INTRODUCTION TO SOCIOLOGY

B.A. Sociology – I Semester

Paper Code : BSO11MJD



PONDICHERRY UNIVERSITY
(A Central University)

CENTRE FOR DISTANCE & ONLINE EDUCATION
R.V. Nagar, Kalapet, Puducherry – 605 014

Advisory Committee

1. **Prof. P. Prakash Babu**
   Vice-Chancellor,
   Pondicherry University.

2. **Prof. D. Lazar**
   Director,
   Centre for Distance &
   Online Education,
   Pondicherry University.

Review Committee

1. **Prof. D. Lazar**
   Director, CDOE,
   Pondicherry University.

2. **Prof K Gulam Dasthagir**
   Professor,
   Programme Coordinator,
   Department of Sociology,
   Pondicherry University.

Academic Support Committee

1. **Dr. A. Punitha**
   Asst. Professor, CDOE,
   Pondicherry University.

2. **Dr. V. Umasri**
   Asst. Professor, CDOE,
   Pondicherry University.

3. **Dr. Sk. Md. Nizamuddin**
   Asst. Professor, CDOE,
   Pondicherry University.

Administrative Support Committee

1. **Dr. Arvind Gupta**
   Asst. Director, CDOE,
   Pondicherry University.

Course Writer

Prof K Gulam Dasthagir
Professor,
Department of Sociology,
Pondicherry University.

Dr. M. Prema Priya
Guest Faculty
CDOE
Pondicherry University

Copyright

This book may not be duplicated in any way without the written consent of the Pondicherry University except in the form of brief excerpts or quotations forthe purpose of review.

The information contained herein is for the personal use of the DDE students, Pondicherry University and may not be incorporated in any commercial programs, other books, databases or any kind of software without the written consent of the author. Making copies of this book or any portion, for any purpose other than your own is a violation of copyright laws. The author has used their best efforts in preparing this book and believes that the content is reliable and correct to the best of their knowledge.

B.A. Sociology - I Semester **Paper Code: BSO11MJD**

INTRODUCTION TO SOCIOLOGY

Course Objective :

To enable students to understand the basic concepts of sociology and explain how the discipline is rooted in society.

Unit I - The Field of Sociology:

Emergence of Sociology: Basic Concepts -Society, Community, Groups, Institutions and Associations, Status and Role.

Unit II - Basic Concepts:

Social Processes: Associative Process (Cooperation, Accommodation, Assimilation) - Dissociative Process (Conflict, Competition).

Unit III - Culture:

Culture: Conceptual Discussion - Cultural Lag - Culture and Civilization.

Unit IV - Social Mobility:

Socialisation and Social Control: Means of Social Control - Agencies of Socialisation and Social Control.

Unit V - Socialization:

Social Change: Theories of Social Change - Factors of Social Change.

Reference

1. Giddens, A., Duneier, M., Appelbaum, R. P., & Carr, D. (2025). *Introduction to sociology* (13th ed.). W. W. Norton & Company.
2. Alexander, J., Alexander, J. C., (2016). *Contemporary introduction to sociology: Culture and society in transition*. Routledge.

Course Outcomes: After completion of the course, learners will be able to:

CO1: Understand the basic sociological concepts and the nature of society.

CO2: Analyze the impact of inequity due to social stratification.

CO3: Analyze social institutions and processes shaping human behavior.

CO4: Examine socialization, identity formation, and social inequality.

CO5: Understand the connection between the individual and society.

POs / Cos	PO1	PO2	PO3	PO4	PO5
CO1	✓				
CO2			✓		
CO3				✓	
CO4		✓			
CO5	✓				✓

TABLE OF CONTENTS			
UNIT	**LESSON**	**TITLE**	**PAGE NO.**
I	1	Concept, Nature and Development of Sociology	1
	2	Scope and Sociological Perspective	11
II	1	Social Groups, Community and Association	29
	2	Social Institutions, Norms and Values	38
	3	Status and Role	46
III	1	Concept, Elements and Types of Culture	55
	2	Characteristics of Culture	65
	3	Cultural Processes	74
IV	1	Social Mobility	81
V	1	Concept and Nature of Socialization	111
	2	Stages and Forms of Socialization	120
	3	Agents of Socialization	131

UNIT – I

The Field of Sociology

Introduction

Human beings exist in networks of relationships. Family, neighbourhood, education, economy, religion and government help shape their identity, prospects and actions. Hence, many seemingly individual experiences may actually have something to do with broad social factors. Sociology is the study of such links between individual and society.

Auguste Comte used the term sociology, and believed that society could be studied using the scientific method. Karl Marx concentrated on production, inequality and conflict in society. Émile Durkheim was interested in social facts, solidarity and social integration. Max Weber was concerned with social action, meanings and authority. These varied concerns helped establish sociology as a discipline. The evolution of sociology in India has been based on the study of caste, tribe, family, village, inequality and social change.

Objectives

After learning this unit, you will be able to:

- understand the concept, nature and evolution of sociology;
- Delineate the scope and subject-matter of sociology;
- Elucidate the sociological perspective and imagination;
- Explain the importance and applications of sociology; and
- Explicate the relation of sociology to history, psychology, economics and social anthropology.

Lesson 1.1 Concept, Nature and Development of Sociology

1.1.1 Objectives

After going through this lesson, you should be able to:

- Elucidate the concept and the basic features of sociology;
- Articulate sociology as an organized knowledge about social relationships and institutions;
- Trace the intellectual and social conditions that led to the development of sociology.

1.1.2 Introduction

Human beings have always thought about family, authority, religion, inequality and social life. Philosophers, religious thinkers and political theorists attempted to explain the organization of societies. However, the emergence of sociology has been possible only due to the development of the systematic study of society based on facts and evidence. The emergence of sociology is associated with the transformation of the European society in the eighteenth and nineteenth centuries. Political revolutions undermined monarchy and hereditary privileges while industrialization led to the rise of factories, new jobs and rapid growth of cities. The traditional societies and institutions got transformed and the new social classes and inequalities came up. The thinkers started questioning the nature of social order, the cause of conflict and the processes of social change.

The pioneers of sociology answered these questions in different ways. Comte laid emphasis on scientific knowledge and social order. Marx emphasized the production, inequalities and class struggle. Durkheim studied the social facts and integration while Weber analyzed the meaningful social actions and authority. These pioneering contributions have provided the basic ideas and approaches to sociology. Since then, sociology has become established as a subject in universities and diffused across the world. In India, it has developed in the context of social reform, colonial knowledge, nationalism and the studies of caste, tribes, villages, family and social change.

1.1.3 Concept and Nature of Sociology

Concept of Sociology

The term sociology was coined by the French philosopher, Auguste Comte. The term 'sociology' consists of two words. 'Socius' is a Latin word that stands for society or companionship whereas 'logos' is a Greek word that means study or reasoned knowledge. Hence, sociology means the study of society. Society is not just a collection of individuals. Society is made up of patterned relationships through which people relate with each other and organize their social lives. The parent-child relationship, teacher-student relationship, employer-employee relationship, citizen-government official relationship and many other relationships exist among social positions that are connected with each other.

Sociology studies these relationships and the institutions, values and structures in which these relationships take place. Broadly, sociology can be defined as the systematic study of society, social relationships, social interactions, institutions and social change. Various sociologists have stressed various aspects of this subject. Comte regarded sociology as the science of society. Durkheim laid stress on the study of social facts – i.e., ways of acting and thinking in a collective manner that affect individuals. Weber defined sociology as the interpretive understanding of social actions. Together, these definitions reveal that sociology studies both the social structures and the meaningful actions of individuals.

Subject Matter of Sociology

The subject matter of sociology includes:

- social relationships and interactions;
- groups, communities and associations;
- culture, norms and values;
- status and role;
- family, education, religion, economy and state;
- socialization and social identity;
- caste, class, gender and inequalities;
- social mobility and social change; and
- social control, conflict and collective action.

All these aspects of society are interlinked. For instance, education is not merely confined to the learning process in the classroom. It involves

the transmission of culture, preparation for occupational roles and social mobility. Access to education may be affected by family background, caste, class, gender and region. Sociology studies such connections rather than studying institutions in isolation from society.

Sociology as a Social Science

Sociology is a social science since it studies human beings in their social relationships. As any science, sociology makes use of systematic inquiry, evidence and logical reasoning. Sociologists employ surveys, interviews, observations, case studies, historical documents and statistical data. Human behavior is difficult to predict compared to many physical phenomena since humans interpret situations and modify their behavior accordingly. Social conditions are also diverse in time and place. Therefore, sociological findings are generally stated as tendencies and patterns and not universal laws. This doesn't make sociology unscientific. On the contrary, it requires the sociologists to consider the meaning and variations while examining the evidence.

General Social Science

Sociology is considered a general social science as it studies society in an integrated manner. Economics, political science, and psychology concentrate respectively on economic activity, government, and behavior of individuals. Sociology examines how these spheres are socially organized and connected to each other. For example, unemployment is an economic problem, but it can also affect families, migration, identity, health, and politics. Sociology examines such wider connections. Being general does not mean replacement of the other social sciences by sociology, as it often relies upon the knowledge of those disciplines.

Abstract Science

Sociology studies general phenomena and relations rather than each particular event in its full detail. Such concepts as authority, class, institution, status, and socialization can be applicable to various social contexts. Therefore, sociology can be considered an abstract science. Using a certain strike or protest, a sociologist analyzes broader patterns of conflict and social actions. Concrete events give evidence whereas sociological concepts help to establish relationships that can manifest themselves elsewhere.

Empirical Science

Sociological explanation should be evidence-based, and not speculation or personal opinion. Evidence can be quantitative and qualitative. Census statistics and surveys present numerical patterns, whereas interviews, observations, and life histories can reveal meanings and experiences. Each type of evidence has its own advantages and disadvantages. Quantitative information can show how widely the pattern appears, and qualitative study can explain what its meaning is. Sociology uses the method that is most suitable for research problem.

Pure and Applied Discipline

The main goal of sociology is systematic knowledge about society, and therefore it is often regarded as pure discipline. However, sociological knowledge also has practical significance. Research of inequalities in education, public health, migration, or rural development can contribute to the development of policies and programs. It is necessary to differentiate sociology from social work. The former studies and explains social relations and institutions, and the latter is a professional field, which uses the knowledge of sociology and other disciplines to assist people and communities. The two fields are related but have different goals.

Sociology as social criticism

Sociology criticizes social arrangements, which are generally accepted as natural or necessary. Forms of family, gender roles, occupational stratification, and social norms are different in various societies and change with time. This fact proves that many familiar practices are socially constructed. Critical approach does not mean opposing everything. It implies investigation of the ways of development of the arrangement, its effects on various social groups and the interest that it serves. Thus, sociology stimulates informed evaluation rather than blind acceptance.

1.1.4 Social and intellectual forces in the emergence of Sociology

Sociology resulted from several interrelated intellectual and social transformations. The growth of scientific thinking stimulated systematic investigation, and political and economic changes raised new issues of order, inequality, and social change.

Enlightenment and Scientific Revolution

Enlightenment was an intellectual movement, which stressed the importance of reason, observation, and criticism. Enlightenment thinkers doubted explanations, based only on tradition and religious authority. They insisted that institutions were created by people and thus they could be investigated and changed. The development of natural sciences also influenced social thought. Innovations in astronomy, physics, and biology demonstrated the importance of systematic observation. Scholars 1began to wonder whether similar methods could be applied to investigation of society. Positivism of Comte expressed this belief in scientific knowledge. Contemporary sociology does not assume that society can be studied in exactly the same way as the physical world. Human beings interpret situations and react on the basis of meanings. Anyway, the enlightenment commitment to evidence and critical thinking remains the core of the discipline.

French Revolution

The French Revolution of 1789 destroyed the system of monarchy and aristocracy and traditional political authority. It propagated the principles of liberty, equality, and citizenship and showed that institutions, which seemed eternal, could be changed. The revolution brought also conflict and instability. Thinkers faced two great problems: how to change unjust institutions and how to ensure order after weakening of traditional authority. Comte and Durkheim paid attention to order and integration, and Marx focused mainly on inequality and revolutionary change. Thus, sociology developed as a response to both problems.

Industrial Revolution

The Industrial Revolution introduced machine production, factory, and increasing division of labor. Production gradually moved from households and shops to industrial enterprises. Two new social classes – industrial capitalists and wage-workers – appeared. The Industrial Revolution increased productivity but also led to long working hours, poor housing, unemployment, and economic inequality. Division of labor grew, and relationships at workplace became more formal. All these changes greatly influenced Marx's analysis of capitalism, Durkheim's investigation of the division of labor, and Weber's study of rationalization and bureaucracy.

Urbanization

Development of industry stimulated migration from villages to cities. Urban population grew; people from different parts and backgrounds lived together. Urbanization provided employment and new forms of associations but also resulted in overcrowding, poor sanitary conditions, poverty, and social isolation. Old forms of community declined, and formal associations gained more importance. Sociologists began to study migration, neighborhoods, crime, changes in families, and urban inequalities. Ferdinand Tönnies described this process with the help of distinction between Gemeinschaft and Gesellschaft. The first term means relationships based on personal contacts and traditions, the second one – more formal and contractual relationships. Although all real societies consist of both types of relations, this distinction helped sociologists to analyze changing forms of social organization.

Political Change and Democratic Ideas

Revolution and reform in politics propagated ideas of citizenship and equality before law. Hereditary authority was increasingly questioned by representative institutions.

Colonialism and Global Interactions

Colonialism interconnected societies through conquest, trade, administration, and migration. Colonial administrations carried out censuses and classification of their subjects, including castes and tribes. These records offered abundant social information but were determined by the needs of administration and often fixed social identities. Several of the earliest sociological theories ranked societies along a unilinear evolution and regarded Europe as the highest stage of development. These theories presupposed ethnocentrism and colonial assumptions. Later sociology and anthropology criticized these theories and studied colonialism as a form of domination and inequality. In India, colonial information became the basis of the early study of society; yet Indian sociologists later re-assessed this information by studying history and conducting fieldwork.

1.1.5 Development of Sociology in the Nineteenth and Twentieth Centuries

Auguste Comte

Auguste Comte (1798-1857) is usually regarded as the founder of sociology because he named the discipline and advocated a scientific

approach to the study of society. Comte maintained that human knowledge goes through the stages of theology, metaphysics, and positivism (positive science). At the positive stage, explanations are based on observations and scientific reasoning. Comte suggested dividing sociology into social statics and social dynamics. Social statics studies the conditions of order and relationships among institutions, while social dynamics studies social development and change. Although his evolutionary approach and his identification of sociology and natural science have been criticized, Comte established the idea of a separate discipline – sociology.

Herbert Spencer

Herbert Spencer (1820-1903) applied evolutionary approach to society and compared it to a living organism. Spencer believed that societies normally evolve from simpler and less differentiated stages to more complex and specialized stages. The organic analogy highlighted the mutual dependence of institutions. Yet, a society is not a living organism, and people are able to question the current order of things. Moreover, Spencer's justification of competition and inequality through the evolutionary approach has been criticized.

Karl Marx

Karl Marx (1818-1883) analyzed society in terms of the organization of production and class relations. Marx assumed that different modes of production give rise to different classes and institutions. Under capitalism, the owners of productive property and wage-workers occupied unequal positions. Marx analyzed exploitation, alienation, ideology, and class struggle. Marx interpreted conflicts not just as disturbances but as driving forces of historical development. This interpretation provided the basis for the conflict theory.

Émile Durkheim

Émile Durkheim (1858-1917) was one of the main contributors to the establishment of sociology as an academic discipline. Durkheim assumed that sociology should study social facts which are collective ways of acting, thinking and feeling independent of individuals and influencing individuals› conduct. Durkheim distinguished mechanical solidarity which is based on similarity from organic solidarity which is based on specialization and interdependence. The study of suicides showed that even the most personal phenomenon, suicide can be affected by the level

of social integration and regulation. The work of Durkheim established the significance of social structure, collective conscience and systematic evidence.

Max Weber

Max Weber (1864-1920) emphasized the interpretation of social action. An action becomes social when the individual gives meaning to the action and takes the behavior of other individuals into consideration. Using the concept of verstehen (interpretative understanding), Weber investigated subjective meanings. Also, Weber studied authority, bureaucracy, religion and capitalism. Through the analysis of rationalization, Weber explained how calculations, formal procedures and organizational structure increasingly shape the contemporary world. Thus, Weber illustrated the fact that sociological explanation must take both meanings and institutions into account.

Other Significant Figures

The development of sociology was further broadened after the works of its four founders. Harriet Martineau studied morals and manners, the position of women and social inequality. She translated and popularized the works of Comte. Georg Simmel investigated interaction, exchange, conflict, size of the group and urbanism. W.E.B. Du Bois conducted important empirical studies of race and social inequality, while Jane Addams combined community research and social reform. These contributions expanded the subject-matter and methods of sociology.

At the same time, women and racial minorities contributed significantly to the development of sociology, although their contributions received limited recognition in early sociological literature. Sociology became part of university curricula towards the end of the nineteenth and beginning of the twentieth century. Departments of sociology, academic journals and professional organizations emerged. Sociology became an international discipline. The Chicago School made significant contributions to the development of sociology through the field research of cities, migration, neighborhoods and daily life. In the 20th century, various specializations such as Rural Sociology, Urban Sociology, Political Sociology, Sociology of Education and Sociology of Gender appeared.

1.1.6 Let Us Sum Up

Sociology is the scientific study of society, social relations, institutions and social change. It is a general, abstract and empirical social science which relies on evidence to analyze the influence of culture, group and social structure on behavior. The discipline arose as a consequence of the Enlightenment, political revolutions, industrialization, urbanization and capitalism and posed several new questions regarding social order, inequality and social change. Comte named sociology and advocated scientific study.

Spencer laid emphasis on social evolution and interdependence. Marx analyzed class and conflict, Durkheim studied social facts and solidarity and Weber analyzed social action and rationalization. After this sociology has gone through several developments through many other scholars and became institutionalized in the universities. In India, sociology has grown by engaging itself with the areas of social reform, colonial knowledge, nationalism and caste, tribe, village and family. Indian sociologists have expanded the discipline into the analysis of social inequality, modernization and change.

1.1.7 Key Terms

Sociology: The scientific study of society, social relations, institutions and social change.

Society: A network of social relations through which collective life is organized.

Social fact: A mode of behavior or thought that exists independently of individuals and influences their conduct.

Social action: Action which is meaningful and directed at the real or expected behavior of others.

Positivism: An approach which focuses on observation, evidence and scientific reasoning.

1.1.8 Self-Assessment Questions

1. Define sociology and outline its main characteristics.
2. Analyze the relationship between sociology and common sense.
3. Explain the social and intellectual factors which led to the emergence of sociology.
4. Discuss the contributions of Comte, Marx, Durkheim and Weber.
5. Trace the stages of the development of sociology in India.

Lesson 1.2 Scope and Sociological Perspective

1.2.1 Objectives

After taking this lesson, one is expected to:

- describe the scope and major subject matter of sociology;
- compare formalistic and synthetic approaches to sociology;
- distinguish between micro-, meso- and macro-sociological approaches;
- define the sociological approach and sociological imagination; and
- describe the significance of sociology.

1.2.2 Introduction

A society is composed of social relations, groups, institutions, culture, inequalities and processes of change. Sociology therefore has a broad scope. It can study the interaction between two persons, social relations in a family, organizational structure of a university or processes like industrialization, migration and globalization. The scope of sociology was a subject of discussion during the development of sociology as a science. While some researchers believed that sociology should study particular forms of social relations such as cooperation, competition and conflict others were of the opinion that sociology should conduct a comprehensive analysis of society by linking various institutions and processes.

Modern sociology embraces both approaches. Sociologists study society at different levels as well. The focus of micro-sociology is everyday interaction, meso-sociology is about groups and organizations and macro-sociology studies large institutions and social structures. All three levels are interrelated. Classroom interaction, for instance, is determined by the educational system, government policy, family and economic inequality.

Through the sociological approach, we are able to see such linkages. As opposed to the explanation of behaviour through personality characteristics, the sociological approach focuses on the social setting where people act. Such an approach is useful in the analysis of institutions, inequality and current social issues.

1.2.3 Scope and Subject Matter of Sociology

There were two main approaches to the scope of sociology in early debates concerning it: formalistic and synthetic approaches.

Formalistic Approach

The formalistic school emphasized that the scope of sociology must be clearly delimited and specialized. Sociology should study the forms of social relations rather than the total content of social life. Georg Simmel was an important representative of this approach. He distinguished the content of interaction from its form. People may interact for economic, political, religious or individual reasons. But the interaction takes some constant forms of cooperation, competition, conflict, exchange, domination and subordination. For example, competition takes place among students for admission, businesses for clients and contestants for elections. While the content varies, competition represents a certain form of social interaction. The formalistic approach made sociology a distinct scientific field and promoted the analysis of interaction in detail. Forms are sometimes difficult to separate from the content, however. There is a difference between economic competition and political competition because there are differences in institutions, resources and consequences of interaction.

Synthetic View

The synthetic school treated sociology as a general or comprehensive science of society. According to it, various aspects of social life are interrelated and have to be studied together. Émile Durkheim, L. T. Hobhouse and Pitirim Sorokin are proponents of this viewpoint. Durkheim divides sociology into three main subfields: social morphology, social physiology and general sociology. Social morphology involves the study of the size, distribution and composition of populations. Social physiology deals with institutions like religion, economy, morality and law, and general sociology tries to discover general principles of social life.

This approach recognizes that family, education, economy, religion and politics are not independent phenomena. Change in the economic system might influence migration, family relationships and education. Legal change may affect marriage, inheritance and relations between sexes. Potential weakness of this approach is that sociology becomes so wide that its distinct focus is not clear enough. Contemporary sociology solves this problem by studying links between different institutions keeping its focus on social relations.

Levels of Sociological Analysis

Micro-Sociology

Micro-sociology deals with small-scale interactions and behaviors. It investigates face-to-face communication, role performance, building of identity. Interaction in family, classroom or peer group may be investigated at micro level.

Meso-Sociology

Meso-sociology investigates groups, communities, organizations and networks. It connects individual interactions with institutional structures. University, company, neighborhood organization or social movement may be analyzed at this level.

Macro-Sociology

Macro-sociology is concerned with large-scale institutions, social systems and historical processes. It encompasses class structure analysis, the state, industrialization and globalization. All these levels cannot be viewed as isolated. Student experience in the classroom depends not only on the organization of the institution but also on broader educational and economic structures.

1.2.4 The Sociological Perspective

Sociological perspective is a method of studying human behavior by considering it in connection with social groups, culture, institutions and structures. It combines personal experiences with the context in which they happen.

Identifying Social Patterns

Personal experiences are part of social patterns. Though marriage is seen as something individual, marriage patterns depend on age, religion, caste, class, education and family expectations. In the same way, occupational choices are determined by personal preferences and also by opportunities of education, gender roles, family background and labor market conditions. The sociological perspective identifies social patterns present in individual experiences.

Challenging the Familiar

Most social practices look natural to us because we learn them from childhood. Sociology invites us to ask how these practices developed and

whether they are different in other societies. Expectations concerning gender relations, family power, dress code and occupation are different in other societies and historical epochs. This proves that these arrangements are social to a great extent rather than purely biological. Challenging familiar practices does not mean discarding them as useless. It means considering them in comparison and evidence.

Sociological Imagination

C. Wright Mills introduced the concept of sociological imagination as the capability to see the connection between personal biography and social history. Individual opportunities depend, to some degree, on the epoch and society in which people are born. Students living in the era of the digital revolution face different educational and occupational opportunities compared to the previous generations. Biography refers to the individual experience, and history refers to social changes. Sociological imagination unites both of them.

Personal Troubles and Public Issues

Mills distinguished between personal troubles and public issues. Personal troubles belong to an individual's immediate life. Public issues are widespread and related to the organization of society. If there is one person unemployed, his or her personal qualifications and personal circumstances can play an important role. If many people in the society become unemployed, then economic policy, technology, education and the labor market must be considered. In the same way, the case of one student leaving education can be explained by individual circumstances. Unemployment rate which is high consistently among certain groups of people needs to consider broader barriers like poverty, geography, language and discrimination. It does not mean that individual responsibility disappears. It prevents social problems from being explained solely as personal.

