues. Unmarried mothers tend to carry this guilt and blame themselves for the painful emotions that their children feel.
- ❑ *Social and academic challenges:* The financial, logistical, and emotional struggles an unmarried mother faces absorb the abundance of her time. She may not have time left for a social life. Her financial limitations may leave nothing left for her personal needs or any social activities. She may also not have resources for childcare to go out because she already uses childcare full-time during the week to enable her to work. Many unmarried mothers work and go to school to improve employment opportunities. This leaves little time to help the children with homework. As a result, the children's grades may sink; they begin to fail classes and eventually drop out of school.

10. RIGHTS OF THE CHILD

The concept of the rights of the child is of relatively recent origin. The changes in the social attitudes regarding children have brought about transformation in their legal status also. Before the 19th century, the predominant notion in the West was that of child as property. The social legislations that accompanied the Industrial Revolution brought about a change in the legal status of the child. The beginning of the 20th century witnessed tremendous changes in the recognition of the child as an independent entity. In addition, there was also a growing recognition that children should be provided special care. This was reflected in the declaration adopted

by the convention at the League of Nations in 1924 that stressed protection of children from hunger and other material needs.

10.1. Fundamental Principles of the Convention

- ❑ *Equal value as human rights*: An underlying principle of the convention is that of according children the same value as adults. The principle stressed that childhood has value in itself.

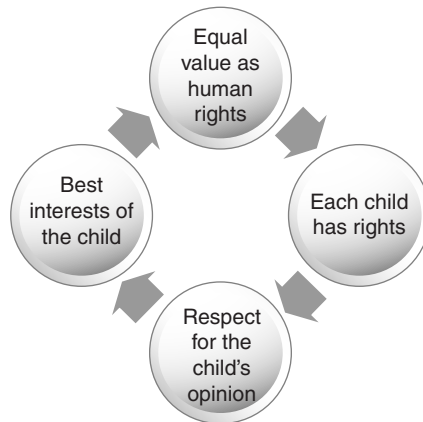


Figure 18.7 Fundamental Principles of the Convention

- ❑ *Each child has rights*: The recognition that children have as much value as an adult implies that all children should enjoy rights. This principle is fundamental to the convention; the principle is based on the notion that children are subjects and not objects of the rights.
- ❑ *Respect for child's opinion*: The corollary to the notion that children are subjects of rights is the principle that their opinion should be respected. It means that the child has the right to freedom of expression, thought, conscience, and assembly.
- ❑ *Best interests of the child*: While children have as much value as the grown-ups, they also need the protection and support from society to enjoy their childhood. The principle of best interests of the child balances the need for providing protection to them while respecting them.

10.2. Indian Laws on Child Rights

- ❑ *Article 15 (3)*: Nothing shall prevent the state from making any special provision for women and children.
- ❑ *Article 24*: Prohibition of employment of children in factories and so on. No child below the age of 14 shall be employed to work in any factory or mine or engaged in any other hazardous employment.
- ❑ The Supreme Court of India, 1990, SC 292 (Justice Ranganath Mishra, Justice M.N. Venkatachaliah, and Justice P.B. Sawant) held that segregating prostitutes' children by locating separate schools and providing separate hostels would not be in the interest of such children. Once children are born to prostitutes, it is in the interest of such children of the society at large that the children of the prostitutes should be segregated from their mother and be allowed to mingle with others and become part of the society.

- ❑ The Employment of Children (Amendment) Act, 1978, prohibits employment below the age of 15 years in railway premises.
- ❑ The Apprentices Act, 1961, prohibits a person under age of 14 years from becoming an apprentice.
- ❑ The Motor Transport Act, 1961, prohibits the employment of children less than 15 years of age.
- ❑ The Factories Act, 1948, prescribes the minimum age of employment in factories as 14 years.
- ❑ The Merchant Shipping Act, 1958, prohibits children below 15 years to be engaged in work in any capacity in a ship.
- ❑ The Employment of Children (Amendment) Act, 1951, prohibits the employment of children between the age of 15 and 17 years.
- ❑ The Factories (Amendment) Act, 1954, prohibits employment at night of children below 17 years of age.
- ❑ The Mines Act, 1952, prohibits the employment under 15 years.

10.3. Rights of the Child

- ❑ Right to life (Article 6, Para 1)
- ❑ Right to acquire nationality (Article 7)
- ❑ Right to freedom of expression (Article 13, Para 1)
- ❑ Right to freedom of thought, conscience, and religion (Article 14, Para 1)
- ❑ Right to freedom of association and peaceful assembly (Article 15, Para 1)
- ❑ Right to education (Article 28, Para 1)
- ❑ Right to benefit from social security (Article 26, Para 1)
- ❑ Right to standard of living adequate for child's physical, mental, spiritual, and social development (Article 27, Para 1)
- ❑ Right to enjoyment of the highest attainable standard of health and facilities for the treatment of illness and rehabilitation of health (Article 24, Para 1)
- ❑ Right to protection of the law against arbitrary or unlawful interference with his or her privacy, family, home, or correspondence Article 16, Para 1)

10.4. International Covenants

Article 24 of the International Covenant on Civil and Political Rights, 1966, spells out the following:

- ❑ Every child shall have, without any discrimination on the basis of race, colour, sex, language, religion, national and social origin, property, or birth, the right to such measures of protection as are required by his status as a minor, on the part of his family, society, and the state.

- ❑ Every child shall be registered immediately after and shall have a name.
- ❑ Every child has the right to acquire a nationality.

Article 10(3) of the International Covenant on Economic, Social, and Cultural Rights, 1966, lays down special measures of protection and assistance that should be taken on behalf of children and young persons without any discrimination for reasons of parentage or other conditions.

10.5. Important Laws Affecting Children in India

India is a secular country with multicultural dimensions and various religions. So, child protection is to be viewed from various angles in this regard. The following laws also affect children in India:

- ❑ Child Marriage Restraint Act, 1929
- ❑ Guardian and Wards Act, 1890
- ❑ Hindu Adoption and Maintenance Act, 1956
- ❑ Hindu Minority and Guardianship Act, 1956
- ❑ Hindu Succession Act, 1956

10.6. Child Right on Health

Hospitals where children are treated provide trained staff and organizational frameworks to mitigate children's fear, pain, and distress. Restraint should be avoided in case of invasive procedures, which include needle prick injuries, procedures requiring immobility, or minor but painful procedures (life-threatening situations are exception). Restraint is an unacceptable technique in direct contradiction to the child's right to protection from all forms of physical or mental violence.

The most important points are as follows:

- ❑ A healthcare system accessible to all children from age 0–18 years regardless of status, cultural background, illness, or disability that ensures the highest attainable standard of healthcare provided by specifically trained paediatric staff within the necessary infrastructure and environment.
- ❑ Parents are considered by the caring team as partners who are as much as possible involved in the treatment of their child. The responsibility of parents for the care of their sick child is acknowledged by State Parties by regulations that allow paid leaves and compensate parents for all costs directly related to a child's illness, disability, or stay in hospital.
- ❑ Children are treated in children's hospitals or wards by specially trained paediatric staff in an environment adapted to the needs of children of different ages and stages of development.
- ❑ Children are not admitted to adult wards with non-paediatric staff and in an environment unsuitable for children. If for rare examinations, surgery, or treatments not available in a nearby children's hospital, children are exceptionally admitted to adult wards, and then they are transferred back to the children's ward as quickly as possible. Doctors or specialists from the adult ward visit child patients in the children's ward and not vice versa.

- ❑ Hospitals where children are treated provide trained staff and organizational frameworks to mitigate children's fear, pain, and distress. Restraint should be avoided in case of invasive procedures, which include needle prick injuries, procedures requiring immobility, or minor but painful procedures (life-threatening situations excepted). Restraint is an unacceptable technique in direct contradiction to the child's right to protection from all forms of physical or mental violence.
- ❑ Children's hospitals are fully reimbursed for non-medical care of children by professional staff (such as hospital play specialists, teachers, psychologists, social workers, and so on). The right to therapeutic and recreational play and education during a hospital stay is a basic requirement for the wellbeing of the children.
- ❑ Due to the enormous success of scientific research in the field of paediatric medicine, many fatal children's diseases can now be cured; great progress has also been achieved in the rehabilitation of disabilities. Many of these children nowadays enjoy a life as healthy adults and are fully valid members of the society. They earn their own living and pay taxes. State Parties, therefore, need to understand that the cost of a holistic healthcare system for children is not lost money, but an investment in a society's future.

10.7. Conclusion

National Policy for Children, 1974 envisages the scheme of integrated child development services with 33 integrated children development schemes in blocks or projects. The scheme provides for an integrated package of services comprising supplementary nutrition, immunization, health check-up, referral services, pre-school non-formal education, and health and nutritional education for mother. These programmes are being implemented and looked after with the help of CARE, World Food Programme, and UNICEF.

11. VULNERABLE GROUP: THE ELDERLY

Since time immemorial, man has been concerned with the behavioural changes associated with ageing. The process of ageing continues from birth to death. The natural phenomenon of ageing has profound implications for both the individual and society. Depending upon their necessity, different countries formulate different laws for the elderly. There are many variations in defining ageing. Some consider ageing relative, asserting that chronological age is not a good predictor of any things because of the great individual differences found in the ageing population.

11.1. The Aged and Society

In the old civilized societies, the elderly generally enjoyed a high status. The status was assumed because of the experience and knowledge of the aged that helped the family and society.

Old age has been divided into the following categories:

- ❑ Young old: 65 to 75 years
- ❑ Old: 75 to 85 years
- ❑ Old old: 85 to 100 years
- ❑ Elite old: over 100 years

11.1.1. Types of Ages

- ❑ *Chronological age*: Chronological age marks may be associated with specific events. They have broad social and personal significance in most of the societies in all stages of the life cycle. They also provide social regulation of the ageing process. Chronological age is a poor index of ageing as it does not take into account the range of individual difference among people.

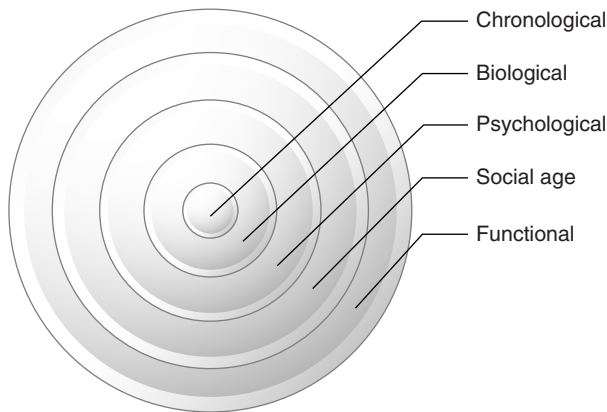


Figure 18.8 Types of Ages

- ❑ *Biological age*: The biological age of an individual can be defined as an estimate of the life span. The measurement of the biological age would encompass measurements of the functional capacities of the vital life-limiting organ systems.
- ❑ *Psychological age*: Psychological age is reached through the adaptive capacity of an individual to changing environmental demands—the ability to adjust with time and situation. The study of psychological age involves the study of memory, learning, intelligence, skills, feeling, motivation, and emotions.
- ❑ *Social age*: Changes in the social age of the individuals are those that have to do with the changing circumstances or situations as a member of the family, community, and society. These may be called sociological changes.
- ❑ *Functional age*: Functional age can be grouped by the individual level of capacity relative to others of the same age or functioning in a given human society. The term functional is a two-fold indication of measurable characteristics in the individual, on the one hand, and of his functioning in a physical, social, or otherwise determined environment, on the other.

11.2. Services for the Aged

The family, community, government, and the elderly themselves have to contribute in providing basic services to the elderly. Table 18.7 lists the services that aged people require.

TABLE 18.7 Services Required for Aged People

Type	Services
Social services	☐ Medical services in hospitals or in nursing homes ☐ In the home for the aged ☐ In families: ○ Services for the incapacitated such as home visits, home services, and escorting ○ Recreational activities, consumer education, and legal aid for persons with physical capacity and social contacts ○ Housing and environments ○ Continuing education or adult education
Social welfare services	☐ Day care services ☐ Institutional services ☐ Infirmaries ☐ Poor homes ☐ Information and referral services ☐ Services for old persons with special needs, such as the physically handicapped ☐ who are unable to look after their interests
Socio-psychological services	☐ Community education and awareness ☐ Family support including respite care ☐ Leisure-time activities ☐ Religious and spiritual activities ☐ Preparation of retirement ☐ Counselling services
Economic services	☐ If he belongs to a family below poverty line ☐ If he is ailing or infirm, requiring long hospitalization ☐ If he has some family responsibility such as education or marriage of his sons or daughters ☐ Social employment

11.3. Services Provided to the Elderly

- ☐ Medical care is provided for the chronologically ill through mobile dispensaries and access to health centres is established.
- ☐ Providing of aids such as spectacles, crutches, sticks, transportation, and so on
- ☐ Organizing social and religious activities in temples and spiritual gatherings

- ❑ Providing recreational activities such as low-cost movies, holiday centres, day centres, libraries, and reading rooms
- ❑ Providing better living condition in healthy environment
- ❑ Providing opportunities for community services
- ❑ Helping the elderly in managing investments and tax exemptions
- ❑ Counselling service for overcoming isolation

11.4. Elderly Abuse

The key to prevention and intervention of elder abuse is the ability to recognize the warning signs of its occurrence. Signs of elder abuse differ depending on the type of abuse the victim is suffering. Each type of abuse has distinct signs associated with it.

- ❑ Physical abuse can be detected by visible signs on the elder's body, which include bruises, scars, sprains, or broken bones. More subtle indications of physical abuse include signs of restraint such as rope marks on the elder's wrist or broken eyeglasses.
- ❑ Emotional abuse often accompanies the other types of abuse and can usually be detected by changes in the elder's personality or behaviour. The elder may also exhibit behaviour mimicking dementia such as rocking or mumbling.
- ❑ Financial exploitation is a more subtle form of abuse, in comparison with other types, and may be more challenging to notice. Signs of financial exploitation include frequent withdrawals from accounts, belongings, or money missing from the elder's home, unpaid bills, and unnecessary goods or services.
- ❑ Sexual abuse, like physical abuse, can be detected by visible signs on the elder's body especially around the breasts or genital area. Other signs include inexplicable infections, bleeding, and torn underclothing.
- ❑ Neglect is an interesting type of abuse. It can be inflicted either by the elder's caregiver or oneself. Signs of neglect include malnutrition and dehydration, poor hygiene, noncompliance to a prescription medication, and unsafe living conditions.

In addition to observing signs in the elderly individual, elder abuse can also be detected by monitoring changes in the caregiver's behaviour. For example, the caregiver may not allow the elder to speak to or receive visitors, exhibit indifference or a lack of affection towards the elder, or refer to the elder as 'a burden'. Caregivers, who have a history of substance abuse or mental illness, are more likely to commit elder abuse than other individuals. Elder abuse can sometimes be subtle and therefore difficult to detect. Regardless, any suspicion must be taken seriously and concerns must be adequately and immediately addressed.

11.5. Health Problems in Elderly

The World Health Organization (WHO) estimates that about 75 per cent of deaths in people over the age of 65 in industrialized countries are from heart disease, cancer, and cerebrovascular disease (such as stroke). Another major cause of death and disability is osteoporosis and

associated bone fractures, which affects many women due to post-menopausal bone loss. Millions of senior citizens across the globe are not getting the proper healthcare they need because governments and the society are not aware enough of the problem. According to UN estimates, by 2025, there will be about 1200 million people aged 65 years and above. Failure to address oral health needs today could develop into a costly problem tomorrow. Seven per cent of the 1.1 billion Indian population is today over the age of 60 years. They too wish to have a better access to healthcare, look forward to fun, health, dignity, economic independence, and a peaceful death. They cannot afford to be ill as sickness is expensive.

11.6. Organizations Involved in Elderly Care

11.6.1. *HelpAge India*

In April 1978, HelpAge India was registered in Delhi. Within three months, it became autonomous as financial support ceased from UK. Soon after, the Society was awarded Certificates of Exemption under Sections 12A and 80G of the Income Tax Act, 1961, thus indicating general confidence in the Society's affairs. HelpAge is integrating its programmes and services, and consciously moving from welfare towards development and long-term sustainability for seniors. HelpAge is working closely with Senior Citizen Associations and encouraging seniors to speak up for their own rights. In our continuing fight against poverty, isolation, and neglect of elders in our society, we have made significant strides. The aim is to help elders rebuild their own lives and take charge of their own future, restoring within them a sense of self-worth and confidence. Advocacy is one of the strongest tools for impact and change; it is gaining impetus with sensitization of school principals, urging them to include Value Education on Age Care in school curriculums. In order to create a secure financial net for elders, HelpAge is also pushing forth Reverse Mortgage for seniors. To deal with the rising crime against elders, an awareness campaign was launched, sensitizing the decision makers to take action.

In a country of 100 million (current estimate) elder persons, 33 per cent live below the poverty line, 90 per cent are from the unorganized sector with no social security, and 73 per cent are illiterate and dependent on physical labour.

HelpAge reaches out to the underprivileged elderly through its various services in the areas of financial, health, and emotional security. HelpAge is slowly moving from welfare to integrated age care services for the elderly in urban and rural areas, expanding its scope of services quantitatively as well as qualitatively. In the recent past, new services have been started such as Elder Help lines and physio care, and existing services are experimenting in new areas. One such example is that of the Mobile Medicare Unit (MMU) programme. The MMU service in some areas not only provides basic healthcare but also delves into new initiative such as providing disability aids, shelter assistance, yoga, specialized home visits, and provision of psychological therapy among others.

HelpAge India runs and implements the following projects to improve the elders' quality of life:

- *Mobile Medicare Units*: These are medical vans that take healthcare facilities to the doorsteps of needy older people. They dispense free medicines and health checks for the elderly.

They are manned with a qualified doctor, a pharmacist, and a social worker who counsels older people and the community within which they live. In case of complicated cases, the MMUs also make referrals to local hospitals with which they have tie-ups.

- ❑ *Restoring sight:* Cataract destroys the vision of thousands of elderly across the nation every year. For want of a simple operation, many are unable to see. Nearly 12 million older people in India are blind due to cataract. HelpAge India conducts thousands of free cataract operations every year.
- ❑ *Residential care:* These are safe havens for those who fall through the family net or have no one to call their own. HelpAge believes old age homes are not the solution to the problem and the best care for an older person is within his or her own family. Many older people suffer from loneliness and depression. For them, HelpAge India's day care centres serve as a common place to share each other's concerns. They spend their day interacting with each other and catching up on each other's day-to-day lives; some even take part in recreational and income-generating activities such as candle making, basket weaving, and so on.
- ❑ *Support a gran:* For those older people with no family and no financial or social support, HelpAge India links them to individuals and organizations who take care of their basic needs.
- ❑ *Income generation:* With the aim of restoring pride and dignity to thousands of elderly and making them financially self-sufficient, HelpAge has started income generation schemes, enabling the elderly to look after themselves.
- ❑ *Advocacy:* HelpAge voices the concerns of the elderly and has been fighting for their rights for some time now. It has also contributed towards the government's National Policy of Older Persons. It has successfully pushed forward for travel and tax concessions and other benefits for the elderly.
- ❑ *Relief and rehabilitation:* Older people are especially vulnerable during disasters, but often get sidelined when aid is distributed. HelpAge is running large relief and rehabilitation programmes in Gujarat, coastal India, and Jammu and Kashmir to help them put their lives back together.

11.7. Conclusion

The problems and needs of the elderly are different in different societies because the aged suffer from multiple problems in terms of economic, social, and psychological in nature. Social work has to take into consideration the complexity of inter-relationship of several factors such as physical, health, economic resources, and social status. The old, who have discharged their duties in life, expect a peaceful life and affection from their children and grandchildren. Personal interest in old age includes interest in self, interest in appearance, interest in clothes, and interest in money. People become increasingly more preoccupied with themselves as they grow older. They may become egocentric and self-centred to the point where they think more about themselves than about others and have little regard for others' interests and wishes.

12. VULNERABLE GROUP: THE HANDICAPPED

The handicapped are those who are physically and mentally impaired. They are generally called disabled persons. The difficulties of disabilities are experienced by the person's themselves. The handicapped person has to become a dependant on others for a long period and is hence considered as a burden to the family and to the society. It is estimated that there are more than 400 million disabled in the world.

Physical handicap does not refer to any single problem. It includes a host of problems. One physically handicapped person may find it difficult to move or walk; another may be blind or deaf; a third one may have lost his limbs, and so on. If we treat physical handicap as a single problem, we may not be able to do justice to the handicapped in terms of assistance because the only common thing between various physical handicaps is that in every case, the lifestyle becomes restricted.

12.1. Concept of Handicapped

The concept of handicapped has been used in a broader sense in our Constitution to refer to weaker sections and so they deserve specific welfare and rehabilitation measures. Persons with disabilities can take charge of their own health when they have information related to their own experience of their bodies and health needs. Physically and mentally handicapped persons are a social problem today. They need our cooperation. If proper training is given, they can also work like normal persons. The WHO identifies three elements in disability: problems in bodily function and structure, which they call impairment; problems relating to activities or disability; and problems related to social participation, which they call handicapped.

12.2. Causes of Being Handicapped

- ☐ Congenital defects
- ☐ Physical and mental disability due to accidents
- ☐ Decrease in mobility because of communicable diseases
- ☐ Malnutrition
- ☐ Industrialization and urbanization
- ☐ Poverty and ignorance
- ☐ Low sanitary standards
- ☐ Overcrowding and insufficient resources of medical care and preventive measures
- ☐ High prevalence of infectious diseases

12.3. Types of Handicapped Persons

There are several kinds of handicaps. Table 18.8 presents the types of handicaps that people suffer from.

TABLE 18.8 **Types of Handicapped Persons**

Type	Description
Blind	Those persons who have lost total eyesight and visual activity and those with partial sight
Deaf and dumb	The non-function of the sense of hearing and consequently unable to speak. They do not hear and so cannot understand sounds. There may be various categories: partial hearing, mild impairment, serious impairment, and severe impairment.
Orthopaedically handicapped	Persons with physical defect or deformity of bones, muscles, or joints, crippled, and polio-affected persons
Mentally deficient or retarded	Below-average function of the brain and impairment in adaptive behaviour
Epileptic and the chronically sick	TB, leprosy, liver and renal diseases, and so on
The speech-impaired	Defective speech that influences with communication

12.4. Services Given to the Handicapped

The services rendered by the government for the handicapped with the assistance of the WHO and other foreign agencies are as follows:

- ❑ *Medical and health services:* This includes physiotherapy, occupational therapy, and prosthetics and orthotics.
- ❑ *Training of personnel:* This refers to training given to nurses; physiotherapists; vocational counsellors; teachers for the blind, the deaf, and the mentally deficient; and speech therapist.
- ❑ *Vocational and formal education:* This includes the following:
 - Special vocational training for the disabled
 - Special school for the deaf and the blind
 - Special school for the orthopedically handicapped, which gives training in carpentry, electric work, tailoring, telephone operation, cane work and so on.
- ❑ *Economic assistance:* This is given to students, government employees, and patients for treatment. The assistances are as postal concession for Braille material and as income tax concession.
- ❑ *Legislative support:* Those who suffer injury during the course of work and other physically injured persons are protected by Workmen's Compensation Act, Employees' State Insurance, and so on. Efforts must be made to provide compensation, security, and insurance to injured persons.

12.5. Rehabilitation Measures

- ❑ Government provides grants and other concessions to private agencies to maintain the disabled. Free treatment is given in hospitals to rehabilitate them physically and mentally.

- ❑ In an attempt to meet the challenges of providing education to the disabled, various preventive, diagnostic, and vocational services have been started.
- ❑ Under preventive services, national preventive programmes such as special nutritional programme and maternity and child health programme have been launched. Polio immunization; national blindness eradication; malaria and TB eradication; prevention of deafness, retardation, and leprosy; and other programmes have been initiated and being carried out successfully by the government.

12.6. Disability and Health

The International Classification of Functioning, Disability, and Health (ICF) define disability as an umbrella term for impairments, activity limitations, and participation restrictions. Disability is the interaction between individuals with a health condition (e.g., cerebral palsy, Down syndrome, and depression) and personal and environmental factors (e.g., negative attitudes, inaccessible transportation and public buildings, and limited social supports).

Over a billion people are estimated to live with some form of disability. This corresponds to about 15 per cent of the world's population. Between 110 million (2.2 per cent) and 190 million (3.8 per cent) people 15 years and older have significant difficulties in functioning. Furthermore, the rates of disability are increasing in part due to ageing populations and an increase in chronic health conditions.

Disability is extremely diverse. While some health conditions associated with disability result in poor health and extensive healthcare needs, others do not. However, all people with disabilities have the same general healthcare needs as everyone else and therefore need access to mainstream healthcare services. Article 25 of the UN Convention on the Rights of Persons with Disabilities (CRPD) reinforces the right of persons with disabilities to attain the highest standard of healthcare without discrimination.

12.6.1. Health Problems of Disabled

People with disabilities are particularly vulnerable to deficiencies in healthcare services. Depending on the groups and settings, persons with disabilities may experience greater vulnerability to secondary conditions, co-morbid conditions, age-related conditions, engaging in health risk behaviours, and higher rates of premature death.

- ❑ *Secondary conditions:* Secondary conditions occur in addition to (and are related to) a primary health condition and are both predictable and, therefore, preventable. Examples include pressure ulcers, urinary tract infections, and osteoporosis and pain.
- ❑ *Co-morbid conditions:* Co-morbid conditions occur in addition to (and are unrelated to) a primary health condition associated with disability. For example, the prevalence of diabetes in people with schizophrenia is around 15% compared with a rate of 2–3 per cent for the general population.
- ❑ *Age-related conditions:* The ageing process for some groups of people with disabilities begins earlier than usual. For example, some people with developmental disabilities show signs of premature ageing in their 40s and 50s.

- ❑ *Engaging in health risk behaviours:* Some studies have indicated that people with disabilities have higher rates of risky behaviours such as smoking, poor diet, and physical inactivity.
- ❑ *Higher rates of premature death:* Mortality rates for people with disabilities vary depending on the health condition. However, an investigation in the United Kingdom found that people with mental health disorders and intellectual impairments had a lower life expectancy.

12.7. Welfare of the Disabled

In Karnataka, Social Welfare Department had implemented many schemes for disabled persons to assist them to secure education and academic, technical, or professional training on the shop or floor of the industrial establishment as would enable them to earn a living and to become useful members of the society. Under this scheme, two special schools, one for visual impaired and one for hearing impaired with hostel facilities, are running at the Government level. Besides these two Govt. schools, four NGOs have established another five special schools (four for mentally retarded and one for hearing impaired). It is common sight in our society that the persons with disabilities have been badly neglected and discriminated, but the disabled people do have outstanding abilities. However, the abilities of these people are hardly recognized because they have been excluded from the mainstream of the society.

In the wake of the growing realization of the conditions of the people with disabilities and the urgency to provide all rehabilitation services to this section of the society, this department came into existence in the year 1988. The thrust of the department is to bring the persons with disabilities into the mainstream of the society and to focus on the abilities rather than their disabilities. This department comes under Women and Child Development Secretariat and Department of Disabled Welfare, Govt. of Karnataka.

The department concerns about main disabilities such as blindness, low vision, leprosy cured, hearing impairment, locomotor disability, mental retardation, and mental illness.

With a view to provide rehabilitation services, the department implements various programmes. The annual income limit to avail these benefits under these departmental schemes in urban area is ₹24,000 and in rural areas, it is ₹11,500.

Computer training is being provided to the needy disabled students. The textbooks of PUC and BA degree courses in humanities subjects are recorded in audio cassettes and are made available to the visually disabled students along with tape-recorders (returnable) in order to encourage education among the visually disabled.

Assistance for self-employment (ADHARA) scheme aims at the economic rehabilitation of disabled persons. A kiosk (small petty shop) worth ₹6000 is provided free of cost, while a loan of ₹6000 is extended towards the working capital through the Deputy Commissioner. Under this scheme, telephone booths are provided to the disabled persons free of cost for their economic rehabilitation. Moreover, under this scheme, aids and appliances such as tricycles, hearing aids, braille watches, and so on are supplied to disabled persons.

Financial assistance to disabled persons is provided monthly. Disabled persons whose family income is less than ₹6000 per annum are entitled for this maintenance allowance of ₹100 per month, and tahsildars are the sanctioning authorities. Moreover, insurance schemes are provided for the parents or guardians of mentally retarded persons and are insured by the department after whose death wills, the mentally retarded persons will receive a monthly annuity for maintenance.

Under this scheme, identity cards are being issued to all the disabled persons, thereby enabling them to avail facilities under different programmes. This scheme aims at promoting disabled artists and provides financial assistance to the disabled artists. In addition, the scheme gives financial assistance to the disabled sportsmen to participate in national and international games.

The department is headed by the Director of Disabled Welfare at the state level. In the district level, Assistant Director of Women and Child Development is the overall authority for implementing the programmes of the Department of Disabled Welfare. The assistant director is assisted by one district disabled welfare officer to look after the works of disabled wing in the district. In addition, the child development project officers and their project staff at taluk levels are also responsible for identifying the beneficiaries under the schemes of the department.

12.8. Nurse's Role in Disabled

Nursing encompasses autonomous and collaborative care of individuals of all ages, families, groups and communities, sick or well, and in all settings. It includes the promotion of health, the prevention of illness, and the care of ill, disabled, and dying people. Developmental Disability Nurses, also known as Special Needs Nurses help patients with mental or developmental disabilities like Down's syndrome, autism, and so on. These nurses also educate patients' families about the disability and provide emotional support. A Developmental Disability Nurse can work in a variety of settings, from hospitals to schools, to private businesses and patients' homes.

12.9. Conclusion

The nurses, who are in charge of the handicapped, should behave in such a way that the latter do not feel that they are handicapped and incapable of doing anything. They should instil confidence in the handicapped and encourage them to do things better. They should see that the handicapped, especially the children, do not develop any inferiority complexes. They should be made to feel that by a little effort, they can also become useful citizens and not a burden on society. It is the duty of the government to provide special schools, teachers, and nurses with necessary equipment to train the handicapped persons in the fields of their choice and never consider them as a burden to the society.

13. CHILD LABOUR

Child labour is any work done by the children that interferes with their full physical development and their needed recreation. This is a problem widely prevalent in the poorer countries. Economic distress forces the children to indulge in activities that do not become a part of their age. These children are economically exploited because their employers find them as a cheap alternative to the grownups. On the other hand, the parents of these children are so poor that they send them to work so that the children can contribute to the family income.

13.1. Nature of Child Labour

- *Domestic work*: It includes cleaning, cooking, child care, and other chores in the child's own household undertaken by children in almost all societies.

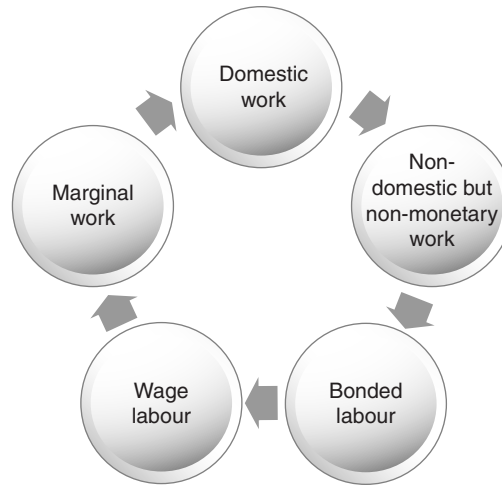


Figure 18.9 Nature of Child Labour

- ❑ *Non-domestic but non-monetary work*: It includes activities like farm work, fuel and water collection, and hunting. Even in the urban sector, many urban household production units are engaged in trades and services involving child labourers.
- ❑ *Bonded labours*: It arises as one of the obligations to landlords whereby the provision of child labour is part of the family's rent or in a situation where children are given in settlement of debts. Bonded labour is illegal.
- ❑ *Wage labours*: The children may work on a piece rate or on time rate basis, as regular or casual workers, in jobs that may or may not involve something tiring.
- ❑ *Marginal work*: This may be regular or of a short-time nature, such as selling newspapers, shoe polishing, car washing, garbage collection, or sorting out objects from garbage.

13.2. Statistics of Child Labour

The finding of the Operations Research Group (ORG), Baroda (published in 1983), came up with an estimate of four million working children in India. This figure is based on an all India child sample survey conducted by the ORG in 1980–1981. In 1983, the Planning Commission had projected the number of child workers at 17.36 million. More than 80 per cent of working children belong to the rural areas and work in the primary sector of the economy. According to the 1981 Census, about 86.4 per cent of child work force is employed in agricultural and allied activities in the rural sector. India with 44 million child labourers has the highest incidence of child labour in the world.

While 10 per cent of them are engaged in various industries, the rest, that is, 90 per cent are bonded (Child Labour, Prachi Jaiswal, 1996). A large number of children are employed in the unorganized informal sector in which most of them are engaged as domestic helps.

13.3. Causes of Child Labour

Child labour is thriving due to several socioeconomic reasons. These causes have been put forth in Table 18.9.

TABLE 18.9 Causes of Child Labour

Cause	Description
Economic	❑ India is a country in which more than 26 per cent of the people are living below poverty, as per a 2001 estimate. Many families with extreme poverty are compelled to send their children for work so that they contribute something for the family income. ❑ Child labourers have neither a labour union of their own nor the bargaining power. They are employed in mining, glass-making, carpet-weaving, and leather industries mainly with this intention. ❑ To secure more profit for factories, some industrialists believe in the appointment of child labourers as their labour is very cheap.
Familial factors	❑ Family disorganization often leads to child labour. Extreme poverty and economic necessity of the family, as it has already been mentioned, is one of the factors favouring child labour. Divorce, desertion, rigid family relations, cruelty at home, runaway parents from the unpleasant family environment, and so on lead to child labour.
Other factors	❑ Bad habits: Children belonging to the poor families often become the victims of certain bad and costly habits such as smoking, gambling, purchasing lottery tickets, and so on. When they do not get enough pocket money from home, they often resort to outside work to earn money to satisfy their bad habits. ❑ Justification of employing child labourers: Some employers justify their act of employing little children for work. They argue that work keeps poor children away from starvation. ❑ Lack of public awareness: There is lack of public awareness regarding the social evils such as child abuse and child labour. ❑ Failure of government machinery and legislative system.

13.4. Child Labour in India

India has the largest number of child labourers in the world who are engaged in both organized and unorganized sectors. In March 1995, the number of employed children below 14 years of age and engaged in various economic activities constituted 17 million (9.5 million males and 7.5 million females). A large majority of these child labourers are engaged in agriculture and allied sectors, whereas others are found in urban and industrial areas.

13.4.1. Unorganized Sectors

- ❑ *Rural areas:* Villages have a large number of child labourers. More than three-fifths of them have not even turned 10 years of age.
- ❑ *Urban areas:* Towns and cities attract a large number of child labourers, who are mainly employed in petty shops, canteens, restaurants, workshops, and garages.
- ❑ *Bonded labourers:* Child labourers are also serving as bonded labourers. In Andhra Pradesh, 21 per cent of the bonded labourers are children; in Karnataka, 10.3 per cent; and in Tamil Nadu, 8.7 per cent.

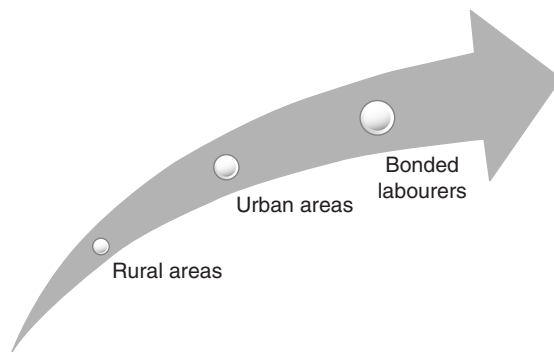


Figure 18.10 Unorganized Sectors

13.4.2. Organized Sectors

Due to poor economic conditions, child labourers are found even in the so-called organized sector, that is, in factories and various industrial units. The most pitiable working children are those employed in hazardous industries like glass industry, brassware industry, firework and matchbox units, diamond-cutting, carpet-weaving industry, and so on.

13.4.3. Karnataka's Five-point Perspective

- ❑ As responsible citizens of Karnataka, do we have the moral right to exploit the difficult situation of the child, family, and environment?
- ❑ Child labour is not a welfare issue but a development issue.
- ❑ Legislation alone cannot solve the issue of child labour.
- ❑ Why is it that in India, 11 crore children are employed while 3.40 crore adults are unemployed? There is no alternative to childhood.

13.5. Hazards of Child Labour

More specifically, hazardous child labour is working in dangerous or unhealthy conditions that could result in a child being killed or injured and/or made ill as a consequence of poor safety

and health standards and working arrangements. Some injuries or ill health may result in permanent disability. Often health problems caused by working as a child labour may not develop or show up until the child is an adult.

Hazardous child labour is the largest category of the worst forms of child labour with an estimated 115 million children in the age group 5–17 working in dangerous conditions in sectors as diverse as agriculture, mining, construction, manufacturing, service industries, hotels, bars, restaurants, fast food establishments, and domestic service. It is found in both industrialized and developing countries. Girls and boys often start carrying out hazardous work at very early ages. The International Labour Organization (ILO) estimates that some 22,000 children are killed worldwide at work every year. The numbers of those injured or made ill because of child labour are not known.

13.5.1. *Latest Statistics on Child Labour Hazards*

- ❑ More than half (53 per cent) of all child labourers worldwide do hazardous work.
- ❑ Hazardous work is increasing among older children, aged 15–17 years. Within four years (2004–2008), it jumped 20 per cent—from 52 million to 62 million.
- ❑ Boys (15–17 years of age) who are doing hazardous work outnumber girls by two to one and the rate remains high. For girls, the number fell by 24 per cent between 2004 and 2008.
- ❑ In the age group of 5–14 years, 53 million children (about one-third) are involved in hazardous child labour.
- ❑ About 15 per cent of all Sub-Saharan African children are involved in hazardous child labour.

Child labourers are susceptible to all the dangers faced by adult workers when placed in the same situation. However, the work hazards and risks that affect adult workers can affect child labourers even more strongly. The results of lack of safety and health protection can often be more devastating and lasting for them. It can result in more fatal and non-fatal accidents, permanent disabilities or ill health, and psychological or behavioural or emotional damage.

When speaking of child labourers, it is important to go beyond the concepts of work hazard and risk as applied to adult workers and to expand them to include the developmental aspects of childhood. As children are still growing, they have special characteristics and needs that must be taken into consideration when determining workplace hazards and the risks associated with them in terms of physical, cognitive (thought or learning) and behavioural development, and emotional growth.

13.6. **Child Labour and Health**

According to the ILO estimates, there are 120 million children engaged in work in the developing countries. This is an alarming statistic. Not only is child labour, arguably, an infringement of the basic rights of the child, it is also potentially damaging educational, physiological, and psychological developments of the children. A first reaction might be to support a legal ban on child work. More considered opinion suggests that a legal ban is likely to have limited effectiveness given the difficulty of regulating the informal labour markets in which many children

work, and furthermore, if a ban were effective, it might not be in the best interests of children from poor families because they rely upon their children's productive contribution to maintain a subsistence existence. The relationships between child labour and health are complex. They can be multidimensional, dynamic, positive and negative, causal or spurious, and, in the former case, running from work activity to health or vice versa. The diversity of potential relationships makes their empirical disentanglement a difficult exercise.

Concern about the health consequences of child labour derives primarily from the belief that work increases the child's exposure to health hazards that threaten to subject the child to illness or injury. The hazards may be obvious and threaten immediate damage to health, such as those risks arising in construction, manufacturing, and mining industries from the use of dangerous tools and machinery and exposure to high temperatures and falling objects. Alternatively, the hazards may be less perceptible and hold long-term consequences for health such as risks from contact with dust, toxins, chemicals, and pesticides; the lifting of heavy loads; and the forced adoption of poor posture. Hazards may also threaten psychological health through exposure to abusive relationships with employers, supervisors, or clients (ILO, 1998). The health consequences of child labour will vary with the type of hazards to which the child worker is exposed to. Variation in the nature of child work across industries and across countries means there is no one relationship between child work and health but a variety of such relationships.

13.6.1. Child Labour and Health Problems

Although every occupation is difficult for a child, there are some that are not only difficult but also extremely hazardous for him or her from the health point of view. Table 18.10 enumerates such occupations and also highlights the hazards to which the children are subjected to.

TABLE 18.10 Child Labour and Health Hazards

Occupation	Health and Injury Hazards
Beedi industry	Chronic bronchitis and tuberculosis
Glass industry	Asthma, chronic bronchitis, tuberculosis, eye defects, and burns
Handloom industry	Asthma, tuberculosis, and bronchitis
Carpet industry	Posture-related spine problems
Zari and embroidery	Eye defects
Gem- and diamond-cutting	Eye defects and injuries
Construction	Accidents and stunted growth
Rag-picking	Skin diseases, infectious diseases, and tetanus
Pottery	Asthma, bronchitis, and tuberculosis
Scone quarries	Silicosis
Sex work	Sexually-transmitted diseases like AIDS
Agriculture	Hazards related to farm machinery and pesticides

13.7. Government Measures to Prevent Child Labour

- ❑ *Directive principles of state policy:* In the Constitution of India, provisions have been made to protect the interests of children. Article 24 of the Constitution states that children below 14 years shall not be employed in any factory or in any hazardous unit. It declares the commitment to safe-guard children's interests.
- ❑ *Legal measures against child labours:* The legislative policies undertaken after Independence to prevent child labour are as follows:
 - The Indian Factories Act 1948, which forbids appointing children below 14 years for work and fixes the duration of work at four-and-a-half hours per day.
 - The Plantations Labour Act 1951, which forbids appointment of children below 12 years for plantation work.
 - The Mines Act 1952, which prevents the appointment of children below 15 years from working in deep mines.
 - The Child Labour (Prohibition and Regulation) Act, 1986, which is the first national-level and universally applicable measure undertaken by the Government of India to prevent the appointment of children below 14 years.

13.7.1. UN System in India on Child Labour

A common position paper on the issue of child labour, adopted by 16 UN organizations in India, was launched on 23 October 1998 in New Delhi. The UN system in India supports a wide range of activities and programmes directly linked to eliminating child labour in India. ILO and UNICEF have played a leading role in this endeavour. Other organizations like UNDP, UNDCP, UNESCO, UNFPA, UNIFEM, and UNAIDS also conduct programmes on child labour. The UN system views child labour as a violation of the child's basic right to education, to his or her full and harmonious social, physical, and mental development, and in some cases, a violation of child's moral and physical integrity. Therefore, the UN system in India believes that child labour should not be tolerated in any form and must be prevented and eliminated.

13.8. Conclusion

Child labour includes children prematurely leading adult lives, thereby working long hours for low wages under conditions that damage their health and their physical and mental development, sometimes separated from their families, and frequently deprived of meaningful education and training opportunities that could shape them up for a better future.

14. CHILD ABUSE

Child abuse is the term that refers to children who have received serious physical injury, which was caused wilfully. This definition has not taken into consideration the neglect and maltreatment of children and mental and sexual harassment. The broader meaning of child abuse

includes three types of abuses—physical, sexual, and emotional. The abuse may be caused by an adult or another child. It causes serious injury to the child and even results in his or her death.

14.1. Signs of Child Abuse

If a child has been abused, there are obvious signs that reflect in his or her behaviour. Such signs have been discussed in Table 18.11.

TABLE 18.11 Signs of Child Abuse

Child Abuse	Characteristics
Physical abuse	❑ Unexplained or repeated injuries as bruises or burns ❑ Injuries that are in the shape of an object (belt buckle, electric rod, and so on) ❑ Injuries not likely to happen, given the age or ability of the child, for example, broken bones in a child that is too young to walk or climb ❑ Disagreement between the child's and the parent's explanation of the injury ❑ Unreasonable explanation of the injury ❑ Obvious neglect of the child (dirty, undernourished, clothes inappropriate for the weather, lack of medical or dental care, and so on)
Emotional abuse	❑ Aggressive or withdrawn behaviour ❑ Shying away from physical contact with parents or adults ❑ Afraid to go home
Sexual abuse	❑ The child telling that he or she was sexually mistreated. ❑ The child having physical signs such as: ○ Difficulty in walking or sitting ○ Stained or bloody underwear ○ Genital or rectal pain, itching, swelling, redness, or discharge ○ Bruises or other injuries in the genital or rectal area ❑ The child having behavioural and emotional signs such as: ○ Difficulty in eating or sleeping ○ Soiling or wetting pants or bed after being potty-trained ○ Acting like a much younger child ○ Excessive crying or sadness ○ Withdrawing from activities ○ Talking about or acting out sexual acts beyond normal for his or her age

Family characteristics

- ☐ Families who are isolated and have no friends, relatives, or other support systems
- ☐ Parents telling that they were abused as children
- ☐ Families who are often in crisis (having money problems more often)
- ☐ Parents who abuse drug or alcohol
- ☐ Parents who are very rigid of their child
- ☐ Parents who are very rigid in disciplining their child
- ☐ Parents who show too much or too little concern for their child
- ☐ Parents who feel they have a different child
- ☐ Parents who are under a lot of stress

14.2. Causes of Child Abuse

Generally, the causes of child abuse are poverty, illiteracy, adaptation failure, family disorganization, death of parents, disobedience of parents, lack of adequate control, and defective socialization. Irritable nature and rigidness of authorities, low income, lack of effective school education, and other factors also lead to child abuse.

14.3. Risk Factors of Child Abuse

Research has linked certain characteristics of the child and caregiver, as well as features of the family environment, to child abuse and neglect.

Vulnerability to child abuse—whether physical, sexual, or through neglect—depends in part on the child's age and sex. Young children are most at risk of physical abuse, whereas the highest rates of sexual abuse are found among children who have reached puberty or adolescence.

In most places, boys are the victims of beatings and physical punishment more often than girls, whereas girls are at higher risk of infanticide, sexual abuse, forced prostitution, and educational and nutritional neglect. Globally, more than 130 million children between the ages of 6 and 11 years are not in school of which 60% are girls.

Other factors that increase a child's vulnerability to abuse include being raised by a single parent or by very young parents without the support of an extended family household overcrowding, a lack of income to meet the family's needs, and the presence of other violent relationships in the home.

Parents who are more likely to abuse their children tend to have low self-esteem, poor control over their impulses, mental health problems, and display antisocial behaviour. They also tend to be uninformed and have unrealistic expectations about child development.

Research also shows that child maltreatment is more likely in communities with high rates of poverty and with lesser social networks and neighbourhood support systems, which have been shown to protect children.

14.4. Effects of Child Abuse

- ❑ Child abuse produces a negative attitude called social devaluation. In other words, it is called loss of social esteem. Furthermore, it leads to deviant behaviour.
- ❑ A large number of victimized children indulge in violation of social norms. Consequent to their dependency, they try to escape from such a situation. Absence from school, absence from work, running away, stealing of money, drug addiction, and so on are some of the common deviant behaviours found among abused children.
- ❑ Child abuse also leads to social and interpersonal problems like isolation, withdrawal from interactional settings, and antagonistic relations with parents or caretakers.
- ❑ There are more chances of the children being re-victimized, which hinders the development of their personality. Hence, a majority of them are forced to become child labourers. They are exposed to work for longer hours in hazardous work conditions. They miss education, and many of them become bonded labourers.
- ❑ Majority of the children are found working in fireworks, tea gardens, hotels, household works, mining, and so on. Working under inhuman conditions and unhygienic surroundings, the children suffer from various diseases such as lung diseases, tuberculosis, eye diseases, asthma, bronchitis, and so on.

14.5. Measures to Ameliorate the Problem

- ❑ The first Factory Act to regulate the employment of children and their hours of work was introduced in 1881. Later on, the Child Labour Act 1933 and the Factory Act of 1948 provided some safeguards to child labourers.
- ❑ The Juvenile Justice Act 1986 was introduced in different stages. Advisory boards and state children funds for preventing the abuse of children and providing protection and care of children, educational facilities, and training and rehabilitation facilities were provided.
- ❑ The government has tried to improve their working conditions, reduce working hours, and ensure minimum wages and health and education. However, the legislative measures have proved to be ineffective.
- ❑ The Union Government set up a National Advisory Board in 1993 to eliminate child labour in hazardous industries by the year 2000. The Government provided ₹850 crore to rehabilitate the child workers and educate them. However, the Government was not serious in implementing the plan.
- ❑ The Supreme Court in 1996 banned child labour and ordered to set up a child labour rehabilitation welfare fund aimed at safeguarding the social and humanitarian rights of the children.
- ❑ UNICEF has taken up various ameliorative measures for child welfare.
- ❑ The present need is that the laws must be enforced to curb this menace. People need to change their attitude towards children, who must be provided opportunities to develop their potentialities in a healthy and free social environment and must be protected against exploitation.

14.6. Forms of Child Abuse

Child abuse falls into one or more of four categories: physical abuse, emotional abuse, sexual abuse, and neglect.

- ❑ *Physical abuse*: Physical abuse may involve hitting, shaking, throwing, poisoning, burning or scalding, drowning, suffocating, or causing physical harm to a child. It may also be caused when a parent or caretaker fabricates symptoms of or induces illness in a child.
- ❑ *Emotional abuse*: Emotional abuse is the persistent emotional ill treatment of a child such as to cause severe and persistent effects on the child's emotional development. Some level of emotional abuse is involved in most types of ill treatment of children, although emotional abuse may occur alone. It may involve the following:
 - Conveying to a child that he or she is worthless, unloved, inadequate, or valued only insofar as he or she meets the needs of another person
 - Imposing developmentally inappropriate expectations, for example, interactions beyond the child's developmental capability, overprotection, limitation of exploration and learning, and preventing the child from participation in normal social interaction
 - Causing a child to feel frightened or in danger, for example, witnessing domestic violence and seeing or hearing the ill treatment of another
 - Exploitation or corruption of a child
- ❑ *Sexual abuse*: Sexual abuse involves forcing or enticing a child to take part in sexual activities, such as prostitution, whether or not he or she is aware of what is happening.

Activities may involve physical contact including penetrative and non-penetrative acts. 'Penetrative acts' include 'rape' (forced penetration of vagina, anus, or mouth with a penis) and 'assault by penetration' (sexual penetration of vagina or anus of a child with a part of the body or an object).

Sexual activities may also include non-contact activities such as involving a child to look at abusive images, to watch sexual activities, or to encourage him or her to behave in sexually inappropriate ways. It may include use of photos, pictures, cartoons, literature, or sound recordings via internet, books, magazines, audio cassettes, tapes, or CDs.

Children less than 16 years of age cannot lawfully consent to sexual intercourse, although in practice, they may be involved in sexual contact to which, as individuals, they have agreed. According to law, a child less than 13 years is considered incapable of providing consent.
- ❑ *Neglect*: It involves the persistent failure to meet a child's basic physical and/or psychological needs, which is likely to result in the serious impairment of the child's health and development. Neglect may occur during pregnancy as a result of maternal substance misuse. Once the child is born, neglect may involve failure to:
 - Provide adequate food, clothing, or shelter (including exclusion from home or abandonment)
 - Protect from physical and emotional harm or danger
 - Meet or respond to basic emotional needs

- Ensure adequate supervision including the use of adequate caretakers
- Ensure access to appropriate medical care or treatment
- Ensure that her or his educational needs are met
- Ensure her or his opportunities for intellectual stimulation are met

14.7. Child Abuse and Health Problems

There are four main types of abuse:

1. *Physical*: It happens when parents or other adults deliberately injure a child or do nothing to prevent it. This not only includes physical violence but also giving children alcohol or drugs. The most serious cases can result in brain damage and even death.
2. *Emotional*: It happens when parents continuously fail to show love and affection to a child. This might include sarcasm, threats, criticism, yelling, and taunting. The effects are serious and long-lasting.
3. *Neglect*: It happens when parents fail to meet a child's basic needs for food, warmth, clothing, or medical attention. Neglected children may be very withdrawn or very aggressive and can develop health problems or have difficulty in coping at school.
4. *Sexual*: It happens when an adult, or sometimes an older child, uses a child for sexual gratification. This might mean forcing a child to carry out sexual acts or deliberately showing a child adult pornographic videos or magazines, and filming or photographing children in a sexual way. Both boys and girls are sexually abused, and it can happen to very young children—even babies—as well as older ones. The effects of sexual abuse are enduring and highly damaging. Some children who are abused in this way may go on to become abusers themselves.

14.8. Child Abuse Prevention Programme

The statistics can feel overwhelming. In 2006, an estimated 9,05,000 children in the United States were found to be victims of child abuse and neglect. However, child abuse and neglect can be prevented. State and local governments, community organizations, and private citizens take action every day to protect children. Research has shown that parents and caregivers who have support—from family, friends, neighbours, and their communities—are more likely to provide safe and healthy homes for their children. When parents lack this support or feel isolated, on the other hand, they may be more likely to make poor decisions that can lead to neglect or abuse of their children.

Preventive activities are conducted by many State, local, and Tribal governments, as well as community and faith-based organizations. The services they provide vary widely. Some preventive services are intended for everyone such as public service announcements (PSAs) aimed at raising awareness about child abuse within the general population. Others are specifically targeted for individuals and families who may be at greater risk of child abuse or neglect. An example of this might be a parenting class for single teen mothers. Some services are developed specifically for families where abuse or neglect has already occurred to reduce the negative effects of the abuse and prevent it from happening again.

Common activities of prevention programmes include the following:

- ❑ Public awareness, such as PSAs, posters, and brochures, promote healthy parenting, child safety, and how to report suspected abuse.
- ❑ Skills-based curricula teach children safety and protection skills. Many of these programmes focus on preventing sexual abuse.
- ❑ Parent education help parents develop positive parenting skills and decrease behaviours associated with child abuse and neglect.
- ❑ Parent support groups, where parents work together, help to strengthen their families and build social networks.
- ❑ Home visitation focuses on enhancing child safety by helping pregnant mothers and families with new babies or young children learn more about positive parenting and child development.
- ❑ Respite and crisis care programmes offer temporary relief to caregivers in stressful situations by providing short-term care for their children.
- ❑ Family resource centres work with community members to develop a variety of services to meet the specific needs of the people who live in surrounding neighbourhoods.

Two elements have been shown to make prevention programmes more effective, regardless of the type of service or intended recipients. Involving parents in all aspects of programme planning, implementation, and evaluation helped to ensure that service providers are working in true partnership with families. Parents are more likely to make lasting changes when they are empowered to identify solutions that make sense for them.

14.9. Child Abuse Protective Factors

Prevention programmes have long focused on reducing particular risk factors or conditions that have been found through research to be associated with child abuse and neglect in families. Increasingly, prevention services are also recognizing the importance of promoting protective factors and conditions in families and communities that research has shown to increase the health and wellbeing of children and families. These factors help parents who might otherwise be at risk of abusing or neglecting their children to find resources, supports, or coping strategies that allow them to parent effectively, even under stress. The following protective factors have been linked to a lower incidence of child abuse and neglect:

- ❑ *Nurturing and attachment*: When parents and children have strong, warm feelings for one another, children develop trust that parents will provide what they need to thrive.
- ❑ *Knowledge of parenting and of child and youth development*: Parents who understand how children grow and develop can provide an environment where children can live up to their potential.
- ❑ *Parental resilience*: Parents who are emotionally resilient have a positive attitude, creatively solve the problem, effectively address challenges, and are less likely to direct anger and frustration at their children.

- ❑ *Social connections*: Trusted and caring family friends provide emotional support to parents by offering encouragement and assistance in facing the daily challenges of raising a family.
- ❑ *Concrete supports for parents*: Parents need basic resources such as food, clothing, housing, transportation, and access to essential services that address family-specific needs (such as child care, health care, and mental health services) to ensure the health and wellbeing of their children.

14.10. Conclusion

Child abuse and child labour are serious problems in India. A large majority of the Indian children are neglected by parents, exploited by employers, harassed, and abused. They remain in distress and turmoil. Millions of children from poor families are compelled to join the labour force. In India, 15 per cent of the children are child labourers. Sexual abuse among children refers to involvement of immature children in sexual activities, rape, prostitution, and so on. Emotional abuse is maltreatment of children. Social abuse of children includes kidnapping and forcing them to beg in streets or using them for sexual gratification.

15. JUVENILE DELINQUENCY

Juvenile delinquency refers to the criminal offences committed by children and youth. Antisocial practices of this type are a serious danger to the welfare of society. *Juvenile delinquency*, a legal term for criminal behaviour carried out by a juvenile, is often the result of escalating problematic behaviour. Juvenile delinquents are non-adult criminals or underage criminals. Usually, the delinquents fall between 7 and 16 years of age. According to Juvenile Justice Act of 1986, the age limits have been set as 16 years for boys and 18 years for girls.

15.1. Causes of Juvenile Delinquency

According to Pauline Young, the most important causes of juvenile delinquency are poverty, slums and infected areas, immigrant communities, lack of meaningful and satisfying relationship, family disorganization, war, comic books, bad companionship, and social change.

According to W. Healy and A. Bronner, the main causes of juvenile delinquency are bad company, adolescent instability and impulses, early sex experiences, mental conflicts, extreme social instability, love for adventure, motion pictures, school dissatisfaction, sudden impulses, and physical conditions of all sorts.

- ❑ *Personal cause*: This may include the biological and psychological conditions of a child.
- ❑ *Environmental cause*: This may include the geographical or ecological causes.
- ❑ *Psychological cause*: These may include feeble-mindedness, emotional strain, love for adventure, stubbornness, and non-fulfilment of basic wishes such as recognition, response, and security.
- ❑ *Sociocultural factors*: These may be considered to be more important than biological or physical ones as sociologists hold the view that man is not born criminal but made so.

- ❑ *Family*: The home is the first school for a child. His or her socialization and personality development takes place in the family. Most sociologists have laid much stress on the condition of the family for the causation of juvenile delinquency. Broken homes, too much discipline or too less discipline, irresponsible parents, mother working outside the home, too many children, and lonely child are some of the causes.
- ❑ *Economic conditions*: Poverty at home, unemployment of parents, and the instability of the parents to provide the children with adequate facilities create delinquency.
- ❑ *Education*: The absence of education or the lack of proper education may result in juvenile delinquency. Overcrowded schools, uncommitted teachers, and teaching being uninteresting to the young boys and girls may lead to truancy.
- ❑ *Religion and morals*: Religion and morals help the children in their socialization and social control. In the absence of these, the children turn delinquent.
- ❑ *Unhealthy recreations*: Unhealthy recreation like cinema, television, and radio also causes delinquency. The young mind is much influenced by the modern media.
- ❑ *Political conditions*: A healthy political situation provides control and welfare of the society. However, political instability, corruption, and confusing leadership mislead the young. Political conflicts like war and revolutions also affect their behaviour.

Box 18.4 Definitions of Juvenile Delinquency

M.J. Sethna: Juvenile delinquency involves wrongdoing by a child or young person who is under an age specified by the law of the place concerned.

W.S. Robinson: Juvenile delinquency is defined as any behaviour that a given community at a given time considers in conflict with its best interest, whether the offender has been brought to court or not.

Newmeyer: A delinquent is a person underage who is guilty of anti-social act and whose misconduct is an infraction of law.

15.2. Characteristics of Juvenile Delinquency

- ❑ The delinquency rates are much higher among boys than among girls.
- ❑ The delinquency rates tend to be the highest during early adolescence (12–16 years age group).
- ❑ Juvenile delinquency is more in urban areas than in rural areas. The metropolitan cities produce more juvenile delinquents than small cities and towns.
- ❑ Low education background is the prime attribute for delinquency.
- ❑ Poor economic background is another important characteristic of juvenile delinquency in India.

- ❑ Although some delinquencies are committed in groups, the number of juvenile gangs having support of organized adult criminals is not much in our country.
- ❑ More than four-fifths of the juvenile delinquents are first offenders and only a little more than one-tenth are recidivists or past offenders.

15.3. Forms of Juvenile Delinquency

In the United States, some of the patterns of juvenile delinquency are bullying, cheating, cruelty, drinking, gambling, obscenity, sex perversion, smoking, stealing, teasing, truancy from home and school, undesirable companions, filth, and violation of traffic rules.

In India, some of the serious forms of juvenile delinquency are delinquent action against properties like stealing and damaging, gambling, murder and suicide, assault, sexual offences like rape and sodomy, ticketless travel especially in trains, and escape from custody.

15.4. Types of Delinquency

- ❑ *Truancy*: This is called kindergarten crime. The school children attempt to escape from school. Generally, a truant stays out of the school. He indulges in bad company and in wandering and gambling. This kind of behaviour may be due to unsuitable conditions at home and school, and strictness in school.
- ❑ *Vagrancy*: This is another type of delinquency. Vagrant children are generally neglected, uncared, and wandering. These children generally belong to poor families or disorganized families, which could not provide them the basic needs of food, education, affection, clothing, and so on.

15.5. Control and Remedy of Juvenile Delinquency

While treating a juvenile delinquent, the welfare of the child is given the foremost importance. As he is a minor, he cannot be held responsible for the offensive act he has committed. The purpose is not to punish him but to correct his criminal tendencies and make him a useful citizen. The Children's Act of 1960 passed by our parliament seeks to provide care, protection, maintenance, welfare, training, trial, and rehabilitation of delinquent and neglected children. Every attempt is made to correct his deviant behaviour and also to equip him for a normal adult life such as the following:

- ❑ Proper assessment of the entire problem in a scientific and sociological manner
- ❑ Improvement in economic conditions
- ❑ Better education
- ❑ Training of parents to have a responsible parenthood
- ❑ Revival in the system of religion and morals
- ❑ Facilities for proper treatment and reformation of juvenile delinquents with supervision of juvenile courts, juvenile police, and reformation centres

15.6. Preventive Measures

- ❑ Team work of private and public agencies. These include schools, church, parent–teacher associations, youth organizations like scouts and guides, social workers, police department, and so on.
- ❑ Establishment of child guidance clinics. Seriously disturbed and maladjusted children can be treated by these clinics.
- ❑ Education of the family; family life must be strengthened by educating the members of the family.
- ❑ Establishment of wholesome recreational activities such as sports, drama, puppet show, and other cultural activities. Youth organizations must take such responsibilities.
- ❑ Assistance to the underprivileged children.
- ❑ Propaganda about causes and protecting of the youth must be undertaken.
- ❑ Improving the environment, providing better schooling and housing facilities, and raising the income level of poor families.

15.7. Rehabilitation Measures

Today's children are tomorrow's citizens, and if the rate of delinquency increases, naturally they become criminals tomorrow. Therefore, it is the most important task of the society and the government to think of protecting, preventing, and rehabilitating children from falling into social evils. The following measures have been taken for rehabilitation:

- ❑ In 1850, the Apprentice Act was introduced in which provision was made towards learning of trade and craft so that the juvenile can make an honest living.
- ❑ Reformatory Schools Act of 1877 can be regarded as a landmark in the treatment of delinquents. The underage offenders were detained in reformatory schools for a period not less than three years and not more than seven years, where they would be given industrial training. They would be provided with food, clothing, and bedding in a good environment.
- ❑ After Independence, the Juvenile Justice Act 1986 was passed, which has made all provisions for the minimum standards for basic needs, living conditions, and therapeutic services to juvenile institutions.