Structure and Agency

Social structure is the relatively stable arrangement of social relations, institutions and positions. Agency is the capability of individuals and groups to act. People act, but not in the same conditions. Two students can be working equally hard, but have different access to schools, books, technology and finance. Social structure does not predetermine conduct. Individuals are able to interpret expectations, develop strategies and challenge constraints. The sociological explanation takes into account the connection between structure and agency.

Power and Inequality

Sociological perspective studies the distribution of power and resources. It asks who is benefiting from a certain arrangement and which experiences are excluded. Power exists in families, schools, workplaces, markets and politics. Differences in caste, class, gender and social network can influence opportunities even if the rules appear to be equal. Thus, sociology goes further than the description of inequality. It analyzes how inequality is reproduced.

Sociology and Common Sense

Common sense is based on everyday experience and can provide practical knowledge. But common sense has significant drawbacks. Personal experience is too narrow to describe the whole society. Common-sense beliefs can contradict each other and reproduce stereotypes. The coincidence of two events does not prove the causality. Sociology asks about the evidence for a claim, about possible exceptions and other explanations. Sociological approach makes familiar assumptions subject to investigation.

1.2.5 Importance and Uses of Sociology

Understanding Individuals and Society

Sociology explains the connection between individuals and groups and institutions. It describes how family, education, culture and social position influence identity and behavior. On the other hand, individuals and groups influence society through innovation, resistance and action. Therefore, sociology avoids viewing either the individual or society as absolutely dominant.

Understanding Institutions

Sociology allows learners to study systematically the family, education, economy, religion and the state. It explains the functioning of these institutions and their interconnection. The understanding of institutions is essential since many personal experiences depend on rules and decisions that go beyond personal relationships.

Understanding Culture and Diversity

Sociology creates the consciousness of cultural diversity. It demonstrates that some practices that are typical for one group are not typical for others. Living in a culturally diverse country such as India,

sociological knowledge can explain differences of language, religion, caste, tribe, region and lifestyle. Sociology creates mutual understanding while allowing a critical analysis of practices causing inequality and harm.

Understanding Inequality

The study of wealth, power, prestige, and opportunity distribution is done by sociology. Sociologists show how unequal results do not necessarily come from individual differences alone. Educational and employment opportunities and access to health care may be influenced by family backgrounds, caste, class, gender, disability, and regional factors. This knowledge is required to measure social justice and equality of opportunity.

Understanding Social Change

Changes constantly take place in society because of technology, migration, urbanization, and political movements. Sociology can help identify the causes and consequences of such change. The same development may have different impacts on various groups. Online education will increase educational opportunities for some students while others who lack computers and internet access will not be able to get it. Sociology highlights these kinds of uneven results.

Studying Social Problems

Such issues as poverty, unemployment, discrimination, violence, and environmental pollution are related to social institutions. Their distribution, causes, and effects are examined in sociological studies. A sociological approach will not focus only on individual behaviour as an explanation of social problems. The conditions associated with families, economy, culture, and politics will also be investigated.

Contributions to Policy and Development

Sociological research can contribute to planning in education, health, welfare, housing, migration, and development of rural or urban areas. Even a programme with technically correct design may fail due to the lack of consideration of local culture, inequality, and community participation. Sociology will help the policymakers understand these social factors and evaluate the effect of programs on different groups.

Professional Importance: Professionals dealing with people will find it useful for their understanding of groups, institutions, social differences and organizational behavior.

Citizenship and Critical Thinking

Sociology encourages the evaluation of social claims using evidence rather than prejudice. The ability to examine how institutions function, how the problem came up, and what groups are affected by it develops. Sociology does not give the answer to all the questions. Various sociological perspectives encourage comparison of alternative explanations and making informed decisions.

Limits of Sociological Knowledge

Sociology cannot predict every single action. Human beings interpret situations and social conditions change continuously. Limitations of the research findings can result from data and methods used. Sociologists can have different views on some issue because of the different questions or theories they use. The strength of sociology is not in giving the predictions but in providing systematic explanations.

1.2.6 Let Us Sum Up

Sociology is the study of relationships, groups, institutions, culture, socialization, inequality, mobility, and change. The formalistic orientation considers the forms of social interaction, whereas the synthetic one regards sociology as a comprehensive study of society. Modern sociology incorporates both orientations.

The sociological analysis works on micro, meso, and macro levels. They combine everyday interaction with organizations and larger social structures. The sociological perspective is the identification of social patterns in individual experiences. The sociological imagination is the connection of biography with history and personal troubles with public issues. The interaction of social structure and human agency is another focus of sociology. Sociology helps understand institutions, diversity, inequality, social change and social problems. The knowledge of sociology is valuable for policy, development, professional activities, and informed citizenship.

1.2.7 Key Terms

Formalistic view: The view that sociology should study the forms of social interaction.

Synthetic view: The view that sociology should study society and its institutions comprehensively.

Sociological perspective: Understanding behavior in relation to social context.

Sociological imagination: The ability to connect personal experience with wider social and historical context.

1.2.8 Self-Assessment Questions

1. Discuss the scope and principal subject matter of sociology.
2. Compare the formalistic and synthetic views in regard to the scope of sociology.
3. Explain the micro-, meso- and macro-levels of sociological analysis.
4. Discuss sociological imagination in relation to personal troubles and public issues.
5. Examine the importance and practical uses of sociology.

Lesson 1.3 Sociology and Other Social Sciences

1.3.1 Objectives

After this lesson you will be able to:

- to show how sociology relates to other social sciences;
- to discuss the connection of sociology and history;
- to compare sociology with psychology and economics;
- to examine the connection of sociology with social anthropology; and
- to demonstrate the importance of interdisciplinary approach to social life.

1.3.2 Introduction

Human society is a complex reality which has historical, psychological, economic and cultural dimensions. Different social sciences deal with various aspects of this reality but the scope of the sciences overlaps. The division of social sciences is useful in the organisation of knowledge. It does not mean that social life is separated into compartments. History studies past events and processes. Psychology studies behavior and mental processes. Economics deals with production, distribution, consumption and allocation of resources.

Social anthropology studies culture and social organization, usually using intensive fieldwork and comparative methods. Sociology studies social relations, groups, institutions, inequalities and social change. Sociology distinguishes itself by focusing on social relationships and interconnections between various institutions. But sociologists use historical sources, psychological knowledge, economic data and anthropological methods. Other social scientists use sociological concepts in their analyses of institutions, groups and inequalities. In this lesson you will learn about connection between sociology and history, psychology, economics and social anthropology. Also, you will see why the cooperation between disciplines is required for the understanding of society.

1.3.3 Sociology and History

Concept and Scope of History

History is the systematic study of past human events, societies and processes. Historians study development of political institutions, economic systems, ideas, conflicts and way of life. Historical studies are not limited to rulers, wars and political events. Social history studies families, workers, women, peasants, marginalized groups and everyday life. Historians use official documents, letters, newspapers, oral testimonies, inscriptions, photographs and material sources. The connection between sociology and history is close because every society developed historically and the institutions cannot be understood without the knowledge of their emergence and development.

Common Areas of Study

Sociology and history study together:

- family and kinship;
- caste and class;
- political authority;
- religion;
- economic organization;
- social movements;
- migration;
- urbanization and social change.

Both disciplines may examine the same phenomenon from different but supplementary perspectives. The historian analyzing agrarian movement may reconstruct the origin of the movement, its leadership and sequence of events. Sociologist may analyze class composition, collective identity, organization and relationship with power of the movement.

Historical Foundations of Society: Existing institutions are influenced by the past. Educational systems, land relations, legal arrangements and social inequalities developed during long period of time. For example, the caste system cannot be explained completely based on the observations of its current state. Its current forms are determined by historical transformations, regional variation, colonial classification, social reforms, constitutional provisions and political mobilizations. In the same way the differences in land ownership may result from previous revenue

arrangement, inheritance and land reforms. The historical knowledge allows sociology to explain the peculiarities of institutions.

History as the Source of Sociological Data: Sociologists use historical documents for the analysis of processes which cannot be directly observed. Censuses, court cases, official documents, autobiographies and newspapers may contain the information about population, occupations, family life and social conflict. But all these sources have to be critically evaluated. The official documents may express administrative interests while the personal accounts may include selective memories. So, researchers consider the origin, aim and circumstances of production of a certain source.

Sociology as the Contributor to History: Sociology gives historians concepts which help to interpret social regularities. The class, status, authority, bureaucracy, social movement and collective identity are some examples. Rebellion can be analyzed by historian as a sequence of events. Sociological concepts allow analyzing the groups taking part in the rebellion, their social position, grievances and means of mobilization. So the historical description and sociological explanation are complementary.

Social History and Historical Sociology: Social history is the study of experiences of ordinary people and social groups in the past. The growth of social history has brought history closer to sociology by paying more attention to class, gender, family and daily life. Historical sociology uses sociological concepts and comparative methods for the study of long-term processes. Historical sociologists try to make general conclusions but at the same time pay much attention to the differences in time and space.

Differences Between Sociology and History: The differences between sociology and history are primarily the differences of emphasis. These distinctions are not absolute. Historians make explanations and comparisons, while sociologists conduct historical research.

Complementary Relationship: Sociology without history treats existing institutions as if they existed always in their present form. History without sociological concepts describes events without complete explanation of underlying relationships. History gives the temporal dimension and sociology provides concepts for the analysis of institutions and regularities. Both are necessary for the understanding of social change.

1.3.4 Sociology, Psychology and Economics

Sociology and Psychology: Psychology is the systematic study of behavior and mental processes. It studies perception, cognition, emotion, learning,

motivation, personality and individual development. Sociology and psychology both study human behavior but differ in traditional emphasis. Psychology focuses more on individual than sociology which focuses on relationships, groups, culture and social structure. For example, psychology may analyze the emotional and cognitive aspects of examination stress. Sociology may analyze how competition, family expectations, educational inequalities and institutional practices cause stress. Comprehensive explanation may require both approaches.

Common Concerns: Psychological explanations focus on how individuals think and feel. Sociological explanations focus on how groups and institutions shape this process. For example, prejudice is connected with individual beliefs and emotions but also may be reinforced by group boundaries, historical inequality and institutional discrimination.

Socialization and Personality: There is an interesting link between sociology and psychology in the field of socialization. Psychology explains learning, attachment and cognitive development, while sociology is concerned with the groups and institutions through which learning takes place. Personality develops in light of biological potentials and individual experiences, but there is also considerable impact from family, school, peers and culture. Sociology puts personality into this social setting.

Social Psychology: Social psychology examines the effects of others on individuals' thinking, emotions and behavior. It occupies a border position between sociology and psychology.

Its topics include:

- self and identity;
- attitude formation;
- group influence;
- conformity;
- obedience;
- prejudice; and
- interpersonal behavior.

Psychological social psychology tends to concentrate on the individual, while sociological social psychology focuses more on interaction, status and roles.

Differences Between Sociology and Psychology: Sociology investigates social relations, groups, institutions, culture and inequality. Psychology

investigates mental processes, personality, learning and individual behavior. Sociology demonstrates the impact of society on individual behavior, while psychology assists sociologists to comprehend the way people perceive and react to social situations. Therefore, the disciplines are complementary.

Sociology and Economics: Economics investigates the production, distribution and consumption of commodities and services. Prices, markets, income, employment, investments and resource allocation are among the issues it addresses. Sociology investigates economic activity in a social context. Production and markets happen through institutions, laws, cultural values and social relations. Hence, economic decision-making is not done in isolation.

Common Areas of Investigation

The following areas are of common interest for sociology and economics:

- work and employment;
- income and wealth;
- poverty and inequality;
- production and markets;
- consumption;
- migration;
- development; and
- globalization.

An economist investigating unemployment would look at wages, skills and economic growth. A sociologist could examine the consequences of unemployment for identity, family relations, migration and social status. Sociology could also investigate the reasons for unemployment being unevenly distributed by caste, class, gender and region.

Economic Activity as Social Action: Economic decisions can be affected by social relations and cultural expectations. One could choose an employment close to the family despite having a better-paid job elsewhere. A small firm could rely on kinship networks for financing and labor. Consumption is also a social phenomenon. Clothing, housing, transportation and electronic gadgets communicate identity and status. Advertisements and peer groups affect preferences of people. Therefore, economic activity is embedded in the society.

Division of Labor: Division of labor is an issue common to sociology and economics. Economics investigates specialization in relation to production and efficiency, whereas sociology analyzes the impact of specialization on social relations, solidarity, status and inequality. Durkheim analyzed the way specialization results in interdependence. Marx examined the relation of the division of labor to class inequality and alienation. Hence, the examples demonstrate that work has social as well as economic aspects.

Poverty and Inequality: Economics gives indices of income, consumption, employment and poverty. Sociology investigates the ways in which these conditions are produced and distributed via social institutions.

Development: Economic development is frequently measured through production, income and infrastructure. Sociology investigates the impact of development on communities, institutions and social groups. An industrial or infrastructural project could generate employment but displace communities. An innovation in agriculture could increase production, but benefit large landowners more than small cultivators. Therefore, sociology focuses on participation, distribution, dignity and social justice in development.

Differences Between Sociology and Economics: While economics focuses primarily on markets, resources, production and consumption, sociology is more interested in relationships, institutions, culture, status and inequality. Economic sociology is an intermediate field which studies how institutions, networks and power affect economic behavior. Collaboration between sociology and economics is vital in analyzing work, poverty and development.

1.3.5 Sociology and Social Anthropology

Definition of Social Anthropology

Social anthropology is a comparative study of social organization, institutions and culture. The subjects of investigation include kinship, family, marriage, religion, economy, politics, ritual and systems of meaning. Anthropology includes different branches of the discipline, but sociology has much in common with social and cultural anthropology. Traditionally British social anthropology paid more attention to social structure, while American cultural anthropology was more interested in culture. Contemporary research tends to diminish this distinction.

Subject Matter Common to Sociology and Social Anthropology

Both disciplines try to comprehend how people organize collective life. There is frequent overlap between the concepts and the areas of investigation of sociology and social anthropology.

Traditional Distinctions

While sociology evolved mainly through investigation of modern, industrial and urban societies, social anthropology traditionally dealt with small-scale and tribal societies. While sociologists frequently employed surveys, statistics and historical data, anthropologists traditionally relied heavily on field work and participant observation. While sociologists often focused on particular institution or issue, anthropology emphasized the community as an interconnected whole. Such distinctions were never absolute and became increasingly blurred. Sociologists conduct ethnographic field work, while anthropologists investigate cities, corporations, hospitals and digital communities.

Field Work and Participant Observation

Participant observation is the main method of social anthropology. The investigator stays in the community for a long time, observes social life and participates in activities where it is possible. This method allows to learn the local meanings, informal relations and discrepancies between official norms and practice. The field work tradition of anthropology greatly influenced sociology, especially in village studies and urban ethnography.

Contemporary Convergence

The contemporary anthropology is engaged with such topics as migration, development, media, science, urbanism and digitality. The sociology more and more actively employs the methods of ethnography and cultural analysis. Now both disciplines study both local and global processes. While there are still certain differences between the two disciplines in terms of traditions and emphases, the boundaries between them are quite flexible.

Interdisciplinary Understanding

The advantages of interdisciplinary approach can be illustrated through the example of migration. The history explains why particular events and policies have led to the migration of populations. The

psychology examines adaptation, stress and identity. The economics studies employment, wages and remittances. The anthropology studies adaptation and kinship networks. The sociology correlates migration with family, class and institutions. Thus, each discipline offers a different perspective of the same phenomenon. Interdisciplinary study makes our understanding more complex, but not eliminates its specific features.

1.3.6 Let Us Sum Up

The relationship between sociology and other social sciences exists since social life has its historical, psychological, economic and cultural dimensions. The history explains the formation of institutions and societies. Sociology gives us concepts that enable us to study recurrent social relations and processes. Historical sociology is the combination of the two approaches. While the psychology concentrates on the behaviour and mental processes, the sociology pays attention to the groups, institutions and social structure. Social psychology is the study of the impact of interaction and groups on individuals.

The economics is the study of production, distribution, consumption and resource allocation. The sociology studies economic action in the context of institutions, networks and culture. Their interaction is crucial for the study of work, poverty and development. The social anthropology is the comparative and field-based study of society and culture. Traditionally, it concentrated on small-scale societies, whereas sociology was interested in modern societies. This distinction has been blurred. In India, these disciplines have been interrelated because of the studies of caste, tribe, kinship and village.

1.3.7 Key Terms

Historical sociology: The sociological study of institutions and large-scale processes through time.

Social psychology: The study of the influence of interaction and others on the individual.

Economic sociology: The study of economic action in the context of institutions, networks and culture.

Social anthropology: The comparative study of culture, institutions and social organization.

Participant observation: The method of direct observation and appropriate participation in the life of a community.

1.3.8 Self-Assessment Questions

1. Explain the relationship between sociology and history.
2. Compare sociology and psychology, taking into account social psychology.
3. Explain the relationship between sociology and economics.
4. Specify the similarities and differences between sociology and social anthropology.
5. Explain the significance of an interdisciplinary approach to the study of society.

1.3.9 References

1. Abraham, M. F. (2014). *Contemporary Sociology: An Introduction to Concepts and Theories*. Oxford University Press.

1. Appelbaum, R. P., Chambliss, W. J., & Fuchs, H. E. (1997). *Sociology* (2nd ed.). Longman.
2. Béteille, A. (1965). *Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village*. University of California Press.
3. Bottomore, T. B. (1972). *Sociology: A Guide to Problems and Literature*. George Allen & Unwin.
4. Durkheim, E. (1982). *The Rules of Sociological Method* (W. D. Halls, Trans.). Free Press. (Original work published 1895)
5. Giddens, A., Duneier, M., Appelbaum, R. P., & Carr, D. (2025). *Introduction to Sociology* (13th ed.). W. W. Norton & Company.
6. Inkeles, A. (1964). *What Is Sociology? An Introduction to the Discipline and Profession*. Prentice-Hall.
7. Macionis, J. J. (2018). *Sociology* (16th ed.). Pearson.
8. Mills, C. W. (1959). *The Sociological Imagination*. Oxford University Press.
9. Sharma, K. L. (2007). *Indian Social Structure and Change*. Rawat Publications.
10. Srinivas, M. N. (1966). *Social Change in Modern India*. University of California Press.
11. Weber, M. (1978). *Economy and Society: An Outline of Interpretive Sociology* (G. Roth & C. Wittich, Eds.). University of California Press.

Notes

UNIT – II

Basic Sociological Concepts

Introduction

Sociologist have coined and use certain basic concepts to refer to the aspects of social life. Such notions as group, community, association, institution, norm, value, status, and role are commonly used in informal communication, but each of them has a specific usage in sociology. The life of human beings is largely based on groups. The family, the circle of friends, the classroom, and the workplace influence behavior and identity of individuals. In sociology, the social group is not just a set of people, but the people that communicate, recognize each other, and have some common interests or expectations. In communities, there are broader common life and membership, while associations are consciously created to achieve some particular goals.

Society also organizes vital activities through institutions such as family, education, religion, economy, and state. Institutions include some definite norms, values, statuses, and roles. The values define desirable things for the given society, whereas norms specify behavioral standards. There are folkways that control everyday activities and mores with higher moral importance. An individual takes part in social life by holding statuses and playing roles. Status is the social position of an individual, and role includes expected behavior of the person who holds the given position. Individuals hold several statuses and may experience conflicting expectations and role strain. This unit introduces these basic sociological concepts and relationships between them. Understanding them is essential for studying the culture, socialization, mobility, etc.

Learning objectives

Upon completion of this unit, you will be able to:

- Explain the concept and types of social groups;
- differentiate between group, community, and association;
- Elucidate social institutions, norms, values, folkways, and mores;
- describe statuses and roles; and
- Explicate role sets, role conflict, and role strain.

Lesson 2.1 Social Groups, Community and Association

2.1.1 Objectives

After completing this lesson, you should be able to:

- Define the concept and characteristics of a social group;
- Differentiate a group from an aggregate and social category;
- Name the major types of social groups;
- Bring out the concept and dynamics of community; and
- Differentiate between community and association.

2.1.2 Introduction

Individuals require groups for care, learning, identity and cooperation. The family is the most common initial group in which a person is born. Thereafter, individuals join peer groups, schools, workplaces, religious bodies and political associations. It is not enough to locate a number of individuals together to make a group. For example, passengers waiting at a railway station can form an aggregate and not a social group. A group emerges when there is interaction, recognition of membership and sharing of some interest or expectation.

Groups vary in size, duration and organization. A family or friendship circle depends largely on interpersonal relationships while a university or corporation is built upon formal roles and rules. Individuals can feel very close to some groups and distant from others. The concepts of community and association represent related types of group experience. Community is typically built on a shared life, locality or identity. Association is formed for a specific objective. This lesson looks at the characteristics and types of social groups and distinguishes between group, community and association.

2.1.3 Concept, Characteristics and Types of Social Groups

Concept of a Social Group

A social group consists of two or more individuals who interact, recognize membership and are linked through stable social relations. Typically, its members share some interest, goal, norm or identity. According to MacIver and Page, a group is constituted where individuals

are made to interact socially with one another. Similarly, Ogburn and Minkoff stressed mutual influence between the members of a group. These theories imply that interaction and awareness, rather than mere proximity alone, constitute a group.

Group, Aggregate and Social Category: An aggregate is a temporary assembly of individuals found in the same locality but lacking sustained interaction and identity. Examples are passengers at a bus stop and people standing in a line waiting to buy tickets. An aggregate can turn into a group if its members start interacting around a common issue. Social category comprises individuals having something in common but not necessarily interacting with each other. University graduates, individuals belonging to a certain age group or individuals working in a certain profession may be classified under social categories. A social group, in contrast, entails interaction, mutual awareness and some degree of continuity. A social category may form the basis of a social group if its members organize themselves around their common interests.

Characteristics of Social Groups

Social Interaction: Interaction is the starting point of group formation. Members communicate, cooperate, compete or do anything else in response to one another. Interaction may take place face to face or through digital communication.

Mutual Awareness: Members are aware of each other and are conscious of their interrelation. They have at least some awareness of group membership.

Common Interests or Goals: Groups form around common interests, needs or goals. A family shares kinship and caring relations while a professional association comes about due to common interests.

Sense of Identity: Membership in a group typically produces a sense of "we". It can range from a weak feeling to a strong feeling depending on whether it is a temporary committee or a family.

Norms: Groups develop expectations about acceptable behavior. An office has formal norms while a friendship group has informal ones.

Patterned Relationships: Members occupy different positions and perform interrelated roles. In a family, there exist parent-child and sibling relationships while organizations have managers and workers.

Relative Continuity: A group has to last long enough to establish relationships and expectations. Temporary project groups last for a few months only but still exhibit continuity and organization.

Group Boundaries: Groups distinguish between members and non-members. Boundaries may be formally determined through registration or informally through interaction and identity.

Importance of Social Groups: Social groups help to define oneself, to give support, teach and provide opportunities to work together. Social groups enable individuals to acquire culture and social roles. Through social groups individuals get possibilities for collective action, which may not be available to them alone. Groups can be sources of exclusion and pressure. In-group solidarity encourages discrimination against outsiders. Sociology studies both integrative and divisive sides of social groups.

Primary and Secondary Groups: The classification of groups into primary and secondary was proposed by Charles Horton Cooley. Primary group is characterized by close, direct and comparatively lasting relationships. The example of such groups is families and intimate friendship groups. In primary groups relationship between members has usually personal character and is valued in itself. The primary groups play crucial role in early socialization and formation of emotions.

Secondary group is usually larger and organized to achieve certain goals. Relationships in secondary groups are more formal, impersonal and role-oriented. University, firm and governmental departments are examples of such groups. The difference is not always clear. Intimate relationships may exist in formal organizations and a family can perform economic or organizational functions. The difference indicates main feature of relationships.

In-Group and Out-Group: William Graham Sumner distinguished in-groups and out-groups.

In-group is the group to which an individual belongs and is loyal to. Examples of in-groups are family, religious community, nation or college.

Out-group is the group to which the individual doesn't feel the sense of belonging. The out-group is usually treated indifferently, competitively or negatively.

Membership Group and Reference Group

Membership group is the group, which a person actually belongs to. Family, classroom or workplace is an example of membership group.

Reference group is the source of evaluation criteria. A person doesn't necessarily belong to reference group. A student willing to become

professional may use behavior of successful professionals as criteria of his own actions.

Formal and Informal Groups: Formal group is organized artificially and operates in accordance with the established rules, authority and procedures. Examples of formal groups are universities, political parties and firms.