15.8. Important Juvenile Institutions

- ❑ *Remanded homes*: The juvenile children are kept in remand homes during the tendency of their trial. They are not to be mixed with adult offenders in prisons. These are observational homes, where some welfare measures are taken by probation officers. Besides, healthcare facility is provided.
- ❑ *Certified schools or reformatory schools*: In the reformatory schools, the delinquents are kept for a minimum period of three years and a maximum period of seven years. They are meant only for boys. They are managed by voluntary bodies or by the government. They provide school education, industrial training, and so on.

- ❑ *Borstal schools*: Borstal schools are established for youth offenders in the age group of 16–21 years. Special treatment is provided to adolescent offenders by keeping them separate from the adult offenders. The main motive behind separation is to provide correction service and to rehabilitate the youngsters.
- ❑ *Probation hostels*: Probation hostels are the institutions that provide residential care and treatment to the offenders released under probation. They will be under the supervision of a probation officer.

15.9. Juvenile Delinquency Prevention Programmes

Juvenile delinquency prevention programmes take many forms, working not just with at-risk individuals but also with their families, detention centres, and the surrounding community. Education, recreation, and family intervention programmes are all examples that aim to lower the number of juvenile offenders. Additional programmes work to reform convicted delinquents through detention centres and probation offices with the aim of preventing offenses repeated both during and after offenders' release from custody.

- ❑ *Education programmes*: These are aimed at parents, children, and the community as a whole to increase awareness about gangs, drugs, sex, and violence. Programmes for parents may involve information regarding signs of gang involvement and drug use or how to give meaningful talks to children about sex and drugs; children's programmes are usually offered through schools and may include how to deal with peer pressure or family problems; community programmes are specific to the given community and may include neighbourhood watches, curfews, or simply meetings where statistics and ideas are discussed and goals are outlined.
- ❑ *Recreation programmes*: The purpose of recreation programmes is essentially to provide youths with meaningful activities in which to participate, make friends, and stay away from potentially violent or unhealthy environments. Such activities include sports teams, youth groups, and community clubs such as the Boy or Girl Scouts. Recreation programmes also provide adult supervision and unite members of the community, that is, children and parents alike.
- ❑ *Family intervention programmes*: Many parents are unprepared and/or poorly equipped to take care of their children. Reasons may include lack of income or education, living in especially unhealthy communities, and dealing with difficult child developmental or behavioural problems. Family intervention programmes, such as the parent–child interaction training programme, exist to assist these parents with raising their children. In this 12-week programme, therapists teach parenting methods to parents of two- to seven-year-old children with behavioural problems. Additional programmes deal with parenting at all stages, ranging from before birth to adolescence.
- ❑ *Detention centres*: Detention centres are places where the youths are incarcerated and given opportunities by the state to exhibit reforms in their attitudes and behaviour, thereby reducing the severity of their punishments. Depending on his case, an inmate may receive drug rehabilitation treatment, anger management sessions, or other counselling. Educational opportunities are also offered as a source for reform. In the Nebraska Correctional Youth

Facility, for example, the inmates have the opportunity to complete general education as well as to take college-level courses. The main goal of these programmes is to reduce the rate of repeated offenses upon release. Probation programmes aid this transition through monitoring activity, imposing curfews or other limitations, and administering continuing drug tests.

- ❑ *Ineffective programmes:* The effectiveness of a prevention programme is generally evaluated by its ability to reduce the rates of first-time offenders and repeat offenders. Examples of ineffective programmes are the ‘scared straight’ and ‘juvenile boot camp’ programmes. These emerged under the ‘get tough on crime’ policies of the 1990s. Basing their strategies on scare tactics and harsh discipline, these programmes failed to reduce offense rates, and in some cases, it was even counterproductive.

15.10. Effective Ways to Prevent Juvenile Delinquency

The adolescent period of human development can be a difficult time for both the teens and their parents. Still legally under their parents’ control, adolescents also strive to establish independence and forge their own identities. While the conflicts and arguments that arise during this period are typically short lived, mistakes tied to juvenile delinquency can have consequences that are long lasting. Ultimately, it is crucial to prevent juvenile delinquency so that young people do not harm themselves or others or face legal consequences with long-term repercussions.

- ❑ *Talk to children when they are young:* Young children spend most of their time with their parents or primary caregivers. As such, the early childhood years present an ideal time to prevent the emergence of delinquent behaviour in later years. The establishment of a relationship of trust between parents and a young child helps facilitate continued communication into the teen years. Parents can take advantage of the precious early years of their children by spending quality time with them so they feel loved and protected.
- ❑ *Monitor socialization:* A parent’s job, however, does not end once a child reaches adolescence. During this period, parents must know who their child’s friends are and stay abreast of his or her activities. However, it is important not to be too strict or oppressive of teens or they may rebel. Instead, show a general interest in meeting their friends and maintain a welcoming home environment so that they feel comfortable inviting friends over. In the computer age, particular attention must be paid not only to in-person social interactions but also to online exchanges, profiles, and visits to social networking sites.
- ❑ *Minimize free time:* Minimizing an adolescent’s unstructured time is another way to prevent delinquent behaviour. After-school or summer activities such as sports, clubs, and jobs are excellent options. Volunteering is an activity that can keep teens occupied as they serve their community. It is important to give young people access to the things that most interests them. While major cities offer a host of activities for young people, teens in rural areas could have fewer options. Therefore, it is important to be creative in finding activities that interest rural teens because boredom is strongly linked to delinquency.
- ❑ *Promote independence:* When teens are independent and self-confident, they may be less likely to succumb to negative peer influence that leads to juvenile delinquency. Instead, they can rely on their own standards of right and wrong when making decisions and engage

in behaviours that correspond with their own personal convictions and beliefs. Depending on their personality, maturity, and responsibility level, independent teens may not even require the establishment of a curfew. Instead of punishment, a system of rewards based on access to the activities that they love could make delinquent behaviour less appealing.

15.11. Effectiveness of Treatment for Violent Juvenile Delinquents

Violent crimes carry some of the harshest penalties in the justice system and have very high repeat rates for convicts. The juvenile justice system attempts to minimize the number of violent offenders in prisons and in juvenile facilities by rehabilitating violent juvenile delinquents. Participants may be required to participate in treatment programmes as a condition of release or may participate while in a delinquent facility. Many of these programmes may also be used as a preventive measure for a child or teen who may be getting in trouble.

15.11.1. Cognitive Behavioural Therapy

Cognitive behavioural therapy (CBT) is a category of psychological treatment designed to transform maladaptive cognitions and behaviours. This type of therapy format is used very frequently in the rehabilitation of violent juvenile offenders, and has been shown to be among the most successful of treatment types. The following are the four types of treatment for violent juvenile delinquents all based on CBT techniques.

- ❑ *Anger management:* Anger management training teaches participants to control anger with relaxation and self-coaching in a group format. This type of training can be successful in reducing recidivism in violent juvenile offenders, but there are conditions under which treatment is more likely to be effective. Small group size, specificity of targeted behaviour, specificity of offense, and longer training length are all characteristics of more successful anger management training programmes.
- ❑ *Cognitive skills programming:* Cognitive skills programmes teach participants to think about situations in a more positive way as well as teach them problem-solving skills, which are often lacking in violent teens. This type of programme teaches teens to avoid acting upon a first impulse when faced with a difficult situation. Instead, careful consideration of alternatives and consequences is encouraged before action is taken. This programme does have at least moderate effects in reducing recidivism in violent youth participants, which is estimated at 36 per cent by Correctional Services Canada.
- ❑ *Violence Prevention Unit Programme:* The Violence Prevention Unit programme (VPU) is among the more intense and lengthy of treatments for violent juvenile delinquents. Treatment is provided in a group format and usually lasts about 28 weeks. In this programme, participants are coached through eight learning units, where the focus is placed on empathy and morals as well as changing cognitions and learning problem-solving skills. This type of treatment has been shown to be very helpful in reducing relapse in violent delinquents who finished the programme and in extending time before re-conviction in those who did not complete the full programme.

- ❑ *Functional family therapy*: It is often used to treat violent juvenile offenders who may have an abusive or dysfunctional family history. In this type of therapy, the therapist will work with the family of the offender to determine ways to improve individual and family functioning. The goals of therapy are to improve communication between family members, resolve conflicts, and restore healthy self-image to the offender and their family. Functional family therapy has, in general, been found to be successful in reducing recidivism in its participants as well as the siblings of offenders who may also participate in therapy.

15.12. Conclusion

Juvenile delinquency is a very serious social problem. It is also an educational problem because it has been found that the delinquents usually show evidence of poor adjustment in schools before they get into difficulties with the juvenile courts. The problems of juvenile delinquency and crime can be remedied by creating better social institutions and environment in our society. Better homes, better economic conditions, better education, recreation, and better governance can go a long way in this direction.

16. CRIME

Crime is a great social problem facing every society. It is an act forbidden by law, and there is a penalty prescribed for it. It is the price paid for the advance of civilization. It is a major problem in modern civilized societies. It is the omission of an act that the law of the land asks to do or the commission of an act that it forbids doing. The law may be written or unwritten. When the law is not written, crime is generally recognized as transgressions against the traditions, or mores of the community crime, therefore, may be regarded as that behaviour of the individuals which the group strongly disapproves of.

Box 18.5 Definitions of Crime

M.J. Sethna: Crime is any form of conduct which is forbidden by the law under the pain of some punishment.

Newmeyer: Crime is defined legally as any overt act of commission or omission that in violation of law.

E.A. Ross: Crime is an objectively evil act, a violation of social validity, and an offence against the superior dignity of a collective system.

M.A. Elliott and F.E. Merrill: Crime may be defined as antisocial behaviour which the group rejects and to which it attaches penalties.

C. Darrow: Crime is an act forbidden by the law of the land and for which penalty is prescribed.

Harry E. Barnes and Negley K. Teeters: Crime is a form of antisocial behaviour that has violated the public sentiment to such an extent that it as to be forbidden by stature.

16.1. Classifications of Crime

- ❑ *Crimes against body*: Murder or its attempt, culpable homicide not amounting to murder, kidnapping and abduction, hurt, and causing death by negligence.
- ❑ *Crimes against property*: Dacoity, its preparation and assembly, robbery, burglary, theft, and extortion.
- ❑ *Crimes under public order*: Riots and arson.
- ❑ *Economic crimes*: Criminal breach of trust, cheating, and counterfeiting.
- ❑ *Crimes against women*: Rape, dowry death, cruelty by husband and relatives, molestation, sexual harassment and importation of girls, and outraging the modesty of women.
- ❑ *Crimes against children*: Child rape, kidnapping and abduction of children, selling or buying of girls for prostitution, abetment of suicide, exposure and abandonment, infanticide, and foeticide.
- ❑ *Professional crimes*: The term *professional* is used when offenders are highly skilled and are accorded high status among criminals. Their activities include pick-pocketing, shoplifting, burglary, passing bad cheques, extorting money from persons in illegal sex activities, and operating a variety of con games.

16.2. Commonest Forms of Crime

There are also crimes that stem from the drug business (e.g., money laundering) and from economic necessity because the abusers need money to buy more drugs. Apart from these crimes, there are organized crime problems, which are intertwined with the drug crime problem. Drug trafficking is the major source of income for organized crime groups. In addition, there is a white-collar crime problem. It is also linked with other types of crime. For example, federal investigators uncovered a scheme in 1998 by two New York crime families and half a dozen Wall Street stockbrokers to commit stock fraud.

- ❑ *Drug crimes*: The drug crime category encompasses a range of offenses connected with the use, transportation, purchase, and sale of illegal drugs.
- ❑ *Street crime*: The most common forms of predatory crime—rape, robbery, assault, burglary, larceny, and auto theft—occur most frequently on urban streets. Racial minority citizens account for a disproportionately high number of the arrests for street crimes.
- ❑ *Organized crime*: The term *organized crime* refers to the unlawful activities of members of criminal organizations that supply illegal goods and services.
- ❑ *Political crime*: The political crime category includes both crimes by the government and crimes against the government. Political goals motivate political criminals.
- ❑ *Victimless crime*: Consensual acts (in which people are willing participants) and violations in which only the perpetrator is hurt, such as the personal use of illegal drugs, are called victimless crimes.
- ❑ *White-collar crime*: White-collar crimes are offenses that persons commit while acting in their legitimate jobs and professions. White-collar criminals behave in unethical ways

for self-gain (e.g., embezzlement) or for the benefit of a business (e.g., corporate price-fixing). Victims of white-collar crime include the economy, employers, consumers, and environment.

16.3. Factors of Crime

According to M.A. Elliot and F.E. Merrill, in any satisfactory analysis, the factors must be considered in relation to the whole rather than as the sum of the single isolated factors.

- ❑ *Physical and mental characteristics of the individual:* Mental defects, epilepsy, mental disorder, and certain emotional disturbances have a great bearing upon the making of the criminals.
- ❑ *Biological factors:* These are insanity, physical disability, and defective glandular and nervous systems. The physiological causes may be neurosis, psychopathy, and emotional instability.
- ❑ *Environmental factors:* Home conditions are definitely responsible for producing criminals. When the home is immoral or when there are immoral, drunken, epileptic, insane, or feeble-minded parents present in the family, the child is easily led astray.
- ❑ *Economic factors:* Economic factors often foster crime. It has been observed in the West that crimes increase with depression and unemployment and decrease with good living conditions. They are also committed when the individuals are not satisfied with their lawful earnings and adopt unsocial conduct for the satisfaction of their desires. The economic factors of crime are economic competition, poverty, unemployment, desire for more wealth, unlimited desires, industrialization, poor natural resources, inflation, and so on.
- ❑ *Poverty:* Large-scale unemployment means social disorganization, which leads to poverty, and poverty in turn leads to crime.
- ❑ *Urbanization and industrialization:* The growth of industries in industrial areas has led to agglomerations of the people in large numbers, especially from the rural areas and from different social strata.
- ❑ *Superstition:* Because of their ignorance and weak morale, people are often led to believe that spells and sacrifices can bring material advantage. These beliefs cause frequent crimes such as human murders.
- ❑ *Sociological factors:* The frequency of offence is due to social interaction, social disintegration, social competition, social mobility conflict, defective social institutions, and lack of education in a society.
- ❑ *Area and regional differences in crime:* It has been observed by sociologists that crime arise in volume and form by areas and regions. The areas of high crime rates in cities provide an unstable social setting in which individuals can become unadjusted to the way of living required by the dominant moral group.
- ❑ *Effects of class, sex, age, and race:* Owing to their sociological position, the individuals in the lower classes of a society are suspected of displaying greater risk and liabilities for getting involved in crime and for being acted upon officially.

16.4. Psychological Effects from Hate Crimes

A hate crime is a crime intended to harm or intimidate people because of their race, ethnicity, sexual orientation, religion, or other protected group status. Hate crimes are shown to be more harmful than other non-motivated types of crimes and have longer residual effects psychologically. As hate crimes affect both the person directly involved as well as the larger community, the effects are far-reaching.

- ❑ *Sexual orientation*: According to Dr. Gregory Herek of the National Institute of Mental Health, hate crimes based on sexual orientation are the most distressing of the hate crimes. Survivors of this type of hate crime show increased depression, stress, and anger. These psychological effects have significant damage on the person's self-esteem and harm coping skills in the person as well. The victim often lives in fear of another experience and often questions their self-worth as a person.
- ❑ *Posttraumatic stress disorder*: Posttraumatic stress disorder (PTSD) is likely to occur in any victim of a hate crime. This disorder emerges after a person experiences an event that involves death, injury, or threat. Symptoms of this disorder often include intrusive thoughts, recurring dreams, inability to discuss the event, and emotional distancing between the victim and people in their lives. Sufferers sometimes show signs of irritability and difficulty in concentrating, which affect their work lives and social relationships.
- ❑ *Effects on community*: Typically, the person who is committing a hate crime is often trying to deliver a message about their negative opinion of a larger group of people. Members of this larger group do not have to be directly affected by a hate crime to feel its residual effects. These people also often experience fear and anxiety, and question their safety following a hate crime incident. By sharing the victim's identity, other members of the community internalize feelings of distress and often have lower self-esteem.
- ❑ *Behavioural changes*: In response to a hate crime, the victim sometimes changes his or her behaviour in an effort to ward off future crimes. He or she often feels that changing the way he or she acts prevents future attacks. The victim sometimes feels paranoid and is easily agitated. Changes in behaviour include withdrawal from normal activities and changes in appearance. Other behavioural changes include retaliation, where the person becomes aggressive and suspicious of others.

16.5. Crime in India

In India, there are no reliable figures on crime. The available statistics cover only those arrested and convicted or the crime known to the police, and even these figures are not reliable. Racketeering, black marketing, tax evading, corruption, and so on are crimes committed by white-collared men in their business and professional transactions. Our moral sense is at its lowest ebb. Terrorism has become the order of the day. The social causes of crime are disorganization, social competition, social mobility and conflict, defective social institutions, lack of education, sexual literacy, and so on. Reform of the criminal is the main motive in this treatment. In India, various measures are being taken to give better treatment to the criminals in jails.

16.5.1. Crimes under Special and Local Laws

India has enforced several laws to curb criminal activities. Table 18.12 enlists these laws.

TABLE 18.12 Special and Local Laws
Special and Local Laws

Arms Act
Narcotics Drugs and Psychotropic Substances Act
Gambling Act
Prohibition Act
Explosive Act and Explosive Substances Act
Immoral Traffic (Prevention) Act
Indian Railways Act
Registration of Foreigners Act
Protection of Civil Rights Act
Indian Passport Act
Essential Commodities Act
Terrorist and Disruptive Activities Act
Antiquity and Art Treasure Act
Dowry Prohibition Act
Child Marriage Act
Indecent Representation of Women (P) Act
Copyright Act
Sati (Prevention) Act
SC/ST (Prevention of Atrocities) Act

16.6. Ways of Reducing the Crime Rate

Regardless of whether a community engages in a crime prevention programme, crime rates may continue to rise if such a programme is not implemented wisely. Violent crime as well as non-violent crime should be a cause for concern. If citizens gauge their crime prevention strategies on the basis of verifiable data, such as police reports, they may be able to create effective prevention programmes that serve to reduce the crime rate within their communities.

- ❑ *Intervention programmes:* Negative trends can be reversed. True to the maxim that ‘an ounce of prevention is worth a pound of cure’, intervention programmes aim to prevent criminal behaviour before it occurs. Whether targeting primary school children or prison inmates, such programmes are implemented to curb criminal tendencies.
- ❑ *Providing stiff penalties:* Stiff penalties, such as capital punishment, are a deterrent for many criminals. Individuals who are deterred by little else than these drastic penalties

operate at stage one of the preconventional level of morality as outlined by the prominent social psychologist Lawrence Kohlberg. This level of morality deems necessary obedience only as a means for avoiding punishment. Thus, punishment of a violent sort that possibly results in death is meted out to the individuals who habitually engage in violent crimes in order to deter other would-be criminals from engaging in similar behaviour.

- ❑ *Infiltration*: Undercover operations can be used to expose criminal behaviour and to hold individuals accountable for their actions. While police sometimes conduct undercover stings that are focused on rooting out drug dealers or exposing prostitution rings, citizens also can use undercover techniques to record criminal activities within their own communities. Videos of illegal activity that have been posted on online social networking sites have assisted law enforcement officials in prosecuting criminals for their behaviour.
- ❑ *Community awareness*: Keep your finger on the pulse of your community by nurturing relationships with family, neighbours, or employees of local businesses. In many respects, citizens are more effectively prepared to combat crime than are seasoned law enforcement officials.
- ❑ *Avenues of communication*: Communication is the key to the process of crime prevention. Law enforcement officials should be encouraged to create proactive response programmes, such as the Amber Alert that is used to report abducted children. By permitting citizens easy access to crime reports, officials can further increase opportunities for volunteer collaboration in reducing the crime rate.

16.7. Types of Prison Rehabilitation

Prison inmates can have certain freedoms of life restricted after being convicted of criminal activity. The goal of prison is both to punish and to rehabilitate the inmates, with the intent that upon release, an inmate has a higher chance of re-entering society and functioning without criminal activity. Although not all inmates participate in rehabilitation programmes, some rehabilitation programmes include educational, spiritual, work, and transitional programmes.

- ❑ *Educational programmes*: Educational programmes within the prison environment include classes to help with obtaining a graduate degree or high school diploma, college level coursework, learning English as a second language, and activities within the library. Inmates who increase their skills in these areas often have a higher chance of re-entering the society and being more successful at not repeating the criminal behaviour. Working within these educational settings gives an inmate something else to do with his time.
- ❑ *Spiritual programmes*: Prisons hire chaplains to minister, supervise, and manage the spiritual needs of an inmate population. Inmates are free to practice any religion of their choice, including no religion at all. Community leaders and organizations often volunteer their time to provide study over sacred texts, worship services, meditation sessions, and other spiritual practices in accordance with prison rules and safety requirements. Self-help programmes are also provided, such as life-building and communication skill-building classes.
- ❑ *Work programmes*: Working within the prison gives inmates several benefits, including a structured work day, the ability to practice positive team-building skills, and receiving pay

that helps them fund incidental living expenses behind bars. Work programmes include inmates working as part of day-labour crews that are hired to do things like janitorial work, stripping and waxing of flooring, garbage clean-up along state and federal roadways, concrete work, landscaping, and other similar types of work. After release, this work experience can help inmates obtain jobs or help in providing paperwork to the court for receiving custody of children from foster care.

- ❑ *Transitional programmes:* Transitional rehabilitation programmes help the inmate prepare for release and then guide the inmate back to successful re-entry to society. These take the form of counselling to help with anxieties about being released and sessions that provide information on local resources that help with free clothing, housing assistance, and more. Some inmates may be required to stay at a halfway house for a temporary period, where he is provided assistance in finding employment, required to save money, abide by a curfew, and abstain from alcohol and drug usage. These rules vary depending on the type and purpose of each halfway house.

16.8. Conclusion

Crime is due to maladjustment between the individual and the group that creates a critical situation. It is an act forbidden and punished by law. It is almost always immoral according to the prevailing ethical standards. It is normally feasible to repress it by penal measures, and its repression is necessary or supposed to be so. In the attitude of the society towards the criminal, personal responsibility has been emphasized. The criminal is looked upon as a depraved sort of human being.

17. SUBSTANCE ABUSE

17.1. Introduction

Substance abuse is a serious social problem that confronts the youths of India. This problem arises mainly due to failure to internalize norms and through frustration and habit formation. Drug abuse is more serious than alcoholic abuse. The message from the Narcotics Control Bureau and other agencies is 'Drug abuse is life abuse'. It is an evident result of the individual's maladjustment. It is considered as aberrant behaviour.

Drugs are intoxicating chemical substances that affect the physical and mental conditions of persons. They can also be called narcotic drugs. Psychologically, drugs are substances that affect the brain and nervous system of the individual. By using these drugs, a person can escape from tension and worries for some time; he feels temporary peace, happiness, and elation, but gradually, he becomes addicted to these substances and turns out to be a slave of these habits.

World Health Organization has defined drug addiction as a state of periodic or chronic intoxication detrimental to the individual and to society produced by repeated consumption of a drug, either natural or synthetic.

17.2. Terms Used in Substance Abuse

- ❑ *Drug abuse:* Drug abuse is the use of such substances that are harmful to the body and mind. It is the use of harmful drugs and intoxicants for momentary pleasure or peace.

Box 18.6 Terms Used in Substance Abuse

Drug abuse: Drug abuse is the use of such substances that are harmful to the body and the mind. It is the use of harmful drugs and intoxicants for momentary pleasure or peace.

Drug addiction: Drug addiction denotes physical dependence on drug. Addiction is that state in which a person is dependent on drugs for his bodily activities, and in its absence, his body functions are affected.

Drug addict: Drug addicts may use any drug or substance that is suitable and available to them. They may be addicted to one or more than one drug.

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17.3. Characteristics of Drug Addiction

- ❑ Strong desire to take drugs or narcotic substances
- ❑ Strong determination to get it at any cost
- ❑ Because of the ill-effects of drug, physical and mental dependence is prominent.
- ❑ Less interest in studies, games, hobbies, home, family, and occupation
- ❑ Irresponsible behaviour
- ❑ Irritability and immoral behaviour like stealing, telling lies, and so on
- ❑ Absence from home, school, or place of work
- ❑ Tremors in hands and legs and inability to drive vehicles
- ❑ Losing strength
- ❑ Suicidal tendencies

17.4. Causes of Drug Addiction

- ❑ Bad company
- ❑ Desire to attain happiness and ecstasy
- ❑ Escapism
- ❑ Curiosity
- ❑ Longing for freedom and elation
- ❑ Urbanization or industrialization

- ❑ Easy availability of intoxicants
- ❑ Unhealthy educational environment
- ❑ Youth unrest or student unrest
- ❑ Disorganized family or uncaring guardians
- ❑ Drug addiction by other family members
- ❑ Worldwide network of drug mafia

17.5. Control of Drug Abuse or Addiction

- ❑ Strict control over drug smuggling
- ❑ Change in the attitude of doctors and nurses towards drug addicts
- ❑ Educating people regarding drugs
- ❑ Attention towards the youth's behaviour by parents, teachers, and elders
- ❑ Treatment of addicts
- ❑ Proper enforcement of constitutional and legal restraints
- ❑ De-addiction camps and special attention towards follow-up
- ❑ Checking the supply of drugs from abroad
- ❑ International cooperation and policy against drugs and narcotics

17.6. Nature and Impact of Abusable Drugs

- ❑ *Alcohol*: It acts as a sedative, which calms down nerves, or a kind of an anaesthetic, which reduces the pain of living. Alcohol relieves tension and lessens aggressive inhibitions. It also impairs judgement and creates confusion.
- ❑ *Sedatives*: Sedatives or depressants relax the central nervous system, induce sleep, and provide a calming effect. Tranquilizers and barbiturates fall into this category. Taken in small quantities, they slow down breathing and heart beats and make the user relaxed, but higher doses are dangerous. Their effects resemble alcohol intoxication in which the user becomes sluggish, gloomy, and sometimes irritable and quarrelsome. The ability to think, concentrate, and work is impaired, and the user's emotional control is weakened.
- ❑ *Stimulants*: They activate the central nervous system and relieve tensions, treat mild depression and insomnia, and lessen fatigue, drowsiness, and aggressive inhibitions. The most widely used stimulants are amphetamines, caffeine, and cocaine. Heavier doses cause extensive nervousness, irritability, headache, sweating, diarrhoea, and unclear speech.
- ❑ *Narcotics*: They produce a depressant effect on the central nervous system. They produce feelings of pleasure, strength, and superiority; reduce hunger; and lessen inhibitions. Narcotics include opium, marijuana, heroin, morphine, pethidine, cocaine, and cannabis.
- ❑ *Hallucinogens*: They distort the way one perceives things and produce dream images. One begins to see or hear things in a different way from what they actually are. Lysergic acid diethylamide (LSD), an artificial chemical, is the most well-known hallucinogen.

- ❑ *Nicotine*: It acts as a relaxant and as a stimulant to the central nervous system. It helps fight sleep, fatigue, and boredom. However, its overuse may cause heart attack, lung cancer, and bronchitis. It is found in cigarettes, beedis, cigars, snuff, and tobacco; it has no medical use but carries the risk of physical dependence.

17.7. Identification of Substance Abuse

Everyone goes through a rough patch in life, but if someone you care about seems to be in an extended slump or downward spiral matched with strange personality and behaviour changes, he may be dealing with a substance abuse problem as well. While ultimately a licensed addiction specialist or medical professional should diagnose someone with a substance abuse problem, you can identify the accompanying signs and symptoms by simply spending time with him and paying attention.

- ❑ Look for physical signs of substance abuse such as frequent red eyes, staggering, slurred speech, and shivering or sweating excessively. Look for needle marks, chronic unexplained nosebleeds, and changes in sleep patterns. Note if you smell chemicals, smoke, or alcohol. Check for sudden unexplained weight loss or weight gain. Some drug addictions also cause tooth decay.
- ❑ Look for behavioural signs of substance abuse. Pay attention, especially, to major changes in the person's personality and attitude about life. Watch to see if your loved one starts lying or stealing, loses interest in his or her hobbies, or starts hanging out with new friends. Note the unusual changes in his or her energy level or attention span.
- ❑ Look for the mental and psychological signs of substance abuse. Be on the look-out for depression, memory problems, and paranoia. Watch for decreases in motivation and self-esteem or increases in anger and moodiness. On the flip side, be aware that some people with substance abuse problems appear suddenly happier, more talkative, and even giddy at times.
- ❑ Look for unusual life changes such as decreased school or work performance, impulsive or irrational decision making, quitting sports teams, or giving up favourite hobbies. Notice if a usually punctual and responsible person starts being late and missing appointments. Look around the home to see if large, valuable items that a person could sell for drugs regularly go missing.

17.8. Substance Abuse and Health-related Problems

Persistent substance abuse among youth is often accompanied by an array of problems, including academic difficulties, health-related consequences, poor peer relationships, mental health issues, and involvement with the juvenile justice system. There are also significant consequences for the family members, community, and society in general.

- ❑ Declining grades, absenteeism from school and other activities, increased potential for dropping out, and other school-related problems are associated with adolescent substance abuse. Hawkins, Catalano, and Miller (1992) indicate both a low level of commitment to

education and higher truancy rates. Cognitive and behavioural problems experienced by alcohol- and drug-using youth may not only interfere with their academic performance but also may disrupt learning of their classmates (Bureau of Justice Statistics, 1992).

- ❑ Health-related consequences of teenage substance abuse include accidental injuries, physical disabilities and diseases, and the effects of possible overdoses. Death through suicide, homicide, accidents, and illness may be the final outcome for youth involved with alcohol and other drugs. Information drawn from the preliminary 1994 estimates of the Drug Abuse Warning Network (DAWN) indicates that drug-related hospital emergency cases for youth 12–17 age group have increased by 17 per cent in 1994 than in 1993. Significantly, there was a 50-per cent increase in hospital emergency cases related to marijuana/hashish use in this age group between 1993 and 1994. DAWN is a national survey conducted annually by the Substance Abuse and Mental Health Services Administration to estimate drug-related emergency department visits for various substances (McCaig, 1995).
- ❑ The danger of contracting HIV or other sexually transmitted diseases is increased for substance-abusing youth if they engage in high-risk behaviours including the use of psychoactive substances (particularly those that are injected) or activities resulting from poor judgement and impulse control while experiencing the effects of mood-altering substances. Rates of AIDS diagnoses currently are relatively low among teenagers when compared with most other age groups. Nevertheless, because the disease has a long latent period before symptoms appear, many young adults with AIDS may actually have been infected with HIV as adolescents.
- ❑ Alcohol-related traffic fatalities for youth have declined, but young people are still over-represented in this area. In 1995, more than 2000 youth in the age group 15–20 were killed in alcohol-related car crashes (National Highway Traffic Safety Administration, 1997).
- ❑ Substance-abusing youth may be alienated from and stigmatized by their peers. These young people also often disengage from school and community activities, thus depriving their peers and communities of positive contributions they might otherwise have made.
- ❑ Depression, developmental lag, apathy, withdrawal, and other psychosocial disorders are frequently linked to substance abuse among adolescents. Users are at higher risk than non-users for mental health problems including suicidal thoughts, attempted suicide, completed suicide, depression, conduct problems, and personality disorders. Marijuana use, which is prevalent among youth, has been shown to interfere with short-term memory, learning, and psychomotor skills. Motivation and psychosexual or emotional development may also be influenced (Bureau of Justice Statistics, 1992).