Informal group emerges as a result of interpersonal interactions. Friendships among students or employees are examples of informal group. Usually, formal organizations contain informal groups. Informal networks can improve communication and support, but sometimes they are obstacles for organizational decisions.

Voluntary and Involuntary Groups: A voluntary group is a group, to which a person becomes member voluntarily. Clubs and professional associations are examples. Involuntary group is the group, which a person becomes a member of involuntarily. People are born into families and belong to certain social classes or kinship categories. The classification isn't always strict, because social pressure can influence apparently voluntary decision.

Small and Large Groups: Small group makes it possible to have direct interactions among the members. The examples are families and project teams. The large group contains so many members, that all of them cannot interact personally and have to rely on formal roles and indirect communication. While groups get bigger, they usually acquire leaders, specialization and written rules. At the same time small primary groups can exist inside of large groups.

Digital Groups: Digital communication allows people to form groups without being physically present at one place. Online study circles and professional networks can have regular interactions, common norms and continuous membership. Digital group can be regarded as social group if members have interactions and realize their belonging. However, there are some problems, connected with anonymity, lack of trust, spreading of misinformation and unequal access to digital technologies.

2.1.4 Concept and Characteristics of Community

Concept of Community: Community is a set of people who share common life and have the feeling of belonging. Traditional sociological definitions included two components: definite locality and community sentiment. Village, neighborhood and small town can be communities if the residents have common institutions, relations and concerns. The term is used for religious, linguistic, occupational and digital communities. The locality

remains important, but is not the only way of formation of community anymore.

Locality: Traditional communities are connected with definite geographical locality. People use common roads, schools, markets and public services. The common geographical conditions allow having frequent interactions. Physical presence in the same locality does not make people community. The residents can have very little contacts among each other. On the contrary, migrants, who live in different localities, can keep the feeling of belonging to their native community.

Community Sentiment: Community sentiment is the feeling of attachment and belonging among community members. Community sentiment can be expressed in common holidays, traditions, support, interest in common problems. The feeling of belonging doesn't mean total uniformity. There can be class, religious, political or gender divisions in communities.

Common Life: Community includes several spheres of life instead of one goal. Members of community share educational facilities, markets, neighborhood relations and cultural traditions. Rural community may have common kinship, occupation, religion and political relations. Urban community may rely more on organizations, but can form local identity and unity.

Relative Permanence: Communities exist for a long period of time. The members of community change, but the community continues its existence for generations. It makes possible development of common traditions, memories and institutions.

Social Interactions and Institutions: Members of community interact directly or indirectly. Local communities usually include face-to-face interactions, while larger religious and linguistic communities can be connected through institutions, symbols and mass media. Schools, local government, religious institutions and voluntary organizations are part of community life.

Informal Social Control: Communities control the behavior of members through customs, public opinion, praise and criticism. Informal control can be especially effective in smaller communities, where people are acquainted with each other.

Community and Inequality: Community should not be idealized as natural harmony. Village may consist of landowners, tenants and laborers with different power positions. Neighborhood of big city may have different

occupational and housing position of inhabitants and migration status. Sociology studies both cooperation and inequality within community.

2.1.5 Association and its Relationship with Community

Concept of Association: An association is a consciously created and relatively organized group designed to attain some certain goal(s). This includes trade unions, professions bodies, cultural societies, sports club and residents' associations among others. Such a group is created as a result of the idea that collective action will be more effective than the actions of the individuals themselves.

Characteristics of Association

An association always has:

- a definite goal;
- definite membership;
- rules and procedures;
- office-bearers or leadership;
- division of responsibility; and
- continuity.

Its membership is normally more definite than the community's. It may have records, charge fees and procedures for the selection of the leadership.

Conscious Creation and Specific Purpose: An association is usually created consciously. A farmers' cooperative could be formed to provide credit, inputs or marketing services. A residents' association could deal with sanitation and maintenance. The scope of an association is smaller than that of the community as the former deals with specific interests only. Goals could change but something specific will be retained.

Types of Associations

Community and Association: Relationship

The community and association are related but different. A community grows out of the common life or locality or identity. Association is consciously created to pursue specific goals. A village could be a community and a cooperative working in it would be an association. A neighborhood could be a community, but the welfare association of the residents in the neighborhood could be an association.

Membership in the community could be the product of residence or identity. Membership in the association is normally defined by the rules. Communities usually cover many spheres of life while associations have limited objectives. The communities may depend more on the customs, but the associations usually have the formal procedures.

Group, Community and Association

A social group is the most general of the three concepts. It emerges where there is interaction, recognition of membership and relatively stable relationships. A community is a social group characterized by common life and belonging. An association is a consciously created social group aiming to achieve some specific goals. Thus, each community and association is a kind of a social group but not every social group is necessarily a community or association.

2.1.6 Let Us Sum Up

A social group is a group of individuals who interact, recognize their membership and have relatively stable relationships. Interaction, mutual recognition, common norms and belonging differentiate the group from an aggregate and social category. Groups could be classified into primary and secondary, in-groups and out-groups, membership and reference groups, formal and informal groups, and voluntary and involuntary groups. This classification characterizes various aspects of the group life and could overlap.

Community presupposes common life and belonging. Traditionally, communities are related to the locality, but communities could appear around identity, occupation or digital interaction. Communities involve solidarity as well as inequality. An association is a consciously created organization designed to achieve specific goals. It has a definite membership, rules and leadership. A community involves a broader common life while an association pursues particular purposes.

2.1.7 Key Terms

Primary group: a group which is based on close, personal and stable relationships.

Secondary group: a relatively formalized and goal-oriented group which is based on specialized relationships.

Reference group: a group used as a standard for behavior or self-evaluation.

Community: people who are connected through common life, locality or identity and have a sense of belonging.

Association: a consciously created group designed to pursue some certain goals.

2.1.8 Self-Assessment Questions

1. Bring out the concept and features of social group.
2. Distinguish social group from aggregate and social category.
3. Explicate the main classifications of social groups.
4. What is community and how is it changing?
5. Distinguish between community and association with suitable examples.

Lesson 2.2 Social Institutions, Norms and Values

2.2.1 Objectives

After learning this lesson, you will be able to:

- explain the concept and features of social institution;
- distinguish institution from an association and organization;
- explain the concept and functions of norms and values;
- explain sanctions, conformity and internalization; and
- distinguish between folkways, mores, customs and laws.

2.2.2 Introduction

A society must organize certain functions such as caring children, transmission of knowledge, production of goods and maintenance of collective order. These repetitive activities are organized through social institutions. Family, education, religion, economy and the state are major social institutions. An institution is not only a building or an organization. For example, education is an institution based on norms, statuses and roles. But particular universities are organizations functioning within the institution. Institutions employ norms and values in controlling behavior. Values are abstract concepts about desirable or important aspects in a society, while norms are more concrete concepts about proper behavior. A society valuing education can set norms for attending schools, studying and academic honesty.

2.2.3 Concept and Features of Social Institutions

Concept of Social Institutions: A social institution is an established and enduring system of norms, values, statuses and roles revolving around a significant area of social life. There are many reasons for forming institutions. In all societies, there are activities to be done, like taking care of and socializing children, transmission of knowledge, production and distribution of goods and organization of authority. All societies do it in different ways, but form institutional arrangements to achieve these aims. According to MacIver and Page, institutions are established forms of procedure characteristic of group activity. On the other hand, Kingsley Davis sees institutions as interrelated customs, mores and laws organized

around social functions. These approaches reflect that an institution is a standardized way of organizing activities.

Features of Social Institutions

Institutions Deal with Important Social Activities: Institutions emerge around important and repetitive areas of social life. Institutions like family, education, religion, economy and the state perform different but related functions. The fact that there are common social needs does not make the same institution exist in all societies. Forms of family organization, education and political authorities are different in societies.

Institutions Have Base of Norms and Values: Institutions reflect what kind of behavior is desirable in societies. Education is based on values of knowledge and success and norms for attending schools, receiving instructions and taking exams. Norms are guidelines for behavior and values give justification. So, change in values can lead to transformation of institutions.

Institutions Include Statuses and Roles: Each institution includes established statuses and roles. Statuses of education include students, teachers and administrators. Those of family include spouses, parents, children and siblings. With performing of interconnected roles of these statuses, institutional activities become possible.

Institutions Are Relatively Enduring: Institutions exist beyond particular people. People come and go in institutions, but institutions survive. Students, teachers and political leaders change while institutions, such as education and state remain unchanged. Endurance gives relative stability, but it does not exclude change in response to economic, technological and cultural changes.

Institutions Are Socially Recognized: Rules of institutions are socially accepted and legally recognized as being valid. Individuals can disagree on particular decisions, but accept the authority of institutions. Recognition of institutions depends on culture, law and repetition. Arrangements of institutions can lose legitimacy if they are viewed as unjust or inefficient.

Institutions Have Symbols: Institutions have symbols. Flag can be a symbol of the state, uniform of occupation and ceremonies of educational and marital statuses. Symbols are the reflection of identity and values of institutions. Their concepts are learned socially.

Institutions Exercise Social Control: Institutions control the behaviors through rewarding and punishment. Schools reward and punish students

through giving grades and disciplining methods. State uses law and formal authority for controlling behaviors. Families use approval, criticism and emotional relationship for the control. Social control increases predictability of behaviors, but it can reproduce inequality in power. Sociology studies social control and its effects.

Institutions Are Interdependent: Family, education, economy, religion and politics affect each other. Family background affects education, education affects employments, and employments affect incomes and family. Change in one institution can cause changes in other institutions. Change in education and employment of women, for example, can affect marriage, family roles and political participation.

Institutions Are Culturally Variable: All societies organize family, education and political authorities, but forms are different. Rules of marriage, inheritance and political systems can be different in different cultures at different periods. Therefore, sociology does not regard any single institutional arrangement as universal.

Major Social Institutions

Family: Family organizes kinship, reproduction, care and early socialization. It provides emotional support and divides tasks among its members. Form of family and roles change with migrations, education and employments.

Education: Education organizes the transmission of knowledge, skills and values. It prepares individuals for occupational and civic duties. It can increase mobility, but unequal access to education can lead to inequality in society.

Economy: Economy organizes production, distribution and consumption. It includes employment, property and financial relations. Forms of economy determine classes and livelihood.

State: State organizes legitimate authority, law and administration over a definite territory. It controls institutions and provides public services. Sociology analyzes state both as having formal authority and unequal distribution of political power.

Religion: Religion includes beliefs, rituals and organizations related to the sacred or supernatural. It gives meanings, moral guidance, identity and solidarity. Its effects are different in societies and periods.

Institutions and Inequality: Institutions create social order but can also reproduce inequality. Family property influences inheritance and

education. Differentiation in labour markets and inequality of political participation may persist even if everyone has equal rights. Institutions may serve as centres of reform too. Educational opportunities, legal protection and welfare can reduce hereditary advantages. Therefore, institutions combine stability, conflict and change.

Institution, Organization and Association: An institution is a stable system of norms, statuses and roles. An organization is a structured social entity having a certain membership and authority. An association is a purposeful social grouping. Education is an institution. A university is an organization. A teachers' association is formed to represent particular occupational interests. A particular family is a social group, while family as an institution is the larger set of norms concerning kinship, marriage and childcare. All these notions are connected but not interchangeable.

2.2.4 Social Norms and Social Values

Concept of Social Norms: Social norms are shared prescriptions or prohibitions concerning how people should or should not behave in specific situations. Norms regulate both daily interactions and more serious issues. Queuing for one's turn, sitting for an exam at a certain time and respect of someone's possessions are all guided by norms. Norms make the behavior predictable but not absolutely uniform. People may misinterpret, neglect and question norms.

Characteristics of Norms: Social norms are socially shared prescriptions rather than personal habits. They are acquired during socialization and backed up by the social approval or punishment. Norms vary in different societies, social groups and historical periods. Social norms differ in the importance they have. Some regulate routine behavior and are enforced by informal sanction; others are morally significant or formally stated in the form of laws.

Types of Norms

Prescriptive and Proscriptive Norms: Prescriptive norms tell us what we are supposed to do: help the person in danger. Proscriptive norms tell us what not to do: stealing, cheating at exams, etc.

Formal and Informal Norms: Formal norms are formally stated and enforced by a certain authority. Laws and institutional rules are the examples. Informal norms are not formally stated and are maintained by social interactions. Etiquette, friendship and clothing norms are usually maintained informally.

General and Role-Specific Norms: General norms are universal while role-specific are regulating the behavior of people occupying certain positions. Honesty is a general norm but confidentiality is very important for medical and counseling professionals.

Sanctions: Sanctions are rewards and penalties used to promote compliance. The positive sanctions include praises, awards and promotion. The negative sanctions include criticism, exclusion, fines and imprisonment. Sanctions can be formal and informal as well. A formal punishment is imposed by a court, informal sanctions – by the peer group. Informal sanctions are quite influential since individuals value membership in a group and reputation.

Conformity and Internalization: Conformity means compliance with accepted norms. People obey the norm because they appreciate it, desire to be approved or are afraid of punishment. Internalization means the incorporation of a certain norm in an individual's inner belief and conscience. The person having internalized the norm of honesty avoids cheating even when there is no probability of detection. Conformity contributes to coordination but uncritical conformity preserves injustice. Social change begins when people question discriminatory norms.

Concept of Social Values

Social values are general conceptions of what is good, desirable and valuable. The examples of values are equality, freedom, justice, loyalty, achievement, etc. Values are broader concept than norms. Value sets the general standard of evaluation, norms – direct the behavior in a particular situation. If equality is valued, some norms and laws against discrimination may be introduced. If education is valued, attendance of schools and hard work may be encouraged.

Characteristics and Functions of Values: Values are acquired and culturally shared, although may be interpreted by individuals in different ways. Values are emotionally laden and determine personal and collective goals. Any society has several values, and sometimes these values can be conflicting. Freedom of speech and protection from any harm are contradicting values; economic development and environmental preservation – as well.

Dominant and Alternative Values: Dominant values receive widespread support within institutions but are not universally recognized. The minority groups and social movements can promote the alternative values. Historically, a society may be oriented towards the hierarchy while reform

movements demand equality. If alternative values become recognized, the norms and institutions change.

Relation Between Norms and Values: Values give the general orientation while norms make it specific in a concrete situation.

2.2.5 Folkways and Mores

Sumner distinguished between folkways and mores depending on the social and moral importance of the norms.

Folkways: Folkways are customary modes of behavior which regulate routine aspects of people's lives. Greetings, etiquette of dining, dressing codes and forms of addressing seniors are the examples. Folkways emerge gradually in the course of repeated activity and are maintained by relatively mild informal sanctions. In case of violation, one may meet surprise, criticism and embarrassment but not the severe penalty. Folkways are important as they make social interaction routine and predictable. Nevertheless, they greatly differ between cultures and can change over time.

Mores: Mores are the norms considered fundamental to the moral well-being of a social group. These norms are linked to ideas of right and wrong. Prohibitions on violence, stealing and sexual harassment are some examples. Violation of these norms attracts strong criticism and can even result in legal sanction. Mores vary across different societies and eras. Practices acceptable in one era may come to be viewed as morally unacceptable due to changes in values.

Difference Between Folkways and Mores: The basic difference lies in social significance and sanctions. Folkways govern social conventions and attract mild disapproval. Mores have moral significance and attract stronger sanctions. This distinction is not fixed all the time. A folkway can acquire moral significance, while a more can lose its moral force. Also, different social groups give different weight to a similar practice.

Customs: Customs are traditions handed down from generation to generation. These can include rituals, festivals, clothing, hospitality and domestic affairs. Customs include both folkways and mores. The mere fact that a tradition has a long history does not make it automatically right. Discriminatory customs that produce harm can be questioned through reform and law.

Laws: Laws are formal rules made by a state and enforced by its institutions. Laws may embody the mores of the society, or they may regulate the working

of the state machinery. There is overlap between law and morality, but the two are not the same. Disapproved social conduct may not be illegal, while violation of a technical law may not provoke moral criticism.

Normative Change: Folkways, mores, customs and laws evolve with changing times. Gender roles provide an example. Customs limiting education and employment of women have been challenged by education, legislation and social action. Laws cannot bring immediate behavioural change. The discrimination on the grounds of caste may continue to operate privately despite the formal ban on it. On the other hand, changes in social practices may precede the change in the law. The rise of digital technology has raised questions related to privacy, informed consent and social behavior in cyberspace. Official rules are formulated much slower than the technological practices.

2.2.6 Let Us Sum Up

A social institution is an established system of norms, values, statuses and roles based on an important activity of life. The family, education, economy, state and religion are institutions. Institutions ensure continuity and organize social activities, but they can also perpetuate inequality. The institution should not be confused with the organization and association. Education is an institution; the university is an organization and the teachers' association works to achieve particular professional aims.

Norms are expectations governing social behavior. Norms can be formal or informal, prescriptive or proscriptive. Sanctions help to achieve conformity, while internalization makes norms a part of individual's personality. Values are the general principles regarding the desirable or the important. Values form the foundation of norms and institutions. Folkways regulate everyday practices, while mores have more moral significance. Customs are traditions, while laws are formal regulations enacted by the state.

2.2.7 Key Terms

Social norm: A shared rule or expectation regulating social behavior.

Social value: A general principle about what is desirable or important.

Sanction: A reward or punishment used to encourage conformity.

Internalization: The process through which norms and values become a part of individual's personality.

2.2.8 Self-Assessment Questions

1. Define social institution and explain its main features.
2. Distinguish between institution, organization and association.
3. Explain the concept and types of social norms and sanctions.
4. Discuss social values and their relationship with norms.
5. Distinguish between folkways, mores, customs and laws.

Lesson 2.3 Status and Role

2.3.1 Objectives

By the end of this lesson, you will be able to:

- understand the concept and types of social status;
- explore the concept of master status, status set and status symbols;
- define the concept and features of social roles;
- differentiate between status set and role set; and
- understand the concept of role conflict, role strain and related problems in role performance.

2.3.2 Introduction

The society is made up of an organized system of relationships. People participate in these relationships through social positions that they occupy. The sociology uses the concepts of status and roles to describe the relationship between the individual and social structure. In common usage, status implies prestige or high position. In sociology, it has a more general sense. A status is any socially defined position. This could be a student, teacher, parent, citizen, employee and so on. Each status has rights, duties and expectations.

Role is a behavior aspect of status. Teachers are supposed to teach and evaluate the performance of their students while the students are supposed to learn. Status indicates social position while role is what the holder of the status is expected to perform. People occupy many statuses and play many roles at once. At once a person may be a teacher, parent, coworker and neighbor. Some expectations may complement each other but others create conflict or strain. Statuses and roles are not rigidly fixed and identical for everybody. Individuals interpret the expectations while social changes alter the rights and duties of positions. This lesson explores status and roles and problems with multiple social responsibilities.

2.3.3 Concept and Types of Social Status

Concept of Social Status: A social status is a recognized position held by a person in a group, institution or society. It involves positioning of a person in a relationship network, with attendant rights, duties and expectations.

According to Ralph Linton, there was a distinction between status and role. Status means a position in the social structure and role is the behavior expected of a status holder. Status is relational. The status of teacher makes sense in relation to student, parent in relation to child and employer in relation to employee. Social positions do not operate independently of each other.

Characteristics of Social Status

Status is Socially Recognized: A status is recognized by others in society or organizations. A person cannot simply announce himself to be a doctor with the qualifications and authorization for the status. Statuses are recognized through family relationships, organizational appointments, qualifications, legal requirements and cultural practice.

Status is Relational: Every status is associated with corresponding statuses. Rights associated with one status often correspond to duties associated with another status. A student has a right to proper teaching, while a teacher has the duty to teach. The teacher has the right to evaluate the performance, while the student has the duty to meet the academic requirements.

Status has Rights and Duties: A status confers certain claims and responsibilities. Citizenship has legal rights and civic duties. Parenthood entails authority in certain things and responsibilities to care and protect. These rights and duties vary in societies and change in time.

Status Shapes Interaction: Knowledge of another person's status assists in predicting his behavior. Uniforms, titles or organizational position may influence how people interact with a person. Status does not entirely determine behavior but provides a structure for interaction.

Status may involve Prestige and Power: Some statuses have varying amounts of prestige, authority and access to resources. Prestige is social esteem and power is ability to influence decisions and behavior. A position may have high prestige without being very well paid. A position may have authority without wide respect. Status, prestige and power are distinct but related phenomena.

Ascribed Status: An ascribed status is a status that is not deliberately earned by a person. It is normally acquired either at birth or by force later in life. Examples of ascribed statuses are age; kinship ties; caste affiliation; family background; ethnicity; place of birth etc.

Achieved Status: Achieved status is a status that is acquired through effort, ability, education, choice or competition. Some of these include graduate,

athlete, teacher, elected representative and organizational leader. These statuses normally require action, qualification or selection. Achievement does not take place in equal social conditions. Family background, education, caste affiliation, gender and geographical location determine the opportunities. An achieved status is therefore not independent of ascribed status.

Relation between Ascribed and Achieved Status: While modern societies tend to emphasize achievement, traditional societies emphasize ascription. The distinction is helpful but not absolute. Affiliation to caste is an ascribed status but individuals can acquire education and occupational status. On the contrary, in societies emphasizing achievement, inherited wealth and social networks continue to influence achievement. Sociology studies how ascribed advantages and disadvantages influence access to achieved statuses.

Master Status: A master status is a status that assumes special importance in determining a person's identity and responses to him. Occupation may become a master status when a person is identified as a doctor, teacher or political leader. Gender, caste affiliation, handicap or stigmatizing identity may dominate interactions in some situations.

Status Set: Status set is the totality of all the statuses that a person holds at a particular point in time. Each individual can hold such statuses as student; daughter or son; friend; neighbor; team member; citizen etc.

Status Sequence: Status sequence is the order of social positions occupied by a person throughout his life. Transition from school student to university student, employee and then to a retiree is a status sequence. The status sequence is not uniform for all people. Situations like unemployment, migration, family situation and changing social expectations may affect the transition process.

Status Symbols: A status symbol is a tangible object, title, mode of dressing or behavioral pattern that signifies social position. These include uniforms, professional titles, certificates and official insignia. Houses, cars and consumer goods are status symbols of economic status. The concept of status symbols changes in societies and through time. An object loses its exclusiveness and status meaning when it becomes generally available.

2.3.4 Concept, Characteristics and Types of Social Roles

Concept of Social Role: Social role is the set of expected behaviors, responsibilities and privileges associated with a status. It is said to be the

dynamic aspect of status because it relates to the actions of the holder of a position. A teacher performs roles of teaching, guiding and evaluating students. A doctor is expected to give proper medical care and maintain professional secrecy. A role is not just any action but action associated with a socially recognized position.

Characteristics of Social Roles

Roles Are Attached to Statuses: Every role is attached to a status. A person performs a parental role because he holds the status of parent. While status and role can be conceptually distinguished, they coexist in social life.

Roles Entail Expectations: Role entails expectations held by other people and institutions. Some are legally prescribed or job descriptions. Others are informally made. Different people may not share the same understanding of a role. Students, administrative personnel and parents may hold different expectations of a teacher.

Roles are Relational: Roles are relational in the sense that they are related to other roles. Examples include teacher and student, doctor and patient, and employer and employee. Interaction will depend on the extent to which all involved understand and play out their roles.

Roles are Learned: An individual learns roles through socialization, learning and experience. The individual moving into university education, employment, marriage and parenthood will need to learn new roles. Individuals will continue learning roles throughout life as they move into new positions.

Roles are Culturally Variable: Cultures have expectations about the performance of roles in the family, gender, occupation and politics and these change historically. Women's role at work and men's involvement in childcare have changed over time in many areas of life.

Roles Allow for Variation: Roles are performed by people in different ways. Teachers may use similar standards of professional performance, but with different methods of communication. The individual will perform the role based on the broad expectations set out by institutions and his/her own understanding of the personality and circumstances.

Role Expectation and Role Performance: Role expectation is the kind of behavior that others expect of someone occupying a status. It comes from norms, laws and institutional guidelines. Role performance is the actual behavior of the individual occupying the status. This may match up with the expectations or not due to lack of ability, understanding and

resources or conflicting demands. The health worker may understand what the role entails, but be unable to carry it out fully due to shortage of staff and equipment. This means that not every instance of gap is individual failure.