17.9. Management of Substance Use

Substance abuse is rife across all strata of modern society. Forty-nine per cent of US college students binge drink or abuse drugs, and 85 per cent of the prison population have had alcohol or substance abuse problems, according to the National Centre on Addiction and Substance Abuse. Substance abuse can be overcome and many different approaches can be taken to tackle this problem.

- ❑ Confront the person with the substance abuse problem in a calm and rational manner. Sometimes the person may not be aware of a problem. The best way to make the person see the problem is by citing specific examples of situations where a substance has led to a negative outcome. Continually remind the person of your support and love as he is likely to become defensive or angry. Sometimes, it may be necessary to gather a group of the person's closest friends or family members. Allow each person to talk in turn about how the substance abuse has negatively affected them. This is known as an 'intervention' and can be an emotional, yet effective way of getting the person to realize the extent of the problem.
- ❑ Make the person with the problem talk to someone neutral, such as a counsellor. Perhaps, it is the person with the problem and he or she have recognized it, but feel that they can't talk to family or friends. Confiding in a trained and qualified counsellor will hopefully give some release and relief as they voice concerns and move forward. Many therapists use a technique called cognitive behaviour therapy, which is recognized as having a high rate of success with addictive patterns of behaviour. This sort of therapy examines thought processes and habits pertaining to the addiction. With help from a therapist, it may be possible to discover new thought processes and form new, healthier habits.
- ❑ Seek help from a support group, such as Alcoholics Anonymous or Narcotics Anonymous. The programmes are based on a 12-step system. Some people find the support they need from a group valuable in solving the problem of substance abuse. Many people find their own approach to sobriety. There are other approaches such as evidence research interventions and consider practical lifestyle changes besides the 12-step programme.
- ❑ Enrol the person with the substance abuse problem into a rehabilitation or detoxification programme. These essentially involve living at a facility, where the person will receive therapy, support, and counselling from trained professionals. Detoxification is usually reserved for more serious cases where pharmaceutical drugs may be required to safely wean off the substance abuse problem from the person. Both detoxification and rehabilitation programmes watch to keep the person under constant supervision with limited freedom until they are rehabilitated or completely detoxed. These sorts of programmes can be expensive.

17.10. Preventive Measures

- ❑ *Primary prevention:* Primary prevention is through two main methods: (i) by limiting the availability of drugs and (ii) by educational measures. In all countries, there are legislations to control the production, supply, possession, and export of drugs. The underlying principle is that drugs should be made available for genuine medical use, but no surplus should be allowed in the market.
- ❑ *Secondary prevention:* This is achieved through early identification of drug abusers so that they can be treated promptly to prevent the development of complications. Any change in the behaviour of young person's should be closely watched.
- ❑ *Tertiary prevention:* This is the treatment of the state of severe dependence. Many dedication centres, psychotherapies, social workers, and social agencies are working to help the

drug addicts. Help and support of family members is extremely important in overcoming the problem.

17.11. Conclusion

When illicit drugs are used or legitimate drugs are misused, we call it drug abuse. It harms both the body and the mind. Gradually, the body reaches a stage when it cannot function without being administered the drug. This is called drug addiction or physical dependence. If the addict is deprived of the drug, withdrawal symptoms appear.

18. HIV/AIDS

Acquired Immunodeficiency Syndrome (AIDS) is a virus-borne communicable disease. This fatal disease is caused by Human Immunodeficiency Virus (HIV), which is transmitted through sexual intercourse, injection of drugs and blood transfusion. HIV destroys certain antibody-producing white blood cells (WBCs), which are called T-cells, and thus cripples the immune system. The first case of AIDS was discovered at the Centre of Disease Control in Atlanta, USA, in the year 1981. The causative organism was discovered in the year 1983.

18.1. Statistics of HIV

- ❑ In India, the first case of AIDS was detected in 1986 in Tamil Nadu. At present, there are lakhs of HIV-infected people in India.
- ❑ According to the reports of the US, AIDS Control Programme and WHO, in the beginning of 1998, more than three crore people in the world were affected by HIV. According to reports, about 16,000 people are becoming infected by AIDS daily. HIV infection is spreading among children also.
- ❑ According to reports of USAIDS and WHO–AIDS WATCH, the maximum spread of HIV infection is in developing countries. In January 2001, there were more than 3.61 crore people affected by HIV in the world.
- ❑ This number increased to 3.94 crore in 2004 (WHO Report, 2004). Another estimate showed it at 4.60 crore.
- ❑ Many social and health problems like loss of young human resources, loss of immunity, social disorganization and social boycott occur because of AIDS.
- ❑ AIDS affects men and women equally. It is found in pregnant mothers and infants also. HIV does not consider the limits of nations, religion, or sex.
- ❑ Prostitutes are the main victims and carriers of AIDS.
- ❑ This disease is found maximum in sexually active people (20–50 years of age). Out of every 100 people of this age group, one is affected by HIV.
- ❑ According to a report of the health ministry and NACO (December 2000), about 37 lakh people were infected by HIV in India. About 89 per cent of the notified people were sexually

active and belong to the age group 18–40. Of these, more than 50 per cent of new cases were of youths below 25 years of age.

- ❑ According to WHO Report 2004, India have 5.1 million HIV-infected persons, and 97,780 AIDS cases were reported to NACO till 31 January 2005 (Annual Report 2004–05, Ministry Of Health and Family Welfare).
- ❑ According to the NACO, from 1986 to 31 August 2004, a total of 91,080 AIDS patients were found in India. This cumulative number includes 65,828 male and 25,252 female AIDS patients.

18.2. Clinical Features of HIV

18.2.1. Major Symptoms

- ❑ Weight loss
- ❑ Diarrhoea for more than a month
- ❑ Fever for more than a month
- ❑ Extra-pulmonary TB at more than one site

18.2.2. Minor Symptoms

- ❑ Persistent cough for more than a month
- ❑ Swollen glands
- ❑ Itching skin diseases
- ❑ Chronic generalized herpes simplex (a viral disease)
- ❑ Thrush in the mouth and throat

18.2.3. How HIV Spreads

- ❑ The most important reason for the spread of AIDS is sexual contact. This includes homosexuality, group sex, sexual intercourse by persons infected with AIDS with persons of opposite sex, and anal sex.
- ❑ Use of infected syringes, needles, or instruments transmits HIV. AIDS also spreads through blood transfusion.
- ❑ Injections of intoxicant drugs also spread HIV infection.
- ❑ A pregnant HIV-infected mother can transmit infection to the foetus.
- ❑ Using a common razor at the barber's shop or tonsuring at religious places is also a source of transmission of HIV.

18.2.4. How HIV Does Not Spread

- ❑ Living with or caring for people with HIV or AIDS
- ❑ Using the same toilets used by the infected persons

- ☐ Swimming in pools used by the infected persons
- ☐ Shaking hands, hugging, or kissing the infected persons
- ☐ Drinking water from the same glass used by an infected person
- ☐ By bites of mosquito which have already bitten an infected person

18.2.5. *HIV Tests*

The following tests are related with HIV:

- ☐ Enzyme-linked immunosorbent assay (ELISA) blood test is conducted for the diagnosis of HIV.
- ☐ Western blot: The ELISA diagnosis has to be confirmed by the Western blot test. Generally, it takes 3 to 24 weeks for persons to test positive after they have been infected.
- ☐ Virus isolation.
- ☐ Murex SUD HIV-I Test.
- ☐ T-4 Cells and T-8 Cells to find out the status of T-Lymphocytes.

18.3. **Effects of AIDS**

The AIDS victims are killed by:

- ☐ chronic pneumonia
- ☐ chronic diarrhoea
- ☐ infections that block the throat, intestines, and lungs
- ☐ cancer of the skin and bone
- ☐ swelling in the brain
- ☐ distractions of brain tissues, causing loss of memory and personality changes

18.4. **Management of AIDS**

Aims of project made for AIDS control:

- ☐ Achieving zero level of infection
- ☐ Blood protection and improvement in its rational use
- ☐ Encouraging public awareness and community support
- ☐ Developing capacity for observation and management
- ☐ Controlling over sexually transmitted diseases
- ☐ Strengthening programme management capacity

18.4.1. *Control Over Blood-borne Transmission*

- ☐ Test all blood products and blood for HIV/AIDS before transmission.
- ☐ Ensure proper sterilization process; take precaution in organ transplantation.

- ☐ Avoid reuse of syringe, needle, or other skin-puncturing instruments, or use them with the utmost caution.
- ☐ Use disposable syringes.
- ☐ Take precaution in ear piercing, tattooing, acupuncture, tooth extraction, and so on.

18.4.2. Safe Sexual Reactions

- ☐ Have sexual relation only within marriage. Have sexual relation with one husband or wife only.
- ☐ Use condoms for safe sex.
- ☐ Sexual relation should be moral. Sexual partners should be faithful to each other.
- ☐ Avoid unnatural sexual activities like anal sex, oral sex, homosexuality, and group sex.
- ☐ Avoid sex when there are injuries or lesions on reproductive organs.

18.4.3. Health Education

- ☐ Health education should include the subject of sex education in the curriculum of general education to encourage healthy sexual relations.
- ☐ It should emphasize on the restoration of moral values and characters.
- ☐ It is necessary to remove all erroneous ideas about AIDS. It should be made clear that AIDS does not spread through mosquitoes or other insects.
- ☐ AIDS does not spread due to sitting or having contacts with the patient nor does it spread through clothes.
- ☐ The staff who works with AIDS patients also does not get the disease, but the preventive measures should not be overlooked.

18.4.4. Other Measures

- ☐ Carrying out surveillance and research
- ☐ Reduction of impact
- ☐ Providing healthcare to people with HIV infection
- ☐ Providing Antiviral treatment. Encourage research regarding AIDS control and eradication
- ☐ Saving HIV/AIDS-infected people and provide them psychological support
- ☐ Treating complications occurring due to AIDS immediately
- ☐ Conducting effective implementation and evaluation of AIDS control programme

18.5. AIDS and Nursing Concern

World AIDS Day is observed on December 1st every year to spread awareness of its prevention and control. The International Council of Nurses (INC) declared on 12th May (Nurse Day):

‘Nurses always for families: Fighting AIDS Stigma, caring for all’. It is a call to all professionals to come forward and combat AIDS, breaking the walls of stigma and silence that surrounds HIV/AIDS. The INC has shortlisted the following approaches to enable the nurses in the fight against stigma and discrimination:

- ❑ *Information-based approaches*: Giving factual information about HIV/AIDS.
- ❑ *Counselling*: Providing positive reinforcement and support to family members.
- ❑ *Coping skill acquisition*: Generating positive attitude towards people living with HIV/AIDS through a combination of information and skill acquisition.
- ❑ *Contact with infected or affected people*: Reducing stigma and discrimination by interacting with the stigmatized group.
- ❑ Creating HIV/AIDS patient-friendly hospitals.
- ❑ Supporting general and specialist professional associations in AIDS care.
- ❑ Providing adequate supplies and equipment for AIDS prevention and control.

18.6. New Treatments for HIV/AIDS

AIDS is a serious condition that weakens the body’s immune system, leaving the person vulnerable to opportunistic infection and disease. Although there is no cure for AIDS, which is caused by HIV, recent advances in treatment can halt, or even reverse, symptoms and progression of the disease.

- ❑ *Goal of treatment*: The goal of AIDS treatment is to reduce the viral load in order to slow or halt progress of the disease. Other treatments directly combat infections or illnesses resulting from AIDS. Left untreated, AIDS will continue to progress as the virus multiplies in the body.
- ❑ *New antiretroviral drugs*: Antiretroviral drugs are the top line of defence in fighting AIDS. These drugs fall into several different categories of medications, which all work to halt the spread of the virus. One of the newest antiretroviral drugs is the CCR5 antagonists, which block the ability of HIV to enter cells and decrease the virus’ rate of replication. Integrase inhibitors, another new antiviral drug, block the action of the enzyme that allows HIV to reproduce.
- ❑ *Highly active antiretroviral treatment*: The highly active antiretroviral treatment (HAART) regimen involves combining three or more antiretroviral drugs from at least two classes of medications in order to decrease the likelihood of the patient developing resistance to any one drug. The use of three or more of these medications has proved to be highly effective in halting the progress of HIV and actually preventing it from developing into full-blown AIDS. In fact, recent studies at Bristol University found that the use of HAART resulted in decreasing the progression of HIV to AIDS by 86 per cent.
- ❑ *One-pill treatment option*: Atripla is a new medication that combines three different antiretroviral drugs in one pill, which simplifies treatment and increases patient compliance. Atripla contains Emtriva, Viread, and Sustiva. Studies indicate that the effectiveness rates

for patients using Atripla are equal to those of patients who take a regimen of three separate pills. Atripla is taken once a day and works by reversing a protein that allows the virus to replicate itself. Atripla may be used as a standalone treatment or in conjunction with other medicines.

- ❑ *Drugs in development:* The timeline for developing, testing, and releasing a new prescription drug can be four to 10 years or more. After a drug has undergone extensive animal and laboratory testing, the pharmaceutical company can recruit patients to participate in human trials for the new medication, which means some patients can get access to the latest AIDS treatments before they are released into the market.

18.7. HIV/AIDS Alternative Treatment Methods

Although there is no cure for HIV/AIDS, researchers have developed treatments that have slowed the progression of the disease. It is important to get treatment soon after detection, such as receiving therapies that bolster the immune system, lower stress, and bolster a good nutritional regimen. Although alternative therapies will not cure or stop HIV/AIDS, when used in conjunction with conventional medicine, they can extend and improve the quality of life of someone with HIV/AIDS.

- ❑ *Herbs and homeopathy:* The use of herbs has always had a prevalent place in Chinese, homeopathic, and Ayurvedic medicines. Certain herbs are used to improve the immune system and cut down infections. According to the US Centres for Disease Control and Prevention, herbs such as St. John's wort, aloe vera, echinacea, ginseng, and licorice can be helpful when treating HIV/AIDS. Homeopathy uses low doses of natural substances when treating disease. Conventional drugs used for HIV/AIDS are very expensive, and in some countries, homeopathy may be the only option for people with small incomes.
- ❑ *Diet and nutrition:* As people with HIV/AIDS have compromised immune systems, they will most often lose weight even with the proper diet and nutrition, and as the disease progresses, the patient will experience symptoms such as nausea, malabsorption, diarrhoea, and infections that prevent fat storage. As the disease progresses from HIV to AIDS, malabsorption becomes an even bigger problem. People with HIV/AIDS also often become lactose intolerant. Working with a nutritionist can be an important way to develop a diet that fulfils the necessary nutrients to stop weight loss. Dietary supplements such as garlic, Chinese bitter melon, turmeric, shark cartilage, and spirulina can help bolster immune system response.
- ❑ *Other therapies:* Acupuncture is often used to relieve symptoms such as neuropathy, pain, and exhaustion. Massage therapy can help people who have chronic muscle pain and also help reduce emotional and mental stress that is common with the disease. A whole array of massage therapies from acupressure to deep muscle massage can be beneficial. Chiropractors can help treat symptoms such as joint stiffness and pain, a common complaint in people with HIV/AIDS. Other therapies that may be helpful include meditation, hypnosis, and biofeedback.

18.8. National AIDS Control Programme in India

HIV is an antivirus that belongs to the retroviruses group and causes HIV infection and AIDS. AIDS has emerged as one of the most serious public health problem in the country after reporting of the first case in 1986. The initial cases of HIV/AIDS were reported among commercial sex workers in Mumbai and Chennai and injecting drug users in the northeastern State of Manipur. The disease spread rapidly in the areas adjoining these epicentres and by 1996 Maharashtra, Tamil Nadu, and Manipur together accounted for 77 per cent of the total AIDS cases. Of these, Tamil Nadu had almost half the number of cases in the country. However, the overall prevalence in the country is very low when compared to many other countries in the Asia-Pacific region.

18.8.1. *Burden of Disease*

World

According to UNAIDS/WHO estimates, 11 men, women, and children were infected per minute during 1998. More than 95 per cent of all HIV-infected people now live in developing world.

India

The trends of HIV infection in India are alarming. Following characteristics of the AIDS epidemic have been observed:

- ❑ In the recent years, it has spread from urban to rural areas and from individuals practicing risk behaviour to the general population.
- ❑ More and more women attending antenatal clinics are being found testing HIV-positive, thereby increasing the risk of perinatal transmission. One in every four cases of HIV positive reported is a woman.
- ❑ About 84 per cent of the infections occur through the sexual route (both heterosexual and homosexual).
- ❑ Another 4 per cent through injecting drug use.
- ❑ Other roots of transmission are blood transmission, injectable drug use, and perinatal transmission.
- ❑ About 80 per cent of the reported cases are occurring in sexually active and economically productive age group of 15–44 years.
- ❑ HIV positive in antenatal clinic varied from zero per cent in Assam to 1.71 per cent in Maharashtra. The average prevalence work out was as low as 0.7% but with more than 500 million adults in the country. NACO calculates that about 4.8 million people are infected.

18.8.2. *Attributable Factors of the Spread of HIV*

- ❑ Labour migration and mobility in search of employment from economically backward to more advanced regions.
- ❑ Low literacy levels leading to low awareness among the potential high-risk groups.

- ❑ Gender disparity.
- ❑ High prevalence of sexually transmitted infections and reproductive tract infections both among men and women.
- ❑ The social stigma attached to sexually transmitted infections also hold good for HIV/AIDS, even in a much more serious manner. This coupled with lack of awareness results in reporting of full-blown AIDS cases in cities like Mumbai and Chennai.
- ❑ There have been cases of refusal of AIDS patients in hospitals and nursing homes both in Government and private sectors. This has compounded the misery of the AIDS patients.
- ❑ Isolation of AIDS cases in the wards creates a scare among the general patients.
- ❑ At some occasions, discrimination at workplace leads to loss of employment.
- ❑ The treatment options are still in the trial stage and too expensive, and still no effective vaccine is available.
- ❑ Multi-drug protease inhibitor therapy, popularly known as 'cocktail therapy', helps only in prolonging the life of the patient. There are fears of patients developing drug resistance and side effects if the therapy is not administered under proper medical supervision.
- ❑ There were instances of quacks taking advantage of the situation and promising cure through so-called herbal treatment providing only false assurances.
- ❑ Existence of a large number of unlicensed small and medium blood banks in the private sector has also compounded the problem.
- ❑ The twin problem of drug addiction and HIV transmission raise serious ethical and moral issues in the Needle exchange programmes and condom distribution as legally no person should take drug or should go to prostitutes.
- ❑ Although transmission of HIV through use of needles, razors, and other cutting instruments in the thousands of beauty parlours and hair-cutting saloons is insignificant, lack of hygiene practices in majority of these establishments also poses a health risk to the unsuspecting general population who visit these places every often.
- ❑ There is also a twin challenge of HIV–TB infection. Nearly 60 per cent of the AIDS cases are reported to be opportunistic TB infection cases. Treatment of TB among the HIV-infected persons is a new challenge to the National TB Control Programme. Some of the anti-tubercular drugs recommended for TB treatment pose complications in cases of HIV-infected persons, for example, thiacetazone can cause skin eruptions. There is no risk of HIV from any TB patient unless he or she practices high-risk behaviour or gets infected from transfusion of HIV-infected blood.
- ❑ Inadequate understanding of the serious implications of the disease among the legislators, political and social leaders, bureaucracy, media, leaders of trade and industry, and even among medical and paramedical personnel engaged in provision of healthcare.
- ❑ Difficulty in identifying, reaching, and covering risk groups for interventions.
- ❑ Poor involvement of NGOs due to borrower's and recipients' non-familiarity with the guidelines and project processing requirements.

- ❑ Vacant posts, frequent transfers, holding of dual charges, and changes in staffing patterns is again a major hurdle in implementation of preventive programme strategies.
- ❑ Lack of uniformity in the processes of disbursement of funds in various states.
- ❑ Large segment of civil society did not acknowledge HIV as a priority in the early 1990s and were critical of the Central Government and the World Bank for drawing attention towards HIV/AIDS.

18.8.3. *National AIDS Prevention and Control Policy (NAPCP) 2002*

The NAPCP 2002 has been announced with the aim of bringing AIDS transmission to zero level by 2007.

- ❑ Prevention of further spread of the disease by making the people at large and specially the high-risk groups aware of its implications and provide them with necessary tools for protecting themselves from getting infected. Control of sexually transmitted diseases among sexually active and economically productive groups together with the promotion of condom use is a measure of prevention from HIV infection, which will be the most important component of the prevention strategy.
- ❑ Provide an enabling socioeconomic environment so that individuals and families affected with HIV/AIDS can manage their problems.
- ❑ Improve services for the care of People Living with AIDS (PLWA) in times of sickness both in hospitals and at homes through community healthcare.

For these purposes, the policy addresses the following components of the National AIDS Control Programme for bringing in a paradigm shift in the response to HIV/AIDS at all levels both within and outside the government:

- ❑ Programme management
 - National AIDS Committee
 - State Level Strengthening
 - Empowered Committee
 - State AIDS Control Societies
- ❑ Advocacy and social mobilization
 - participation of non-governmental organizations or community based organizations
 - Organizational counselling
 - Surveillance, monitoring, and research
 - HIV testing
- ❑ Research and development
- ❑ Target intervention
- ❑ People Living With AIDS (PLWA)
- ❑ Sexually Transmitted Disease Control Programme
- ❑ Condom Programme
- ❑ Policy for blood safety

18.8.4. *UNICEF in India*

The National AIDS Control Programme (NACP) III 2007–2012 has the overall goal of halting and reversing the epidemic in India. Over 99 per cent of the population in the country is free from infection. NACP III places highest priority on prevention while seeking to integrate care, support, and treatment for those affected by HIV/AIDS.

UNICEF supports the Government in its effort to halt and reverse the HIV/AIDS epidemic in India and to mitigate its impact on affected children and women. UNICEF is assisting the government to further expand and enhance the quality of programmes to reduce the transmission of HIV from infected mothers to their children and to increase the access of these mothers and their children to treatment by providing strategic supplies of drugs and commodities, improving the capacity of staff, developing innovative communication approaches for prevention and care, and helping to improve monitoring and reporting systems.

Four P's

The global- and country-level response to HIV is based on a comprehensive approach that includes the following four strategic elements or the four P's:

1. Preventing HIV transmission from women living with HIV to their infants.
2. Primary prevention of HIV infection among couples of child-bearing age.
3. Preventing unintended pregnancies among women living with HIV.
4. Providing appropriate protection to children affected by HIV and their families.

UNICEF supports efforts to reduce stigma and discrimination against children and people affected by HIV and commits on ensuring their equal access to essential health, social welfare, and educational services. UNICEF's programme contributes to increasing knowledge and dispelling myths and misconceptions relating to HIV transmission and prevention behaviours among vulnerable young people.

18.9. Conclusion

The HIV/AIDS epidemic is a health problem in which the disease impacts not only on the physical health of individuals but also on their social identity, thereby making it different from most other fatal diseases. AIDS was first associated with gang men, drug users, and sex workers, who are individuals and groups already carrying the burden of societal stigmatization. The awareness of HIV infection can create enormous psychological pressures and anxieties that can delay constructive change or worsen the illness, especially in view of the fear, misunderstanding, and discrimination provoked by the disease.

19. DOWRY SYSTEM

The Indian society, especially certain communities, is riddled with the problem of dowry. Paradoxically, the spread of education has only increased the problem. The amount of dowry is on the increase as the society gets more focused on money.

The dowry system is fraught with great danger to life. It is dishonour for women and burden to poor parents. It leads to suicide by the father when he is incapable of paying the dowry demanded by the boy's parents. Sometimes, the girl herself commits suicide. Every few days, we hear about the burning of recently married girls for not bringing enough dowries.

Box 18.7 Definitions of Dowry System

Encyclopaedia Britannica, Volume VII: Dowry is the property which a woman brings with her or is given to her at the time of marriage.

Max Radin: Dowry is the property which a man receives from his wife or her family at the time of his marriage.

The Dowry Prohibition Act 1961: Dowry is defined as any property or valuable security which might be given or agreed to be given either directly or indirectly by one party in marriage to other party in marriage, either by themselves or through parents or through any other person which may be presented either before or at the time of marriage or even after that.

19.1. Dowry System in India

- ❑ In the Vedic ages, dowry system was unknown because women enjoyed equal status with men. In those days, marriage was popularly known as kanyadaan, which indicated that it was far from the evil of dowry. At the time of solemnization of marriage, the parents would give gifts and presents to the bride and to the groom to express their love, affection, and respect.
- ❑ The in-laws should not demand even the stridhan as a right. Stridhan refers to the gifts given to the bride by her kith and kin or by her husband at or after wedding and the money she inherits from her parents or earns by personal efforts.
- ❑ Mahatma Gandhi, the Father of the Nation, believed that dowry system is nothing but the sale of girls. Dowry started as an innocent custom, a symbol of love from parents to their daughters on the eve of marriage. However, in the recent years, it has grown into a social evil.
- ❑ Dowry has gained social acceptance as a normal marriage procedure throughout the country. It has become a status symbol for both the parties. The father who is hesitant to give a share of his property to his daughter is quite willing to part with a lot of money as dowry at the time of marriage.

19.2. Dowry—a Social Evil

Dowry causes suffering for the bride and her parents. It is a major corruption prevalent in the society. It has devalued the status of women. It results in death, suicide, homicide, and so on. Although the dowry system is considered to be a prestigious issue, the demands become unaffordable in certain castes and communities. In spite of this, it is practiced by almost

all castes. Dowry plays a major role in marriages, irrespective of the status of the bride and the groom. In our country, marriages are fixed by the elders in the family and they demand money, jewels, and other household items as dowry.

19.3. Causes of Dowry

- ☐ Desire to find a suitable bridegroom
- ☐ Materialistic outlook
- ☐ Tradition of kanyadaan
- ☐ Child marriage
- ☐ Absolute necessity of marriage
- ☐ Low status of women
- ☐ Social acceptance of stridhan
- ☐ Social tradition
- ☐ Dowry linked with social status

19.4. Factors Responsible for Dowry System

- ☐ Caste system
- ☐ Aspiration to getting money in rich families
- ☐ Social custom
- ☐ False notion of social status
- ☐ Inevitability of marriage
- ☐ Vicious circle
- ☐ Physical handicaps

19.5. Measures for Eradication of Dowry

- ☐ Inter-caste marriages should be encouraged.
- ☐ Young men and women should marry only after they become self-dependent.
- ☐ The age of marriage should be increased.
- ☐ Public opinion against dowry should be created.
- ☐ Leaders and elite members of the society should present the examples of marriage without dowry.
- ☐ Young men should take oath against dowry.
- ☐ Social boycott of dowry-seekers should be done.
- ☐ The girl should be given equal share in the father's property.
- ☐ The wife should have legal right in the husband's property.

19.6. Legal Implications of Dowry System

The Dowry Prohibition Act has declared both the giving and the taking of dowry as illegal. However, the reality is that dowry is spreading like cancer. Even in cases of dowry murders, the culprits often escape due to lack of evidence or protracted legal procedures. Formulated in 1961, the Dowry Prohibition Act was amended in 1984 and 1986. The following are the highlights of the Act:

- ❑ Section 3 imposes a minimum of five years of imprisonment and ₹5000 fine or equivalent value of the dowry taken, whichever is more, for giving or taking dowry. For demanding dowry, the punishment is an imprisonment for a minimum period of six months and a fine.
- ❑ If the dowry is actually received by any person other than the bride, the person has to transfer it to her within three months after the date of receipt. Failure to do so leads to a penalty of minimum six months imprisonment and fine not less than the value of the dowry received.
- ❑ Every offence under the Act is made non-bailable, non-compoundable, and cognizable for the purpose of investigation (Section 498A of IPC).

19.7. Sociological Implications of Dowry System

- ❑ It provides an opportunity for meritorious boys from the poor classes to go for higher education and make their future.
- ❑ It helps in establishing a new household.
- ❑ It increases the status of the woman in the family.
- ❑ It enhances the possibility of marriages of girls with handicap.
- ❑ It maintains harmony and unity among the family members.
- ❑ It promotes inter-caste and inter-religion marriages.

19.8. Measures towards the Abolition of Dowry System

- ❑ Increase public awareness and social understanding about the evil effects of dowry system and law enforcement by conducting mass education, mass media activities, and IEC training programme.
- ❑ Encourage or motivate the women to improve the will to safeguard and fight for their rights.
- ❑ Initiate the youth through propaganda and enlighten the public to change their ideas.
- ❑ Encourage full freedom for the boys and girls to select their mates.

19.9. Dowry-related Health Problems

The violence and deaths associated with dowry demands can constitute domestic violence. Similar to the acts of domestic violence, the acts used in dowry-related offenses include physical, emotional, and economic violence as well as harassment and stalking as means to exact

compliance or to punish the victim. Women often struggle in bringing successful claims of dowry-related violence as emotional and economic violence are difficult to prove in a court of law. However, dowry-related violence is distinct from domestic violence in that the husband or current partner may not be the only perpetrator of dowry-related violence or death. In-laws, former spouses, or fiancés may also commit acts of dowry-related violence.

While dowry is practiced in many countries around the world, dowry-related violence is most prevalent in South Asia, in the nations of India, Pakistan, Sri Lanka, and Bangladesh. The most common forms of dowry-related violence are battering, marital rape, acid throwing, wife burning, and other forms of violence. Perpetrators may also use methods of starvation, deprivation of clothing, evictions, and false imprisonment as a method of extortion. They often use violence disguised as suicides or accidents, such as stove or kerosene disasters, to burn or kill women for failing to meet dowry demands. Survivors of dowry-related violence often require similar services as survivors of domestic violence. These women will require transport to shelters, emergency services, support programmes, and legal assistance.

If the family of the bride is unable to give a sufficient dowry due to financial problems, the impact becomes a national problem. Dowry is closely linked to many crimes against women in India, which include female infanticide, domestic violence, neglect of a girl child, and denial of educational and career opportunities to daughters, to list a few. The persuasive use of statistics provided by India Together regarding the present-day trend of higher mortality rates among females, the growing illiteracy rates among women in India, and the National Crime Bureau of the Government of India is the evidence of the growing rate of dowry deaths in spite of the Dowry Prohibition Act passed by the Indian Government in 1961.

The violence and deaths associated with dowry demands constitute domestic violence. Similar to the acts of domestic violence, the acts used in dowry-related offenses include physical, emotional, and economic violence as well as harassment as means to exact compliance or to punish the victim. The victims will be best served when protected by an expansive domestic violence legislative framework that encompasses dowry-related violence. Drafters should define the scope of prohibited acts within a domestic violence framework, taking into account the dynamics of dowry-related violence. Lawmakers should include violence and harassment related to dowry demands in a definition of domestic violence. Demands for dowry should not be a requisite element in domestic violence laws, however, because of their subtle and often implicit nature.

19.10. Conclusion

Dowry means the money, property, or gifts given to a woman at the time of marriage. This also called stridhan. Legally, dowry is the money or property received by the man from the girl's relatives or family as a reward for marriage.

Dowry is a serious problem in India. Some states are more affected. Thousands of women are burnt every year for dowry. Women are harassed by their in-laws, husband, or other members of husband's family in many ways. Some of them are forced to commit suicide. It was thought that education would be helpful in eradicating this problem but unfortunately dowry still remains a terrible problem.