Ideal Role and Actual Role: Ideal role is the culturally acceptable model of behavior for a particular status. The actual role is the behavior observed in practice. While the ideal role for the teacher is giving individual attention to all learners, he/she may be unable to do so due to heavy workload. The difference between the two can show underlying difficulties.

Role Taking and Role Making: Role taking refers to the ability of the individual to view a situation from the position of the other person. This allows him/her to anticipate the expectations and coordinate the actions. Role making refers to the process of interpreting and making a role. People do not just perform fixed expectations, but interpret them and make them in their way. Together, they show that role structures life while allowing room for the individual.

Role Set: Robert K. Merton developed the concept of role set for the various role relationships involving a single status. A teacher at a university has role relationships with students; colleagues; administrators; parents; professional bodies etc. The above relationships involve one occupational status. However, the expectations coming from different individuals in the role set may contradict.

Multiple Roles: Multiple roles arise since a person occupies many statuses. Someone who is a teacher, a parent and a community member is expected to play various roles. A status set involves various statuses held by the same individual. On the other hand, a role set involves various role relationships arising from one status.

Formal and Informal Roles: Formal roles are those that arise from official positions and formal guidelines. The administrators, judges and office bearers have formal roles. Informal roles develop from interactions without official appointments. A friend may play the role of adviser and mediator. Even without any official position, informal roles can influence group interactions.

2.3.5 Relationship Between Status and Role

Complementary Aspects of Social Position: Status represents a social position while role shows the behavioral expectations for the position. The two are complementary aspects of social position.

Reciprocal Rights and Duties: There are reciprocal rights and duties between related statuses. The patient has the right to care and privacy while the medical professional has the duty to give proper treatment and ensure confidentiality. The medical professional has the right to relevant information while the patient has the duty to cooperate if possible. Social relationship functions where the role holders recognize the reciprocity.

Role Conflict: Role conflict occurs where the expectations of two or more statuses cannot be met. Role conflict is also referred to as inter-role conflict. The parent who works may be required to attend a meeting while his/her children require his/her presence. A student may experience conflict between study, employment and family roles. Role conflict is not a personal failure, but may arise due to the simultaneous requirements of different institutions.

Role Strain: Role strain occurs where there is incompatible or too many expectations of a single status. A teacher is expected to cover the syllabus, give individual attention, conduct research and perform administrative duties. Difficulty in meeting these requirements is role strain. Role conflict occurs between statuses while role strain takes place within a single status.

Managing Conflict and Strain: Institutions can help by clearly setting responsibilities, providing enough resources and flexible arrangements.

Role Ambiguity: Role ambiguity exists where the expectations and responsibilities are vague. It commonly occurs where a new position has been created or where there are organizational changes. It leads to conflicts and confusion. Communication helps, but some vagueness is inevitable.

Role Overload: Role overload arises when the total demands of one or more roles exceed the individual's time, energy and resources. A student combining studies, employment and family responsibilities may experience role overload. The demands are not necessarily conflicting; there may just be too many demands.

Role Distance: Erving Goffman used the term role distance for the situations where the individual separates his/her personal identity from the role he/she is playing. The individual plays a temporary role while communicating through humor or reluctance that it does not represent his/her true identity. This shows that individuals do not identify themselves totally with their roles.

Role Exit: Role exit is the disengagement from an established role that has become part of identity, and adjustment to a new role. Retirement, career change, and divorce involve role exit.

Status Inconsistency: Status inconsistency happens when the different positions or dimensions of a person's status do not have equal degrees of prestige, money, education, or power. An educated person might have a job that does not pay well. A highly-respected community worker might have little official authority. These inconsistencies may affect identity and interaction.

Status, Role, and Social Control: Statuses and roles shape behavior through providing expectations. Praise, confidence, and promotions encourage compliance, while censure and discipline may occur in case of significant violations. Role expectations ensure order, but they also reproduce inequality. For instance, gender roles limit educational, professional, and family choices.

Status, Role, and Social Change: Changes in society modify the statuses and their roles. Education, migration, law, technology, and social movements impact expectations. Women's increasing presence in education and job market has altered family and occupational roles. Technology has given rise to new job positions and communication roles. The change is uneven. New roles co-exist with old expectations, leading to contradiction and negotiation.

2.3.6 Let Us Sum Up

A social status is a recognized position entailing rights, obligations, and expectations. Ascribed statuses are conferred without deliberate achievement, while achieved statuses are gained mostly through effort, education, and choice. Actually, ascribed conditions influence access to achieved statuses. A master status acquires special significance in molding identity. A status set includes all the statuses occupied at a certain time, while a status sequence means positions occupied in the whole course of life. Status symbols convey social status.

A social role comprises the behavior associated with a status. Role expectation is socially expected behavior, while role performance is actual behavior. Role taking means an ability to understand the role of another person, while role making means an ability to create one's own role. Role conflict is conflict of demands related to different statuses, while role strain is the conflict of demands within one status. Role ambiguity, role overload, role distance, and role exit denote other problems of role performance. Status and role combine the individuals with social structure.

2.3.7 Key Terms

Ascribed status: A status assigned without deliberate personal achievement.

Achieved status: A status acquired mostly through effort, qualifications, and choice.

Status set: All the statuses occupied by a certain individual at a certain time.

Role set: Various role relationships connected with a certain status.

Role conflict: Incompatibility of expectations associated with different statuses.

2.3.8 Self-Assessment Questions

1. Define social status and distinguish ascribed status and achieved status.
2. Explain master status, status set, status sequence, and status symbols.
3. Define social role and explain its major features.
4. Distinguish status set and role set, and role conflict and role strain.
5. Examine the relationship between status and role in social life.

2.3.9 References

1. Abraham, M. F. (2014). *Contemporary Sociology: An Introduction to Concepts and Theories*. Oxford University Press.
2. Appelbaum, R. P., Chambliss, W. J., & Fuchs, H. E. (1997). *Sociology* (2nd ed.). Longman.
3. Giddens, A., Duneier, M., Appelbaum, R. P., & Carr, D. (2025). *Introduction to Sociology* (13th ed.). W. W. Norton & Company.
4. Johnson, H. M. (1960). *Sociology: A Systematic Introduction*. Harcourt, Brace & World.
5. MacIver, R. M., & Page, C. H. (1949). *Society: An Introductory Analysis*. Macmillan.
6. Macionis, J. J. (2018). *Sociology* (16th ed.). Pearson.
7. Merton, R. K. (1968). *Social Theory and Social Structure*. Free Press.
8. Ogburn, W. F., & Nimkoff, M. F. (1964). *A Handbook of Sociology*. Routledge and Kegan Paul.
9. Sumner, W. G. (1906). *Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Mores, and Morals*. Ginn and Company.

Notes

UNIT – III

Culture

Introduction

Culture is an essential aspect of human social life. Even though every human being has biological necessities, the perception and satisfaction of those necessities differ among different societies. Human beings have to eat but food intake is determined by cultural factors. Human beings also have to communicate with others but it is done using socially learned languages and gestures. The relationship among family members, religion, occupations and the concepts of right and wrong are all culturally determined.

Culture in sociological studies is much broader than the concept of art, literature or refined actions. Culture in sociological study is considered to include the whole socially learned way of life of a group. Language, knowledge, beliefs, values, norms, symbols, customs, rituals and technology all are part of culture. All these things give meaning and standards to people's lives to allow participation in social activities.

Culture is learned during socialization and then transmitted among generations. Culture is socially shared, symbolically constructed, cumulative and adaptive. In the same time, culture is not absolutely homogeneous. Different groups in the same society can develop their own distinct practices and identities. The differences in culture can take place due to differences of language, religion, caste, class, occupation, gender, region and generations.

Culture is dynamic and changes through the time. There will always be new ideas and new technologies and at the same time old cultures can spread through migration, trade, education and communication. Continuous interactions among different groups can cause diffusion, acculturation, accommodation, assimilation and cultural integration. All these interactions can create creativity and exchange but they can also cause inequality and resistance. This unit covers the concept and the elements of culture, its characteristics and transmission and transformation processes. It also describes the process of cultural diversity and cultural change with proper illustration in Indian society.

Objectives

Upon completion of this unit, you will be able to:

- Explain the concept, nature and the elements of culture;
- Distinguish between material culture and non-material culture;
- Analyze the key characteristics of culture;
- Understand the essential processes of cultural interaction; and
- Understand cultural diversity and cultural change in modern society.

Lesson 3.1 Concept, Elements and Types of Culture

3.1.1 Objectives

After completing the study of this lesson, you will be able to:

- Bring out the concept and nature of culture;
- discuss the interconnection between culture, society and the individual;
- list the main components of culture;
- distinguish material from non-material culture; and
- define the relationship between culture and civilization.

3.1.2 Introduction

All human beings have much in common from the biological point of view; however, their life styles are quite different. They speak various languages, eat various types of food, perform various customs, and arrange family and religious life in different ways. These differences cannot be explained in biological terms. This is why culture plays the key role in human life.

Culture gives meaning to human actions. A gesture might indicate respect in one society and mean something else in another one. An object might have economic, religious or political value because it possesses some definite meaning for a particular group of people. Culture comprises not only visible actions but also values, beliefs and symbols that underlie them. Each individual is born into a cultural setting. Due to interactions with family members, at school, among peers and within the community, he/she learns language, social roles and standards of conduct. This allows him/her to communicate and participate in social life.

Culture is a set of material objects as well. Tools, houses, clothes, machines and electronic devices are the results of human knowledge and social organization. The application of material things is regulated by non-material factors – values, norms and institutional rules. That is why material and non-material culture are interconnected. This lesson is devoted to the explanation of concept and nature of culture and the analysis of the main elements of it. The distinction between material and non-material culture

and the clarification of the relationship between culture and civilization are included in this lesson as well.

3.1.3 Concept and Nature of Culture

In sociology, culture is defined much broader. Every human society has culture. Greeting, eating, dressing, communicating and arranging family relationships are examples of culture.

Culture might be defined as the learned, shared and socially transmitted values, beliefs, norms, symbols, knowledge, practices and material objects which constitute the way of life of a group or society.

Definitions of Culture: Edward B. Tylor presented one of the first comprehensive definitions of culture. According to him, culture is a complex whole that includes knowledge, belief, art, morals, law, custom and other abilities acquired by people as members of society. These definitions together prove that culture is learned, shared and expressed in thinking, acting and material world.

Culture as a Way of Life: Culture gives a design of social living. It helps individuals to communicate, behave and perceive the surrounding world. The shared culture provides predictable interaction of people. They know meanings of the familiar words, gestures and ceremonies as they have learned the same cultural context.

Culture does not determine every action completely. Individuals interpret cultural expectations and are able to change them. However, all their actions are determined by the meanings and possibilities offered by the society.

Culture is Socially Acquired

Culture is acquired through socialization. Children are not born biologically knowing a particular language, religion or custom. This kind of knowledge is developed through interaction.

Learning of culture takes place through:

- observation;
- imitation;
- instruction;
- participation;
- reward and punishment; and
- communication.

Some cultural learning is conscious. Parents can directly teach manners and religious practices. A lot of learning takes place unconsciously when children watch how adults divide work, show their emotions and react to other people. Being learned, culture is able to be transmitted and changed.

Culture and Human Behavior: The development of human behavior is based on the interaction of biological capabilities and culture. Being hungry is the biological aspect of human life; however, food practices are cultural. People have a capability of using language; however, the specific language depends on the social environment. The effect of culture can also be observed in emotional behavior. Affection, sorrow and anger are biological phenomena; however, socially accepted forms of emotional behavior are different. Culture should not be considered as an external mechanism that mechanically controls individuals. People interpret and negotiate cultural expectations. Social changes usually start due to the questioning of existing practices by individuals and groups.

Culture and Society: Culture and society are closely connected but conceptually different concepts. Society is an organized network of social relations and institutions. Culture is the learned meanings, values, norms and practices that guide social relations. Family is a social institution; ideas about marriage, authority, inheritance and childcare form the cultural aspect. School is an organization; educational values, disciplinary practices and classroom conventions represent cultural dimension of it. Society needs shared meanings in order to function and culture needs people and social relations to be practiced and transmitted.

Culture and the Individual: Culture provides people with language, identity and standards of behavior. It determines the understanding of oneself and others. At the same time, individuals help to ensure continuity and change of culture. Individuals reproduce culture when they follow and transmit existing practices; they transform it when they innovate, reinterpret traditions or fight against inequality. Thus, the relationship between culture and individuals is mutual: culture shapes individuals, and individuals shape culture.

Culture and Personality: Personality means relatively stable patterns of thought, emotion and behavior. Culture affects personality through family relationships, child-rearing practices, values and role expectations. People belonging to the same culture do not develop the same personalities. Different biological factors, experiences in family

and individual interpretations make people diverse. Culture establishes some common orientations but it does not deprive individuals of their individuality.

Ideal and Actual Culture: Ideal culture means values and norms that a group officially recognizes. Actual culture means behavior that is actually being observed. Equality may be officially valued in a society while discrimination persists. Academic honesty may be officially endorsed in an educational institution while some people behave in an unfair manner. This distinction allows sociologists to compare official values with the reality of social life. Ideal culture continues to be significant in order to allow for the evaluation and reform of social life.

Explicit and Implicit Culture: Explicit culture involves rules, beliefs and knowledge that people can explicitly articulate. Legal statutes, school policies and instructions provided during ceremonies can serve as examples. Implicit culture involves expectations that people follow without the need to explain them. Rules of etiquette, personal distance and acceptable emotional expression can operate implicitly. They may come to be explicitly articulated through their violation or when social changes cause people to question them.

Culture and Civilization: Culture and civilization are sometimes used as synonyms. There are, however, some scholars who distinguish between them. Culture denotes the total learned way of life that includes values, beliefs, norms and material objects. Civilization is sometimes used more narrowly in relation to the development of technology, writing, urban organization and institutions. According to such a distinction, the diffusion of technology can occur rapidly while the changes in values and social relationships can take place slowly.

However, culture and civilization cannot be separated completely. The products of technology have cultural meanings while the cultural values determine how technology is developed and employed. The term civilization has been used in the past to rank societies as advanced or backward. The rankings were often based on colonial and ethnocentric assumptions. Sociology does not recognize technological power as a basis for ranking cultures and evaluating their moral superiority.

Cultural Universals: Cultural universals are broad elements that can be found in all human societies. Language, family organization, exchange systems, norms and religious or symbolic practices are sometimes regarded as examples. Their occurrence in all societies does not imply that their

forms are identical. All societies organize their family lives but vary in terms of marriage, descent, residence and authority.

Thus, cultural universals coexist with variations.

3.1.4 Elements of Culture

Culture is made up of elements that are interrelated and through which people communicate, organize their behavior and interpret social life.

Symbols: Symbol is an object, gesture, sound or sign that has a shared meaning. Words, flags, uniforms, colors and ritual acts can serve as symbols. National flag is a piece of cloth in reality but it stands for the political community. Uniform may stand for occupation, organizational affiliation or authority. Symbolic meaning is learned. The same gesture or color can have different meanings in different societies. It becomes possible to communicate when people understand symbols.

Language: Language is a system of symbols that are systematically organized for communication. It can be spoken, written or signed. Through language, individuals learn how to classify objects, relationships and experiences in their society. Kinship terms are the examples that reflect culturally important relationships. In multi-lingual societies, language serves as a link among different cultural communities. Language can also influence education and political affiliation.

Knowledge: Knowledge is information, understanding and skills that are shared in society. It may include scientific, technical, local and practical knowledge. Farmers have knowledge of soil, seasons and crops. Craft communities preserve special skills while the educational institutions preserve knowledge formally. Types of knowledge are not treated equally by institutions. While institutions value certified knowledge, they may value local experience less. Sociology studies how knowledge is produced, transmitted and evaluated socially.

Beliefs: Belief is an idea that people consider as true in relation to society, nature or human existence. It may relate to religion, morality, health, history or social relations.

Values: Value is a general idea of what is desirable, important or worthwhile morally. Equality, freedom, justice, loyalty and achievement are examples. Values are the standards for the judgment of action and goal selection. Values also support social norms and institutions. There are many values in societies that may contradict each other. Economic development may

contradict environmental protection while individual freedom may contradict family values.

Norms: Norm is a shared expectation concerning behavior in particular situations. Norms embody values in specific standards. If society values education, norms about attendance and academic honesty emerge. Norms can be formal and informal and vary in their seriousness. Folkways, mores, customs and laws are various forms of norms. The observance of norms is promoted through sanctions.

Sanctions: Sanction is a reward or punishment used to promote conformity. Praise, awards and promotion are positive sanctions. Criticism, exclusion, fines and imprisonment are negative sanctions. Sanctions can be formally imposed by institutions or informally expressed through social approval and disapproval. Repeated sanctions may result in the internalization of norms and their performance without any supervision.

Customs and Traditions: Custom is a practice that has been performed over time. It may refer to dress, marriage, festivals, hospitality and family life. Tradition is an inherited belief or practice that is consciously connected with the past. Traditions preserve collective memory and identity. Customs and traditions are not static completely. They can be adapted, revived or challenged. Nothing can be justified simply because it is old especially if it leads to discrimination and victimization.

Ritual: Ritual is a repeated symbolic act that is performed according to socially defined rules. Examples are religious worship, wedding ceremony, graduation ceremony and national commemoration.

Technology: Technology comprises knowledge, techniques and tools applied for practical purposes. It is cultural since it is socially developed, learnt and transferred.

Cultural Traits, Complexes and Patterns: A cultural trait is an elementary unit of culture, such as gesture, symbol, word, tool, ritual or custom. A cultural complex is a combination of related traits that are organized around an activity. A marriage complex may involve rituals, dress, food, music and kinship relations. A cultural pattern is a combination of complexes that forms a coherent set of practices. These terms demonstrate how units of culture fit together.

3.1.5 Material and Non-Material Culture

Material Culture: Material culture includes physical objects made, modified and used by humans. The analysis of material objects reveals information about technology, economy and social structure. However, the

cultural meaning of material objects goes beyond their physical properties. For example, a smartphone is a physical object, but its meaning in terms of communication, learning, work and identity is socially constructed.

Non-Material Culture: Non-material culture involves intangible elements like language; knowledge; values; beliefs etc. Non-material culture provides meanings and prescriptions of usage of physical objects. A religious building is material culture, whereas beliefs and rituals attached to it are non-material.

Interdependence of Material and Non-Material Culture: Material and non-material culture is analytically distinct but inseparable in real life.

Material Culture and Social Inequality: Access to material culture is not equal. Housing, transportation, educational facilities and digital devices are distributed depending on income level, region and social status.

Non-Material Culture and Inequality: Non-material culture may support or challenge social inequalities. Caste beliefs, gender stereotypes or professional attitudes may serve to justify discrimination. Values of equality, respect and freedom may stimulate social changes. Cultural conflict is therefore related to competing belief and value systems that can shape institutions.

Cultural Heritage: The cultural heritage includes material objects and non-material practices inherited from the past. The monuments, manuscripts and artifacts belong to material heritage, whereas oral traditions, skills, rituals and performing arts belong to intangible heritage.

3.1.6 Let Us Sum Up

Culture is a learned, shared and socially transmitted way of life of a group or society. It includes ideas, behavior and physical objects. Culture and society are inseparable: society is composed of organized social relations, while culture provides them with meanings and norms.

Culture molds individuals through socialization, but individuals reproduce and transform culture. Ideal culture means publicly accepted standards, while actual culture means observable behavior. Culture is also connected with power since some social groups are more influential in socially recognized meanings. The major elements of culture are symbols, language, knowledge, beliefs, values, norms, sanctions, customs, traditions, rituals and technology. Cultural traits compose cultural complexes and broader cultural patterns. Material culture is a set of physical objects, while non-material culture is a set of values, beliefs, language and norms.

These dimensions are interconnected and may support social inequality or transformation.

3.1.7 Key Terms

Symbol: An object, gesture or sign possessing a shared cultural meaning.

Value: A general conception about desirable or important things.

Norm: A shared prescription of behavior.

Material culture: Physical objects made and used by humans.

Non-material culture: Intangible elements of culture such as language, values, beliefs and norms.

3.1.8 Self-Assessment Questions

1. Bring out the concept of culture.
2. Elucidate the relationship among culture, society and the individual.
3. Explain the major elements of culture with suitable examples.
4. Distinguish between material and non-material culture.
5. examine the relationship between culture and civilization.

Lesson 3.2 Characteristics of Culture

3.2.1 Objectives

After completing this lesson, you will be able to:

- Discuss how culture is acquired, shared, and communicated;
- Explicate the symbolic, integrated, and cumulative aspects of culture;
- Explain how culture facilitates adaptation;
- Elucidate how culture is dynamic and diverse; and
- examine the concept of continuity and change in culture.

3.2.2 Introduction

Culture is defined by some features that distinguish it from biologically inherited behavior. Culture is learned, shared, and transmitted through socialization, collective experience, and language. Culture has an internal structure. Values, institutions, language, norms, beliefs, and technology interact. Therefore, changes in one-part affect other social phenomena. For instance, digital technologies changed education, labor market, communication, and even family relationships. Culture is cumulative as each generation inherits from previous ones. It is adaptive since it helps people to adapt to the physical and social environment. Nevertheless, culture is not constant as it changes due to discoveries, inventions, migration, education, and communication with other societies.

The presence of shared culture does not mean identical behavior of all people. In each society, there are cultural differences depending on region, language, religion, occupation, caste, social class, sex, and generation. Thus, culture gives common meanings to the world but permits internal diversity. This lesson groups the features of culture into three tightly interconnected groups. First, it deals with culture as learned, shared, and transmitted phenomenon. Second, it analyzes the symbolic, integrated, and cumulative character of culture. Finally, it discusses culture as adaptive, dynamic, and variable phenomenon.

3.2.3 Culture as Learned, Shared and Transmitted

Culture Is Learned: Culture is learned in the process of social interaction. A newborn baby has biological potential to learn the language but not the language itself. The language, meanings of words, and rules of communication are learned. The same thing happens with food habits, clothing, customs, and social roles. The process of cultural learning starts in infancy and never ends. New expectations occur as people take new social roles such as students, workers, spouses, and parents.

Mechanisms of Cultural Learning

There are several mechanisms of cultural learning.

Imitation implies reproduction of the observed behavior. Children imitate greetings, gestures, and household chores before comprehending their real meanings.

Instruction is conscious learning. It includes explanations of norms and values given by parents, teachers, and religious authority.

Participation is the mechanism that enables people to learn culture through practice. People learn ceremonies, games, and occupations participating in them.

Identification is the adoption of values and behavior associated with admired individuals or groups.

Sanctions are the mechanism of encouragement and discouragement. Praise and approval support accepted behavior while criticism and punishment suppress violations.

In the result of repetitions and internalization cultural expectations become the part of individual's own understanding.

Culture Is Not Instinctive: Instinctive behavior is biologically inherited and usually does not require social learning. In contrast to that, culture is variable among societies and requires learning.

Culture Is Social: Culture evolves through the process of interaction. The person can invent new idea or practice but it will become culture only after communication and social recognition.

Culture is Shared: Culture is shared by members of the group or society. The shared language and expectations provide the possibility of communication and cooperation. When people enter the classroom, they know who is teacher and who is student and what is expected of each of

them. These expectations are not invented anew each time people interact; they are the part of shared culture. Sharing does not mean that people agree. The members can interpret the value differently. One society can value the freedom but have different interpretations of its meanings and limits. People can participate in several cultural identities simultaneously. A person can share regional, professional, religious and national identities without reducing them to the single category.

Shared Culture and Social Order: Shared meanings allow individuals to foresee the behavior of others. The traffic rules, institutional routines, and daily conventions eliminate the uncertainty. Social order does not require the absolute agreement. It requires sufficient shared knowledge for coordination. People can have different political views but understand common procedure of public participation.

Shared Culture and Conflict: The culture can unite people but also separate them. Strong cultural identity can cause prejudices against other cultures. The conflicts can arise inside the culture if some groups have disagreements over the values or representations. The discussions of language, gender roles, and traditions demonstrate that culture is not based on the full agreement. The sociological analysis studies both cultural solidarity and cultural conflict

Culture Is Transmitted: The cultural transmission is the process of passing the cultural knowledge and practices between people and generations. If there is no transmission each generation should start its social life from scratch. The language is the main means of the cultural transmission. It allows people to communicate experiences beyond the present moment and to preserve the knowledge of the past. The transmission can happen through observation, participation, writing, arts, rituals, and technology.

Transmission and Change: Cultural transmission does not imply replication. The recipient interprets the received message in light of the new conditions. The festival may be transmitted across the generations although its organization and symbols have changed. A traditional skill may be transmitted but adapted to new materials and market conditions. Transmission implies continuity and change at once.

Oral and Written Transmission: In the oral tradition, knowledge is transmitted through stories, songs, performances and oral instructions. Oral transmission preserves complex historical and ecological knowledge. Writing enables one to record information over longer periods of time

and at a distance. With printing and formal education, access to written culture was extended. The development of digital technology has enabled even faster transmission of more information. However, digital technology has led to problems of misinformation, de-contextualized information and unequal access.

Transmission and Cultural Continuity: Cultural continuity depends on continued learning and practice. Cultures survive not because they are part of the past but because people continually reinterpret them. When language and specialized knowledge is not being transmitted, it disappears. Cultural preservation therefore requires continuous practice rather than mere documentation of material evidence.

3.2.4 Culture as Symbolic, Integrated and Cumulative

Culture Is Symbolic: A symbol is a means for communicating a meaning known by members of the community. Human culture is symbolic in nature. Words are symbols because the sound or the written word represents an agreed meaning. The flag, the uniform and religious objects are symbols. Symbols make it possible for people to communicate about things not immediately present. Symbols allow one to talk about the past, imagine the future and express ideas such as justice and freedom.

Social Meaning of Symbols: There is a conventional relation between a symbol and its meaning. A certain colour represents mourning in one society and celebration in another. The same object can have different meanings in the same society. The uniform may stand for service and authority for one person and control for another. The meaning is learned through interactions and may be contested. Symbols are related to culture and power.

Culture Is Integrated: The integration of culture is the interconnection of various elements of culture. Values, norms, beliefs, technology and institutions influence each other. Thus, if a society values formal education, it will develop schools, qualifications and job prospects. Expansion of educational opportunities can change aspirations about family life and occupation. Culture does not consist of discrete traits. Each trait gets its meaning in the larger pattern.

Institutional Interdependence: Integration of culture is also reflected in interdependence among institutions. The roles within the family are conditioned by economy, education, religion and law. Changes in one institution can result in changes in other institutions.

Degrees of Cultural Integration

Cultural Patterns: Cultural traits are arranged into complexes, and complexes into patterns. Cultural patterns give coherence to social life. Marriage is not just a single cultural trait. It includes rules of kinship, rituals, legal proceedings, residence and inheritance. All these elements form a complex of cultural elements connected with family and gender patterns. Knowing about the integration of culture is useful for sociologists in order to understand consequences of the change of one practice for a whole pattern.

Functional Relationships among Cultural Elements: Some sociologists study integration of culture through examination of the functions of various elements of culture. Thus, a ritual can promote unity, and a norm can coordinate behavior. However, not all elements of culture benefit all members equally. One practice can promote unity for a dominating group but be disadvantageous for others. Therefore, functional analysis of culture has to be accompanied by the analysis of inequality and conflicts.

Cumulative Culture: Culture is cumulative since it preserves the achievements of past generations and continues from there instead of starting all over again. Science, like technology, is cumulative since each succeeding study builds upon the previous results and techniques. Cumulative culture distinguishes human society since complex knowledge can take a long time to evolve.

Means of Cultural Accumulation: With each medium of information storage capacity increases. Nevertheless, it does not necessarily imply equal accessibility of the information.

Culture Accumulation and Innovation: Innovations can rely on accumulated knowledge. An innovation combines or modifies the existing knowledge. Cumulative culture, thus, promotes creativity since people start from the achievements of earlier generations instead of repeating their work.

Unequal Accumulation of Culture: Culture knowledge is not accumulated neutral. Histories and achievements of powerful groups might get more institutional attention while the knowledge of marginalized groups is ignored. Local ecological knowledge, oral history and knowledge of women could be underrepresented in written sources. Thus, sociologists study who accumulates culture and what kinds of knowledge are recognized.

Culture Accumulation and Cultural Burden: While culture could accumulate beneficial knowledge, it could also pass on stereotypes and unequal customs. An outdated practice could continue not because it is still useful or fair but due to deep cultural institutionalization. Therefore, culture inheritance requires criticism.

Culture Provides Continuity: The cumulative and transmitted nature of culture gives continuity to the society. People are born and die, but language, institutions and collective memory continue. Continuity helps to preserve identity and order of society. At the same time, each generation interprets culture according to current needs.

3.2.5 Culture as Adaptive, Dynamic and Variable

Culture Is Adaptive: Culture allows human beings to adapt to the physical and social environment. In different environments communities create their own clothes, housing, food, and occupations. Communities in different ecological zones develop different technologies and forms of economy. Adaptation is not a passive process. Human beings alter their environment through agriculture, industry, transportation and construction.

Adaptation and Environment: The connection between culture and environment is reciprocal. The environment influences the culture, and the practices alter the environment. Irrigation could help with agriculture in arid regions, but the excessive use of water could lead to shortage. New industrial technologies increase productivity, but produce pollution. Practices, that were adaptive before, could become dangerous in case of changing population, technologies or climate.

Social Adaptation: Culture is also an adaptive mechanism that allows people to adjust to social environment. People learn how to behave in families, schools, workplaces and political institutions. When social environment changes, people have to learn new standards of behavior. Migration implies adjustment to a new language and institutional setting. Work implies learning of technical and professional behavior.

Culture Is Dynamic: Culture evolves through discovery, invention, diffusion, migration, economic change, education and social movements. Change can be gradual or rapid. The dynamic evolution of culture prevents people from treating culture as an inheritance. Digital communications evolved very fast, while the change in the authority of the family or caste attitudes could be gradual.

Cultural Continuity and Change: Continuity and change are not opposed to each other. Cultural practices could survive by means of modification. Marriage ceremonies might preserve traditional symbols, but also include such modern practices as legal registration and digital communication. Occupations could continue to exist but change the tools. Cultural continuity often relies upon successful adaptation.

External Sources of Change: Contacts with other societies bring to the community new technologies, ideas and practices. Diffusion and acculturation is promoted by trade, migration, political domination, education and mass-media.

Planned and Unplanned Cultural Changes: Some cultural changes are intentionally introduced through education, law or public policies. Campaigns on health, literacy and gender equality are examples of it. Other changes are unintentional. The convenience-oriented communication technology could affect the way people build friendships, protect their privacy and participate in politics.

Culture Is Variable: **Culture** differs from society to society since groups have different histories, environments and institutional arrangements. Diversity does not mean that cultures are completely unrelated. Societies exchange practices and have common human needs.

Internal Cultural Diversity: Even one society has multiple cultural patterns. India has diversity of languages, religion, regions, castes, tribes, classes and occupations. Rural and urban populations could differ in some practices, but share larger political and economic institutions. Different generations use different forms of communication. Professional groups have specialized knowledge and vocabulary. Thus, concept of one unified culture could hide diversity.

Cultural Universals: Cultural universals are wide patterns, which can be found in all or nearly all societies. Common examples are language, family organization, meaning-making system and norms. Their specific forms are different. In all societies kinship and care are regulated, but the family structures and inheritance systems are different. Thus, cultural universals show that there are common human needs, but no universal cultural solutions.

Cultural Particulars: Cultural particulars are the practices, specific to certain societies or groups. Rituals, foods and kinship terminology could be specific to certain groups. Particulars give uniqueness and diversity to culture. They also spread to other groups by means of diffusion

Cultural Alternatives: Cultural alternatives are different accepted ways of meeting a social expectation in the same culture. This can include different dress codes, families and occupations but still within the accepted cultural norm of the society. Complex societies have a higher number of alternatives compared to small homogeneous societies.

Subcultures: The subculture is a distinctive cultural pattern that is practiced by a group of people in a larger society. Examples of subcultures include religious, occupational, regional and youth subcultures.

Culture and Individual Variation: Shared culture does not mean lack of individual variation. The individuals interpret the norms, integrate identities and make choices through culture. Every individual does not go through or perform all parts of the culture in the same way. Variation results from age, education, experience and position in society.

Diversity and Social Integration: Diversity in culture and social integration can exist together. Diversity does not require similar language, religions and life styles in order to participate in the same institutions. Social integration is based on cooperation, equal rights and mutual recognition. An attempt to achieve total uniformity can lead to resistance and conflict.

3.2.6 Let Us Sum Up

Culture is learned through socialization, shared through collective action and transmitted through the generations. Transmission happens through families, education, peers, religion, mass media and other institutions. The receivers interpret and modify whatever they get therefore, transmission is a source of continuity and change.

Culture is symbolic in nature since people communicate using shared meanings. It is integrated since values, norms, institutions and technology are related to each other. Culture is cumulative because every generation adds to the previous generation's experiences and knowledge.

Culture is adaptive in that it allows people to react to the physical and social environment. However, the maladaptation of culture occurs when things change. Culture is dynamic in that it undergoes change due to innovations and contact from outside.

Culture is variable since there are variations between societies and even within the same society. The cultural universals are broad features in culture while the cultural particulars, alternatives and specialties are

examples of diversity. Culture creates common meanings but it is not fully uniform.

3.2.7 Key Terms

Cultural learning: This is the acquisition of culture through socialization.

Cultural transmission: This is the communication of culture between individuals, groups and generations.

Cultural integration: This is the interrelation of the different elements of culture.

Cultural universal: This is a broad cultural feature.

Subculture: This is a distinctive cultural pattern practiced by a particular group in society.

3.2.8 Self-Assessment Questions

1. How is culture learned, shared and transmitted?
2. Why is culture considered to be symbolic and integrated?
3. Why is culture cumulative and continuous?
4. What is the adaptive and dynamic aspect of culture?
5. Discuss Cultural universals and internal cultural variations.

Lesson 3.3 Cultural Processes

3.3.1 Objectives

On completion of this lesson, you will be able to:

- understand cultural transmission, diffusion and acculturation;
- distinguish between accommodation, assimilation and integration;
- Explicate cultural diversity, ethnocentrism and cultural relativism;
- explain the major sources of cultural change; and
- explore major processes of cultural change in Indian society.

3.3.2 Introduction

Cultures have never remained totally isolated from one another. Movement, commerce, travels, conquests, education and communications have brought people with different cultures in contact with each other. Cultural contact leads to exchange of language, technologies, food, clothes, beliefs and institutions. There are many results of cultural contact between groups. They may adapt to each other through accommodation, without losing their own identities. Assimilation implies more drastic reduction of social and cultural differences. Integration allows groups to take part in common institutions without necessarily giving up their own identities.

3.3.3 Cultural Transmission, Diffusion and Acculturation

Cultural Transmission: Cultural transmission refers to the transfer of values, knowledge, language and practice from one individual or group to another. Without cultural transmission, each generation has to recreate social knowledge. Cultural transmission preserves social experience and maintains continuity. Cultural transmission is not a mechanical process. Individuals interpret, select and modify what they learn.

Forms of Cultural Transmission: Vertical transmission takes place from parents and older generations to their children. Family language, dietary habits and practices are often transmitted vertically. Horizontal transmission is the transmission among people of approximately the same generation. Peer groups and friendship circles are significant sources of horizontal transmission. Oblique transmission is the transmission from adults other than parents or through institutions including teachers, religious leaders and mass media. Individuals receive culture through all

three forms of cultural transmission. The relative significance of each form varies through the life course.

Oral and Written Transmission: In oral cultures, knowledge is preserved through stories, songs, performances and direct teaching. Oral tradition is capable of transmitting detailed knowledge of history, ecology and collective memory. Writing makes possible preservation of knowledge over long periods of time and distance. The invention of printing facilitated the spread of written knowledge, while the schools made its transmission systematic. Digital media has increased the pace and volume of cultural transmission. However, it has also created problems in terms of misinformation, unequal access to digital media and lack of social context.

Transmission and Cultural Continuity: Culture lives through active transmission and participation. It is impossible to preserve any language in the books if it is not taught and used anymore. The continuity of traditional skills takes place when they are used and adjusted to the changing environment. The continuity of culture does not mean the lack of changes. For example, a festival can keep its value while changing its organization, participants, material elements and other features.

Definition of Cultural Diffusion: Cultural diffusion is the process of spreading the cultural traits from one society to another. Cultural traits can include technologies, food, clothing, religion, words and artistic expressions. Diffusion took place in human history during all times. Crops, tools, number systems and religion moved from one region to another as a result of the contacts between societies. Modern methods of transport and communications have intensified the diffusion process. Nowadays it takes place much faster since one cultural expression is spread all over the world quickly.

Direct and Indirect Diffusion: The direct diffusion takes place due to face-to-face contacts. Neighboring communities can exchange their practices concerning food, language and technologies. The indirect diffusion takes place via the intermediary. One cultural element can travel from one society to another via merchants, media and another intermediate society. The stimulus diffusion takes place when people know about some external cultural elements and create something similar without copying them. People may adopt the principle of invention but create it themselves.

Meaning of Acculturation: Acculturation is defined as cultural change arising out of the continuous and direct contact between groups with different cultures.

3.3.4 Accommodation, Assimilation and Integration

Accommodation: Accommodation is the process whereby groups adapt themselves in such a manner that reduces conflicts and allows them to coexist with each other despite the existence of differences. It need not entail the complete resolution of disagreements. Both the parties alter their behavior to such an extent that enables them to live together.

It can take place through compromise; tolerance; negotiation; arbitration;

Forms of Accommodation: Compromise takes place if both sides give in a part of their demands. Mediation is the involvement of a third party to bring about an agreement between conflicting groups. Arbitration takes place if a third party is empowered to decide about the issue. Tolerance allows groups to co-exist despite not agreeing with each other's belief system. Accommodation can be formal (legally binding) or informal (everyday accommodation among neighbors).

***Assimilation*:** Assimilation is a process whereby individuals/groups become incorporated in another social and cultural system in such a way that reduces their differences. Assimilation is always gradual in nature and usually occurs through generations. Perfect assimilation is rare in most cases because the groups retain some peculiarities of theirs.

Voluntary and Forced Assimilation: Voluntary assimilation occurs when individuals/groups adapt to another culture to enable themselves to communicate, get jobs and participate in activities. Forced assimilation occurs when a dominant group suppresses the language, identity and institutions of the other group. This results in loss of cultural knowledge and collective autonomy. Difference is important because cultural similarity may sometimes happen without the free will of the group.

Accommodation and Assimilation: Accommodation allows coexistence of groups along with the maintenance of their differences. On the other hand, assimilation leads to reduction of these differences.

Integration: Integration connotes participation of cultural groups in common institutions without sacrificing some aspects of their identities. In an integrated society, all groups have equal access to education, employment, law and politics. There are common public arrangements in integrated society but not necessarily the cultural uniformity. A linguistic community or religious community can integrate itself fully in society by retaining their language and rituals.

Assimilation and Integration: Assimilation presupposes cultural differences reducing with the passage of time when groups are assimilated in a wider system. In contrast, integration allows cultural differences to persist within common institutions. Thus, integration is consistent with cultural pluralism since minorities are not required to sacrifice their identities for the sake of equal participation in the society.

Cultural Pluralism

Cultural Hybridization: It means the emergence of new cultural forms with the synthesis of local and foreign cultural elements. It is a concept frequently applied in globalization studies and popular culture. Hybrid cultural forms are not mere imitations. They constitute active reinterpretations. They may also generate debates over authenticity of cultures and cultural ownership.

Cultural Convergence: Cultural convergence refers to the development of increasing similarities among cultures. Global media, markets and technology can lead to similar forms of communication and consumption. However, the same technology is likely to be used in different ways in different social environments. Therefore, cultural convergence is partial.

Cultural Divergence: When groups preserve or accentuate their cultural differences, there is cultural divergence. Increased contact may cause communities to revive their language, clothing or traditions. Thus, globalization can contribute to both cultural convergence and divergence.

Unequal Cultural Interaction: Accommodation, assimilation and integration should be discussed in terms of power relations. The dominant culture can promote its own practices as universal and force others to adapt. Equal integration means that changes are needed not only from minority cultures but also from institutions that exclude them. Thus, cultural interaction involves citizenship and recognition.

3.3.5 Cultural Diversity and Cultural Change

Cultural Diversity: Cultural diversity is the existence of diverse cultural practices and identities in one or several societies. Such diversity has been developed due to long-term processes of migration, trade, political shifts and cultural interaction. Cultural diversity does not mean isolation of groups from each other. They take part in the same institutions and exchange their cultural practices at the same time as retaining unique identities.

Unity and Diversity: Cultural unity does not require uniformity. Citizens can live in the same society and state, follow different languages, religions and customs. Social integration presupposes cooperation, equality and mutual recognition. An attempt to impose cultural uniformity may provoke resistance rather than unity. However, cultural diversity can become a factor of conflicts in combination with inequality, discrimination or political competition.

Subculture: Subculture means the system of cultural patterns which makes a specific group unique within a wider society. Occupational groups can speak a specialized language and behave according to certain ethical rules. The youth can have its own subculture with unique clothing and communication styles. Subcultures share many elements of the dominant culture and are not in opposition to it.

Counterculture: Counterculture opposes or questions the core values and practices of the dominant culture. Countercultures can criticize consumerism, the existing authority and traditional lifestyles. They can develop alternative symbols, behavior and structures. Not all subcultures are countercultures. The opposition to the main values of the dominant culture is the key condition.

Dominant Culture: Dominant culture is the culture with the greatest institutional recognition and social authority. Dominance means that certain language or lifestyle is backed by education, government, mass media or economically powerful groups. But not everyone has to accept the dominant culture. It reveals the connection between culture and power.

Ethnocentrism: Ethnocentrism is the predisposition to view another culture using the standards of one's own culture and regard one's own lifestyle as superior or normal. Some connection with one's culture supports identity. Ethnocentrism becomes problematic when it leads to stereotypes, prejudice and discrimination. Customs which appear unusual may have their own meanings within their social environment. Therefore, sociology does not make an immediate evaluation based on difference alone.

Cultural Relativism: Cultural relativism is the principle which states that cultural beliefs and practices should be understood within their own context. Cultural relativism helps to understand the culture but does not require approving all its practices. Practices of coercion, discrimination and causing damage are open for criticism. Understanding and moral approval are different things.

Xenocentrism: Xenocentrism is the predisposition to see the superiority of another culture to one's own. It can be observed when foreign languages, products or lifestyles are regarded as better just because of their external origin. Like ethnocentrism, it does not allow a balanced evaluation. Cultural openness should include a critical dialogue rather than automatic refusal of the local practices.

Cultural Lag: Ogburn applied the concept of cultural lag in order to describe cases in which related cultural phenomena changed at different speeds. Material technology might be changing fast, while social norms and law had to make slower progress. New digital technologies emerged faster than corresponding standards concerning privacy, consent and misinformation. Medical innovations can likewise bring about ethical and legal problems for institutions to resolve. This concept is helpful but not entirely adequate as technology is not independent of the society. Economic interests, political decisions and cultural values shape technological innovations.

3.3.6 Let Us Sum Up

Cultural transmission transmits knowledge and practices among individuals, social groups and generations. Diffusion implies spreading of particular cultural features between societies, while acculturation brings about broad cultural changes as a result of sustained contact. Accommodation makes possible the coexistence of groups preserving their distinctiveness. Assimilation means a lesser reduction of boundaries between cultures, while integration presupposes participation in common institutions without requiring uniformity. Syncretism and hybridization generate new forms of culture through its synthesis.

Cultural diversity exists within and between societies. Subcultures have their own peculiarities, whereas countercultures oppose the basic cultural values. Ethnocentrism evaluates other cultures by its own standards, whereas cultural relativism provides the contextual understanding of cultural practices. Culture changes due to discoveries, inventions, migration, technology, education, media, law and social movements. Concepts of Sanskritization, Westernization, modernization, secularization and democratization help to comprehend different aspects of the change of Indian culture. Cultural continuity and change always take place simultaneously.

3.3.7 Key Terms

Cultural transmission: The process of cultural knowledge and practice transmission across individuals and generations.

Accommodation: The adjustment allowing for coexistence of groups preserving their distinctiveness.

Assimilation: The process leading to the reduction of cultural boundaries between groups.

Integration: Participation in common institutions without having to abandon the cultural identity.

Cultural relativism: The understanding of the cultural practices in their social and historical context.

3.3.8 Self-Assessment Questions

1. Explain cultural transmission and its main forms.
2. Distinguish between cultural diffusion and acculturation.
3. Compare accommodation, assimilation and integration.
4. Discuss cultural diversity referring to subculture, ethnocentrism and cultural relativism.
5. Examine the major sources and processes of cultural change in Indian society.

3.3.9 References

1. Abraham, M. F. (2014). *Contemporary Sociology: An Introduction to Concepts and Theories*. Oxford University Press.
2. Appadurai, A. (1996). *Modernity at Large: Cultural Dimensions of Globalization*. University of Minnesota Press.
3. Appelbaum, R. P., Chambliss, W. J., & Fuchs, H. E. (1997). *Sociology* (2nd ed.). Longman.
4. Giddens, A., Duneier, M., Appelbaum, R. P., & Carr, D. (2025). *Introduction to Sociology* (13th ed.). W. W. Norton & Company.
5. Malinowski, B. (1944). *A Scientific Theory of Culture and Other Essays*. University of North Carolina Press.
6. Ogburn, W. F. (1922). *Social Change with Respect to Culture and Original Nature*. B. W. Huebsch.

UNIT – IV

Social Mobility

Learning Objectives:

By the end of this unit the learners would be able to:

- Understand the concept, types, and systems of social mobility.
- Analyse the factors influencing social mobility in contemporary society.
- Assess the role of social mobility in promoting social justice, equality, and national development.

4.1 Introduction

Social mobility is a fundamental concept in the study of social stratification within sociology. It denotes the movement of individuals or groups within a stratified social hierarchy, resulting in changes to their social status, class position, or life chances. In contrast to social stratification, which refers to a relatively fixed structure of inequality, social mobility concerns the degree of fluidity within this structure. It indicates the extent to which a society is open or rigid, and whether individuals can alter their status through personal effort or external circumstances. This concept underscores the dynamic character of modern societies, where economic, political, or cultural changes generate new opportunities or barriers to movement between social strata.

Social mobility encompasses the potential for upward or downward movement in wealth, prestige, education, or occupation. This concept gained particular significance in industrial societies, where traditional ascribed statuses such as caste or kinship were anticipated to diminish in importance and be supplanted by achieved statuses. Sociologists, including Pitirim Sorokin, regarded mobility as central to social openness and the democratic ideal. According to Sorokin, a fully mobile society would be one in which "every individual would have an equal opportunity to rise or fall in the social scale according to his own capacities." Nevertheless, empirical societies exhibit considerable variation in the degree of mobility, shaped by inherited privilege, institutional arrangements, cultural norms, and political systems.

4.2 Social Mobility

Social mobility refers to the movement of an individual from one social class to another. This movement can be upward or downward. Social mobility may be classified as intra-generational, occurring within a single generation, or inter-generational, occurring between generations, such as when children attain a higher social class than their parents.

Barber defines social mobility as "movement, either upward or downward, between higher or lower social classes; or more precisely, movement between one relatively full-time, functionally significant social role and another that is evaluated as either higher or lower."

Societies differ in the extent to which they permit social mobility. In closed societies characterised by a caste system, mobility is often difficult or impossible. In such systems, social position is determined by assignment rather than individual attainment. Consequently, changing caste is extremely rare, as individuals are typically born into or marry within their family's caste. For instance, in the Indian caste system, individuals born into a lower caste are unable to move to a higher caste.

In contrast, open societies with class systems allow for greater social mobility. In these societies, an individual's social class is determined by factors such as education, wealth, occupation, and achievements. For example, movement between social strata is more common in the United States. Social mobility can be defined in several ways:

- A simultaneous change in social status resulting from a change in occupation.
- Advancement within the same occupational group.
- The accumulation of seniority within a specific occupation.
- A difference in occupation between one generation and the next.

4.3 Origin of Social Mobility

The concept of social mobility was first introduced by the Russian-born political and social activist Pitirim Sorokin in his book "Social and Cultural Mobility". According to him, no society is completely closed, as in a caste system, and no society is completely open, as in a class system.

According to Sorokin, no two societies are the same in the movements they allow and discourage, and the speed of social mobility can change from one period to the next. It depends on how developed the society is. As individuals move from one social position to another through various

social interactions, such a societal shift tends to occur. Whether the extent of mobility is great or low, it gives people opportunities to reach new positions that offer better living standards and greater rewards. To climb the ladder of social mobility, people compete and cooperate with others.