20. ALCOHOLISM

20.1. Introduction

Alcoholism is a state of excessive consumption of alcohol and getting addicted to it. It is to be understood that taking alcohol once a while or using it for medicinal purposes cannot be said to be a social problem. The trouble is that people, who start using alcohol for fun or as social drinking, might end up as alcoholics. Alcoholism is a social evil. For social uplift and community health, every person should try to avoid alcohol. Alcohol adversely affects the liver, the eyes, and physical and mental activities. It encourages immorality, such as violence against women, sexual harassment, rape, crime, murder, and poverty, in the society. Many of the crimes are committed under the influences of alcohol.

According to Charles H. Durfee, a problem drinker is one if, as a result of drinking, his health is endangered, his peace of mind affected, his home life made unhappy, his business jeopardized, his reputation clouded, and drinking has become his routine.

20.2. Classification of Alcohol Drinkers

Don Cahalan has given a five-fold classification of alcohol drinkers (Table 18.13) on the basis of frequency of drinking (not the quantity of alcohol taken).

TABLE 18.13 **Cahalan's Classification of Alcohol Drinkers**

Type	Description
Rare user	One who drinks once or twice a year
Infrequent user	One who drinks once or twice in 2–3 months, that is, less than once a month
Light drinker	One who drinks once or twice a month
Moderate drinker	One who drinks three to four times in a month
Heavy drinker	One who drinks every day or several drinks during the day. This category of drinkers is also called hard-core drinkers.

20.3. Causes of Alcoholism or Drinking

- ☐ Drinking as a recreation
- ☐ Pressure of friends
- ☐ Linking alcohol with social status and serving it in social functions
- ☐ Tensions in occupations
- ☐ Ignorance regarding the evil effects of alcohol
- ☐ The person's weak mentality coupled with easy availability of alcohol
- ☐ Tension, failure of love, disappointment, and frustration
- ☐ Giving importance to drinking scenes in media as well as in films

- ☐ Taking the help of alcohol to achieve professional or occupational progress
- ☐ Home environment
- ☐ Urbanization or industrialization

20.4. Factors That Characterize Alcoholism

- ☐ Excessive intake of alcoholic beverages
- ☐ The individual's increasing worry over his drinking
- ☐ Loss of the drinker's control over his drinking
- ☐ Disturbance in functioning in the drinker's social world

20.5. Features of Habitual Drinkers

- ☐ Begins to drink from morning
- ☐ Drinks as a means of escaping from reality
- ☐ Continuous increase in the amount of alcohol
- ☐ Social duties affected because of alcoholism
- ☐ Unusual behaviour
- ☐ Restlessness and becoming unconscious
- ☐ Weight loss, nausea, vomiting, and pain in abdomen
- ☐ Liver diseases
- ☐ Beating family members and criminal tendencies

20.6. Treatment of Alcoholics

Alcoholism can be cured and there are numerous ways to treat it. Table 18.14 describes these methods.

20.7. Suggestions for Controlling Alcoholism

- ☐ Large-scale health education programme against alcohol should be started.
- ☐ Improve the working conditions in industrial concerns.
- ☐ Better recreational facilities should be created.
- ☐ Alcohol shops should not be in the vicinity of thickly populated areas, schools, factories, religious places, bus stands, or railway stations.
- ☐ High officials and leaders should stop drinking, and they should be a role model for the common people.
- ☐ Restriction on serving alcohol in social functions should be initiated.
- ☐ Increase the number of dry days.
- ☐ Start a movement against alcohol with the cooperation of women.

TABLE 18.14 Treatment of Alcoholics

Type	Description
Detoxification in hospitals	Under medical care and supervision; tranquilizers are used. This is necessary to cope with the withdrawal symptoms like convulsions and hallucinations. Besides, high-potency vitamins and fluid-electrolyte balance are used to rehabilitate the addict.
Role of family	If the alcoholic's family plays a positive role, his treatment and rehabilitation are much more likely to bear fruit. The family members have to take care that their tone gets neither didactic nor critical.
Alcoholics anonymous	It is an organization of ex-alcoholics which started in the early 1940s, and today, it has lakhs of persons as its members. In India, the branches exist in all the metropolitan cities.
Treatment centres	In the treatment centres, the alcoholics are brought to stay as residents. They live in small groups of 10 to 20. They are counselled in a congenial environment and also made to follow certain anti-drinking rules. The treatment centres often prove to be a better substitute of hospitals.
Changing values through education	Voluntary organizations and social workers create awareness about the danger of excessive drinking. Besides, they try to help the drinkers in coping with life.

- ☐ The government should relinquish the greed of revenue of excise duty being collected from alcohol shops and clubs.
- ☐ Any unrest and crime committed by alcoholics should be dealt with severely and immediately.

20.8. Effects of Alcohol Intoxication

Intoxication is the most common cause of alcohol-related problems, leading to injuries and premature deaths. As a result, intoxication accounts for two-thirds of the years of life lost from drinking. Alcohol is responsible for the following:

- ☐ Thirty per cent of road accidents
- ☐ Forty-four per cent of fire injuries
- ☐ Thirty-four per cent of falling and drowning
- ☐ Sixteen per cent of child abuse cases
- ☐ Twelve per cent of suicides
- ☐ Ten per cents of industrial accidents.

Short-term effects of alcohol result in illness and loss of work productivity (e.g., hangovers, drunken-drive offences). Alcoholism is also responsible for deaths. In addition, alcohol contributes to criminal behaviour. In 2010, it was reported that more than 70,000 Australians were victims of alcohol-related assault, among which 24,000 were victims of alcohol-related domestic violence.

20.9. Health-related Problems of Alcoholism

Each year approximately 3000 people die as a result of excessive alcohol consumption and around 1,00,000 people are hospitalized. Long-term excessive alcohol consumption is associated with:

- ☐ Heart damage
- ☐ High blood pressure and stroke
- ☐ Liver disease
- ☐ Cancers of the digestive system
- ☐ Other digestive system disorders (e.g., stomach ulcers)
- ☐ Sexual impotence and reduced fertility
- ☐ Increased risk of breast cancer
- ☐ Sleeping difficulties
- ☐ Brain damage with mood and personality changes
- ☐ Concentration and memory problems
- ☐ Nutrition-related conditions
- ☐ Risks to unborn babies.

In addition to health problems, alcohol also impacts on relationships, finances, work, and may result in legal problems.

20.10. Rehabilitation for Alcohol Addiction

Alcoholics Anonymous, the first programme to offer any type of compassionate rehabilitation for alcoholics, was founded in 1935 by Bob Smith and Bill Wilson. Both had been alcoholics themselves. Through their recovery, they joined together to help many other alcoholics know sobriety. Wilson and Smith were responsible for developing the 12-step programme, a set of principles to assist a recovering alcoholic beat addiction. The first halfway house was developed by Bob Smith and his wife. They would allow alcoholics to reside in their home while attempting to recover from the disease. Their 12-step programme and the ideals that Alcoholics Anonymous incorporates are still used in alcohol-rehabilitation programmes today.

20.10.1. Function

Treatment programmes vary according to the level of addiction and the age of the alcoholic. At rehabilitation centres, treatment plans are developed according to the individual alcoholic's

specific needs. While some may only need outpatient treatment, some require a residential rehabilitation centre. There are also rehabilitations specifically designed for teens. Many rehabilitation facilities incorporate the 12-step programme at some point while providing group and individualized counselling. They help treat withdrawal symptoms through the use of medications, allowing the alcoholic the ability to accept the therapeutic treatments that are the heart of the recovery.

20.10.2. Types

The outpatient method is available for those whose addiction is not severe. During outpatient rehab, alcoholics spend approximately four hours a day in group and individual counselling, but reside in their own homes during nights and weekends.

Sober-living homes, or half-way houses, provide a greater level of structure for the alcoholic with the conditions that must be met. These include having a curfew each night, paying rent, holding a job, and attending support-group meetings every evening.

Detoxification takes place in a hospital. Its goal is to eliminate every bit of alcohol from the patient's system. Residential rehabilitation centres provide residents with full-time therapy. This type of alcohol rehabilitation is designed for those who suffer from severe addiction. The goal of these centres is to provide the alcoholic with the tools needed to obtain long-term sobriety.

There is also alcohol rehabilitation centres designed specifically for teens. They differ in their treatment approach, understanding that teens deal with a different set of emotional issues causing their addiction than adults do. Teens also think differently, caring more about the opinions of their peers. In this type of alcohol rehabilitation, peer counselling has a greater effect than one-on-one counselling with a psychologist.



Figure 18.11 Health-related Problems of Chronic Heavy Alcohol

20.11. Conclusion

Addiction to alcohol and excessive drinking has disastrous physiological, psychological, and socio-moral effects. Repeated consumption of alcoholic beverages is harmful not only for the individual but also for his family and society. When alcohol is consumed moderately or frequently in small quantities, it does not constitute a social problem. It becomes a social problem only when the individuals become alcoholic. An alcoholic means a drinker who drinks excessively and cannot live without drinking.

21. UNEMPLOYMENT

Unemployment generally means failure of a potential individual to get an opportunity to work. One who refuses to work is also said to be unemployed. In other words, one who fails to get an opportunity to work in gainful productive activity is called unemployed. Hence, unemployment is a condition or situation in which some capable individuals, though willing to work, fail to get a job opportunity to get some regular income for their livelihood. In India, unemployment has increased tremendously since Independence. Based on registered numbers, the magnitude of unemployment was estimated at 37.2 million in 1995.

21.1. Concept of Unemployment

- ❑ Unemployment is an important socioeconomic problem in all societies. It hinders the economic progress, and it is an indication of low standard of living and inefficient utilization of manpower.
- ❑ Whether of a permanent or temporary nature, unemployment has many bad consequences not only for the worker himself but also for the worker's family and the community at large.
- ❑ Unemployment is a condition of the labour market in which the supply of labour is greater than the number of available openings.
- ❑ It is a state of affairs when in a country there are large numbers of able-bodied persons of working age who are willing to work but cannot find work at the current wage levels.

21.2. Elements of Unemployment

Ram Ahuja has pointed out the following three elements of unemployment:

1. An individual should be capable of working.
2. He must make an effort to find work.
3. He should be willing to work.

21.3. Types of Unemployment

- ❑ *Seasonal*: Seasonal unemployment is caused by seasonal changes in production, for example, in the case of agriculture or work in a dockyard.
- ❑ *Cyclical*: Cyclical unemployment is caused by economic ups and downs. When there is depression, there is much unemployment.

- ❑ *Normal*: Normal unemployment is the inevitable concomitant of any economic system based upon a free labour market, as we find in England or America or in India too. Thus, a minimum amount of unemployment is inevitable.
- ❑ *Technological*: Technological unemployment is the result of certain changes in the technique of production which may not warrant much labour.
- ❑ *Structural*: Structural unemployment is associated with the inadequacy of productive capacity to create enough jobs for all those able and willing to work.
- ❑ *Frictional*: Frictional unemployment is caused due to improper adjustment between supplies of labour, seasonal nature of work, breakdown of machinery, and so on.
- ❑ *Disguised*: Disguised unemployment may be described as a situation in which excess number of people is doing the work than actually required.
- ❑ *Open*: Open unemployment refers to a situation wherein a large labour force does not get employment opportunities that may yield them regular income.
- ❑ *Voluntary*: Voluntary employment refers to a situation wherein workers are not willing to work at the going wage rate even if they could get one.
- ❑ *Involuntary*: Involuntary unemployment refers to a situation wherein workers are unemployed even though they are ready to join at market wages rate.

21.4. Causes of Unemployment

- ❑ Lack of capital and lack of investment
- ❑ High production or overproduction; imbalance between demand and supply
- ❑ Faulty economic planning
- ❑ Backwardness of agriculture
- ❑ Rapid growth of population
- ❑ Lack of manpower planning
- ❑ Defective education system that generates only educated unemployed persons
- ❑ Illness and disability
- ❑ Geographic immobility of labour
- ❑ Lack of vocational guidance and training
- ❑ Inadequate medical facilities keep the villagers sick for a longer time
- ❑ Festivals, pilgrimages, and other traditional religious and cultural activities hinder the villagers from working
- ❑ Excessive increase in population

21.5. Evil Effects of Unemployment

- ❑ Unemployment leads to personal disorganization and family disorganization.
- ❑ The unemployed person suffers from personal disorganization. His health gets affected, and so do his family and community.

- ❑ The youth become prone to antisocial activities and unlawful activities such as smuggling, drug trafficking, and terrorism.
- ❑ Lack of jobs leads to physical illness, tension, suicide, and crime. This leads to social disorganization.

21.6. Unemployment in India

The problem of unemployment and underemployment seems to exist for a long time, but no exact estimate of the magnitude of the problem in quantitative terms was available till 1951. It was noted by the Planning Commission that the problem had been aggravated in the last hundred years or so because of the following reasons:

- ❑ Rapid growth of population
- ❑ Disappearance of the old rural industries, which provided part-time employment to a large number of persons in the rural areas
- ❑ Inadequate development of the non-agricultural sector from the point of view of employment
- ❑ A large displacement of population as a result of partition
- ❑ Population growth having reached beyond the controllable stage

21.7. Measures Taken to Control Unemployment

- ❑ The Government of India has proclaimed and implemented various measures and planning strategies to solve the problem of unemployment.
- ❑ Employment-oriented programmes have been implemented under the five-year plans in independent India. The Eighth Five-Year Plan gave attention to employment in the rural areas.
- ❑ The important programmes that have been initiated by the Government of India are as follows:
 - Pradhan Mantri Gramodaya Yojana (PMGY)
 - Prime Minister Rojgar Yojana (PMRY) in 1993
 - Self-employment programmes
 - National Food for Work Programme (NFWP) in 2004
 - Rural Employment Generation Programme (REGP) in 1995
 - Stree Shakti Yojana (empowerment of women)
- ❑ The other remedies suggested are recognition of vocational courses and job-oriented trainings such as software technology, poultry and dairy farming, garment industries, leather industries, art, and crafts.

21.8. Remedies of Unemployment

- ❑ Improvement in the agricultural system
- ❑ Land reclamation conservation and improvement
- ❑ Development of cottage industries, animal husbandry, poultry farming, food preservation, and fisheries

- ❑ Population control
- ❑ Assessment of the problem
- ❑ Organization of rural labour

21.9. National Scheme for Rural Employment in India

21.9.1. *National Rural Employment Guarantee Scheme*

The percentage of people below the poverty line is estimated to be around 25. India has about 250 million people who are so unimaginably poor that they cannot cross the poverty line that is set way below what can be considered necessary for a human existence. Around 33 million were added to that role in 2001–2002 alone. National Rural Employment Guarantee Scheme (NREGS) promises ₹60 per day for 100 days of employment a year to one member of every rural unemployed family. The Central government funds this scheme, with the State expected to contribute 10 per cent of the cost. The cost in the first year alone is expected to be around ₹15,000 crores (or approximately \$3.3 billion.) The NREGS will have the expected effect of deepening the poverty and enriching the bureaucratic and political intermediaries.

21.9.2. *Employment Guarantee Scheme*

The Employment Guarantee Scheme (EGS) underlying the National Rural Employment Guarantee Act is by far one of the largest social safety net programmes launched anywhere in the developing world. The EGS is also historic because it is a demand-driven scheme across the country unlike the several supply-driven schemes of the past. It is ambitious in its scope and size, and is an affirmation of our collective desire that the benefits of growth must be broad based and inclusive and that growth can be sustainable only when the poor contribute *to* growth and benefit *from* growth. The EGS guarantees a minimum of 100 days of wage employment in every financial year to every rural household as an employment of last resort. In the lead up to the adoption of the bill by the Parliament, there was a lot of debate and discussion in the media and in public forum on almost every aspect of the bill. The debate was found to be very rewarding, as it was rich, informed, educated and, of course, contentious. This debate was a testimony not only to the intellectual capital that goes into the shaping of our public policy but also reflective of our commitment to openness, freedom of expression, and pluralism of ideas.

21.9.3. *National Rural Employment Guarantee Act 2005*

The Government of India has passed the National Rural Employment Guarantee Act 2005 in September 2005. The Act provides for the enhancement of livelihood security of the households in rural areas of India by providing at least one hundred days of guaranteed wage employment in every financial year to every household whose adult members volunteer to do unskilled manual work. In exercise of the powers conferred by subsection (1) of Section 4 of the NREG Act 2005, the Government of Kerala is pleased to make the Kerala Rural Employment Guarantee Scheme (KREGS) with the primary objective to provide not less than 100 days of Guaranteed Employment in a financial year to every house hold whose adult members volunteer to do unskilled manual works in rural area. The Secondary objective is the creation of durable community, social and economic assets, and infrastructural development in rural areas.

21.10. Conclusion

Unemployment is one of the major problems throughout the world and particularly in India. On the basis of the available data, there are more than one crore unemployed and similar figures of underemployed people in our country. Most of the unemployed are educated people with degrees to their credit. The faulty system of education is responsible for this state of affairs.

Thousands of young boys and girls are being admitted to the institutions of higher learning without any prospect of employment for them. Even technical people like engineers and doctors remain unemployed or underemployed. Without gainful employment, the individual and his family suffer, and as a result, the society too suffers.

CHAPTER HIGHLIGHTS

- ☐ Nurses should understand the different types of social problems and their causes, so that they can effectively participate in community health services.
- ☐ They should learn about the influences of poverty on health, factors responsible for poverty, and remedial measures of poverty.
- ☐ They should be able to learn the problems of illiteracy and literacy development programmes.
- ☐ They should be able to illustrate the kind of relationship between food supply, problems of food supply in India, and organizations involved in food supply.
- ☐ They should have practice to protect the mankind from problems of unhealthy housing.
- ☐ They should be able to understand the various social problems like prostitution, violence against women, women abuse, and problems of unmarried mother, and their remedial measures.
- ☐ They should understand the rights of the child and the important laws affecting children in India.
- ☐ They should create awareness among the public about the services provided to the elderly and handicapped, and the rehabilitative measures.
- ☐ They should be able to understand the problems of child labour, child abuse, and juvenile delinquency, and the rehabilitative and preventive measures.
- ☐ They should be able to understand the various social problems like crime, substance abuse, HIV/AIDS, dowry system, alcoholism, and unemployment.

EXERCISES

I. LONG ESSAY

- ☐ Define social problems. List out the features and classifications of social problems, and explain the causes of social problems.
- ☐ Explain the status of women in India and enumerate the organizational norms of women's right.

II. SHORT ESSAY

- ☐ Describe poverty and explain the influence of poverty on health.
- ☐ Enumerate the problems of food supply in India.
- ☐ Explain factors influencing prostitution and its evil effects.
- ☐ Discuss the national policy for empowerment of women.
- ☐ Describe the challenges of unmarried mothers.
- ☐ Classify elderly abuse and explain HelpAge India in detail.
- ☐ Discuss the nature and causes of child labour.
- ☐ Enumerate the causes and rehabilitative measures of juvenile delinquencies.
- ☐ Discuss the classification and common forms of crime.
- ☐ Explain the nature and impact of abusable drugs.
- ☐ Discuss about National AIDS control programme.
- ☐ Describe health-related problems and rehabilitative measures of alcohol addictions.
- ☐ Explain legal implications of dowry system in India.
- ☐ Describe the types and causes of unemployment.

III. SHORT ANSWERS

- ☐ Define illiteracy.
- ☐ Write about World food Programme.
- ☐ What are the Different schemes for housing development?
- ☐ Define child prostitution.
- ☐ What are the problems of women?
- ☐ Explain women's abuse.
- ☐ Write about Indians laws on child right.
- ☐ Write short notes on handicapped causes and rehabilitation.
- ☐ What are the Effects of child abuse?
- ☐ What are Juvenile institutions?

IV. MULTIPLE CHOICE QUESTIONS

1. The punishment for demanding dowry is _____.
 - (a) imprisonment extending to six months
 - (b) penalty exceeding to ₹5000
 - (c) either imprisonment but penalty for ₹500 or both
 - (d) no imprisonment but penalty of ₹1000
2. The ICDS (integrated child development services) scheme introduced in India on _____.

- (a) October 2, 1975 (b) August 15, 1947
(c) January 26, 1950 (d) January 30, 1948
3. Alcoholism and drug addiction, mental disorders, and hypertension have high proportional incidence in the modern society due to _____.
(a) loss of emotional security
(b) conflicts in social values
(c) breakdown of joint family system
(d) all of these
4. The old people suffer from numerous familial, social, economic, and psychological problems because _____.
(a) there is a breakdown of joint family system
(b) the children consider them trespassers on their private family life
(c) the government has not provided adequate facilities for all their welfares
(d) all of these
5. 'Social problems are behaviour patterns or conditions that are considered objectionable or undesirable by many members of a society' is said by _____.
(a) Robert Nisbet (b) G.R. Madan
(c) Arnold W. Green (d) Lawrence K. Frank
6. The child marriage act was passed in the year _____.
(a) 1959 (b) 1978
(c) 1986 (d) 1992
7. Which of the following are the major social problems in India?
(a) Poverty (b) Illiteracy
(c) Unemployment (d) All of these
8. Child labour act was passed in the year _____.
(a) 1986 (b) 1959
(c) 1972 (d) 1945
9. Which is the commonly seen violence in Indian Society?
(a) Rape (b) Harassment of women at work place
(c) Dowry (d) Wife battering
(e) None of these (f) All of these
10. The act forbidden by the law of the land and for which penalty is prescribed is _____.
(a) war (b) crime
(c) murder (d) none of these
11. Which is the full form of CEDAW?
(a) Child education, development, and welfare
(b) Convention on the elimination of discrimination against women
(c) Control and elimination of discrimination against women
(d) None of these

12. Internationally accepted rights of child were passed in _____.
 (a) 20th Nov 1959 (b) 27th march 1962
 (c) 5th June 1974 (d) 15th July 1984
13. The full form of ICDS is _____.
 (a) International Centre for Diagnostic Service
 (b) Integrated Child Development Service
 (c) Intentional Child Development Service
 (d) None of these
14. The main element of prostitution is _____.
 (a) Promiscuous sexual intercourse (b) Monetary basis
 (c) Lack of affection (d) All of these
15. The another problem associated with marriage in India is _____.
 (a) dowry (b) wife battery
 (c) culture (d) none of these
16. Who is juvenile delinquent?
 (a) Child below age group of 14 years
 (b) Child below age group of 16 years
 (c) Child below age group of 18 years
 (d) Child below age group of 20 years
17. Which of the following are the circumstances under which a war flourishes?
 (a) Unbridled sovereignty of states (b) Power politics
 (c) Racial in equalities (d) None of these
 (e) All of these
18. Factory Act for children was passed in _____.
 (a) 1974 (b) 1881
 (c) 1845 (d) 1874
19. Which is the international day for children's right?
 (a) June 21 (b) June 25
 (c) June 27 (d) June 30
20. In which year United Nations general assembly declared the International Year of the Child?
 (a) 1974 (b) 1975
 (c) 1979 (d) 1980
21. What are the two methods for solution to social problems?
 (a) Preventive and remedial (b) Control and elimination
 (c) Punishment and problem solving (d) None of these
22. According to chapman, what are the two kinds of unemployment?
 (a) Seasonal and structural (b) Structural and normal
 (c) Subjective and objective (d) None of these

23. 'Unemployment is a condition labour market in which supply of labour is greater the number of available opening' is said by _____.
 (a) Capman (b) Karl Pribram
 (c) Mackley (d) Newmeyer
24. 'The notion of defilement, pollution, contamination and the ways and means of getting rid of the defilement' is said by _____.
 (a) Mahatma Gandhi (b) Dr. Ambedkar
 (c) Majumdar (d) Bhagat Singh
25. What you mean by hypergamy?
 (a) Marriage of lower caste women with upper caste men
 (b) Marriage of upper caste women with lower caste women
 (c) Marriage of upper caste women with upper caste man
 (d) Marriage of lower caste women with lower caste man
26. Drug abuse is life abuse whose message is this?
 (a) Narcotic Control Bureau and Control
 (b) WHO
 (c) UNICEF
 (d) None of these
27. 'Dowry is defined as the property which a man receives from his wife or her family at the time of his marriage'. This statement is given by _____.
 (a) Mahatma Gandhi
 (b) Max Radin
 (c) Darrow
 (d) Harry
28. Dowry Prohibition Act was passed in the year _____.
 (a) 1961 (b) 1964
 (c) 1966 (d) 1968

ANSWERS

- | | | | | | | | | | |
|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1. c | 2. a | 3. d | 4. a | 5. b | 6. b | 7. d | 8. a | 9. d | 10. b |
| 11. b | 12. a | 13. b | 14. b | 15. a | 16. b | 17. e | 18. b | 19. a | 20. c |
| 21. a | 22. c | 23. b | 24. b | 25. a | 26. a | 27. b | 28. a | | |

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19

Social Control

Learning Objectives

- Introduction
- Meaning of social control
- Purposes of social control
- Essentials of social control
- Development of the concept of social control
- Need for social control
- Types of social control
- Application of social control theory
- Customs
- Tradition
- Folkways
- Norms
- Mores
- Law
- Education
- Deviance
- Influence of social control on health behaviours

1. INTRODUCTION

Man is a social animal. He lives in groups. Life in a group requires that each member must recognize his duties and obligations to his fellowmen and to his society. Every society has harmony and order. Society, in order to exist and progress, should exercise certain control over its members. Any deviation from the established way is considered dangerous to the welfare of the society. Social control acts as an influence and may be through public opinion, compulsion, social suggestion, religion, and so on. This influence is exercised by a group, and the group may be family, church, state, school, and so on. The influence is exercised to promote the welfare of the group as a whole.

In other words, the society has to exercise control over its individual members, and sociologists refer to this as social control. Social control means the system of devices whereby society brings its members into conformity with the accepted norms of behaviour. For this, we must seek out the ways in which society patterns regulate individual behaviour, and at the same time, the ways in which society behaviours, in turn, serve to maintain the social organization. E.A. Ross considers public opinion as a powerful means of dissuading an individual from

pursuing a completely selfish course of action. It plays an important role in compelling the individual to follow a course of action that the group considers as desirable.

2. MEANING OF SOCIAL CONTROL

Social control differs from self-control in that self-control is for the individual, whereas social control is for the group. Social control and socialization are interrelated. During socialization, social control will also be in operation. Social control is necessary to maintain the old order. Family helps in the realization of this objective. Social control is necessary to establish social unity. The family maintains its unity because its members follow the family norms. Social control is needed to regulate or control individual behaviour. If social control is not effective and every individual is left to himself, the society becomes a jungle. Social control provides social sanctions. If an individual violates social norms, he may be punished through sanctions.

E.C. Hayes distinguished between social control by sanctions and that by suggestion and imitation. Control by sanctions involves a system of rewards and punishment. This is the same as repressive social control. Hayes considers control by suggestion and imitation as more desirable. For instance, control of juvenile delinquency through proper training and education is certainly superior to repressing deviant behaviour by imposition of laws. According to Hayes, education is the most effective means of social control, and family is the most significant agency of social control. E.L. Bernard distinguished between unconscious and conscious means of social control. Unconscious means include customs, traditions, and conventions. Conscious means include techniques consciously developed and employed, for example, propaganda.

3. PURPOSES OF SOCIAL CONTROL

The study of social control is an important aspect of sociology and a significant field of study. It is a unifying factor in the study of human behaviour. According to Kimball Young, the aims of social control are to bring about conformity, solidarity, and continuity of a particular group or society. These aims are good but most individuals who endeavour to control their fellowmen show little perspective in their efforts. They want others to accept the modes of conduct that they themselves prefer. This preference may be based on any factor or experience derived in life and desire to exploit others for one's own gain, which may be political, personal, or economic reasons.

Some reformers and leaders try to conceal their motives by good reasons in the form of altruistic rationalization. A newspaper advertisement that offers discount to those who make purchases on a particular date is an example of such rationalizations. It is difficult to know and classify the motives of the agents of social control.

The classification of the motives or purposes of the agents of social control are as follows:

1. Exploitative, motivated by self-interest
2. Regulative based upon habit and the desire for behaviour of the customary types
3. Creative or constructive based on social benefit

The results of social control are not always beneficial to a society or to an individual. Even social control for constructive purposes may confuse the public and end in inactivity. Efforts

to regulate behaviour in accordance to custom may cause cultural lag, mental conflict, and emotional instability.

4. ESSENTIALS OF SOCIAL CONTROL

- ❑ *Social control is an influence:* The influence maybe exerted through public opinion, coercion, social suggestion, religion, appeal to reason, or any other method.
- ❑ *The influence is experienced by society:* It means that the group is better able to exercise influence over the individual. This group may be the family, the church, the state, the club, the school, the trade union, and so on. The effectiveness of influence, however, depends upon variable factors.
- ❑ *The influence is exercised for promoting the welfare of the group:* The person is influenced to act in the interest of others rather than in accordance with his own individual interests. Social control is exercised for some specific end in view.
- ❑ *Social control is ancient and universal:* It is obvious that social control is present wherever society is a reality. Full conformity to social norms is a myth. As there are deviants in all societies, social control becomes a must. Thus, social control is present in all societies since time immemorial.

Box 19.1 Definitions of Social Control

E.A. Ross: Social control refers to the system of devices whereby society brings its members into conformity with the accepted standards of behaviour.

Henry P. Fairchild: Social control is the sum total of the processes whereby society or any sub-group within society secures conformity to expectation on the part of its constituent units, individuals, and groups.

Karl Mannheim: Social control is the sum of those methods by which a society tries to influence human behaviour to maintain a given order.

W.F. Ogburn and M.F. Nimkoff: Social control refers to the patterns of pressure that a society exerts to maintain order and established rules.

J.S. Roucek: Social control is a collective term used to those processes, planned or unplanned, by which individuals are taught, persuaded, or compelled to conform to the usages and life values of groups.

G.A. Lundberg: Social control designates those social behaviours that influence individuals or groups towards conformity to established or desired norms.

R.M. MacIver and C.H. Page: Social control is meant those methods by which the unity and stability of the entire social system is maintained.

P.H. Landis: Social control is the process by which social order is established and maintained.

J.L. Gillin and J.P. Gillin: Social control is that system of measures, suggestion, restraint, and coercion by whatever means, including physical force, by which a society brings into conformity to the approved pattern of behaviour a sub-group or by which a group moulds into conformity its members.

P.H. Landis: Social control is defined as a social process by which the individual is made group responsive and by which social organization is built and maintained.

Frederick E. Lumley: Social control is defined as the practice of putting forth directive stimuli in the form of accurate transmission of responsibilities and adapting it to gain the control over it, whether voluntary or involuntary. In short, it is an effective will-transference.

Luther L. Bernard: Social control is defined as a process by which stimuli are brought to bear effectively upon some persons or group of persons, thus producing responses that function in adjustment.

Richard LaPiere: Social control is a corrective for inadequate socialization.

5. DEVELOPMENT OF THE CONCEPT OF SOCIAL CONTROL

- ❑ Every society has tried to control the behaviour of its members. In the primitive society, social control existed as a powerful force in organizing sociocultural behaviour. From birth to death, man is surrounded by social control of which he may even be unaware.
- ❑ The concept of social control has received many formal statements. Although it is foreshadowed in Plato's *Republic* (369 BC) and in Comte's *Positive Philosophy* (1830–1842), Lester F. Ward in his book *Dynamic Sociology* (1883) greatly clarified the concept.
- ❑ It was in 1894 that the term social control was used for the first time by Albion W. Small and George E. Vincent. These authors discussed the effect of authority upon social behaviour in their book *Introduction to the Study of Society*.
- ❑ In 1894, E.A. Ross became interested in discovering the linchpins that hold society together and developed the germs of the first book in this field.
- ❑ E.A. Ross presented a book in 1901 under the name of *Social Control* wherein he examined fully the concept of social control. His book is a pioneering work in the study of social control. He laid emphasis on social instincts—sympathy, sociability, and a sense of justice, and the means by which the group seeks to exert pressure upon the individual to make him adhere to the folkways and mores.
- ❑ In the 1900s, E.A. Ross developed the concept of super-social control by which he meant the domination over society by scheming individuals, who, through propaganda, lobbying, and/or coercive methods, compel society to do their bidding.
- ❑ In 1902 appeared C.H. Cooley's *Human Nature and the Social Order*, which has been regarded as an admirable supplement to the volume of Ross. He laid emphasis on the effect of group pressure upon the personality of the individual and the necessity for studying a person's life history in order to understand his behaviour.
- ❑ In 1906, William Graham Sumner published a book called *Folkways*. In this book, which has been called the Old Testament of the sociologists, Sumner laid emphasis on how folkways and institutions limit the behaviour of the individuals. According to him, social behaviour cannot be understood without a study of the folkways and mores that determine whether society will encourage or inhibit any specific item of behaviour.

6. NEED FOR SOCIAL CONTROL

- ❑ *To maintain old order:* It is necessary for every society or group to maintain its social order and this is possible only when its members behave in accordance with that order. An important objective of social control is to maintain the old order. Family helps in the realization of this objective. The aged members of the family enforce their ideas upon the children.

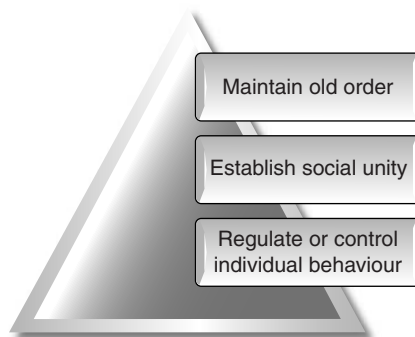


Figure 19.1 Need for Social Control

- ❑ *To establish social unity:* Without social control, social unity would be a mere dream. Social control regulates behaviour in accordance with the established norms that bring uniformity of behaviour and lead to unity among the individuals.
- ❑ *To regulate or control individual behaviours:* No two men are alike in their attitudes, ideas, interests, and habits. Even the children of the same parents do not have the same attitudes; these differences, therefore, need to be regulated.
- ❑ *Means of social control:* E.A. Ross was the first American sociologist to deal at length with social control in a book of that title published in the year 1901. He identified the means of social control (Table 19.1).

TABLE 19.1 Means of Social Control Identified by Ross

Means	Description
Beliefs	Beliefs influence man's behaviour in society. They are vital for human relations. They may be true or false.
Folkways	Folkways are individual habits later on accepted by the group. They, however, exercise a powerful influence on man's behaviour in society. One of the examples of folkways is greeting others when we meet them.
Social suggestions	Suggestions may be conscious or unconscious, intentional or unintentional. They are a powerful means of social control.
Mores	Mores are important for the welfare of the society. The examples of mores are the need of wearing clothes to remove nakedness, being faithful to one's wife or husband, and loving and caring for children.

Ideologies	Ideologies stimulate action. They provide a set of values. They are motivators of social action. They make life meaningful.
Customs	Customs are well-established habits of people that have been passed down from generation to generation. They arise and grow spontaneously and gradually. Customs include several folkways and mores in them. Our patterns of marriage and family, worship, religious festivals, rituals, and so on are part of customs. Dowry and bride price have also become customs.
Religion	Religion has a powerful influence on man's behaviour in a group. It is an attitude towards superhuman powers. It is found in all human societies—tribal, rural, and urban. It exerts a powerful control over human behaviour. It is an important agency of socialization, personality development, and social integration. It encourages the development of good virtues and ideals such as love, sacrifice, honesty, modesty, mercy, forgiveness, and social service.
Morals	Every society has its own concept of good and evil, and the conscience of the individuals that distinguishes between proper and improper behaviour is based on this. All societies have their own moral code. Generally, it is held that religions are the creators, custodians, and promoters of morals, for example, morals based on Jainism or Hinduism and morals based on Christianity or Islam.
Rituals	Rituals are a form of behaviour presented by custom, law, rule, or religion (Fairchild). Among various primitive peoples, rituals were thought to be particularly pleasing to the gods, and deviations from the established rituals were thought to be punished. Rituals include prayers, testimonies, standing, bowing, kneeling, and clasping hands, marching, singing, and carrying a cross, staff, or other insignia. They are considered especially important in churches, temples, fraternal, governmental, and formal social activities in admitting new members, in initiation, in induction into office, in introducing members to each other or in the group.
Law	Law, which is enacted by the state, is probably the most important means of social control in modern times. It is one of the most explicit and concrete forms of social control, although by no means it is the only or the most influential form.
Art and literature	Art is one of the primary social institutions attempting to answer symbolically the riddle of life (Fairchild). Art and literature may not exert any direct control, but they are important in developing values and public opinion. For example, the role played by the cinema or television in affecting the traditional pattern of life and thought is substantial.
Humour and satire	Humour and satire can also be used as agencies of social control without creating any tension. In our country, these are often used to release tension by ridiculing a person or his action and making him a public example.
Education	Education is a process of socialization. Along with knowledge, the values, ideals, and morals are imparted in education. We aim at moulding and changing the behaviour of the growing individuals through education.

(Continued)

TABLE 19.1 (Continued)

Means	Description
Family	Family is possibly the most effective agency of social control. Through intimate, interpersonal relationships, family exerts tremendous influence on the life of all its members. In early stages, children are under the constant control and care of the elders. Family is a group in which every member exerts influence on every other member. The control is natural, unconscious, and internal, and is hardly felt by the members.
Leadership	Leadership may also be an effective means of social control. Any social group has a leader, be it a family, playground, tribe, caste, community, or state. The ideals, gestures, and activities of the leader influence the followers or other members of the group.
Social values	Social values are defined as objectives, which are inanimate or animate, human, artificial, or nonmaterial, to which some value for the group has been imputed by group consensus. The value may be positive or negative. Values are so general that they do not specify appropriate ways of thinking, feeling, and acting. Examples of values are democracy, patriotism, non-violence, and charity.
Force or coercion	When persuasive measures of control become ineffective, force may be used to bring about control. For instance, if a child does not listen to the loving admonition of parents, physical punishments are used.

7. TYPES OF SOCIAL CONTROL

- ❑ *Direct and indirect control:* According to Karl Mannheim, there are two types of control called direct and indirect control. The direct control is done by near and dear ones or with whom we keep physical proximity. Parents, neighbourhood persons, friends, teachers, and playgroup members are the agencies of direct control. With the help of suggestion, punishment, scolding, criticism, appreciation, and reward this form does work. The control done by big organizations such as police, law, state, and courts are the agencies of indirect control.
- ❑ *Positive and negative control:* According to Kimball Young, positive control means control done by giving awards, appreciations, admiration, and certificates. This can be seen in military services and school. Positive control does not mean giving costly items to concerned persons. Giving piece of toffee to children do great work. The negative control consists of physical punishment, fine, criticism, isolation, and so on. Death sentence is an example of physical punishment. For good work, people get first type of awards, and for disobeying rules, they get punishment.
- ❑ *Informal and formal social control:* The social values that are present in individuals are products of informal social control. It is exercised by a society without explicitly stating these rules and is expressed through customs, norms, and mores. Individuals are socialized whether consciously or subconsciously. During informal sanctions, ridicule or criticism causes a straying towards norms. Through this form of socialization, the person will internalize these mores and norms. Traditional society uses mostly informal social control

embedded in its customary culture relying on the socialization of its members to establish social order. More rigidly, structured societies may place increased reliance on formal mechanisms.

Informal sanctions may include ridicule, sarcasm, criticism, and disapproval. In extreme cases, sanctions may include social discrimination and exclusion. This implied social control usually has more effect on individuals because they become internalized and thus an aspect of personality.

As with formal controls, informal controls reward or punish acceptable or unacceptable behaviour (i.e., deviance). Informal controls are varied and differ from individual to individual, group to group, and society to society. For example, at a women's institute meeting, a disapproving look might convey the message that it is inappropriate to flirt with the minister. In a criminal gang, on the other hand, a stronger sanction would be applied in the case of someone threatening to inform to the police.

- ❑ *Formal social control:* Formal social control is expressed through law as statutes, rules, and regulations against deviant behaviour. It is conducted by government and organizations using law enforcement mechanisms and other formal sanctions such as fines and imprisonment. In democratic societies, the goals and mechanisms of formal social control are determined through legislation by elected representatives and thus enjoy a measure of support from the population and voluntary compliance.

In short, formal control is done by big and complicated organizations (law, court, police, and administration), whereas simple and less complicated societies have informal control arrangements (tradition, folkways, religion, and family).

- ❑ *Autocratic and democratic controls:* On the basis of political system, LaPiere has classified it in terms of autocratic and democratic controls. In communist and patriarchal or monarchical societies, autocratic control exist, where keeping one motto in minds, people are exploited and controlled by administrative agencies. In democratic control, people's own representatives solve the problems through public opinion, conversations, public appeals, and so on. In democracy, control form is more flexible. The rule or administration which is not in favour of welfare of society is removed by common consent.

8. APPLICATION OF SOCIAL CONTROL THEORY

According to the propaganda model theory, the leaders of modern, corporate-dominated societies employ indoctrination as a means of social control. Theorists such as Noam Chomsky have argued that systematic bias exists in the modern media. The marketing, advertising, and public relations industries have thus been said to utilize mass communications to aid the interests of certain business elites. Powerful economic and religious lobbyists have often used school systems and centralized electronic communications to influence public opinion. Democracy is restricted as the majority is not given the information necessary to make rational decisions about ethical, social, environmental, or economic issues.

In order to maintain control and regulate their subjects, authoritarian organizations and governments promulgate rules and issue decrees. However, due to a lack of popular support for enforcement, these entities may rely more on force and other severe sanctions such

as censorship, expulsion, and limits on political freedom. Some totalitarian governments, such as the late Soviet Union or the current North Korea, rely on the mechanisms of the police state.

Sociologists not only consider informal means of social control as vital in maintaining public order but also recognize the necessity of formal means, as societies become more complex and for responding to emergencies. The study of social control falls primarily within the academic disciplines of anthropology, political science, and sociology.

9. CUSTOMS

9.1. Introduction

In day-to-day life, man performs several activities. He eats, drinks, thinks, greets his friends, trains the youth, and so on. But he cannot do these activities in whichever fashion he likes. He has to follow the way that has been prescribed by the society. Society expects him to act in a certain way. It lays down the conduct that should be gradually observed. These are customs. They are usages in whatever we do. They are a part of our social heritage. They are passed on from one generation to another with a few changes. They are found in all societies, and they differ widely from place to place and from community to community. They are most important in less advanced communities.

Box 19.2 Definitions of Customs

R.M. MacIver and C.H. Page: Customs are the ways or methods of acting that are sanctioned or recognized by the society.

G.A. Lundeborg et al.: Folkways that persist for several generations and attain a degree of formal recognition are called customs.

Kingsley Davis: Customs refer primarily to practices that have been often repeated by a multitude of generations, and the practices are tend to be followed simply because they have been followed in the past.

E.S. Bogardus: Customs and traditions are group's accepted means of control that have become well established, that are taken for granted, and that are passed along from generation to generation.

W.A. Anderson and F.B. Parker: The uniform approved ways of acting we follow are customs, which are transmitted from generation to generation by tradition and usually made effective by social approval.

Morris Ginsberg: Customs in fact is not merely a prevailing habit but also a rule or norm of action.

9.2. Nature of Customs

- *Customs grow spontaneously:* Customs are not a deliberate creation. They grow spontaneously. A custom is a group procedure that has gradually emerged without express enhancement and without any constituted authority to declare it, to apply it, and to safeguard it.

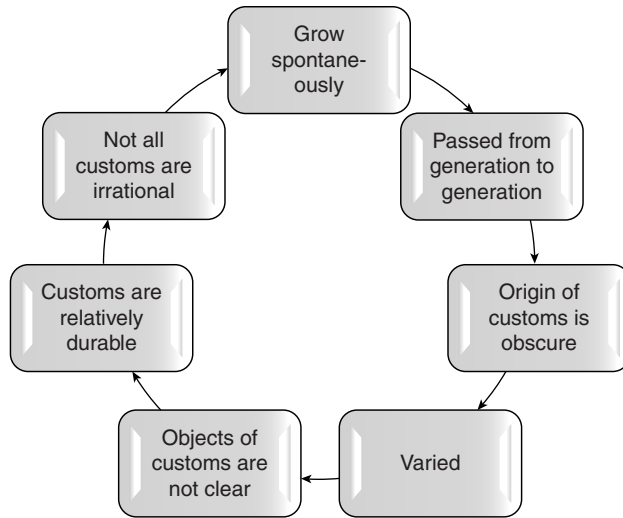


Figure 19.2 Nature of Customs

- ❑ *Passed from generation to generation:* Customs are passed along from generation to generation, mostly unconsciously. These are the uniform approved ways of acting, which are transmitted from generation to generation by tradition.
- ❑ *Origin of customs is obscure:* Nothing can be stated in certainty as to the exact origin of custom. Many customs arose to satisfy the fundamental needs of man, especially those connected with his self-preservation, sex life, and procreation. Some of the customs were learned by imitating other people. Many of them came as adjustments to changing situations. Thus, the origin of customs is obscure and cannot be dated.
- ❑ *Customs are varied:* Customs are relative in nature. They vary from society to society. Although universal, rich varieties may be observed in customary practices.
- ❑ *Objects of customs are not clear:* The ends or objects of many of the customs are not clear. A custom need not have any specific purpose to serve. It may have arisen as a compromise or fusion between diverse customs or through some purely instinctive mode of reaction or imitation of external model.
- ❑ *Customs are relatively durable:* Customs, when compared with habits, folkways, fashions, and so on, are found to be rather long-lasting. For whatever purposes they are instituted, if one established, observing them in some degree becomes an end itself.
- ❑ *Not all customs are irrational:* It may be admitted that there are some customs that cannot be justified on any utilitarian or ethical ground. For instance, cancelling one's journey because a cat has crossed the path, performing shraddha for the dead, and so on may be branded as irrational. However, it does not mean that all customs are irrational. Saluting the national flag, respecting one's parents and elders, entertaining one's friends and relatives on a festival day, and so on are justifiable on social and psychological grounds.

9.3. Functions of Customs

- ❑ *Customs regulate social life:* Customs are a very powerful means of control. In simple, small, and homogeneous communities, customs are so powerful that no one can escape their grip. They are the first requisite of society and the prime condition of social life of man.

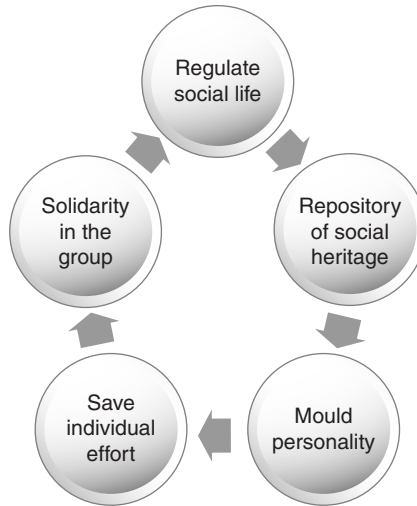


Figure 19.3 Functions of Customs

- ❑ *Customs are the repository of social heritage:* Customs, in fact, are the storehouse of our social heritage. They preserve our culture and transmit it to the succeeding generations. They provide stability to social order. They help in adjusting too many social problems. They provide for continuity of the social order.
- ❑ *Customs mould personality:* Customs play an important role in moulding one's personality. From birth to death, man is a slave of customs. He is born out of marriage, a custom; he is brought up according to the customs; and when he dies, he is given last rites as laid down by the customs. Customs mould his attitudes and ideas.
- ❑ *Customs save individual effort:* Readymade patterns of behaviour suitable for different occasions are available through customs. The language a child learns, the worship pattern a child follows, the relationships the child enters into, the occupations into which he or she is initiated—all are provided by customs. Thus, the individual is spared the effort of re-inventing the wheel.
- ❑ *Customs bring about solidarity in the group:* Customs bring men together, assimilating their actions to the accepted standards. They control the individualistic and egoistic tendencies of human beings.

9.4. Characteristics of Customs

- ❑ Customs are accepted and established forms of behaviour.
- ❑ Folkways when continued over generations take the form of customs.

- ☐ Customs are traditional.
- ☐ They are effective means of control because those who go against customs are punished.
- ☐ They are regulatory in nature.
- ☐ They are unwritten codes of behaviour.
- ☐ They may change gradually.

9.5. Customs and Habits

Customs and habits are very closely related. According to R.M. MacIver and C.H. Page, habits mean an acquired facility to act in a certain manner without resort to deliberation and thought. Persons tend to react in the manner that they have been accustomed to, for example, smoking, drinking coffee or tea regularly, reading newspaper daily, drinking liquors, morning exercises, shaving daily in the morning, and so on.

Box 19.3 Definitions of Tradition

Morris Ginsberg: By tradition, it is meant the sum of all ideas, habits, and customs that belong to people and are transmitted from one generation to another.

James Devers: Tradition is the body of laws, customs, stories, and myths transmitted or handed down orally from one generation to another.

Habits are a second nature with us. Once they develop, they tend to become permanent. Then it becomes difficult for us to act in a way different from the habitual ones. A habit is a strongly established and deeply rooted mode of response. As MacIver and Page have pointed out, habit is the instrument of life. It economizes energy, reduces drudgery, and saves the needless expenditure of thought. William James considers it a precious conservative agent.

9.6. Difference between Customs and Habits

- ☐ Customs are a social phenomenon, whereas habits are an individual phenomenon.
- ☐ Customs are socially recognized. Habits do not require such recognition.
- ☐ Customs are normative in nature. They have the sanction of society. Habits are not normative and require no external sanction.
- ☐ Customs contribute to the stability of social order. Hence, they are of great social importance. The importance of habits is only for the individual who is accustomed to them.
- ☐ Customs are socially inherited, whereas habits are learned individually.

Some more differences have been enlisted in Table 19.2.

TABLE 19.2 Differences between Customs and Habits

Custom	Habit
It has an external sanction.	It has no external sanction.
It is a social phenomenon.	It is an individual phenomenon.
It is inherited.	It is learned.
It is socially recognized.	It is not socially recognized.
It maintains social order.	It facilitates individual activity.
It is normative.	It is not normative.
It has got great social significance.	It is more of personal importance.
It exists as a social relationship.	It is formed in isolation.
It cannot exist unless the corresponding habit is inculcated into the new generation.	It can exist without customs.
It creates habits.	It creates customs.

9.7. Conclusion

Custom is used as synonymous with habit, but there is a vital difference between the two. Habit is a personal phenomenon, whereas custom is a social phenomenon. A custom is formed on the basis of a habit gaining the sanction and influence of society and therefore has a social significance, which is peculiar to it. Customs, folkways, and mores are the elementary processes in the development of society. They are found in all cultures and help the individual to adopt himself to the conditions of life.

10. TRADITION

10.1. Characteristics of Tradition

- ☐ Traditions are clusters of folkways, customs, and ideas.
- ☐ They are socially accepted.
- ☐ They are handed over from generation to generation.
- ☐ They may or may not be legal.
- ☐ They may be changed through education and legislation.

10.2. Importance of Tradition

- ☐ Traditions are useful in personality development.
- ☐ They bring about homogeneity in social life.
- ☐ They may form the core of many laws and social legislations.
- ☐ They assist in social adjustments.

10.3. Modernization of Indian Tradition

Modernization is a composite concept. It is also an ideological concept. The models of modernization co-vary with the choice of ideologies. The composite nature of this concept renders it pervasive in the vocabulary of social sciences and evokes its kinship with concepts like development, growth, evolution, and progress. In the book on *Essays on Modernization in India*, Yogendra Singh has analysed the varied and complex processes involved in the modernization in India, the forces released by it, and their bearing on the stability, creativity, and development in India as a dynamic nation and composite civilization.

The emphasis on historicity in preference to universality defining the context of modernization, the pre-eminence of structural changes in society to render the adaptive process of modernization successful in the developing countries, particularly India, and the eclectic nature of cultural and ideological response of India to the challenges of modernization represent some of the unifying principles. Singh portrays the challenges and contradictions that India encounters in the course of its modernization.

11. FOLKWAYS

11.1. Introduction

The literal meaning of the term folkways is the ways of the folk. Folk means people or group, and ways refers to the ways in which a group does things. Thus, these are the ways of the folk, that is, social habits or social expectations that have arisen in the daily life of the group. They are accepted modes of conduct in a society. The standards of every society are the result of a long experience achieved in the course of several generations. They are not developed consciously. They include popular habits, conventions, forms of etiquette, fashion, morals, and so on. Folkways differ from group to group. For example, women in India grow their hair long, whereas those in Europe cut it short. Even in dress and in eating habits, we can notice differences. Folkways are the simplest ways of satisfying the interest of man. They become part of our nature. However, we may modify them to meet a change in the conditions of life. Thus, folkways concerning religion, property, and marriage change slowly.

11.2. Characteristics of Folkways

- ❑ *Spontaneous origin*: Folkways arise spontaneously. They are not deliberately planned or designed. They are developed out of experience. Folkways are unplanned and uncharted. It is very difficult to trace the origin or the originator.
- ❑ *Approved behaviour*: These are the organized ways of behaviour. The group accords recognition to certain ways and rejects certain others. Only such ways of behaviour as have been approved by the group are called folkways.
- ❑ *Distinctiveness*: Folkways differ from group to group. A wide variety among folkways in different societies is found. These are ways of the group and may be unique to one group. Thus, there is considerable variation in the folkways between groups.
- ❑ *Hereditary*: Many of the folkways are hereditary in nature. They are passed on from one generation to another. An individual receives folkways from his ancestors.

Box 19.4 Definitions of Folkways

R.M. MacIver: Folkways are the recognized or accepted ways of behaviour.

Don Martindale and Elio D. Monachesi: Folkways are habitual ways of doing things, which arise out of the adjustment of persons to place.

Arnold W. Green: Those ways of acting that are common to a society or group and that are handed down from one generation to the next are known as folkways.

John A. Gillin and John P. Gillin: Folkways are defined as behaviour patterns of everyday life, which generally arise unconsciously in group without planned or rational thoughts.

George A. Lundberg: Folkways are that typical or habitual beliefs, attitudes, and styles of conduct observed within a group or community.

F.E. Merrill: Folkways are literally the ways of the folk, that is, social habits or group expectation that have arisen in the daily life of the group.

P.B. Horton and C.L. Hunt: Folkways are simply the customary normal, habitual ways a group does things.

- ❑ *Dynamic:* Folkways are dynamic. They resist change and yet undergo change. Folkways connected with the belief and practices regarding family, property, marriage, and so on resist change more than those connected with the economic functions of a group.
- ❑ *Informal sanction:* The sanctions of the folkways are informal. There are neither formal agencies nor rules to take note of violation of folkways. However, there are certain standardized procedures for punishing or otherwise discouraging the violator. Gossip and ridicule are directed against their violation.

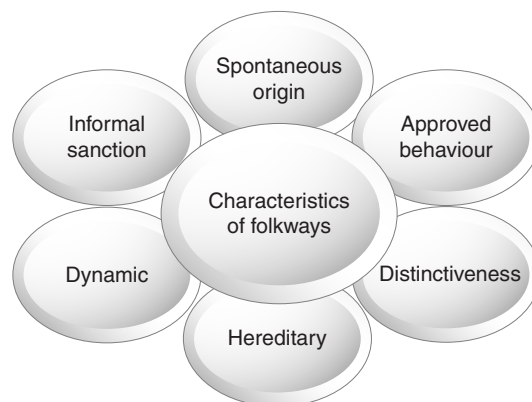


Figure 19.4 Characteristics of Folkways

11.3. Importance of Folkways

- ❑ Folkways are the foundation of every culture. When fully assimilated, they become personal habits. They save much of our energy and time. They are generally observed by the people. Hence, people are free to solve problems and strive towards individual and collective goals.
- ❑ Folkways solve problems and strive towards individual and collective goals. They have reduced much of our mental strain and nervous tension by helping us to handle social relations in a comfortable way.
- ❑ Folkways have become a universal characteristic of human societies. No society does or could exist without them. Hence, they constitute an important part of the social structure.
- ❑ Folkways contribute to the order and stability of social relations. Infants learn the folkways from the elders as naturally as they grow up. The folkways become a part and parcel of the personality of the infants through the process of socialization. They learn different folkways at different stages relevant to their class, caste, and racial, ethnic, and other status.
- ❑ Folkways arise as solutions to many of the problems of social living. Without reasoning, we follow folkways when we are faced with identical situations. No member of the group ever questions folkways nor is anyone needed to enforce a folkway.
- ❑ Folkways regulate behaviour. They are one of the informal means of social control. They are binding, and hence, they must be followed. They predict behaviour. We feel some order in social life because of folkways. They regulate every phase of life and every activity of man.
- ❑ Folkways encourage interdependence. By conforming to them, man acts to ensure group welfare.
- ❑ Folkways teach man to respect others' interests. Moreover, in social interactions, folkways, which are socially approved ways of behaviour, are adopted, thus maintaining social solidarity.
- ❑ Folkways are transmitted from generation to generation and thus form a part of cultural heritage. They are in fact a repository of culture; planning and social progress has to be based on them. Hence, pervading is the influence of folkways that to make any law or to bring social change, they have to be taken into consideration.

11.4. Conclusion

Sumner conceived culture in terms of folkways and mores. Thus, according to him, the concept of folkways has got a comprehensive meaning. The term is more general and wider in character than customs and institutions.

Man is born with thirst to satisfy his needs. His needs are numerous and the ways in which he tries to satisfy them also vary. Thus, folkways find their origin in human needs. With arise in needs, the efforts to satisfy them arise too. Folkways include customs, popular habits, conventions, etiquettes, fashions, and so on. They consist of all other innumerable modes of behaviour that men have evolved and continue to evolve to facilitate the business of social living. In brief, the concept of folkways includes all the ways that are created unconsciously and spontaneously and are passed from generation to generation.

12. NORMS

Norm, in popular usage, means a standard. Social norms represent standardized generations. These generations are related to expected modes of behaviour. Norms are concepts that have been evaluated by the group and incorporate value judgements. Thus, norms are based on social values that are justified by moral standards. A norm is a pattern setting limits on individual behaviour. It does not refer to an average or central tendency of human being. Norms simply denote expected behaviour to which normal value is attached. They set out normative order of the group. They determine, guide, control, and also predict human behaviour. They are blueprints of behaviour.

Box 19.5 Definitions of Norms

Leonard Broom and Philip Selznick: Norms are blueprints for behaviour, thereby setting limits within which the individuals may seek alternate ways to achieve their goals.

M. Sherif and C.W. Sherif: Norms are standardized generalizations concerning expected modes of behaviour.

P.F. Secord and C.W. Beckman: A norm is a standard of behaviour expectation shared by group members against whom the validity of perceptions is judged and the appropriateness of feeling and behaviour is evaluated.

Harry M. Johnson: A norm is an abstract pattern held in the mind that sets certain limits of behaviour.

E.A. Ross: Norms are standards by which specific human acts are approved or condemned. They are either prescriptive, thereby demanding certain kinds of behaviour, or proscriptive, thereby requiring the abstinence from tabooed sorts of behaviour.

12.1. Nature of Norms

- ❑ *Norms are universal:* Norms are millions of years old and are found in all societies. A normless society is a myth. A society free from normative control, if any, is a society of beasts or devils. For their smooth functioning, all societies require norms. In all societies—civilized as well as uncivilized, Eastern as well as Western, traditional as well as modern—norms are found.
- ❑ *Norms are standard:* A norm is a rule or standard that governs our conduct in the social situation in which we participate. It is a standard of behavioural expectations. It is a standard to which we are expected to conform irrespective of whether we actually do so or not. For example, monogamy is a standard to which all must conform. However, whether one is monogamous or polygamous depends upon cultural specifications.
- ❑ *Norms are not a statistical average:* It should be remarked that norm is not a statistical average. It is not mean, median or mode. It refers not to the behaviour of a number of persons in a specific social situation but instead to the expected behaviour—the behaviour that is considered appropriate in that situation.

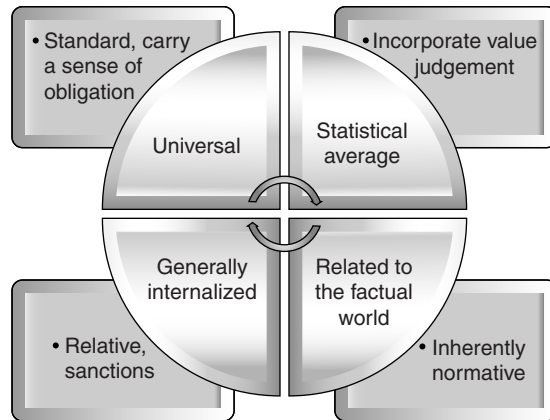


Figure 19.5 Nature of Norms

- ❑ *Norms incorporate value judgement:* A norm is a social expectation. Norms are the concepts that have been evaluated by the group and incorporate value judgements. They are based on social values and are justified by normal standards. By looking to norms, a person can know what is expected of him/her in a particular situation. Thus, it is in terms of norms that we judge whether some action is right or wrong, good or bad, wanted or unwanted, and expected or unexpected.
- ❑ *Norms are related to the factual world:* One can see two types of order in every society. The first one is the normative order, which states how one should or ought to behave, and the other one is the factual order, which is related to and is based on the actual behaviour of the people. A society regulates the behaviour of its members with the help of the normative system.
- ❑ *Social order is inherently normative:* Social order presupposes the existence of a normative order. Normative order has evolved as a part of human society because it helped to satisfy the fundamental societal needs. Thus, it has enabled the societies and hence the human species to survive.
- ❑ *Norms are generally internalized:* Norms are generally internalized, that is, made part of one's personality. Thus, they gain automatic expression. Internalization of norms becomes easy because one learns them through socialization. Sometimes, socialization is defined as a process of internalization of norms.
- ❑ *Norms are relative:* Norms do not apply equally to all members of a society or to all situations. They vary from society to society and differ with age, sex, occupation, social status, and so on. They are adjusted to the positions people hold in the social order.
- ❑ *Norms carry a sense of obligation:* All culturally transmitted behaviour patterns carry a sense of obligation and are therefore normative. If an individual learns to speak a language, there is an obligation to speak it correctly.
- ❑ *Norms have sanctions:* Sanctions are simply the means of controlling human behaviour. These are the supporters of the norms. They may take the form of both reward and punishment. These are used to pursue or force an individual or group to conform to social norms.

12.2. Importance of Social Norms

- ❑ The standards of behaviour contained in the norms give order to social relations; interaction goes on smoothly if the individuals follow the group norms.

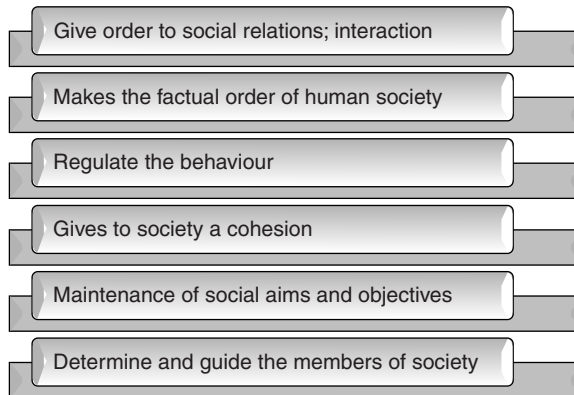


Figure 19.6 Importance of Social Norms

- ❑ The normative order makes the factual order of human society possible.
- ❑ Being the accepted standards of social behaviour, norms regulate the behaviour of the individual members of the society.
- ❑ Norms regulate and control the individual as well as the social organization.
- ❑ The normative system gives to society a cohesion without which social life is not possible.
- ❑ Norms help the individual members of the society to fulfil his or her social needs properly.
- ❑ They help in the maintenance of social aims and objectives. They make it possible to uphold the values of the society.
- ❑ They determine and guide the members of society in initiating the judgement of others and their own.