4.4 Types of Social Mobility

Social mobility manifests in multiple forms, with individuals potentially experiencing distinct types at various stages of life. Although these types are independent and frequently overlap, they are delineated here for analytical clarity. The following are the various types of Social Mobility.

1. **Horizontal Mobility:** The movement of an individual from one social group to another at the same level is defined as horizontal mobility. In other words, in horizontal mobility, an individual's position changes without any change in their status. For example, a teacher resigns from one school and joins another; the teacher's position changes, but their status remains the same.
2. **Vertical Mobility:** Vertical Mobility is defined as the change in an individual's status, i.e., from higher to lower and from lower to higher. A change in vertical mobility implies a change in an individual's power, occupation, or class. Vertical mobility can be of two types: upward and downward.
   - **(i) Upward Mobility:** Upward mobility refers to the movement of an individual from a lower to a higher status within society. For instance, when the son of a peon becomes a bank officer, this exemplifies upward mobility. Although upward social mobility is generally regarded as positive, it may entail high personal costs. Individuals often leave behind familiar environments, including family and community, as they advance. Consequently, they may need to adjust their attitudes and behaviours to adapt to new social contexts.
   - **(ii) Downward Mobility:** The movement of an individual from a higher to a lower status is defined as downward mobility. Such a situation arises when people perform any wrongful act. This may result in the loss of the social status they are currently holding. For people facing a rapid decline in their social status, downward mobility can be stressful. People experiencing downward mobility face greater challenges adjusting to the new society as their standard of living suddenly declines.

3. **Inter-Generational Mobility:** The change in social status from one generation to the next is defined as intergenerational mobility. Changes in upbringing, education, occupation, or population may result in intergenerational mobility. Changes in intergenerational mobility can be upward or downward. For example, the son of a factory worker becomes a doctor or lawyer after getting an education. This is known as intergenerational mobility. Such a change in social status allows generations to adopt new ways of thinking and start new ways of living, and also changes their standards of living.
4. **Intra-Generational Mobility:** The change in social status in the same generation, i.e., during the lifespan of a single generation, is defined as intra-generational mobility. Intra-generational mobility can also be defined as the difference in status of siblings, i.e., one sibling may achieve a higher position in a career than his/her brother or sister. For example, an individual starts their career as an employee and, over time, reaches the position of director or chairman. They become farm labourers. And they return to their original place after earning enough money.
5. **Industrialisation:** Following the Industrial Revolution, a new social system emerged in which individuals could elevate their social status based on their actions and abilities. In this context, factors such as caste, religion, race, and ethnicity became less significant in determining social standing. Many artisans migrated to industrial areas after losing their traditional jobs due to mass production and lower costs. By acquiring new vocational skills and training, these individuals secured industrial employment and experienced upward social mobility. In traditional societies, status was typically ascribed by birth, whereas in industrial societies, status is more closely linked to individual achievement. Therefore, industrialisation has had a profound impact on social mobility.
6. **Urbanisation:** In urbanisation, people in cities have formal relationships with one another, except with family and close friends, and such cities are marked by anonymity. One's caste, religion and background remain secret in urban settlements. Rather than by his history, an individual's status in urbanisation is primarily determined by their education, employment, and income. Regardless of caste, an individual with a better education, more money, and higher-status

employment has a higher social standing. By eliminating barriers to social mobility, urbanisation fosters it.

7. **Legislation:** The enactment of new laws can also facilitate social mobility. There are various legislations which, when introduced, affect social mobility, such as:
   (i) Most of the tenants became owner-cultivators with the introduction of the Zamindari Abolition Act. This resulted in improvement of the social status of the farm labourers.
   (ii) The V.R Singh government provided job reservation for Other Backwards Classes (OBCs) by accepting the Mandal Commission report to improve the social status of OBCs. Also, social mobility was enhanced by the reservation of jobs and educational facilities for the Scheduled Castes and Scheduled Tribes.
   (iii) Status of women in society was also enhanced by giving them equal rights in society as that of men with the introduction of the Hindu Marriage Act and the Hindu Succession Act.
   (iv) The social status of a person of Black race as well as women in the society was also improved with the introduction of the Racial Anti-Discrimination Act of America.

Social Mobility in the United States

The belief in upward mobility is an important value in our society. Does that mean that the United States is indeed the land of opportunity, unless ascriptive characteristics such as race, gender, and family background have ceased to be significant in determining one's prospects? We can see the impact of these factors in the occupational structure.

Occupational Mobility

The sociological studies conducted a decade apart offer insight into the degree of mobility in the nation's occupational structure (Blau and Duncan 1967; Fatherman and Hauser 1978). Taken together, these investigations lead to several noteworthy conclusions. First, occupational mobility, both intergenerational and intragenerational, has been common among males. Approximately 60 to 70 per cent of sons are employed in higher-ranked occupations than their fathers.

Second, although there is a great deal of mobility in the United States, much of it is minor. That is, people who reach an occupational level above

or below that of their parent usually advance or fall back by only one or two of the eight possible occupational levels. Thus, the child of a labourer may become an artisan or technician, but is less likely to become a manager or professional. The odds against reaching the top are extremely high unless one begins from a relatively privileged position.

Impact of education

The same assumption of both studies is that education plays a critical role in social mobility. The impact of formal schooling on adult status is even greater than that of family background. (Although, as we have seen, family background influences the likelihood that one will receive higher education). Furthermore, education represents an important means of intergenerational mobility. Three-fourths of college-educated men in these studies achieved some upward mobility, while 12 per cent of those who received no schooling did so (see also J. Davis 1982).

The Impact of Race

Sociologists have long documented the fact that the class system is more rigid for African Americans than it is for members of other racial groups. Black men who have good jobs, for example, are less likely than white men to see their adult children attain the same status. The cumulative disadvantage of discrimination plays a significant role in the disparity between the two groups' experiences. Compared to white households, the relatively modest wealth of African American households means that adult black children are less likely than adult white children to receive financial support from their parents. Indeed, young black couples are much more likely than young white couples to be assisting their parents, a sacrifice that hampers their social mobility.

The African American middle class has grown over the last few decades, due to economic expansion and the benefits of the civil rights movement of the 1960s. Yet many of these middle-class households have little in savings, a fact that puts them at risk during times of crisis. Studies have consistently shown that downward mobility is significantly higher for blacks than it is for white.

The impact of Gender

Mobility, more than class, has traditionally overlooked the significance of gender, but recent research is now exploring the relationship between gender and mobility. Women's employment opportunities are much more

limited than men's; moreover, according to recent research, women whose skills far exceed the jobs offered to them are more likely than men to withdraw entirely from the paid labour force. Their withdrawal violates an assumption common to traditional mobility studies that most people wish to aspire to upward mobility and seek to make the most of their opportunities.

In contrast to men, women have a rather large range of clerical occupations open to them. But the modest salary ranges and limited prospects for advancement in many of these positions limit opportunities for upward mobility. Self-employment as shopkeepers, entrepreneurs, independent professionals, and the like is an important road to upward mobility for men; it is more difficult for women, who find it harder to secure the necessary financing. Although sons commonly follow in their fathers' footsteps, women are unlikely to move into their fathers' positions. Consequently, gender remains an important factor in shaping social mobility. Women in the United States are especially likely to be trapped in poverty, unable to rise out of their low-income status.

Causes of Social Mobility

Multiple factors, such as individual capabilities, family background, educational access, cultural capital, political structures, and social policies, shape social mobility.

1. **Education:** Education is considered the most significant driver of social mobility in contemporary societies. It provides individuals with the skills, credentials, and knowledge required for improved employment and income prospects. In India, educational attainment has facilitated upward mobility for historically disadvantaged groups, such as Dalits and women. However, substantial inequalities remain in both the quality of and access to education. Urban-rural divides, differences between private and public institutions, and regional disparities continue to limit educational outcomes.
2. **Occupational Changes:** Occupational changes, including job mobility and sectoral shifts, often lead to social mobility. For example, rural youth who migrate to urban areas and obtain salaried employment or start businesses often experience an increase in social status. The emergence of new industries and the professionalisation of services further expand opportunities for economic advancement.

3. **Urbanisation and Migration:** Urban centres offer anonymity, diversity, and access to a wide range of employment opportunities, which can promote upward mobility. Migration from rural to urban areas may release individuals from traditional social control mechanisms, such as caste panchayats or kinship obligations. However, many migrants are employed in informal and insecure jobs, indicating that urban migration does not guarantee social mobility.

Consequences of Social Mobility

Social mobility generates transformative changes at both individual and societal levels, resulting in significant psychological, cultural, political, and structural consequences.

1. **Individual Level:** For individuals, upward mobility frequently results in increased self-esteem, economic security, and greater access to power and prestige. However, it can also generate identity conflicts and feelings of alienation. First-generation upwardly mobile individuals may struggle to reconcile traditional cultural values with the expectations associated with their new social status, potentially leading to social isolation as they become outsiders in both their previous and current contexts. Conversely, downward mobility can result in stress, anxiety, and a sense of failure.
2. **Family and Kinship:** Social mobility affects family structures and relationships. Occupational and geographical mobility often lead to a shift from joint to nuclear family arrangements. Intergenerational tensions can arise when younger members challenge traditional authority or caste boundaries. Increased mobility among women may be viewed as a threat to patriarchal norms, which can result in conflict or violence.
3. **Cultural and Symbolic Effects:** Cultural shifts are inherent to social mobility. As individuals enter new social environments, language, dress, preferences, and social behaviours evolve. Nevertheless, symbolic distinctions remain, and Bourdieu's concept of "distinction" illustrates how elite groups employ cultural markers to exclude others, even in settings characterised by formal equality.
4. **Stratification System:** At the macro level, widespread mobility may indicate a transition from a rigid to a more fluid stratification system. However, increased mobility does not automatically reduce

inequality. Selective mobility can reinforce existing disparities if only certain groups benefit from new opportunities. Additionally, the narrative of mobility may legitimise systemic inequalities by attributing success solely to individual effort, despite ongoing structural barriers.

5. **Political and Social Stability:** Inclusive social mobility promotes democratisation and social cohesion. In contrast, restricted or blocked mobility can lead to frustration, resentment, and social unrest.

Check Your Progress

1. Social mobility refers to the movement of individuals or groups from one social _____ to another.
2. The systematic study of social mobility was pioneered by _____.
3. According to Sorokin, no society is completely _____ or completely open.
4. Mobility that occurs across generations is known as _____ mobility.
5. Structural social mobility occurs due to changes in the _____, political, or social structure.

4.4 Open and Closed Systems of Social Mobility

Sociologists use the terms open and closed stratification systems to indicate the degree of social mobility in a society. An open system implies that each individual's position is influenced by their achieved status. Such a system encourages competition among members of society. The United States is moving towards this ideal type as the government attempts to reduce the barriers faced by women, racial and ethnic minorities, and people born in lower social classes. At the other extreme of social mobility is the closed system, which allows little or no possibility of individual social mobility. The slavery and caste systems of stratification are examples of closed systems. There are two distinct types of social stratification systems: open and closed.

Open System of Social Mobility

This is also known as a class system. It has few impediments to social mobility. Positions are awarded based on merit, and rank is tied to

individual achievements. Status is said to be achieved depending on what the individual accomplishes and what he can do by his own efforts. Family origins, creed, colour, race, sex, and other ascribed characteristics do not matter; talent and ambition can advance. There is a wide range of status positions.

In an open system, there is a difference between equality of opportunity (when members of a society achieve different standards of living based on their talents and contributions) and equality of results (when all members of a society have the same standard of living). An open system provides people with an equal chance to succeed. Whether they do or not greatly depends on them.

According to Fishler, a social class is a category of people who share similar opportunities, economic and vocational positions, lifestyles, and attitudes and behaviour. Limitations on social interaction, intermarriage, and mobility into that class maintain class boundaries.

In a class society, social mobility often results from an occupational structure that supposedly opens higher-level jobs to anyone with the required education and experience. A class society encourages striving and achievement.

Characteristics of an Open System

1. **Achievement-Based Status:** In an open system, social standing is primarily determined by individual achievements rather than family background. Success depends on factors such as education, professional qualifications, talent, hard work, and personal performance. This system rewards individuals for their abilities and accomplishments, fostering a competitive and dynamic society in which people are motivated to develop their skills and pursue their goals through personal effort.
2. **Equality of Opportunity:** An open system promotes equal opportunities for all members of society. Individuals, regardless of caste, religion, gender, ethnicity, or family background, are expected to have access to education, employment, and economic resources. Although equality of opportunity does not guarantee identical outcomes, it ensures that everyone has a fair chance to improve their social standing through merit and diligence.
3. **High Social Mobility:** Open systems facilitate significant social mobility, enabling individuals to ascend or descend in status

based on their achievements, qualifications, and personal circumstances. Pathways including education, career advancement, entrepreneurship, and professional skills are essential routes for mobility. Conversely, individuals who do not sustain their achievements may experience downward mobility. This flexibility reflects the dynamic nature of contemporary societies.

4. **Meritocracy:** "Meritocracy" is a central characteristic of an open system. In a meritocratic society, appointments, promotions, and rewards are based on talent, competence, education, and performance rather than inherited status or personal connections. This approach fosters efficiency, innovation, and productivity, as individuals are motivated to excel to attain higher social positions.
5. **Flexible Social Structure:** In an open system, the social framework is adaptable, enabling movement across different occupations, income levels, and social classes. The boundaries that define social groups are not rigid, allowing individuals to change careers, acquire new skills, or pursue further education to improve their status. This adaptability enables societies to maximise human resources and respond to changing economic conditions.
6. **Importance of Education:** Education is essential for promoting social mobility in an open system. Institutions such as schools, colleges, and universities provide individuals with the knowledge, skills, and qualifications necessary to improve their employment prospects. Higher education frequently leads to better career opportunities, increased earnings, and elevated social status. Therefore, education is regarded as a powerful mechanism for enabling upward mobility.
7. **Encouragement of Innovation and Competition:** An open system encourages creativity by motivating individuals to develop new ideas, technologies, and professional skills. Because success depends largely on personal effort, there is a strong incentive to compete, innovate, and increase productivity. This competitive environment drives scientific progress, economic growth, and overall societal advancement.
8. **Advantages of an Open System:** The advantages of an open system are extensive, benefiting both individuals and society as a whole. It promotes equal opportunities, enabling individuals to succeed on the basis of merit rather than inheritance. The system encourages

education, innovation, entrepreneurship, and professional excellence, which collectively enhance productivity and economic development. Merit-based hiring and promotion practices improve organisational efficiency. Additionally, open systems strengthen democracy, reduce inherited inequalities, foster social cohesion, and motivate individuals to improve their circumstances through hard work and perseverance.

9. **Limitations of an Open System:** Although an open system increases opportunities for advancement, it does not eliminate inequality. Differences in family income, access to education, social networks, and cultural resources can result in unequal starting points for individuals. Affluent families frequently offer superior educational opportunities and career guidance to their children, providing significant advantages over those from less privileged backgrounds. Consequently, even societies that appear highly open continue to face inequalities related to class, gender, race, ethnicity, and regional disparities.

Closed System of Social Mobility

This is also known as the caste system. Status is ascribed, i.e., determined at birth, and people are locked into their parents' social position. In the caste system, ascribed characteristics determine social position, and individuals' opportunities are limited accordingly. In the closed system, caste lines are clearly defined, and legal and religious sanctions are applied to those who attempt to cross them.

The caste system is a rigid form of social stratification based on ascribed characteristics such as skin colour or heredity. People are born into and spend their entire lives within a caste with little chance of leaving it. Contact between castes is minimal and governed by a set of rules or laws. If interaction must take place, it is impersonal, and there is an ample display of the participants' superior and inferior status. Access to valued resources is extremely unequal. A set of religious beliefs often justifies a caste system. The caste system as it existed for centuries in India before the 1950s is a prime example of how this kind of inflexible stratification works.

The estate system. Other sociologists give the third system, the pattern of equality and inequality in a society, much to do with the chances of social mobility. For instance, to do with chances of social mobility. For

instance, religion, sex, and ethnic plurality may serve as deterrents to social mobility.

On the other hand, the following can serve as compensation for downward mobility:

1. The traditional conservatism of the middle class somewhat cushions the disappointments and frustrations of downward mobility. This is especially true in societies where the middle class is largely felt. This is especially true in societies where the middle class is largely felt.
2. Resentment over loss of status may never completely disappear from the individual. Still, it is modified by the fact that he needs to have little contact with his former associates of higher status.
3. The rationalisation of downward mobility can help soothe the ego. One may feel, for example, that there has been retrenchment in the system and that the company has to lay off people.
4. Another compensation for the person who has suffered downward mobility is that there is no significant status visibility.
5. Consolation may be derived from the belief that one's children may regain the social status that one has himself lost. In the Philippines, it is common for a parent to recommend their child to a company for employment upon the parent's retirement, in the hope that the child will someday occupy a high position in the company.

Characteristics of a Closed System

Ascribed Status: In a closed system, an individual's position is determined by birth. Factors such as caste, race, and family background establish social rank. Education and effort do not alter this status, as individuals inherit their position rather than achieve it through merit.

Restricted Social Mobility: Movement between social groups is highly constrained. Neither individual ability nor educational attainment enables upward mobility. Rigid boundaries ensure that the same groups retain power across generations.

Hereditary Occupations: Occupational roles are typically inherited, with children often pursuing the same professions as their parents. Family tradition dictates career paths, rendering personal aptitude and interest irrelevant. This practice prevents individuals from utilising their full potential.

Social Inequality: Wealth and power remain concentrated within a limited number of groups. This concentration produces significant disparities in prestige and educational opportunities. Marginalised communities experience persistent discrimination and exclusion.

Strict Social Norms: Social behaviour is governed by tradition and religious doctrine. Regulations regarding marriage and dietary practices are particularly stringent. These norms reinforce social boundaries and limit interaction across groups.

Limited Education: Access to education and lucrative employment is restricted to select groups. Many individuals are systematically denied educational opportunities, thereby perpetuating existing social hierarchies.

Emphasis on Tradition: Traditional values are prioritised over innovation. The system upholds hereditary privileges rather than individual achievement, thereby maintaining the established power structure.

Advantages of a Closed System: Proponents argue that closed systems provide social stability. Clearly defined roles reduce uncertainty, and traditional skills are transmitted efficiently across generations. Group cohesion is often strong, although these benefits come at the expense of individual freedom.

Disadvantages of a Closed System: The negative consequences of closed systems often outweigh their benefits. Social immobility leads to underutilization of talent and inhibits innovation and progress. Persistent poverty and inequality are common, resulting in enduring social tension and injustice.

Role of Social Mobility

The social personality is defined as the sum of all the social roles an individual enacts. Since the individual is the social person in action, and since people usually perform only one function at a time, it is called role mobility.

Role mobility may be analysed in three levels:

1. Every person enacts multiple roles, even while he remains a total, integrated personality. His participation in different groups and situations calls for the enactment of various roles.
2. There is a normal, successive assumption of new roles; over the course of lifelong socialisation, the person gradually develops from

role to role. As they are introduced to different groups, they learn varied roles.

3. Occupational mobility causes shifting of roles. This role mobility takes new forms: upward mobility through promotion to a higher job and downward mobility through demotion within an economic structure. Occupational mobility is also horizontal, the shifting from one kind of job to another.

Mobility and Social Personality

Higher social status is the result of personal achievement. There are as many channels of social mobility as there are social roles the person enacts. In this sense, an individual's competence is tested within the social groupings in which they participate. Since each person has a key role, he usually does the most to achieve status in that role, but all groups and roles are possible avenues of mobility. For instance, a woman may move upward, by marriage, into a higher class or by competence in her profession. Any man may rise into higher social status through his political or educational career.

However, in many instances, striving for higher status is accompanied by strain and frustration. This is because, in some societies, mobility and efficiency are not always rewarded with higher prestige. Another source of frustration occurs when the individual lacks the competence to achieve higher status, even though he may have the desire and drive for it and social pressure for upward mobility may be very strong. The demands may be very strong, and the expectations of group life are often too much for the individual.

According to Fichter, "the attempt to achieve higher status in competitive groups sometimes results in an unbalanced social personality". This usually occurs when the key role, the main instrument of higher prestige in any individual, is emphasised at the expense of the other role. A balanced social personality does not simply imply that an individual's time, interests, and effort must be distributed equally across all social roles. It must be noted here that downward social mobility also carries its own social and personal costs. People who are left behind in the competitive struggle for social status, or who slip into a lower class, suffer from strain, frustration, and disappointment. If this happens in later adulthood, the person finds adaptation and readjustment to his new position very difficult.

Education and Social Mobility

The amount and kind of education a person has constitute one of the most important criteria for social status, and this is generally consistent with the facts of social mobility. In almost all societies, educational requirements are rising. However, from the perspective of social mobility, there is a difference in the educational effect on those who receive education and those who dispense it.

1. Those who received higher education may also use it as a stepping stone to higher social status.
2. Those who teach are affected differently, for they actually achieve their social status within the educational groupings.
3. Within the framework of the educational grouping, the individual educator may aspire to a higher academic rank, to a much higher position. These are also means of upward social mobility and add to an individual's social status.

Social Mobility and Achievement

Success in life is always attached to upward social mobility. The high value placed on activity, success, and quantity helps explain why success is related to social mobility. The following may be seen.

1. The emphasis upon activity is seen in all the major groups of our society. It is strikingly apparent in the educational system, especially in the high schools and colleges, where there is a tremendous amount of extracurricular activity.
2. The value of performance does not stand alone; it must be related to success. Many successful people's stories illustrate the importance of doing work to the fullest. Success is demanded and expected in the raising of children, in the functioning of the household, in winning friends and influencing people, in salesmanship, in sports and recreation, and in all the institutionalised forms of social behaviour.

The values of activity, success, and quantity are extremely important from the perspective of social mobility. Upward mobility means that an individual enjoys a higher status than he previously had, and this change is itself valued and an achievement.

Check Your Progress

1. Open systems are generally associated with modern _____ and industrial societies.
2. The social structure of an open system is relatively _____.
3. In a closed system, occupations are generally _____ from parents to children.
4. Education is regarded as one of the most powerful instruments of _____ mobility.
5. An open system emphasizes _____ of opportunity for all members of society.

4.5 Factors Affecting Social Mobility

The pioneering sociologists in the study of social mobility, Pitirim A. Sorokin (1927), classified the factors affecting mobility into primary factors, which operate in all societies, and secondary factors, which vary with historical and social conditions. According to Sorokin, no society is completely open or completely closed because every society contains both opportunities and obstacles to social mobility.

1. **Opportunity Structure:** The opportunity structure of society powerfully influences the process of social mobility. Societies are of two kinds: closed and open. Closed societies have a social structure based on birth and heredity, as a result of which individuals in such societies lack opportunities for vertical social mobility, either upward or downward. On the other hand, in open societies, every individual has full freedom and opportunities for both kinds of vertical social mobility, according to their own efforts at development or decline. In other words, in closed societies social mobility is restricted, whereas in open societies it is promoted to the fullest extent.
2. **Demographic Structure:** Social mobility is closely connected with diffusion of population, its size and density. Birth rate and migration of village folks towards towns and cities are closely connected to social mobility. When people migrate to places with greater population density, a person of higher status gladly accepts even menial jobs, and thus the local population rises in status. Much in the same way, people of lower status get jobs that people with fewer children get. Since independence, India has made revolutionary

progress in industry and agriculture. Thus, more and more people are migrating from villages to cities and industrial centres to take jobs in factories and mills. This has greatly promoted social mobility.

3. **Economic Development:** From an economic perspective, there are three classes of society: the rich, the middle class, and the lower class. Out of these three classes, rich people receive greater respect and prestige. Hence, each individual, irrespective of his group, strives increasingly to earn more money to achieve higher status and social prestige. This makes it clear that economic success influences social mobility from one group to another group.
4. **Occupational Improvement:** Some occupations are associated with greater social status and regard than others. Hence, people engaged in lower-status and less respected occupations seek to attain higher-status occupations and positions with greater social deference. This accelerates social mobility. In India, occupational improvement is increasing day by day. Hence, social mobility is also rising.
5. **Education:** Development, propagation, and spread of education also promote social mobility. Those persons who receive more and more education achieve higher and higher social status. This gives an impetus to the growth of social mobility in a normal and natural way.
6. **Administration:** The administration of a country is closely related to social mobility. In a democratic society, greater opportunities for social mobility are provided than in other types of administrative societies. The reason is that a democratic setup presupposes open societies that are oriented towards greater development for their members. Hence, democratic administration promotes social mobility to a greater degree.
7. **Hard Work:** Many people believe that hard work is a very important factor causing social mobility. This is true in societies adopting the open system of stratification. Many success stories in the Philippines and in other parts of the world picture hardworking poor people rising to become millionaires.
8. **Societal Values and Norms:** The values and norms of society may also contribute to social mobility. There are instances when the value people place on education and other factors can lead individuals to move to much higher social strata.