12.3. Conclusion

Norms are related to the factual world. They take into account the factual situation. They are not abstract representation and imaginary concepts. Social norms have their sanctions. Whenever a social norm is violated, it attracts punishment to its doer. The reward and punishment system is a common feature of the social norms of a society.

13. MORES

The word '*mores*' is a Latin term. It represented the ancient Roman's most respected and even sacred customs. '*More*' refers to the singular form of mores. However, in sociological usage, the singular of mores is generally not used. The term *mores* was introduced to sociological literature by William G. Sumner.

It is currently being used as almost synonymous with morals. The mores represent yet another category of norms. Mores is a term used to denote behaviour patterns that are not only accepted but are also prescribed. The mores are much stronger norms.

Box 19.6 Definitions of Mores

Edward Sapir: The term *mores* is best reserved for those customs that connote a fairly strong feeling of the rightness or wrongness of mode of behaviour.

R.M. MacIver and C.H. Page: When the folkways have added to themselves conceptions of group welfare and standards of right and wrong, they are converted into mores.

J.L. Gillin and J.P. Gillin: Mores are those customs and group routines that are thought by the members of the society to be necessary to the group's continued existence.

Ellen C. Semple: We can say when the folkways clearly represent the group standards, the group sense of what is fitting, rightness, or wrongness of mode of the behaviour, they are called mores.

13.1. Types of Mores

Mores are broadly classified into two categories—positive and negative mores. Table 19.3 describes these categories.

TABLE 19.3 Types of Mores

Type	Description
Positive mores	Positive mores always prescribe behaviour patterns. They represent the dos. They give instructions and provide guidance for the people to behave in a particular way. Examples include respecting the elders, protecting children, taking care of the diseased and the aged, loving one's country, doing service to society, worshipping God, speaking the truth, and so on.
Negative mores	Negative mores proscribe behaviour patterns. They represent the don'ts. They are often called taboos and forbid or prohibit certain behaviour patterns. Examples include don't appear before people without clothes, don't steal, don't commit adultery, don't tell lies, and so on.

13.2. Characteristics of Mores

- *Mores are regulators of social life:* Mores represent the living character of the group or community. They are always considered as right by the people who share them. They are morally right and their violation is morally wrong.

- ❑ *Mores are relatively more persistent:* Mores are relatively long-lasting than ordinary folkways. In fact, they even lead to conservative elements in society putting up resistance to change. For example, people at one time resisted the efforts of the lawmakers to abolish the so-called mores such as slavery, child marriage, human sacrifice, practice of sati, and so on.

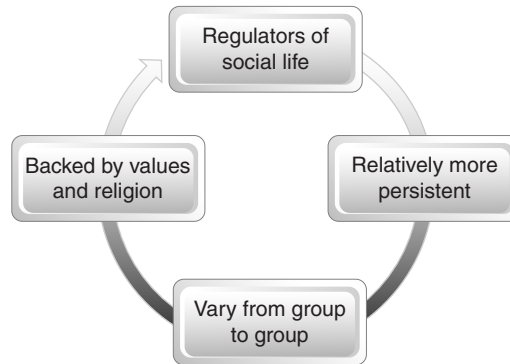


Figure 19.7 Types of Mores

- ❑ *Mores vary from group to group:* Mores have not always been uniform. What is prescribed in one group is prohibited in another. Eskimos, for example, often practice female infanticide, whereas such a practice is strictly forbidden in the modern societies.
- ❑ *Mores are often backed by values and religion:* Mores normally receive the sanction and backing of values and religion. With this, they become still more powerful and binding. Mores backed by religious sanctions are strongly justified by people. Ten Commandments, for example, are considered to be important and essential for the Christians because they are backed by their religion.

13.3. Functions of Mores

- ❑ *Mores determine much of our individual behaviour:* Mores bring direct pressure on our behaviour. They mould our character and restrain our tendencies. They act as powerful instruments of social control.
- ❑ *Mores identify the individual with the group:* Mores are the means by which the individual gains identification with his fellowmen. As a result, he maintains social relations with others that are very essential for satisfactory living.
- ❑ *Mores are guardians of social solidarity:* Mores bring the people together and weld them into a strong cohesive group. Those who share common mores also share many other patterns of behaviour. Every group or society has its own mores.
- ❑ *Mores are helpful in framing laws:* Mores provide the basis for making laws that govern our social relations. The law usually codifies important norms including mores that already exist.

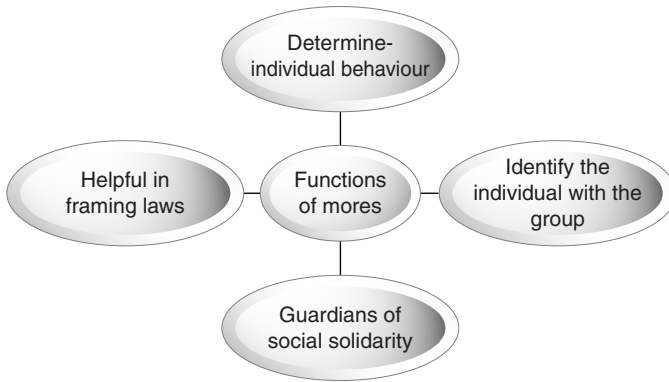


Figure 19.8 Functions of Mores

13.4. Conclusion

When folkways grow to the stature of having moral obligations on the members of the society, they become mores. Mores are important for the welfare of the society. While folkways are not obligatory, mores are.

14. LAW

All societies are dynamic, not static. They are growing wholes. With growth, societies become big or complex. In such societies, mere public opinion, informal force, normal conscience, and so on cannot ensure order. In the face of growing social complexity and increasing group size, the judicial functions of customary laws cease to be sufficient. Formal controls are the most obvious type of social control as internalized controls and informal external controls are usually non-verbal and involve no manifest show of force. They are also the most costly ones, and they may be among the least effective of the social control mechanisms. The most apparent example of formal social control is law. Laws are found only in societies that are politically organized.

Box 19.7 Definitions of Law

J.S. Roucek: Laws are a form of social rule emanating from political agencies.

Roscoe Pound: A law is an authoritative canon of value laid down by the force of politically organized society.

Ian Robertson: A law is simply a rule that has been formally enacted by a political authority and is backed by the power of the state.

R.M. MacIver and C.H. Page: Law is the body of rules that are recognized, interpreted, and applied to a particular situation by the courts of a state.

E.A. Ross: A law is the specialized and highly finished engine of social control employed by society.

Anthony Giddens: Law is a rule of behaviour established by a political authority and backed by state power.

14.1. Characteristics of Law

- ❑ Laws are not as universal as folkways or customs. All societies have folkways and mores but not all societies have laws. Only in politically organized societies called states, laws are found to be operative.
- ❑ Laws are the general conditions of human activity prescribed by the state for its members.
- ❑ Law is called law only if enacted by a proper law-making authority. It is a product of conscious thought, deliberate attempts, and careful planning.

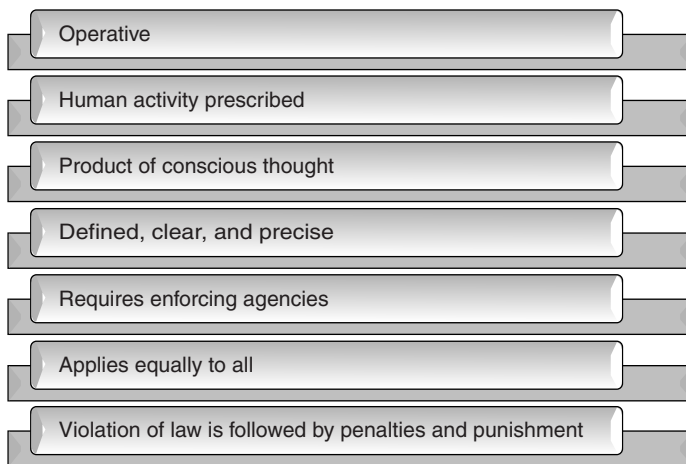


Figure 19.9 Characteristics of Law

- ❑ It is defined, clear, and precise.
- ❑ It applies equally to all without exception in identical circumstances.
- ❑ Violation of law is followed by penalties and punishment. Informal controls may reward good behaviour (with smiles, compliments, and honours) and punish bad behaviour (with sanctions like guilt, frown, moral lecture, and withholding friendship). The law, on the other hand, more often involves negative sanctions of punishment.
- ❑ Laws are always written down and recorded in some fashion. Hence, they cannot appear in non-literate society.

- ❑ They are not the result of voluntary consent of persons against whom they are directed.
- ❑ A law does not operate on its own. It requires enforcing agencies. The formation of law, its interpretation and implementation, and giving punishment to its offenders—all these tasks represent a specialized work that can be done only by the people who are seasoned in the field.
- ❑ Law declares that all the people are equal before it. It means laws are applicable equally to all the people who live in a particular territory.

14.2. Functions of Law

- ❑ If the beastly qualities and unrestrained inhuman tendencies reign supreme in men, they will affect the orderliness of the society adversely. These tendencies are doubly dangerous. They are dangerous to the personal interests of those in whom they are present, and they are harmful to the interests, welfare, and security of other people in the society. Law eliminates and suppresses the homicidal activities of the individuals.
- ❑ People are normally particular about safeguarding their interests. However, in their effort to do so, they should not pose threat or danger to the interests and welfare of others. It is the task of law to ensure safety and security to all. Laws persuade and insist on the individual to pay attention to the rights of others and to act in cooperation with them.

14.3. Conclusion

The law, enacted by the state, is probably the most important means of social control in modern times. It is one of the most explicit and concrete forms of social control, although by no means the only or the most influential form. In modern societies, the law is always written and ordinarily includes specification for penalties imposed for violations, which are themselves a part of the law.

15. EDUCATION

The term *education* is derived from Latin word *educare*, which literally means to bring up, and is connected with the verb *educere*, which means to bring forth. The idea of education is not merely to impart knowledge to the pupil in some subjects but also to develop in him or her those habits and attitudes that he or she may successfully face the future with. Education is a process of socialization.

Along with knowledge, values, ideals, and morals are imparted to the individuals. The society aims at moulding and changing the behaviour of the growing individuals through education. Education is one of the basic activities of people in all human societies. The continued existence of a society depends upon the transmission of culture to the young. It is essential that every new generation must be given training in the ways of the group so that the same tradition will continue.

Box 19.8 Definitions of Education

Emile Durkheim: Education is the socialization of the younger generation. It is a continuous effort to impose on the child the ways of seeing, feeling, and acting that the child could not have arrived at spontaneously.

William G. Sumner: Education is an attempt to transmit to the child the mores of the group, so that he can learn which conduct is approved and which is disapproved; ... how he ought to behave in all kinds of cases; what he ought to believe and reject.

A.W. Green: Historically, it (education) has meant the conscious training of the young for the later adaptation of adult roles. By modern convention, however, education has come to mean formal training by specialists within the formal organization of the school.

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 socialized, that is, learns the rules of behaviour of the group into which he is born.

15.1. Education as a Means of Social Control

- ❑ *Education as an instrument of socialization:* Socialization is the process of providing social training to the individuals by controlling their animal-like nature. Education is one of the established means of society that has the objective of controlling the socialization process. The school and other institutions have come into being in place of family to complete the socialization process. The school devotes much of its time and energy to matters such as cooperation, good citizenship, doing one's duty, and upholding the law.
- ❑ *Formation of social personality:* Individuals must have personalities shaped or fashioned in ways that fit into the culture. Everywhere, education has the function of the formation of social personalities. It helps in transforming culture through proper moulding of social personalities. In this way, it contributes to the integration of society. It helps men to adapt themselves to their environment, to survive, and to reproduce themselves.
- ❑ *Reformation of attitudes:* One of the challenges before social control is regulating and reforming antisocial behaviour. The very root of this behaviour is the human mind. Hence, human mind is to be shaped and the child is to be helped in developing the right attitudes. In fact, education aims at the reformation of wrong attitudes already developed by the children. For various reasons, the child may have absorbed a host of wrong attitudes, beliefs and disbeliefs, loyalties and prejudices, jealousy and hatred, and so on. These are to be reformed.
- ❑ *Regulation by imparting new ideas, values, and norms:* The curriculum of a school, its extracurricular activities, and the informal relationships among students and teachers communicate social skills and values. Through various activities, a school imparts values such as cooperation or team spirit, obedience, and fair play. Education, in a broad sense, has become a vital means of social control from infancy to adulthood.

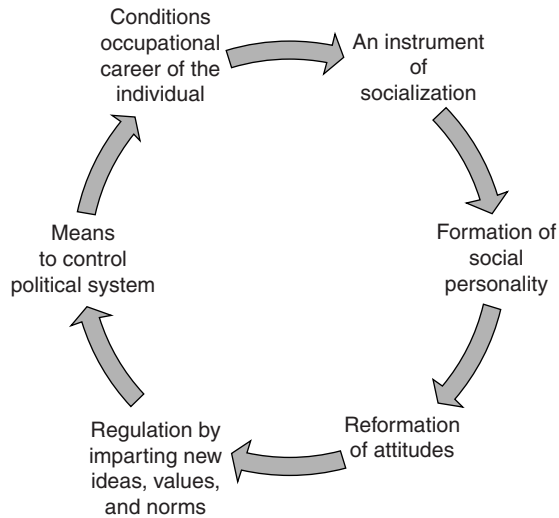


Figure 19.10 Education as a Means of Social Control

- ❑ *Means to control political system:* Education is often used to manipulate the existing political system. It is used to support and stabilize the democratic system. It fosters participation in democracy. Participant democracy in any large and complex society depends on literacy. Literacy allows full participation of the people in democratic and effective voting. Literacy is a product of education. Educational system has, thus, economic as well as political significance.
- ❑ *Education conditions occupational career of the individual:* Education is often regarded as an instrument of livelihood. It has a practical end also. It should help the adolescent in earning his livelihood. In fact, education, today, has come to be seen as nothing more than an instrument of livelihood. Although it is wrong to view this as the only function of education, it cannot be gainsaid that education must prepare the students for future occupational positions.
- ❑ *Conditions younger generation culturally:* Education acts as an integrating force in society by communicating the values that unite different sections of society. Especially in a multi-group society, it is not possible for the family on its own to provide the child the essential knowledge of the skills and values of the wider society.

16. DEVIANCE

Deviance is defined as any violation of norms, whether the infraction is as minor as driving over the speed limit or as serious as murder. According to sociologist Howard S. Becker, it is not the act itself but the reactions to the act that make something deviant. According to Horton and Hunt, deviance is given to any failure to conform to customary norms. Louise Weston defines deviance as behaviour that is contrary to the standards of conduct or social expectations of a

given group or society. M.B. Clinard suggests that the term deviance should be reserved for those situations in which the behaviour is in a disapproved direction and of sufficient degree to exceed the tolerance limit of society.

Different groups have different norms, what is deviant to some is not deviant to others. This principle holds both within a society and across cultures. Thus, another group within the same society may consider acts acceptable in one culture or in one group within a society may consider acts deviant in another culture.

This principle also applies to a specific form of deviance known as crime, which is the violation of rules that have been written into law. In the extreme, an act that is applauded by one group may be so despised by another group that it is punishable by death. Making a huge profit on business deals is one example. Americans like Donald Trump and Warren Buffet are admired. In China, however, until recently, this same act was considered a crime called profiteering. Those found guilty were hanged in a public square as a lesson to all.

Sociologists use the term deviance to refer to any act to which people respond negatively. When sociologists use this term, it does not mean that they agree that an act is bad, just that people judge it negatively. To sociologists, all of us are deviants of one sort or another, for we all violate norms from time to time.

Sociologist Erving Goffman (1963) used the term stigma to refer to characteristics that discredit people. These include violations of norms of ability (blindness, deafness, and mental handicaps) and norms of appearance (a facial birthmark, a huge nose, and so on).

Secret deviants are people who have broken the rules but whose violation goes unnoticed or, if it is noticed, it prompts those who notice to look the other way rather than reporting it as violation.

Witch-hunt is a campaign to identify, investigate, and correct behaviour that has been defined as undermining a group or country. Usually, this behaviour is not the real cause of a problem but is used to distract people's attention from the real cause or to make the problem seem manageable.

The falsely accused are people who have not broken the rules but are treated as if they have. The ranks of the falsely accused include victims of eyewitness errors and police cover-ups; they also include innocent suspects who make false confessions under the pressure of interrogation.

Sociologist Kai Erikson (1966) identified a particular situation in which people are likely to be falsely accused of a crime when the wellbeing of a country or a group is threatened. The threat can take the form of an economic crisis, a moral crisis, a health crisis, or a national security crisis. At times like these, people need to identify a clear source of the threat. Thus, whenever a catastrophe occurs, it is common to blame someone for it.

17. INFLUENCE OF SOCIAL CONTROL ON HEALTH BEHAVIOURS

The social environment provides an important context for health and health behaviour across the lifespan as well as a potential point of intervention for increasing physical activity. However, age and sex interacted with social control such that more positive social control was

associated with more frequent physical activity for younger men. Furthermore, more positive and negative social controls were significantly associated with less frequent physical activity for older men, whereas social control was not associated with physical activity among women. While younger men may be encouraged toward healthier behaviours by positive social control messages, social control attempts may backfire when targeting older men.

The health professionals and intimate social partners should be discouraged from using negative social control strategies because of the potential to induce negative affect, because these strategies may be ineffective for women and younger men, and because these strategies may be counterproductive for older men. Instead, it might be more appropriate to use positive social control strategies, particularly, for younger male targets in order to maintain feelings of support and positive affect while encouraging health behaviour change. On the other hand, alternative strategies should be pursued for improving the health and fitness of women and older adults. For example, bolstering self-efficacy may provide an efficacious strategy within these populations.

CHAPTER HIGHLIGHTS

- ☐ Social control is, thus, a regulation of individual and group behaviour.
- ☐ It may be affected through informal means such as customs and mores or formal ones such as law and education.
- ☐ Traditional societies rely more on the former, whereas modern, democratic ones are governed primarily by the latter.

EXERCISES

I. LONG ESSAY

- ☐ Define social control; explain the meaning and purposes of social control.
- ☐ Describe the influence of social control on health behaviours.

II. SHORT ESSAY

- ☐ Discuss the essentials of social control.
- ☐ Explain the development of the concept of social control.
- ☐ Describe the need of social control.
- ☐ Enumerate the types of social control.
- ☐ Discuss the application of social control theory.
- ☐ Explain the nature and functions of customs.
- ☐ Explain the characteristics and importance of folkways.
- ☐ Explain the characteristics and functions of mores.

III. SHORT ANSWERS

- ☐ Explain the characteristics of customs.
- ☐ Explain traditions.
- ☐ Explain nature of norms.
- ☐ Explain the characteristics and functions of law.
- ☐ Explain education as the means of social control.

IV. MULTIPLE CHOICE QUESTIONS

1. According to _____, social control refers to the system of devices whereby society brings its members into conformity with the accepted standard of behaviour.

(a) Karl Manheim	(b) E.A. Ross
(c) Ogburn	(d) Nimkoff
2. Which of the following is the means of social control?

(a) belief	(b) folkways
(c) mores	(d) all of these
3. Social shared expectation is referred as _____.

(a) need	(b) nature
(c) norm	(d) sanction
4. Folkways that persist for several generations and attain a degree of formal recognition are called _____.

(a) custom	(b) moral
(c) social value	(d) law
5. The recognized or accepted way of behaviour is _____.

(a) norm	(b) need
(c) folkway	(d) tradition
6. Which are the characteristics of law?

(a) Laws are not universal	(b) Law is called law only if enacted by a proper law-making authority
(c) Laws are always written down and recorded in some action	(d) All of these
7. Which of the following refers to formal ways of social control?

(a) education	(b) custom
(c) more	(d) folkway
8. Which of the following refers to informal ways of social control?

(a) law	(b) education
(c) family	(d) force

9. The action that is oriented to a social norm and falls within the brand of behaviour permitted by norms is called _____.
- (a) deviance (b) conformity
(c) tradition (d) habits
10. Which are the two types of social control?
- (a) formal and informal (b) positive and negative
(c) in-group and out-group (d) none of these

ANSWERS

1. b 2. d 3. c 4. a 5. c 6. e 7. a 8. c 9. b 10. a

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20

Social Change

Learning Objectives

- Introduction
- Meaning and nature of social change
- Difference between social change and cultural change
- Factors involved in social change
- Factors of social change in India
- Cultural lag and social change
- Theories of social change
- Concept of evolution, development, and progress
- Social development
- Social progress
- Impact of social change
- Social movement types

1. INTRODUCTION

Social change is an ever-present phenomenon everywhere. Heraclitus, an ancient Greek philosopher, hinted at this fact in an emphatic way; he said that it is impossible for a man to step into the same river twice. It is impossible because in the interval of time between the first and the second stepping, both the river and the man have changed. Neither the river nor the man remains the same. This is the central theme of the Heraclitean philosophy—the reality of change, the impermanence of being, and the inconstancy of everything but change itself. Social change is a reality. Incessant changeability is the inherent nature of human society. It does not mean that society is always on its toes to welcome any kind of society.

The word *change* indicates a difference in anything seen over some period of time. The difference may be great or negligible. Social change is the change in society, and society is a web of social relationships. Hence, social change is a change in social relationships. R.M. MacIver and C.H. Page have correctly observed that it is the change in these relationships, which alone we shall regard as social change. Society is not a static phenomenon but a dynamic entity. Social change has occurred in all societies and at all times. Society passes through various stages. It is an ever-changing phenomenon, which includes growing, decaying, renewing, and accommodating itself to the changing conditions.

2. MEANING OF SOCIAL CHANGE

The term *social change* is used to indicate the changes that take place in human interactions and interrelations. Society is a web of social relationships, and hence, social change means change in the system of social relationships. These are understood in terms of social processes and social interactions and social organization. Auguste Comte, the father of Sociology, has posed two problems—the question of social statics and the question of social dynamics, what is and how it changes. The sociologists not only outline the structure of the society but also seek to know its causes also. According to Morris Ginsberg, social change is a change in the social structure.

Box 20.1 Definitions of Social Change

M.E. Jones: Social change is a term used to describe variation or modification of any aspect of social processes, social patterns, social interaction, or social organizations.

Kingsley Davis: Social change is any alterations that occur in social organization, that is, the structure and functions of society.

R.M. MacIver: Social change is the change in social relationships.

Harry M. Johnson: Social change may be defined as modification in the ways of doing and thinking of people.

H.T. Mazumdar: Social change may be defined as a new fashion or mode either modifying or replacing the old in the life of a people or in the operation of a society.

R.M. MacIver and C.H. Page: The society is a network of social relationships. These relationships are maintained by customs, rituals, usages, and procedures. When there is a change in any one of them, social change ensues.

W.A. Anderson and F.B. Parker: Social change involves alteration in the structure of functioning of social forms or processes themselves.

M. Ginsberg: By social change, I understand a change in social structure, for example, the size of a society, the composition or balance of its parts, or the type of its organization.

George A. Lundberg et al.: Social change refers to any modification in established patterns of inter-human relationships and standards of conduct.

J.L. Gillin and J.P. Gillin: Social changes are variations from the accepted modes of life, whether due to alterations in geographical conditions, cultural equipment, and composition of the population or ideologies or whether brought about by diffusion or invention within group.

Samuel Koenig: Social change refers to the modifications that occur in the life patterns of a people.

3. NATURE OF SOCIAL CHANGE

1. **Universal phenomenon:** Social change occurs in all societies. A change from pastoral to tribal system, from agriculture to industrial, or from semi-urban to commercial type of economy may effect deep structural changes.

2. **Speed of social change is not uniform:** The speed of social change differs from society to society. In most of the societies, change occurs slowly, but in some, it is fast.
3. **Social change is community change:** Social change occurs in the life of the entire community. It is social and not individual.
4. **Unpredictable:** It is difficult to make any prediction about the exact forms of social change. There is no inherent law of social change according to which it would assume definite forms.
5. **Neutral process:** Change means just alteration or shifting from one pattern of life to another. It does not mean progress, modification, decline, or evolution. It only suggests a difference through time in the object to which it is applied.
6. **Inevitable:** Change is the law of nature. No society from primitive to modern has ever remained stable. Change may occur in a natural way or man may try to change society in a particular direction.

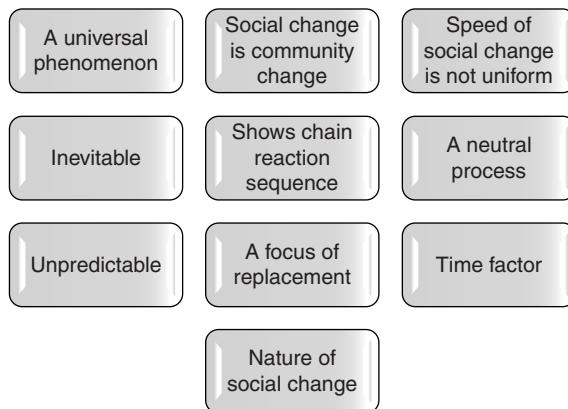


Figure 20.1 Nature of Social Change

7. **Shows chain reaction sequence:** A society is a functional whole in which all the units are functionally correlated with one another.
8. **Focus of replacement:** Bullock carts have been replaced by automobiles. Similarly, old ideas have been replaced by new ones. Democracy has replaced aristocracy.
9. **Nature and speed of social change are related to time factor:** The nature and speed of social change are not uniform in each age or period in the same society. It differs from time to time and from place to place.

4. DIFFERENCE BETWEEN SOCIAL CHANGE AND CULTURAL CHANGE

William Ogburn uses the term *culture* to indicate the material as well as the non-material achievements of man in society. From this point of view, cultural change will indicate change

in material elements (e.g., tools, buildings, machines, and so on) as well as in relations, values, and behaviour patterns. Most of the sociologists use the term *social change* to imply changes in social life including non-material cultural aspects of man.

George Shanker explains that social change refers to whatever happens in the course of time to the patterned ways in which individuals react. For example, changing patterns of race relations as a result of the judicial decisions declaring segregation illegal are social change. Cultural change refers to new forms of learning, new technological instruments, new forms of artistic expression, new religious dogmas, and new philosophies. An example of this is the use of automobiles to replace other modes of transportation. Shanker says that social changes are part of the larger picture of social change.

Alfred L. Kroeber and Talcott Parsons suggest that society refers to the patterned systems of interactions among the individuals and groups, whereas culture refers to the patterns of values, ideas, and other symbolic meaningful systems that direct human behaviour. It follows that changes in society involve the structures through which human beings interact and the form that interactions take place. Changes in culture involve the learned, symbolic, and meaningful behavioural changes that arise from past interactions and direct further interactions.

5. FACTORS INVOLVED IN SOCIAL CHANGE

Social change is brought about by a number of factors such as technological, industrial, economic, ideological, and religious factors. Geographical and biological changes too result in sociocultural changes. The rate of social change varies from place to place and from time to time.

1. **Geographical factors:** Changes in the geographical environment create changes in social life. The geographical factors comprise all those inorganic phenomena that exert an influence on human life. They include climatic changes and those factors in the outer crust of the earth's surface that condition man's livelihood. The climatic influences include temperature, sunshine, rainfall, relative humidity, prevailing winds, tornadoes and cyclones, and electromagnetic atmospherics of the atmosphere. Geographical changes also affect food supply, leading to new dietary habits. The new diet forces physiological adjustments, which in turn modify temperament and behaviour.
2. **Biological factors:** The biological environment affects the human cultural pattern much in the same way as the geographical environment. Man utilizes the available plant and animal life in ways determined by his culture, and he wards off enemies (bacteria, poisonous plants, insects, pests, dangerous animals, and so on) with the best means he has been able to invent. Furthermore, the biological environment is constantly changing as one animal species gains ground at the expense of some other, while the struggle for existence goes on.
3. **Demographic factors:** The relationship between human population, density, environment, and culture is a fundamental one in relation to social change, and we must subject it to further analysis. Population increase or decrease determines social institutions and social relations very much. Population explosion creates problems of low standards of life, unemployment, higher density, and so on. Modern techniques of family planning, family welfare, and population control have brought about changes in the size of the family, sex education, attitude towards sex, morals, and social values. The quality of the population is also an important factor in social change. People are endowed with certain

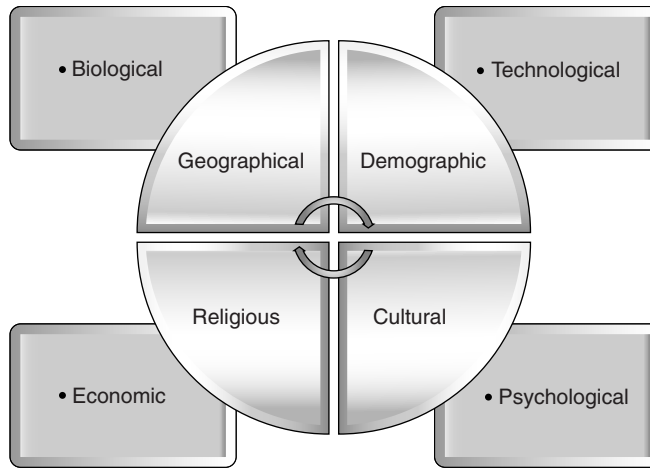


Figure 20.2 Factors Involved in Social Change

hereditary characteristics, which are the limiting factors in personality development and in the achievements the individual will be able to make.

4. **Technological factors:** Technology refers to the body of knowledge about how to adopt or make use of and act upon physical environment and their material resources in order to satisfy the human needs. It includes our knowledge and artefacts. It is the most important factor of social change in modern times. Every new invention brings along with it a number of changes in social life. Scientific discoveries and inventions are very important for social change. The motorcar, telephone, railway, steam engine, radio, and so on have had a great impact on society and its institutions. The radio and television influence entertainment, education, politics, transportation, and many other types of activities.
5. **Cultural factors:** Edward B. Tylor has defined culture as a complex that includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of the society. Culture is the unique possession of human society and it is transmitted from generation to generation. These beliefs, customs, values, and traditions exert great influence on human society and also the extent to which a society can accept new patterns. The possibility of innovations depends to a great extent on the existing culture. Diffusion of culture within a society and also from one society to another is an important factor in cultural and social changes. Culture also plays an indirect role in social change. A very good example is how man's economic activities are influenced by his religious principles. Besides, social change is influenced by social inventions, for example, social legislations like untouchability act, marriage act, act against prostitution, anti-dowry act, child marriage act, restraints act, and so on.
6. **Psychological factors:** Social change is much facilitated and promoted by new ambitions, aspirations, and attitudes of people. These in turn are helped by several factors including education; dissatisfaction with the existing conditions and facilities is common in these modern days. The revolt, unrest, and indiscipline among the contemporary youth in India are due to such dissatisfaction or frustration.

7. **Others factors:** There are several other factors that influence social change. When a wave of new thoughts sweeps across the society, it causes massive upheaval. These waves led to the abolition of sati and child marriage. Caste system is not what it was only a few decades ago. Apart from opinion makers, belligerence and war also lead to social change. The world would have been much different if Hitler had not been overwhelmed with his Nazi pride.

6. FACTORS OF SOCIAL CHANGE IN INDIA

1. **Natural, physical, or geographical factors:** Examples of the above factors are floods, earthquakes, famines, pestilences, vagaries of climate, and changes in planets. Man has no control over such factors at all. The consequences of these changes are really a threat to the Indian society.
2. **Demographic factors:** These include population explosion, rural–urban migration, inter-caste marriages, fertility, mortality, and life expectancy. Life span in India has increased much owing to public health facilities.
3. **Technological factors:** India has borrowed the technological inventions that have taken place in other countries of the world, especially those of the West, and has also produced its own.
4. **Social inventions:** We have passed a number of social legislations to bring about changes in the life of the people with the help of governmental and non-governmental programmes. The Constitution of India, which was adopted in 1950, is one of the greatest social inventions for us in India. Decentralization of administration through Panchayati Raj has effected many changes in rural communities in India. Direct programmes of the government such as community development projects, national extension service blocks, and several other activities as envisaged in the five-year plans of India are also effecting changes in the Indian society.
5. **Western education:** Western education with its emphasis on democracy, modernism, secularism, and individualism is also responsible for a number of changes in India.
6. **Psychological factors:** The traditional people of India started measuring themselves in relation to the people of other countries, their education, and their standard of life. Thus, new ambitions, aspirations, and attitudes developed.

7. CULTURAL LAG AND SOCIAL CHANGE

According to W.F. Ogburn, material culture changes faster than non-material culture. Hence, one part of culture changes more rapidly than another. The result is that the non-material culture lags behind material culture. Such a kind of lag between material and non-material culture is called cultural lag. Consequent to such a kind of lag, certain maladjustments occur, leading to a loss in equilibrium. The term *cultural lag* refers only to certain failures of adjustments within the processes of social change. Examples of cultural lag can easily be observed in the Indian society. Our villages have adopted a lot of modern technology in farming, transportation, and so on, but they have not been able to come out of customs like child marriage.

8. THEORIES OF SOCIAL CHANGE

The theories of social change are closely connected with the philosophy of history. These theories are generally classified into learners' and cyclical theories, but various other classifications exist as well.

1. **Learners' theories:** Learners' theories assert that all the aspects of society change continually in a certain direction and they never repeat themselves. These theories assure that there is a cumulative change in social history. Different scholars have put forth their views regarding social change (Table 20.1).

TABLE 20.1 Learner's Theories of Social Change

Contributors	Description
Auguste Comte	He has explained social change as a result of man's intellectual development in three stages, namely, theological, metaphysical, and positive.
Herbert Spencer	He saw that societies changed from simple to complex form.
Leonard T. Hobhouse	He explains social change through mental development and moral ideas.
Karl Marx	He traced historical change through the development of productive forces that change the relations between classes. He has emphasized that economic conditions and techniques of production have great influence in social activities.
Thorstein Veblen	He tries to give a technological explanation of social change by emphasizing that social conditions are directly responsible for technological conditions.

2. **Cyclic theories:** Cyclical theories are as old as human history. These theories assume that social phenomena recur again and again exactly as they were before (Table 20.2). For example, day and night, the seasons of the year, and the birth, growth, death, and decay of the individual organism.

TABLE 20.2 Cyclical Theories of Social Change

Contributors	Description
Vilfredo Pareto	He presents the theory of circulation of elites. According to him, social change occurs by the struggle between groups for political power. He illustrates the circulation on elites in Rome but has ignored the development of democratic government in modern times.
P. Sorokin	He has recognized the cyclical process by making a distinction between three broader types of culture, namely, ideational, idealist, and sensate. These types of culture succeed each other in cycles in the history of societies.
Arnold Toynbee	He explains the cyclical character of the growth, arrest, and decay of civilization.

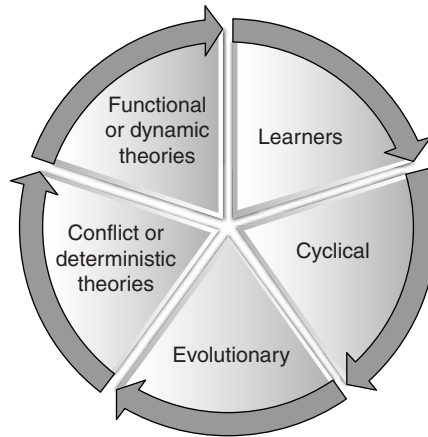


Figure 20.3 Theories of Social Change

3. **Evolutionary theories:** Evolutionary theories are based on the assumption that societies gradually change from a simple beginning into ever more complex forms (Table 20.3).

TABLE 20.3 Evolutionary Theories of Social Change

Contributors	Description
L.H. Morgan	He believed that there were three basic stages in the process, namely, savagery, barbarian, and civilization.
Auguste Comte	He explained social change as a result of man's intellectual development in three stages, namely, theological, metaphysical, and scientific.
Charles Darwin	Those who were influenced by Darwin's theory of organic evolution applied it to the human society and argued that societies must have evolved from the too simple and primitive to too complex and advanced such as the western society.
Herbert Spencer	He argued that society itself is an organism. He said that society has been gradually progressing towards a better state. He argued that it has evolved from a military society to an industrial one.
Emile Durkheim	He advocated that societies have evolved from relatively undifferentiated social science with minimum division of labour and with a kind of solidarity called mechanical solidarity to a more differentiated social structure with maximum division of labour, thereby giving rise to a kind of solidarity called organic solidarity.

4. **Conflict theories or deterministic theories:** Among contemporary sociologists, the deterministic theories of social change are probably the most widely accepted one (Table 20.4). According to this view, social change takes place because of certain forces.

TABLE 20.4 **Deterministic Theories of Social Change**

Contributors	Description
Karl Marx	According to his view, individuals and groups with opposing interests are bound to be at conflict. As the two major social classes, that is, the rich and the poor or the capitalists and the labourers, have mutually hostile interests, they are at conflict. This conflict repeats itself off and on until capitalism is overthrown by the workers and a socialistic state is created. What is to be stressed here is that Marx and other conflict theorists deem society as basically dynamic and not static.
Georg Simmel	Conflict is a permanent feature of society and not just a temporary event. It is a process that binds people together by interaction. Furthermore, conflict encourages people of similar interests to unite together to achieve their objectives. Continuous conflict in this way keeps society dynamic and ever changing.

5. **Functional or dynamic theories:** Some scholars have supported functional theories of change (Table 20.5).

TABLE 20.5 **Functional Theories of Change**

Contributors	Description
Talcott Parsons	He considers change not as something that disturbs the social equilibrium but as something that alters the state of equilibrium so that a qualitatively new equilibrium results.
Robert K. Merton	The strain, tension, contribution, and discrepancy between the component parts of social structure may lead to change. Thus, in order to accommodate the concept of change within the functional model, he has borrowed concepts from conflict theories of the change.

9. CONCEPTS OF EVOLUTION, DEVELOPMENT, AND PROGRESS

9.1. Evolution

The term *evolution* comes from the Latin word *evolvere*, which means to develop or to unfold. It is equivalent to the Sanskrit word *vikas*. It means more than growth. The word *growth* connotes a direction of change but only of a quantitative character, for example, we say population grows. Evolution involves something more intrinsic—a change not merely in size but at least in structure also. For example, when we speak of biological evolution, we refer to the emergence of certain organisms from others in a kind of succession.

Box 20.2 Definitions of Evolution

Morris Ginsberg: The notion of evolution in the sense of the diversification of species can be fruitfully applied in at least two realms of culture, namely, in the field of language and tools.

R.M. MacIver: Evolution is a process by which the latent characteristics of a thing existing embryonically within it gradually unfold or reveal themselves. It is a process qualitatively defined with respect to structural or functional differentiation. Differentiation-cum-integration is, therefore, key to evolution.

9.1.1. Principles of Evolution

Herbert Spencer prescribes four principles of evolution.

1. Social evolution is a cultural or human aspect of the law of cosmic evolution.
2. It takes place in the same way in which cosmic evolution takes place.
3. It is gradual.
4. It is progressive.

9.1.2. Characteristics of Evolution

According to R.M. MacIver and C.H. Page, for any change to be described as evolution, it must exhibit the following characteristics:

- ☐ Change must occur within the changing unit as the manifestation of internal forces and not merely by the action of forces external to it. It should constitute a fuller revelation through time of its own latent capacities.
- ☐ The entire structure of the object should undergo modification to some extent.
- ☐ The distinctive character of organic evolution is differentiation in structure as well as function.

10. SOCIAL DEVELOPMENT

The term *social development* refers to the process of historical change. L.T. Hobhouse seems to have used the terms *evolution* and *development* as synonyms in most of his writings. However, the term *development* is more precise than evolution in its application to social phenomenon. In ordinary sense, development means a gradual unfolding of future, working out the details of anything. In his *Social Development*, Hobhouse proposed the following criteria of development:

- ☐ Increase in scale
- ☐ Efficiency
- ☐ Mutuality
- ☐ Freedom

The term *development* can be applied to particular aspects of society and not to the whole of society. It is clear that the development of a child is related to some known features of the adult human being. In the case of social phenomenon, we cannot relate the development of knowledge and that of control over nature to such things as population size. The development of society cannot be related to the prospective condition of society except in terms of a moral idea.

The concept of development carries a different meaning in the recent sociological writings. It is also used to indicate the process of individualization or modernization. Development can be represented in a simple historical model, which passes through three important stages: (a) traditional society; (b) transitional society; and (c) modern society.

11. SOCIAL PROGRESS

The idea of progress always reveals change. The concepts of development and evolution are intimately connected with the idea of progress. Although social evolutionists of the 19th century used evolution and progress synonymously, the later sociologists have made a distinction between the two. Human society has evolved into a demonstrable certainty. However, we can demonstrate with less certainty that society has progressed; we may only believe in progress, but we cannot show it to others unless they are ready to accept our evaluations.

Box 20.3 Definitions of Social Progress

William F. Ogburn: Progress is a movement towards an objective, which is thought to be desirable by the general group for the visible future.

Frederick E. Lumley: Progress is change, but it is a change in a desired or approved direction, not any direction.

Robert E. Park and Ernest W. Burgess: Any change or adaption to an existing environment that makes it easier for a person or a group of persons or other organized form of life to live may be said to represent progress.

R.M. MacIver: By progress, we imply not merely direction, but direction towards some final goal, some destination determined ideally, not simple by the objective consideration at work.

Morris Ginsberg: Progress is a development of evolution in a direction that satisfies retinal criteria of value.

11.1. Features of Social Progress

1. **Progress is change:** There is change in progress. Progress is a change or movement in some direction. There cannot be progress without change. Hence, change is the first important feature of progress.
2. **Achievement of desired aim:** Mere change is not progress. It means a step forward, and hence, it is a change in the direction of a desired goal.

3. **Progress is social:** Progress, in sociology, does not mean individual advancement towards a goal. Sociologists are not interested in individual progress. Progress means social progress, and in that case, the entire group moves ahead in some desired direction.
4. **Progress is volitional:** Progress is not natural and hence does not come about involuntarily. Desire and volition are needed for progress.
5. **Concept of progress is variable:** The concept of progress is relative. Its understanding differs from society to society and from time to time. The concept of progress in a group may change over a period of time.
6. **Human progress is limitless:** There are no limits to human progress. One cannot think of a point at which human groups will not have any goals to realize and any need to step forward. Progress is related to social values. In a sense, it is determined by social values. The concept of progress agrees with the social values of the time and place to which it belongs. Apart from that, the conditions conducive to social process also vary from society to society, and within a society, there may be differences in progress in different spheres.

12. IMPACT OF TECHNOLOGICAL CHANGE

12.1. Industrialization

Technology has contributed to the growth of industries or to the process of industrialization. *Industrialization* is a term covering, in general terms, the growth in a society hitherto mainly agrarian of modern industry with all its circumstances and problems, that is, economic and social problems. It describes, in general term, the growth of a society in which a major role is played by manufacturing industry. The industry is characterized by heavy, fixed capital investment in plant and building by the application of science to industrial techniques and by mainly large-scale standardized production. The Industrial Revolution of 18th century led to the unprecedented growth of industries. Industrialization is associated with the factory system of production. The family has lost its economic importance. The factories have brought down the prices of commodities, improved their quality, and maximized their output. The whole process of production is mechanized. Consequently, the traditional skills have declined and good number of artisans has lost their work. Huge factories could provide employment opportunities to thousands of people. Hence, men have become workers in a very large number. The process of industrialization has affected the nature, character, and the growth of economy. It has contributed to the growth of cities or to the process of urbanization.

12.2. Urbanization

In many countries, the growth of industries has contributed to the growth of cities. Urbanization denotes a diffusion of the influence of urban centres to a rural hinterland. Urbanization can be described as a process of becoming urban, moving to cities, changing from agriculture to other pursuits common to cities, and corresponding change of behaviour patterns. Hence, only when a large proportion of inhabitants in an area come to cities, urbanization is said to occur. Urbanization has become a world phenomenon today. An unprecedented growth has taken

place not only in the number of great cities but also in their size. As a result of industrialization, people have started moving towards the industrial areas in search of employment. Due to this, the industrial areas developed into towns and cities.

12.3. Modernization

Modernization is a process that indicates the adoption of the modern ways of life and values. It refers to an attempt on the part of the people particularly those who are custom-bound to adapt themselves to the present time, conditions, needs, styles, and ways in general. It indicates a change in people's food habits, dress habits, speaking styles, tastes, choices, preferences, ideas, values, recreational activities, and so on. People in the process of getting them modernized give more importance to science and technology. The scientific and technological inventions have modernized societies in various countries. They have brought about remarkable changes in the whole system of social relationship and installed new ideologies in the place of traditional ones.

12.4. Development of the Means of Transport and Communication

Development of transport and communication has led to the national and international trade on a large scale. The road transport, the train service, the ships, and the aeroplanes have eased the movement of people and material goods. Post and telegraph, radio and television, newspapers and magazines, telephone and wireless devices, and the like have developed a great deal. The space research and the launching of the satellites for communication purposes have further added to these developments. They have helped the people belonging to different corners of the nation or the world to have regular contacts.

12.5. Transformation in the Economy and the Evolution of the New Social Classes

The introduction of the factory system of production has turned the agricultural economy into industrial economy. The industrial or the capitalist economy has divided the social organization into two predominant classes—the capitalist class and the working class. These two classes are always at conflict due to mutually opposite interest. In the course of time, an intermediary class called the middle class has evolved.

12.6. Unemployment

The problem of unemployment is a concomitant feature of the rapid technological advancement. Machines not only provide employment opportunities for people but also take away the jobs of men through labour-saving devices. This results in technological unemployment.

12.7. Technology and War

The dangerous effect of technology is evident through the modern mode of warfare. The weaponry has brought fears and anxieties to the mankind. They can easily destroy the entire human race. It only reveals how technology could be misused. Thus, greater the technological advancement the more risk for the mankind.

12.8. Changes in Social Institutions

Technology has profoundly altered our modes of life. Technology has not spared the social institutions of its effects. The institutions of family, religion, morality, marriage, state, and property have been altered. Modern technology in taking away the industry from the household has radically changed the family organization. Many functions of the family have been taken away by other agencies. Marriage is losing its sanctity. It is treated as a civil contract than a sacred bond. Marriages are becoming more and more unstable. Instances of divorce, desertion, and separation are increasing. Technology has elevated the status of women but it has also contributed to the stresses and strains in the relations between men and women at home. Religion is losing hold over the members. People are becoming more secular, rational, and scientific but less religious in their outlook. Inventions and discoveries in science have shaken the foundations of religion. The function of the state or the field of state activity has been widened. Modern technologies have made the states to perform functions such as the protection of the aged, the weaker section, and the minorities, thereby making provision for education, healthcare, and so on. Transportation and communication inventions are leading to a shift of functions from local government to the central government of the whole state. The modern inventions have also strengthened nationalism. The modern governments which rule through the bureaucracy have further impersonalized the human relations.

12.9. Cultural Lag

To provide a law of social change comparable with the laws of physics and biology, William F. Ogburn in 1922 advanced his theory of social lag. Ogburn pointed out that social changes always originate from the invention of doing something new in a new way by some individual. So far, Ogburn was following the tradition established by Gabriel Tarde, but then he began to wander in the tracks of Marx. Historically, he argued that inventions occur most often in the field of material technology, if only because the advantages of an improvement in technology are self-evident. With each development in technology, there comes, however, some disturbance to the effective working of the existing social order. A strain or stress is set up between the new technique and various organizational aspects of the social system. Changes in social system arise gradually if at all changes happen, and the result, that is, the disequilibrium between new technology and old social organization, is the social lag. The core of Ogburn's theory is the idea that change occurs first in the material technology.

12.10. Social Movements

Social movement is one of the major forms of collective behaviour. We hear of various kinds of social movements launched for one or the other purpose. A social movement can be defined as collectively acting with some continuity to promote or resist change in the society or group of which it is a part. Horton and Hunt have defined it as a collective effort to promote or resist change. Smelser defines it as organized group effort to generate or resist social change. M.S.A. Rao, one of the prominent Indian sociologists, has made a mention of the nature of social movements in the book *Social Movements in India*, edited by him. According to him,

a social movement includes two characteristics about which there is considerable agreement among the sociologists. They are as follows:

1. **Collective action:** Social movement undoubtedly involves collective action. However, this collective action takes the form of a movement only when it is sustained for a long time. This collective action need not be formally organized. It could be an informal attempt also. However, it should be able to create an interest and awakening in relatively large number of people.
2. **Oriented towards social change:** A social movement is generally oriented towards bringing about social change. This change could either be partial or total. Although the movement is aimed at bringing about a change in the values, norms, and ideologies of the existing system, efforts are also made by some other forces to resist the changes and to maintain the status quo. The counter attempts are normally defensive and restorative rather than innovative and initiating change. They are normally the organized efforts of an already established order to maintain itself.

As M.S.A. Rao points out, although sociologists are almost agreeable on the above mentioned two characteristics of social movement, they differ a lot regarding other criteria such as the presence of an ideology, method of organization, and the nature of consequence.

According to Yogendra Singh, social movement is a collective mobilization of people in a society in an organized manner under an individual or collective leadership in order to realize an ideologically defined social purpose. Social movements are characterized by a specific goal which has a collective significance, an ideological interpretation of the collective goal, a rank of committed worker, and a strong leadership. Social movements have a lifecycle of their own origin, maturity, and culmination. T.K. Oommen observed that a study of social movements implies a study of social structure as movements originate from the contradictions which in turn emanate from social structure. He states that all social movements centre around three factors—locality, issues, and social categories. Anthony Wallace views social movement as an attempt by local population to change the image or the models they have of how their culture operates.

An important component of social movement that distinguishes it from the general category of collective mobilization is the presence of an ideology. A strike by students involves collective mobilization and is oriented towards a change. However, in the absence of an ideology, the strike becomes an isolated event and not a movement. A social movement requires a minimum of organizational framework to achieve success or at least to maintain the tempo of the movement, to make the distinction clear between the leaders and the followers, to make clear the purposes of the movement, to persuade people to take part in it or to support it, and to adopt different techniques to achieve the goals—a social movement must have some amount of organizational framework. A social movement may adopt its own technique or method to achieve its goal. It may follow peaceful or conflicting, violent or non-violent, compulsive or persuasive, and democratic or undemocratic means or methods to reach its goal.

13. SOCIAL MOVEMENT TYPES

13.1. Reform Movements

Reform movements are organized to carry out reforms in some specific areas. The reformers endeavour to change elements of the system for better social welfare, for example, Civil Rights

Movement, Women's Liberation Movement, Arya Samaj Movement, and Brahmo Samaj Movement. All these movements have created great reforms in the society.

13.2. Revolutionary Movements

The revolutionary movements deny that the system will even work. These movements are deeply dissatisfied with the social order and work for radical change. They advocate replacing the entire existing structure. Their objective is the reorganization of society in accordance with their own ideological blueprint. Revolutionary movements generally become violent as they progress, for example, the Protestant Reformation Movement, the Socialist Movement, and the Communist Revolution of China.

13.3. Reactionary or Revivalist Movement

Some movements are known as reactionary or regressive movements. These aim to reverse the social change. They highlight the importance and greatness of traditional values, ideologies, and institutional arrangements. They strongly criticize the fast moving changes of the present.

13.4. Resistance Movement

These movements are formed to resist a change that is already taking place in the society. These can be directed against social and cultural changes that are already happening in the country.

13.5. Utopian Movement

These are attempts to take the society or a section of it towards a state of perfection. These are loosely structured collectivities that envision a radically changed and blissful state either on a large scale at some time in the future or on a smaller scale in the present. The utopian ideal and the means of it are often vague, but many utopian movements have quite specific programmes for social change. The Hare Krishna Movement of the seventies, the movement towards the establishment of Ram Rajya and the Sangh Parivar, and the Communists and Socialists pronouncement of a movement towards the classless and casteless society free from all kinds of exploitation are few such examples.

13.6. Peasant Movement

Peasant movement is defined by Kathleen Gough as an attempt of a group to effect change in the face of resistance and the peasant are people who are engaged in an agricultural or related production with primitive means who surrender part of their or its equivalent to landlords or to agents of change. The history of peasant movements can be traced to colonial period when repressive economic policies, the new land revenue system, the colonial administrative and judicial system, and the ruin of handicrafts leading to the overcrowding of land transformed the agrarian structure and impoverished the peasantry. In the zamindari system, peasants were left to the mercies of the Zamindars who exploited them in form of illegal dues. The British government levied heavy land revenue in the Ryotwari areas. Peasants were forced to borrow money from the moneylenders and they were reduced to the status of tenants at will, sharecroppers, and landless labourers, while their lands, crops, and cattle passed into the hands to landlords,

traders, and moneylenders. When the peasants could take it no longer, they resisted against the oppression and exploitation through uprisings. Peasant Movements occupy an important place in the history of social unrest in India although the aims and objectives of these movements differ in nature and degree from region to region. It is in this sense that these movements also aimed at the unification of the peasants of a region, development of leadership, ideology, and peasant elite, and through these movements emerged a new power structure and peasant alliance. The genesis of peasant movements rests in the relationship patterns of different social categories existing within the framework of feudal and semi-feudal structure of our society. In the post-Independence period, the nature and objectives of the peasant movement have changed to getting remunerative prices for agricultural produce, to increase agricultural production, to establish parity between prices of agricultural produce and industrial goods, and to get minimum wages for the agricultural labourers.

Some of the important peasants uprising are as follows:

- 1770: Sannyasi rebellion
- 1831: Wahabi uprising
- 1855: Santhal uprising
- 1859: Indigo revolt
- 1890–1900: Punjab Kisan struggle
- 1917–1918: Champaran satyagraha
- 1921: Moplah rebellion
- 1928: Bardoli satyagraha
- 1946: Telangana movement
- 1957: Naxalbari movement

13.7. Women's Movement

The Women's Movement in India is a rich and vibrant movement that has taken different forms in different parts of the country. Fifty years ago when India became independent, it was widely acknowledged that the battle for freedom had been fought as much by women as by men. One of the methods M.K. Gandhi chose to undermine the authority of the British was for Indians to defy the law which made it illegal for them to make salt. At the time, salt making was a monopoly and earned considerable revenues for the British. Gandhi began his campaign by going on a march—the salt march—through many villages, leading finally to the sea, where he and others broke the law by making salt. No woman had been included by Gandhi in his chosen number of marchers. However, nationalist women protested, and they forced him to allow them to participate. The first to join was Sarojini Naidu, who went on to become the first woman President of the Indian National Congress in 1925. Her presence was a signal for hundreds of other women to join, and eventually, the salt protest was made successful by many women joining it who not only made salt but also sat openly in marketplaces selling and indeed buying it. The trajectory of this movement is usually traced from the social reform movements of the 19th century when campaigns for the betterment of the conditions of women's lives were taken up, initially by men. By the end of the century, women had begun to organize themselves, and gradually they took up a number of causes such as education, the conditions of women's work, and so on. It was in the early part of the 20th century that women's organizations were formed, and many of the women who were active

in these organizations later became involved in the freedom movement. Independence brought many promises and dreams for women in India—the dream of an egalitarian, just, democratic society in which both men and women would have a voice. The reality was, however, somewhat different. For all that had happened was that, despite some improvements in the status of women, patriarchy had simply taken on new and different forms. By the 1960s, it was clear that many of the promises of Independence were still unfulfilled. It was that the 1960s and 1970s saw a spate of movements in which women took part: campaigns against rising prices, movements for land rights, and peasant movements. Women, from different parts of the country, came together to form groups both inside and outside political parties. Everywhere, in the different movements that were sweeping the country, women participated in large numbers. Everywhere, their participation resulted in transforming the movements from within. One of the first issues to receive countrywide attention from women's groups was violence against women, specifically in the form of rape and 'dowry deaths'. This was also the beginning of a process of learning for women: most protests were directed at the State. Because women were able to mobilize support, the State responded, seemingly positively, by changing the law on rape and dowry, making both more stringent. In the early campaigns, groups learnt from day to day that targeting the State was not enough and that victims also needed support. Hence, a further level of work was needed: awareness rising so that violence against women could be prevented, rather than only dealt with after it had happened. Legal aid and counselling centres were set up, and attempts were made to establish women's shelters. Knowledge was also recognized as an important need. The women's activity was geared towards improving the conditions of women's lives. In recent years, the euphoria of the 1970s and early 1980s, symbolized by street-level protests and campaigns in which groups mobilized at a national level, has been replaced by a more considered and complex response to issues. In many parts of India, women are no longer to be seen out on the streets protesting about this or that form of injustice. This apparent lack of a visible movement has led to the accusation that the women's movement is dead or dying. While the participation of urban, middle class women is undeniable, it is not they who make up the backbone of the movement or of the many, different campaigns that are generally seen as comprising the movement. The anti-alcohol agitation in Andhra Pradesh and similar campaigns in other parts of India were started and sustained by poor, low-caste, and often working-class women. The movement to protect the environment was begun by poor women in a village called Reni in the northern hill regions of India, and only after that did it spread to other parts of the country. One of the biggest challenges women have had to face in recent years is the growing influence of the religious right in India. Right-wing groups have built much of their support on the involvement of women, thereby offering to help them with domestic problems, enabling them to enter the public space in a limited way, and ensuring all the while that the overall ideology within which they operate remains firmly patriarchal. For activists too, this has posed major problems. It has forced them to confront the fact that they cannot assume solidarity as women that cuts across class, religion, caste, and ethnic difference. It is important to recognize that for a country of India's magnitude, change in male-female relations and the kinds of issues the women's movement is focusing on will not come easy. For every step the movement takes forward, there will be a possible backlash or a possible regression. It is this that makes for the contradictions, and it is this that makes it possible for women to participate who can aspire to, and attain, the highest political office in the country, and to continue to have to confront patriarchy within the home, in the workplace, and throughout their lives.

13.8. Backward Caste Movement

The backward castes have been deprived of many social, economic, political, and religious privileges. These people provided manual labour and the untouchables occupied the lowest position among the caste hierarchy. They were subjected to extreme form of exploitation. The colonial power accentuated the disparities in the distribution of economic power. The atrocities united the lower castes against the upper castes. Some of the important backward caste movements that came up were Satyashodhak Samaj and Nadar Movement, which consolidated the masses along the caste lines. E.V. Ramaswamy started Self-Respect Movement against the Brahmins in South India. The SNDP movement in Kerala was more of a reformist movement. In 1950s, there was a widespread desire among the non-Brahmin castes to be categorized as Backward. Subsequently, Backward Class Commission was set up to look into the conditions and requirements of these classes. Mandal Commission submitted its report in 1980 recommending reservations for backward castes in educational institutions and government offices. However, this move resulted in anti-Mandal Commission Movement that resulted in large-scale violence and many students lost their lives.

13.9. Dalit Movement

Dalits are the suppressed people at the last rung of the caste-based hierarchy. Their inferior occupations and the low levels of ascriptive status make them vulnerable for attacks at the hands of upper-caste people. The organizational efforts made by Dalit leadership for uplifting their status are known as Dalit movement. It is a protest against untouchability, casteism, and discrimination faced by the Dalits. Dalit Movement indicates some trends of protest ideologies that entail the following: withdrawal and self-organization, high varna status and extolling of non-Aryan culture's virtues, and abandoning of Hinduism and embracing other religions like Buddhism and Islam. Mahatma Gandhi in 1923 founded the All India Harijan Sevak Sangh to start education and schools for the Dalits. Another most important Dalit leader Dr. Ambedkar struggled to secure the basic human dignity to the Dalits. The Mahad Satyagraha for the right of water led by him was one of the outstanding movements of the Dalits to win equal social rights. All India Depressed Classes Association and All India Depressed Classes Federation were the principal organizations that initiated a movement to improve the conditions of the Dalits. These organizations aimed at improving their miserable conditions and to spread education among them. They worked to secure rights of admission to school, drawing water from the public wells, entering the temples, and to use the roads.

CHAPTER HIGHLIGHTS

- ❑ Change is one of the laws of reality. There is nothing in the whole universe that does not change.
- ❑ Human society is subjected to the laws of change.
- ❑ Social change refers to various changes that are constantly taking place in the society.
- ❑ Society is dynamic. It is this dynamic nature of society that is responsible for a series of changes.

- ☐ The word *change* indicates a difference in anything seen over some period of time.
- ☐ The concept of social change refers to any observable difference in any aspect of social life over any period of time.
- ☐ Social change indicates alterations that occur in the structure and functions of society.

EXERCISES

I. LONG ESSAY

- ☐ Define social change. Explain the meaning and nature of social change.
- ☐ Define social movement. Explain the social movement types in detail.

II. SHORT ESSAY

- ☐ What are the factors involved in social change?
- ☐ Explain the factors of social change in India.
- ☐ Describe the theories of social change.
- ☐ Discuss social development.
- ☐ Enumerate the characteristics of social progress.
- ☐ Explain the impact of social change.

III. SHORT ANSWERS

- ☐ Define cultural lag and social change.
- ☐ Describe deterministic theories of social change.
- ☐ What are the characteristics of evolution?
- ☐ Define social progress.

IV. MULTIPLE CHOICE QUESTIONS

1. Social relationship changes occur in _____.

(a) social change	(b) cultural lag
(c) social problems	(d) Social control
2. Social change may be defined as modifications in the way of doing and thinking of people, said by _____.

(a) M.E. Jones	(b) Harry M. Johnson
(c) M. Ginsberg	(d) None of them
3. Which of the following are the characteristics of social change?
 - (a) It is universal.
 - (b) Definite predication regarding the form of social change is impossible.
 - (c) It shows chain reaction sequence.
 - (d) All of these

4. Which of the following are the three stages through which evolution of every society passes?
 - (a) hunting, pastoral, and agricultural
 - (b) stone age, bronze age, and iron age
 - (c) savagery, barbarism, and civilization
 - (d) all of these
5. Which of the following are the factors of social change?
 - (a) geographical factor
 - (b) biological factors
 - (c) cultural factors
 - (d) all of these
6. Lag between the material culture and non-material culture is called as _____.
 - (a) cultural lag
 - (b) social change
 - (c) culture change
 - (d) none of these
7. Evolutionary theory, cyclical theory, economical theory, and structural functional theory are associated with _____.
 - (a) theories of social change
 - (b) theories of social development
 - (c) theories of social problems
 - (d) none of these
8. Which of the following are the criteria of social development?
 - (a) increase in scale
 - (b) mutuality
 - (c) freedom
 - (d) all of these
9. Which are types of beggars?
 - (a) able bodied adult beggar and able bodied child beggar
 - (b) sick and diseased beggar
 - (c) physically and mentally disabled
 - (d) all of them
10. Social progress is a movement towards an objective thought to be desirable by the general group, for the visible future, said by _____.
 - (a) William F. Ogburn
 - (b) Frederick E. Lumley
 - (c) MacIver
 - (d) Morris Ginsberg

ANSWERS

1. a 2. b 3. d 4. c 5. d 6. a 7. a 8. e 9. d 10. a

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