9. **Marriage:** One's marriage to someone from a much higher social stratum can cause one to move to a higher social stratum. This situation is typified in Filipino movies when a girl marries a rich man. Not only does the girl climb the social ladder, but her family does as well.
10. **Government Policies:** Government measures play a critical role in either promoting or restricting social mobility. Constitutional provisions, reservation laws, scholarships, educational reforms, job programs, poverty alleviation schemes, and social welfare initiatives help disadvantaged communities improve their social and economic circumstances. Public investments in infrastructure, healthcare, and education further enhance opportunities for mobility. Effective government action promotes social equity and reduces inequality.
11. **Migration:** Migration significantly contributes to social mobility by providing individuals with improved access to business opportunities, healthcare, education, and employment. International migration, occupational shifts, and rural-to-urban movement often result in higher income, better living conditions, and enhanced social status. Migration also introduces individuals to new ideas, innovations, and cultural experiences that support professional and personal development. However, migrants may face challenges such as discrimination, cultural adaptation, and job insecurity before achieving upward mobility.
12. **Technological Advancement:** Technological advancement has significantly shaped social mobility in the twenty-first century. Innovations in digital technology, artificial intelligence, automation, and communication have created new professions that demand specialised expertise and technical skills. Individuals who develop technological proficiency and digital literacy gain access to broader employment opportunities and higher earnings. Conversely, technological progress may reduce employment in traditional sectors, potentially leading to downward mobility for those lacking updated skills.
13. **Social Reforms:** Social reform movements enhance opportunities for social mobility by addressing entrenched inequalities related to caste, gender, religion, and ethnicity. Efforts to promote social justice, human rights, women's empowerment, and universal education have enabled historically marginalised groups to improve

their standing in society. Legal reforms prohibiting discrimination, child labour, and untouchability have also played a significant role in facilitating mobility.

14. **Caste and Class System:** The caste and class systems exert a substantial influence on social mobility, particularly in developing countries. Traditional caste structures restricted mobility by assigning social rank and occupation based on birth. Despite constitutional efforts to reduce these barriers, caste continues to affect access to education, marriage, employment, and political participation in certain regions. Similarly, economic status shapes access to professional, medical, and educational opportunities. Wealthier families generally offer greater prospects for upward mobility than those from lower-income backgrounds.
15. **Political Stability and Governance:** Political stability and effective governance foster conditions conducive to investment, job creation, education, and economic development. Stable governments implement policies that enhance infrastructure, healthcare, education, and employment opportunities. In contrast, political instability, corruption, conflict, and ineffective governance deter investment and limit opportunities for upward mobility.
16. **Globalisation:** Globalisation has broadened opportunities for education, employment, entrepreneurship, and international migration. Developments in communication, transportation, and global markets have enabled skilled professionals to secure positions in multinational corporations and international organisations. Globalisation has especially benefited individuals in information technology, engineering, healthcare, finance, and education. However, it has also intensified competition and contributed to income inequality in specific sectors.

Principal Elements of Social Mobility According to Sorokin

Pitirim A. Sorokin identifies four primary variables that influence social mobility in all societies:

1. **Demographic Factors:** Migration, birth and death rates, and population growth influence the availability of social positions and opportunities for mobility.
2. **Differences in Capabilities Between Parents and Children:** Children often pursue different vocations and social positions than

their parents due to variations in skills, aspirations, education, and abilities.

3. **Unequal Distribution of Individuals Across Social Roles:** Vacancies resulting from retirement, death, promotion, or organisational expansion create opportunities for social advancement.
4. **Changes in the Social Environment:** Opportunities for social mobility continually evolve as a result of industrialisation, urbanisation, technological innovation, political reforms, wars, revolutions, and economic growth.

Check Your Progress

1. _____ is widely regarded as the most powerful factor influencing social mobility.
2. According to Pitirim A. Sorokin, _____ factors such as population growth, birth rates, and migration influence social mobility.
3. Technological development has become a major driver of social mobility in the _____ century.
4. Higher education enables individuals to enter prestigious _____ such as medicine, engineering, and law.
5. _____ promotes social mobility by providing better education, healthcare, and employment opportunities.

4.6 Importance of Social Mobility

Social mobility is the movement of individuals or groups from one social position to another within the system of social stratification. It may involve movement upward, downward, or across occupations, income levels, educational status, or social classes. A society that provides equal opportunities for education, employment, and economic advancement generally experiences higher levels of social mobility. Sociologists consider social mobility an important indicator of social change, social justice, and economic development because it reflects the extent to which people can improve their lives through ability, effort, and achievement rather than being restricted by their birth or family background.

1. **Increase in Social Status:** When upward vertical social mobility occurs, a person moves from a low to a high social status. Thus, social mobility increases social prestige.

2. **Development of latent ability:** Social mobility facilitates the development of latent abilities that might otherwise remain unrealised. When individuals are confined to a particular status, position, class, or occupation, opportunities to cultivate these abilities are limited. For example, remaining exclusively in farming may prevent the discovery and development of skills relevant to teaching or leadership. Through social mobility, individuals can transition to new roles, such as moving from agriculture to education or politics, thereby fostering the growth of previously untapped potential.
3. **Modernisation of agriculture and industrialisation:** Modernising agriculture and industrialisation are impossible without people with relevant expertise. Without social mobility, society cannot develop the workforce with relevant expertise required for the modernisation of agriculture and industrialisation. The labour force required by industries cannot be found in urban areas without social mobility. Thus, the importance of social mobility also lies in the fact that it at least facilitates the modernisation of agriculture and industrialisation.
4. **Social change:** In a society where no social mobility occurs, no social change occurs. If the members of a society do not change their current social positions, the society will not develop.
5. **Economic Development:** When upward vertical social mobility becomes widespread, economic development takes place. In other words, when a large number of people move from low status as poor to a new, higher status as rich, it indicates that economic development has taken place. If these poor people had not moved from their original class of the poor to a new class of the rich, it would have indicated that economic development had yet to take place, at least at the micro level.
6. **End of caste-based discrimination:** Social mobility leads to the end of caste-based discrimination against so-called low-caste people by so-called high-caste people. Open social mobility ends the discriminatory and unfairly hierarchical caste system because it encourages mobility completely independent of social norms that delimit the area within which mobility is to take place.

4.6 Importance of Social Mobility

Social mobility is the movement of individuals or groups from one social position to another within the system of social stratification. It may involve movement upward, downward, or across occupations, income

levels, educational status, or social classes. A society that provides equal opportunities for education, employment, and economic advancement generally experiences higher levels of social mobility. Sociologists consider social mobility an important indicator of social change, social justice, and economic development because it reflects the extent to which people can improve their lives through ability, effort, and achievement rather than being restricted by their birth or family background.

1. **Increase in Social Status:** When upward vertical social mobility occurs, a person moves from a low to a high social status. Thus, social mobility increases social prestige.
2. **Development of latent ability:** Social mobility facilitates the development of latent abilities that might otherwise remain unrealised. When individuals are confined to a particular status, position, class, or occupation, opportunities to cultivate these abilities are limited. For example, remaining exclusively in farming may prevent the discovery and development of skills relevant to teaching or leadership. Through social mobility, individuals can transition to new roles, such as moving from agriculture to education or politics, thereby fostering the growth of previously untapped potential.
3. **Modernisation of agriculture and industrialisation:** Modernising agriculture and industrialisation are impossible without people with relevant expertise. Without social mobility, society cannot develop the workforce with relevant expertise required for the modernisation of agriculture and industrialisation. The labour force required by industries cannot be found in urban areas without social mobility. Thus, the importance of social mobility also lies in the fact that it at least facilitates the modernisation of agriculture and industrialisation.
4. **Social change:** In a society where no social mobility occurs, no social change occurs. If the members of a society do not change their current social positions, the society will not develop.
5. **Economic Development:** When upward vertical social mobility becomes widespread, economic development takes place. In other words, when a large number of people move from low status as poor to a new, higher status as rich, it indicates that economic development has taken place. If these poor people had not moved from their original class of the poor to a new class of the rich, it

would have indicated that economic development had yet to take place, at least at the micro level.

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

Check Your Progress

1. Social mobility promotes _____ opportunities for all members of society.
2. Social mobility helps reduce poverty and economic _____.
3. A society that encourages social mobility promotes economic growth and national _____.
4. The possibility of improving social status motivates individuals to work hard and develop _____.
5. Greater opportunities for social mobility promote national stability and reduce social _____.
6. A society that encourages social mobility promotes economic growth and national _____.

4.8 Answers to 'Check Your Progress'

4.9 Summary

- Social mobility offers individuals equal opportunities to enhance their social status through education, skill development, and diligent effort.
- Social mobility helps reduce poverty and economic inequality by expanding access to better employment opportunities and higher incomes.
- Social mobility fosters economic growth and national development by leveraging human talent and enhancing overall productivity.
- Social mobility strengthens social justice by reducing inequalities across caste, class, gender, and family background.
- Social mobility supports democratic principles by promoting equality, meritocracy, and active participation in public life.

- Social mobility enhances social integration by mitigating social divisions and fostering unity among diverse social groups.
- Social mobility motivates individuals to pursue education, develop professional skills, and demonstrate diligence.
- Social mobility encourages meritocracy, ensuring that positions and rewards are determined by ability and achievement rather than by birth.

Social mobility facilitates social change and modernisation by promoting innovation, urbanisation, and occupational change. Social mobility improves quality of life by providing access to better education, healthcare, housing, and overall living standards. Social mobility promotes national stability by reducing social conflict, frustration, and discrimination. Discrimination.

- Social mobility contributes to human resource development by enabling individuals to realise their full potential.
- Social mobility encourages innovation and entrepreneurship, which drive technological and industrial progress.
- Social mobility weakens rigid systems of caste and inherited social status, thereby fostering a more open and flexible society.
- Overall, social mobility is essential for creating a fair, inclusive, democratic, and progressive society.

4.10 Key Terms

- **Social Mobility:** The movement of individuals or groups between different social positions within a society.
- **Social Stratification:** The hierarchical arrangement of individuals in society based on status.
- **Social Status:** The position an individual occupies within a social hierarchy.
- **Social Class:** A category of people who share similar economic status and social position.
- **Horizontal Mobility:** A change in social position that does not alter an individual's overall social status.
- **Vertical Mobility:** The upward or downward movement of individuals or groups in social status.
- **Upward Mobility:** An increase in an individual's or group's social status.

- **Downward Mobility:** A decrease in an individual's or group's social status.
- **Intergenerational Mobility:** Changes in social status that occur between different generations within a family.
- **Intragenerational Mobility:** Changes in social status that occur within an individual's lifetime.
- **Structural Mobility:** Social mobility resulting from shifts in the broader social or economic structure.
- **Exchange Mobility:** The movement in which one individual rises in social status while another falls, maintaining overall societal balance.
- **Open System:** A social system in which individuals can change their status through personal achievement.
- **Closed System:** A social system in which an individual's status is determined by birth and is largely unchangeable.
- **Achieved Status:** Status earned by effort.
- **Ascribed Status:** A social position assigned at birth, independent of individual effort.
- **Meritocracy:** A system in which advancement is based on individual ability and achievement.
- **Equality of Opportunity:** The principle that all individuals should have the same chances to succeed.
- **Social Justice:** The pursuit of fairness and equity within a society.
- **Social Integration:** The process of promoting unity and cohesion among different social groups.
- **Social Cohesion:** The degree of harmony and solidarity experienced within a society.
- **Economic Development:** The process of improving the economic well-being and quality of life in a society.
- **Industrialisation:** The process by which an economy transforms from primarily agricultural to one based on the manufacturing of goods.
- **Urbanisation:** The increasing concentration of populations in towns and cities.
- **Education:** The process through which individuals acquire knowledge, skills, and cultural values.

- **Occupation:** A person's profession or job.
- **Migration:** The movement of people from one geographic location to another, often for economic or social reasons.
- **Globalisation:** The increasing interconnectedness of societies and economies on a global scale.
- **Government Policies:** Laws and programs of the government.
- **Family Background:** The social, economic, and cultural context in which an individual is raised.
- **Caste System:** A rigid social hierarchy in which status is determined by birth.
- **Class System:** A social hierarchy based primarily on economic status and wealth.
- **Human Capital:** Skills and knowledge of people.
- **Social Change:** The transformation of cultural, social, or economic structures within a society over time.
- **Modernisation:** The process by which a society adopts modern characteristics and institutions.
- **Pitirim Sorokin:** A sociologist recognised as a pioneer in the study of social mobility.

4.11 Self-Assessment Questions and Exercises

Short Answer Questions

1. Define social mobility.
2. Who introduced the concept of social mobility?
3. What is horizontal social mobility?
4. Define vertical social mobility.
5. What is upward social mobility?
6. What is downward social mobility?
7. Define intergenerational social mobility.
8. What is intragenerational social mobility?
9. Define structural social mobility.
10. What is exchange social mobility?
11. What is an open system?
12. What is a closed system?
13. Define achieved status.

14. Define ascribed status.
15. What is meritocracy?
16. Mention any two factors affecting social mobility.
17. What is equality of opportunity?
18. Define social stratification.
19. Mention any two important aspects of social mobility.
20. What is social justice?

Long Answer Questions

1. Explain the concept of social mobility.
2. Discuss the characteristics of horizontal social mobility.
3. Explain vertical social mobility with examples.
4. Differentiate between upward and downward social mobility.
5. Explain intergenerational and intragenerational social mobility.
6. Discuss structural and exchange social mobility.
7. Explain the characteristics of an open system.
8. Explain the characteristics of a closed system.
9. Compare open and closed systems of social mobility.
10. Discuss the role of education in social mobility.
11. Explain the impact of occupation on social mobility.
12. Discuss the influence of industrialisation on social mobility.
13. Explain the role of urbanisation in promoting social mobility.
14. Discuss the importance of family in social mobility.
15. Explain the contribution of government policies to social mobility.

4.12 References

1. Ahuja, R. (2016). Society in India: Concepts, Theories and Recent Trends. Rawat Publications.
2. Béteille, A. (1972). Inequality and Social Change. Oxford University Press.
3. Bottomore, T. B. (1987). Sociology: A Guide to Problems and Literature. Blackie & Son.
4. Giddens, A., & Sutton, P. W. (2021). Sociology (9th ed.). Polity Press.

5. Haralambos, M., Holborn, M., Chapman, S., & Moore, S. (2013). Sociology: Themes and Perspectives (8th ed.). HarperCollins Publishers.
6. Horton, P. B., & Hunt, C. L. (1984). Sociology (6th ed.). McGraw-Hill.
7. https://egyankosh.ac.in
8. https://epgp.inflibnet.ac.in
9. https://journals.sagepub.com
10. https://ncert.nic.in
11. https://ndl.iitkgp.ac.in
12. https://www.asanet.org
13. https://www.britannica.com/topic/sociology
14. https://www.inflibnet.ac.in

UNIT – V

Socialization

Introduction

A human baby is born with biological capacity without the knowledge of any specific language, culture or social role. He/she learns how to speak, act and function collectively by interacting with other members of society. The entire lifelong process of learning culture and becoming a member of society is known as socialization.

There are various forms of socialization at different stages of an individual's life. Basic language, identity and behavior are learned in primary socialization in childhood. Secondary socialization teaches an individual institutional role. Anticipatory socialization prepares him/her for future roles whereas resocialization involves a great change in earlier behavior patterns. Sometimes socialization reproduces social inequality. Different responsibilities and aspirations of children on the basis of gender can be taught. Families, schools, peer groups and media might perpetuate gender stereotypes, but at the same time, they can encourage social equality and enlarge individual choices. In this unit, the concept, nature and importance of socialization have been explained. Internalization and development of self, the stages and forms of socialization, major socializing agencies and gender socialization have been discussed.

Objectives

On completing this unit, you should be able to:

- explain the concept, nature and importance of socialization;
- discuss internalization and the development of self;
- describe the stages and major forms of socialization;
- examine the role of the principal agents of socialization; and
- critically explain gender socialization and changing gender roles.

Lesson 5.1 Concept and Nature of Socialization

5.1.1 Objectives

Upon completion of this lesson, you should be able to:

- Delineate the concept and major characteristics of socialization;
- Explain the link between socialization and culture/personality;
- Differentiate between socialization, education and social control;
- Elucidate the concept of internalized objects and development of self; and
- Highlight the importance of socialization to the individual and the society.

5.1.2 Introduction

Human beings are biological as well as social organisms. At birth, the infant relies on others for care, communication and protection. While the infant has the capacity to learn, it does not know any specific language, value or role. It acquires them later through experience. The infant learns to identify family members, communicate its needs and respond to approval/disapproval. Later, schooling, peers and institutions introduce it to additional sets of rules and relations. The individual gains personality, identity and the ability to function socially. This lesson explains the process and significance of socialization.

5.1.3 Concept and Nature of Socialization

Concept of Socialization: Socialization is a lifelong process through which individuals learn the culture of society, develop a social self and acquire the necessary knowledge and skills to engage in society. According to Ogburn & Nimkoff, socialization involves learning conformity to group norms. Harry M. Johnson relates socialization to the learning of roles, while Horton & Hunt associate socialization with internalization of norms and self-development. Thus, socialization involves cultural learning, identity and role preparation.

Socialization as a Learning Process: Socialization is a form of learning. However, it is more than formal teaching. Learning takes place through observation, imitation, participation and social response. A child may be

formally taught to speak in a polite manner but he may also learn language through observing adults. Praise reinforces acceptable conduct, whereas criticism or punishment discourages the violation of social norms. Once learning becomes internalized, less direct supervision becomes necessary. The individual acts according to norms because they have been internalized.

Socialization as a Lifelong Process: Socialization starts at infancy and ends at death. Individuals continually occupy different statuses and situations. An individual may acquire the roles of a child, student, worker, husband/wife, parent, leader and retired person. Each status involves learning new duties and obligations. Changes in technology and social relations make continual learning necessary. Adults may have to acquire computer skills or adjust to changed work methods. Therefore, socialization is a perpetual process.

Socialization as a Social Process: Socialization involves relations. A lone individual cannot acquire social language, identity and role concepts. Family, school, peers, community, religion, workplace and media are the main socializing agencies. Their expectations reinforce each other but may also conflict. Family may stress obedience whereas peers encourage independent action. The individual learns to reconcile these conflicting expectations.

Socialization and Cultural Transmission: Culture continues to exist because it is transmitted to the new generations. Through socialization, individuals learn the language, values, customs and collective memory of the culture. Culture transmission does not produce clones of the preceding generation. Individuals interpret what they learn in the light of changing conditions. Therefore, socialization plays a role in cultural continuity as well as change.

Socialization and Personality: Personality comprises the relatively stable ways of thinking, feeling, and acting. Socialization affects personality because it provides relations and standards through which people construct who they are family caring, training, and communication affect early development. Experiences at school and among peers involve comparisons, competition, and cooperation. Individuals growing up in the same society do not become the same personality type. Biology, family experience, and individual interpretation of experience contribute to personality differences. Roles are not performed the same way by everyone. Role learning provides expectations and allows for personal interpretation.

Socialization and Self-Regulation: Very young children rely a lot on external regulation. Over time, they learn how to judge and regulate their own behaviour. A person may avoid cheating not only because it is punishable but also because it is improper. Social norm becomes personal rule. Self-regulation does not render the formal rules unnecessary. It lessens the reliance on constant external control.

Formal and Informal Socialization: Formal socialization involves the organized learning. School education, professional training, and institutional orientation are examples. Informal socialization involves learning through ordinary interactions. Manners, language, and family roles are learned mostly informally. Formal and informal socialization often go together. While schools provide formal lessons, they also informally transfer discipline, competition, and respect for authority.

Socialization and Individual Agency: Socialization promotes conformity, yet does not eliminate individual agency. People interpret expectations and are able to defy social pressures. Adolescents can challenge the beliefs of their families. Workers can resist the unfairness at their workplace. Social movements may reject traditional caste and gender roles. Any defiance relies on the socially learned language and values. Socialization provides the cultural tools by means of which people can conform and challenge society.

Socialization and Culture: Culture consists of the learned values, beliefs, norms, and practices. Socialization is the process of acquiring them. Culture provides the content of learning, while socialization is the process itself. As culture changes, so does the content of socialization. For example, digital technologies have changed the expectations regarding communications, privacy, and online identity.

Socialization and Society: Socialization makes the reproduction of society possible as it prepares individuals for the group and institutional life. Language and norms make cooperation possible. Society is not entirely homogeneous. Groups differ in their values and power. Thus, socialization can communicate not only shared culture but also social division.

Nature and Nurture: The nature-nurture issue is about the relative effect of biology and social environment. Nature is biological and genetic factors. Nurture is social, cultural and environmental factors. Human development is the result of the interaction of these two. Physical abilities make the development of speech possible, yet social interaction is needed to learn language. Physical development is based on biological processes, while

nutrition and health care affect the result. Gender is another example. Biological traits exist, but expectations regarding clothing, emotions, occupation, and household chores are learned socially.

Significance of Social Interaction: Research cases of severe social isolation show that the development of social life is not achieved by biological development alone. Children who lacked care and meaningful social interaction may have difficulties with language development, emotional development, and social behaviour. Such cases should be carefully interpreted because of their complicated background. Yet, these cases prove that human abilities require social interaction to develop.

Socialization and Education: Education is the organized learning of knowledge and skills, especially within the institutions. Socialization is a wider process of the learning through which individuals become members of society. Education is a part of socialization, yet socialization starts prior to formal education and goes beyond it. People learn language, family roles, and basic behaviour before going to school and after graduating from it.

S***ocialization and Social Control:*** Social control is the process of regulation of behaviour. Socialization facilitates the social control as it teaches norms and encourages their internalization. When people regard norms as legitimate, they comply with them without any compulsion. Still, socialization is wider than social control as it includes the development of language, identity, creativity, and social competencies.

5.1.4 Internalized Objects and Development of Self

Concept of Internalization: Internalization is the process of making external social norms, meanings, and expectations a part of one's personal understanding. At first, a child may obey a rule because the parent is around. Then the child will obey the rule without supervision because he or she will find it personally meaningful. Internalization is not always complete and permanent. People may change their earlier beliefs due to education, experience, and interaction with other groups.

Concept of Social Objects: In sociology and social psychology, the term 'object' does not refer to the material thing alone. Social object is a person, a group, a status, an institution, a symbol or a physical object in relation to which people behave based on common meaning. A school is not just a building. It is associated with learning, discipline, success, and authority. Money is a physical object or record of money, yet it is valuable only because of the shared social agreement.

Internalized Objects: As defined in the syllabus, internalized objects can be described as people, roles, groups, institutions or symbols whose expectations get incorporated within the self. Even when these individuals or institutions are absent, their influence persists. A student works on an assignment by imagining how an admired teacher would rate his/her performance.

The Process of Internalization: Someone who has internalized honesty does not engage in dishonesty, as it is against his/her self-identity, not because he/she risks getting punished.

Significant Others: Significant others are the individuals whose opinions and reactions are very important to someone. They can be parents, caregivers, siblings, teachers and good friends. When one is young, one's self-identification is largely determined through the relations with significant others. The support from significant others increases the confidence level, while repeated labeling can impact one's self-perception. In adulthood, the significance of significant others persists, but the individuals playing this role change.

Cooley and the Looking-Glass Self: The concept of looking-glass self was created by Charles Horton Cooley in order to describe the process of self-development. People come to realize themselves in their imagination.

It consists of three parts:

1. The imagination of how we appear to another individual;
2. The imagination of how this person judges us; and
3. The formation of our feelings regarding ourselves in accordance with this judgment.

While delivering a presentation, a student imagines how classmates and the teacher respond to him/her. The approval makes the confidence grow, while disapproval results in embarrassment. The judgment might be incorrect. Nevertheless, the imagination affects one's self-identification.

The Looking-Glass Self in the Modern Era

Mead and the Social Self: The social self comes into existence through communication and role-taking. It is not formed by birth. Role-taking is the ability of understanding the situation from the perspective of another individual. By pretending to be a parent or a teacher, a child learns to predict how people in those roles behave. As the experience grows, a person understands the roles and the social rules.

"I" and "Me": Mead differentiated between "I" and "Me." "Me" is the organized attitudes and expectations of others that have been internalized. It is the social and regulated part of the self. "I" is the spontaneous reaction to those expectations. It shows the creativity and unpredictability. A student looks at the classroom rules in "Me," but responds to the discussion with spontaneity in "I." The development of self happens in the process of communication between the social regulation and individual response.

The Generalized Other: The generalized other is the organized expectations of the whole group or society. Young people respond mostly to significant others. As they grow up, they learn the rules that are valid for the entire society. A student knows general expectations of education, while a citizen learns the broader civic expectations. The generalized other allows people to evaluate behavior from the standpoint of the whole society.

The Self as a Subject and Object: The self gives people the ability to become objects for themselves. This connotes that people can think of their behavior, of how others perceive them and evaluate their behavior. This reflexive capability makes the responsible social behavior possible. People are able to ask whether their behavior meets the expectations and choose whether to obey or resist them.

Internalization and Conscience: The conscience is the internal sense of right and wrong that forms during the process of internalization of moral expectations. The contributions are made by the family, education, religion and law. However, people receive competing moral expectations and need to interpret them. Internalization does not always have a positive effect, as discriminatory beliefs can also be learned and perceived as the normal ones. It is necessary to critically think.

Internalization and Identity: Identity is the way in which people identify themselves through the social categories. It can be associated with family, gender, profession, religion, region and nationality. These identities emerge through interaction and recognition. Individuals have multiple identities and attribute different importance to them in different situations. Identity is neither imposed upon individuals nor created freely. People interpret the socially available categories and possibly modify or resist them.

Internalization and Social Control: Internalization is an efficient method of social control, since it allows people to regulate themselves without permanent supervision. However, internalization reproduces inequality as well. The disadvantaged groups get the lessons of acceptance of unequal society, while the advantaged ones internalize expectations of superiority.

For sociology, it is important to study both the internalization process and the content internalized.

5.1.5 Importance of Socialization

Development as a Social Being: Socialization turns a biologically dependent baby into a person capable of communication and social interaction. The care and socialization are required for the development of human capabilities.

Acquisition of Language: Thanks to socialization, people acquire languages and common symbols. Language is responsible for the communication, thought, memory and access to the collective knowledge.

Development of Self and Personality: The interaction with the significant others helps people to develop self-awareness. The socialization impacts on the emotional behavior and personality.

Learning Social Roles: People have to learn their social roles that are attached to statuses such as a student, an employee, a parent and a citizen. The role learning allows social institutions to work.

Cultural Transmission: Socialization transmits knowledge, values and practices to the future generations. It preserves the collective memory while allowing the inherited culture to be interpreted anew.

Social integration and control: Common language and norms foster cooperation and a sense of belonging. Internalization fosters self-control and decreases dependence on constant force from outside. Socialization can also reproduce inequalities in expectation. Thereby, integration should be separated from blind conformity.

Adaptation to change: Throughout life, people face new roles and technologies. Adult socialization helps people adapt to changes in their working place, family and society.

Social continuity and transformation: Socialization promotes continuity as culture transmission. But socialization also allows change since individuals interpret and sometimes refuse learned material. Education and social movements can generate new values and transform existing roles. Socialization is thus the process of continuity and change.

5.1.6 Let Us Sum Up

Socialization is the lifelong process of cultural learning and social self-development, which gives people the ability to function in society.

Socialization occurs in interaction and includes formal and informal learning. Socialization transmits culture, personality and social roles. Unlike education, socialization is a less structured process. Socialization contributes to social control by internalizing norms, but also creates language, identity and creativity.

Internalization refers to the inclusion of social denotes and norms into personal experience. Internalized social objects refer to socially significant people, roles, groups, institutions and symbols. Looking-glass self, suggested by Cooley, illustrates the process of forming self-images through imagination of judgements of others. Role taking, "I," "Me" and generalized other were the concepts developed by Mead. It shows that the self-arises as a result of social interaction, but still retains the ability to react individually.

5.1.7 Key Terms

Socialization: The lifelong process of cultural learning and becoming the member of society.

Internalization: The inclusion of social meanings and norms into personal experience.

Significant other: The person whose reactions have great impact on the development of the self.

Looking-glass self: Cooley's interpretation of the process of self-development through imagination of others' reactions.

Role taking: The comprehension of situation from the viewpoint of another person.

Generalized other: The internalized expectations of the group or society.

5.1.8 Self-Assessment Questions

1. Define socialization and describe its main features.
2. Discuss the relationship between socialization, culture and personality.
3. Explain the term "internalization" and the notion of internalized social objects.
4. Discuss the concept of the looking-glass self, introduced by Cooley.
5. Elucidate Mead's theory of self by referring to role taking, "I," "Me" and generalized other.

Lesson 5.2 Stages and Forms of Socialization

5.2.1 Objectives

By the end of this lesson, you will be able to:

1. State the major stages of socialization throughout life;
2. Elucidate how socialization differs at different ages;
3. Compare primary and secondary socialization;
4. Explicate anticipatory socialization and resocialization; and
5. Define the concept of gender socialization and its process; and
6. Explain the process of socialization.

5.2.2 Introduction

Socialization starts at birth and continues throughout life. But this process does not have the same dynamics in the same way at each age. Infancy and childhood socialize individuals with language, elementary skills, emotional bonding and standards of acceptable behavior. Adolescents gain more friends and identities and become more independent. Adults socialize them with occupations, marital, parental and civic roles. Even in old age, individuals need to adjust themselves to the changes in physical and social conditions. Gender socialization is an integral part of this broad process. Society attributes certain meanings and expectations of males, females or gender diverse persons. Individuals learn these meanings and expectations through family practices, educational experiences, interaction with peers, language, media and institutional arrangements.

Gender socialization influences the behavior, identity, educational decisions, occupational opportunities and division of responsibilities. It may reproduce inequality; but it may also be questioned and transformed. Hence, socialization is a life-course process. New situations, expectations and relationships emerge at every stage in life. And individuals learn how to respond to them while maintaining some continuity in their sense of self. Socialization is of different types. Primary socialization constructs the personality of an individual. Secondary socialization helps an individual to get ready for his/her roles in life. Anticipatory socialization enables individuals to prepare themselves for the roles they are expected

to perform. Resocialization substitutes the old behavioral patterns with new ones. All these kinds of socialization work in a formal or informal manner.

5.2.3 Socialization in Childhood

Childhood is the most influential stage of socialization. Both physical and psychological dependence on adults makes the child extremely responsive to family relations and culture. Experiences at this stage lay the foundations of language, identity, emotional security and social behavior.

Infancy and early attachment: The baby has all biological skills but he does not have enough knowledge for social participation. A baby cannot speak any language, recognize social roles and differentiate appropriate and inappropriate behavior. This kind of knowledge comes to babies through interaction with other people. Food, safety, physical contact and consoling bring attachment between the baby and significant people. Attachment provides babies with emotional security and brings them into the world of elementary trust, communication and cooperation. Gradually, smiles, body movements and vocal response become meaningful.

Language and communication: Language is one of the most essential tools of the process of childhood socialization. With the help of language, children name objects, articulate their needs, categorize experience, and communicate their feelings. Besides, children also acquire the meanings, with which society interprets the world. Language transmits moral distinctions such as good and bad, proper and improper, respectful and disrespectful. Language communicates categories concerning age, gender, kinship, religion, occupation and social status. As a result, learning a language is learning a cultural system.

Communication takes place through sounds and gestures first of all. Then it evolves into words, sentences and complicated forms of expression. Parents correct children's speech, encourage certain expressions, and react in a different way to polite and impolite communication. Consequently, children learn not only the vocabulary of a language, but also the rules of using language socially. Language is also a tool of self-reflection. As soon as children can describe themselves and know how other people describe them, they get an opportunity to examine their behavior from the point of view of other people.

Imitation, play and role-taking: Many behaviors of children are learned through observing and imitating parents, siblings, and other familiar people. George Herbert Mead distinguished three broad stages in the development of the self through imitation:

- The preparatory stage, where young children mostly imitate the behaviors of others without a clear understanding of the roles;
- The play stage, where children adopt the roles of particular persons such as parent, teacher, doctor, police officer, etc. Children begin to see situations from the point of view of another person;
- The game stage, where children learn to take into account several roles. Children get a knowledge of the rules of organized games and expectations of a larger group.

Discipline and the development of self-control: In the beginning, children comply with rules mainly because of the rewards, corrections, and punishments of adults. Gradually, some of these rules become internal standards. The child learns to regulate his or her behavior regardless of the presence of supervision. Effective socialization does not consist solely in punishment. Children also need to receive love, acknowledgment, and possibilities of developing responsibility. In case if discipline is too severe, inconsistent and humiliating, it may lead to fear and resentment instead of mature self-control. Transition from external regulation to internal self-discipline is one of the major achievements of childhood socialization. It allows individuals to participate in social life independently of others' control.

Primary socialization: Learning, which takes place during early childhood, is usually called primary socialization. It usually happens in the family or any other intimate group providing care. As it takes place through emotionally significant relationships, it usually has a deep and long-lasting influence. Children do not absorb everything they are taught passively. They respond differently according to their temperament, experience and relations. They can accept, reinterpret or resist expectations. Nevertheless, primary socialization provides the cultural and personal basics of further learning.

5.2.4 Socialization During Adolescence and Adulthood

Socialization does not stop at the end of childhood. Adolescence, adulthood and old age create new social environments, and individuals are required to acquire or change roles.

Adolescence and identity formation

Adolescence is a transition stage between the childhood dependence and adult responsibility. Biological maturation is combined with changing expectations concerning education, friendship, sexuality, work and personal independence. Young people start interacting with peers outside the control of their families. Peers' groups provide the standards of appearance, speech, free time activities and group loyalty. Approval of friends may become very important, confirming or opposing the expectations of families.

Besides, adolescents face problems of their identity. They may wonder who they are, how others perceive them and what kind of life they want to live. Educational possibilities, media influences, gender expectations, social background and relations all affect this process. This transition is not alike everywhere. The period and nature of adolescence differ according to culture, class, gender, education and economic situation. Where prolonged education is common, dependence can last for many years. On the contrary, young people in other environments may adopt work and family responsibilities rather early. The conflict in adolescence is not inevitable. It usually appears when young people's desire for independence contradicts the expectations of parents, schools or communities. Negotiating independence and maintaining relations at the same time is also a kind of social learning.

Secondary socialization

Individuals become engaged in secondary socialization when they move to schools, jobs, organizations, and other public institutions. Secondary socialization refers to learning necessary knowledge and behavior for functioning in specific spheres of social life. Secondary socialization teaches how to act as a student, worker, professional, citizen, organization member, and a number of other roles. In general, secondary socialization is more role-specific than primary socialization. For instance, a university student should learn new behavioral patterns which are different from those typical for schooling. They can include autonomous learning, academic writing, classroom discussions, and assessment.

A new employee should learn rules of organization, language of his/her profession, hierarchies, and acceptable behavior at work. Secondary socialization does not necessarily imply replacement of earlier acquired knowledge. It usually supplements previous learning, although

some contradictions may occur. Expectations of families, job-related requirements, and values of peer group may differ. Then individuals should interpret and negotiate these contradictory requirements.

Socialization into adult roles

Adulthood is characterized by several transitions, rather than one uniform stage. People can move into employment, marriage, parenthood, politics, and positions of community leadership. Each transition brings new expectations and relationships. Occupational socialization prepares an individual for participation in a particular form of work. It implies technical knowledge as well as discipline, communication, team-work, professional language, and ethics. Some occupations develop distinctive identity going far beyond workplace. Marital socialization refers to adaptation to expectations connected with intimate partnership.

People learn to negotiate duties, financial issues, emotional support, and relationships with relatives. All these aspects depend on people's class, gender, and cultural background. Parental socialization refers to taking care of children's upbringing by adults. Parents are socializers in this situation, but at the same time, they become socialized by their role. New routines, responsibilities, and understandings emerge due to interactions with children, relatives, and institutions. Civic socialization implies learning rights and duties of being member of a political community. Voting, compliance with laws, engagement in political affairs, and attitudes to authorities are learned via family, education, media, and political institutions. Adult socialization refers to that even mature individuals have to continue learning. Roles keep on changing in accordance with personal transitions and broader social transformations.

Later-life socialization

Old age is also accompanied by the processes of socialization. Changes related to retirement, alteration in income, loss of occupational status, grandparenthood, loss of close relatives, and changing health situation may require considerable adjustments. For instance, retirement does not only mean that people get rid of occupational duties, but also of the major source of identity and daily contacts. Individuals should restructure their routine and find new ways of participation and recognition. People who are old are perceived as passive recipients of care. In reality, they contribute to socialization transmitting memories, skills, values, and history of family. Old people can guide young generations and represent important sources of

emotional and cultural continuity. Process of aging is different depending on gender, class, family support, health, and access to resources. It should therefore be understood as biological and social process.

Socialization and life transitions

A life transition refers to movement of a person from one recognized position or stage of life to another. Admission to college, migration, employment, marriage, parenthood, retirement, widowhood are examples. Transitions in societies are marked by ceremonies and rites of passage. They may include initiation ceremonies, graduation, marriage ritual, professional induction, and retirement celebrations. These practices recognize the change of status and communicate expectations connected with the new role. Not all transitions are planned or wanted. Unexpected unemployment, displacement, disabilities, or family disruption may change roles of individuals. Socialization in this situation denotes learning of management of the new conditions and reconstruction of identity.

5.2.5 Forms and Related Processes of Socialization

It is possible to distinguish several forms of socialization according to location, purpose and relation to previous learning. These categories are purely analytical, but in practice, several types may occur simultaneously.

Primary and secondary socialization

Primary socialization occurs primarily in early childhood and constitutes the basic structure of personality and social identity. It occurs through close relationships and is accompanied by strong emotional attachment. Secondary socialization occurs when individuals come to more specialized institutions. It involves learning of role-specific knowledge and behavior. Schools, workplaces, religious institutions, political institutions, and professional organizations are important sites of secondary socialization. This division is not based on age. Influence of family continues in adulthood, whereas children can participate in secondary socialization in schools and other institutions. The main difference between two types of socialization is nature of learning: primary socialization creates basic social foundation, and secondary socialization develops competencies for particular role and setting.

Anticipatory socialization

The term Anticipatory socialization refers to learning done by individuals in preparation of a role or status which a person wants to

occupy in the future. A student who is preparing for profession can adopt its language, clothes, standards, and behavior before officially becoming a member of it. A person who expects to become a parent may look for information on child-rearing and watch the behavior of experienced parents. In similar way, migrants start learning language and customs of the new country even before moving there.

Resocialization

Resocialization is a process of substantial modification and replacement of established attitudes, identities, or habits. Resocialization becomes necessary when previous patterns of behavior are no longer adequate for a new social environment. Resocialization may be voluntary. When joining a religious order, army, or a new profession a person willingly accepts new disciplines and identity. It can also be involuntary, as in case of imprisonment or placement in very regulated institution.

Goffman used the concept of a total institution to refer to those institutions where many aspects of an individual's life are carried out under one authority following an organized routine. Military training camps, prisons, and some types of residential institutions may control such aspects of life as clothing, mobility, communication, etc. Such an environment may destroy previous identity and encourage socially accepted behaviour.

Not all forms of resocialization take place within total institutions. Resocialization may occur through migration, overcoming drug addiction, career changes, or adaptation after experiencing a crisis situation. Resocialization is usually incomplete. Old identities and memories do not disappear. Often, people mix previous experiences with new expectations.

Formal and informal socialization

Formal socialization is a deliberate and planned process taking place within an organized system of expectations. This type of socialization is achieved through prescribed curricula, training programs, institutional rules, and formal instruction. Schools, professional organizations and places of work frequently use formal socialization techniques. Informal socialization takes place through normal interactions where there is no formally designed program. Informal socialization includes observation, participation in conversation, approval or disapproval, adaptation to everyday circumstances, etc. Formal and informal expectations may complement each other or may contradict each other. For example, a

formal expectation in an institution may be equality, but the reality may include prejudiced practices.

Reciprocal and reverse socialization

Reciprocal socialization is mutual influence between the participants of the process. Parents shape the behaviour of their children; in turn, children influence the routines, attitudes, and identities of their parents. Similarly, teachers have an influence on students, but the reactions of the latter influence the teaching activities. Reverse socialization refers to the transmission of knowledge and practices from a person who is younger or who is less traditionally authoritative to older people. Reverse socialization is especially obvious in areas of fast-developing technologies or culture. For instance, young people may teach older family members how to operate computers and internet. All of this shows that people actively take part in socialization processes. They interpret expectations, negotiate meanings and influence those who try to socialize them.

Continuity, conflict and personal agency

Expectations which are expressed through different types of socialization may not always be consistent. Expectations of a family, school, peers, places of work, mass media and religious organizations may contradict each other. A young person may find himself in a situation where he needs to balance his family obligations and occupational expectations, his relations with peers and institutional discipline. This does not mean that socialization process has failed. This shows that a modern individual lives in several social worlds. He has to compare expectations and determine how to react.

5.2.6 Gender Socialization

Gender socialization is the process through which an individual acquires identities, roles and expectations associated with gender in society. It starts in childhood and proceeds during family relationships, education, peer interaction, media presentation and institutional practices.

Gender socialization and inequality

Gender socialization helps to create inequality in the process of preparation of people for their unequal opportunities and responsibilities. If girls are taught that they should not get too much education or travel outside of their hometowns, later this can influence their decisions. Boys'

training to dominate and neglect caregiving can lead to unequal family relations. Social institutions contribute to inequality by providing unequal access to education, employment, property, protection and leadership. Therefore, gender inequality is not a consequence of individual attitudes. It is connected to social structure and institution.

Gender interacts with class, caste, religion, ethnicity, age, disability and location. For example, access to education of an urban middle-class woman differs from that of a rural poor discriminated woman greatly. Such interaction of social divisions is called intersectionality. Intersectional approach refers to not treating gender as an isolated and homogenous experience. It is based on examination of how different social positions interact creating advantages and disadvantages.

Change in gender socialization

Gender socialization changes when families, schools, legislation, workplaces and media present alternative expectations. They include equal access to education, presence in public sphere, sharing of domestic work and protection against discrimination, allowing more opportunities. Legislative change is necessary but insufficient. Formal equality might coexist with informal discrimination. Sustained change implies change of interactions in everyday life and in institutions. Families should encourage children of different genders to participate in household chores, show emotions and follow various interests. Schools should use inclusive textbooks and offer equal possibilities in physical education, sciences, leadership and cultural activities.

Workplaces should have fair recruitment, equal salaries, parental leave and mechanisms for prevention of harassment. Men and boys should also participate in transformation of gender relations. Gender equality is not a matter of concern for women alone. It reduces pressure on men to meet rigid requirements of dominance, emotional restraint and financial support. People play an active part in social change by questioning stereotypes and practicing new kind of behaviour. Thus, gender socialization reproduces existing gender roles but also becomes an area of reconstruction of identities and relations.

5.2.7 Let Us Sum Up

The process of socialization lasts through all life, though its contents and settings vary. Infancy and childhood periods lay the basis of language,

emotional attachment, early discipline and the basis of self-identity. Through imitation, games, and organized interaction, children slowly obtain the ability to understand roles and social expectations. During the period of adolescence, there is identity formation, relations with peers and the movement to independent life. Adulthood is characterized by learning occupational, marital, parental and civic roles. Later life involves adjustment to retirement, aging, bereavement, and changes in family relationships.

Primary socialization provides the basic cultural and personal foundation of social life, while secondary socialization prepares the individual for particular institutional roles. Anticipatory socialization prepares people for expected positions, while resocialization changes or replaces the previous learning. Socialization may be formal and informal and it may involve reciprocal or reverse influence. Gender socialization refers to learning of gender identities and expectations. It takes place at home, in school, among peers, media and division of labour. If gender roles limit opportunities or create inequality of distribution of responsibilities, socialization creates inequality. These roles are not fixed and can be questioned by people and institutions. Individuals are not passive products of socialization. They interpret and negotiate different expectations. Thus, socialization contributes to cultural continuity, personal identity and social change.

5.2.8 Key Terms

Primary Socialization: Early learning which establishes the basic foundations of personality, identity and culture.

Secondary Socialization: Learning of the specialized knowledge and behaviour required for participation in particular institutions and roles.

Anticipatory Socialization: Preparing for the status or role which a person expects or wants to occupy.

Gender Socialization: The process of acquiring socially determined gender identities and roles.

Intersectionality: The interaction of gender with class, caste and other statuses in shaping experience and inequality.

5.2.9 Self-Assessment Questions

1. Elucidate the main features of socialization during infancy and childhood periods.

2. Explain the stages of role-taking suggested by Mead and their contribution to the development of self.
3. Explicate the nature of socialization during adolescence, adulthood and later life.
4. Distinguish between primary, secondary and anticipatory socialization providing suitable examples.
5. What is gender socialization? Discuss how family, school and media communicate gender roles.
6. Examine the relationship between gender socialization and the division of labor and inequality.
7. What is resocialization? Describe its voluntary and involuntary types.

Lesson 5.3 Agents of Socialization

5.3.1 Objectives

After going through this lesson, you will be able to:

1. Identify the major agents of socialization;
2. Explain the role of family, school and peer group in social development;
3. Understand the socializing influence of media, religion, workplace and the state;
4. Explain the reproduction and transformation of gender roles.

5.3.2 Introduction

Socialization occurs through interactions with individuals, groups and institutions. The sources of social learning are termed as agents of socialization. Family is the most common agent of socialization; however, it is not the only one. Institutions like school, peer group, religious institution, media, workplace and state institutions also transmit knowledge, values and norms of conduct.

These various agents do not exert the same kind of influence at all stages of life. In early years, the influence of the family is predominant. But when the child enters into school, he/ she comes under the influence of teachers and fellow students. In the adolescent age, peer group influence and media representations gain in importance. In adult life, individuals come under the influence of occupational organizations, political institutions and new family roles. The various agents of socialization do not impart the same kind of message always. A family may emphasize obedience, while peer group may stress upon independence. While teaching equality in formal sense, school may convey inequality through its informal practices. Lifestyles promoted by the media may be contrary to lifestyles approved by religious or community institutions. Thus the individuals face different expectations, which they have to negotiate.

5.3.3 Family, School and Peer Group

Family, school and peer group are some of the most immediate agents of socialization. Together they connect the individual with wider culture and prepare him/her for participating in social life.

Family

The family is normally the first context in which socialization takes place. Early experiences of affection, authority, cooperation, discipline etc. take place in the context of family interactions. Through family interactions, children acquire language, bodily habits, food preferences, manners and standards of cleanliness. They also learn to relate to adults, to siblings, to relatives and even to strangers. Through family interactions, children learn ideas related to responsibility, respect, religion, work, education and acceptable conduct. The family also assigns an initial social position to the child. A child is born into a certain class, caste, ethnic, linguistic, regional and religious milieu. All these circumstances influence the opportunities of the child and his/her early understanding of the society.

They influence the access to education, cultural resources, social network and security system. Families continue to socialize the individuals after childhood. Family influences the decisions about education, occupation, marriage, migration and looking after older persons. On the other hand, the family members continue to socialize each other. Children introduce the new ideas and new technologies to their parents. Marriage and parenthood re-socialize the adults to new roles. Thus, the family is both the source of continuity as well as the place of change. It is a means of transmitting culture from generation to generation; but its practices are modified through education, employment, migration, law, technology and new aspirations.

School

The school enlarges the world of the child beyond the family. It introduces the child to rules, impersonal evaluation and relationships with people coming from different background. Moreover, it connects personal development with the larger economic, political and cultural order. Formally, the school teaches knowledge and skills. Children learn reading, writing, science and other knowledge prescribed by the curriculum. In addition, the education develops capacities for communication, problem solving and participation in occupational activities. The school also performs broader socialization functions. The children learn punctuality, regular attendance, discipline, cooperation and acceptance of institutional rules. They learn to accomplish the task in specified time period, accept evaluation and deal with non-relatives. These capacities prepare the children to participate in other institutions.

Peer group

Peer group is made up of people who have similar status in terms of age, interests or social background. Examples of peer groups are friends, classmates, neighborhood buddies and work mates. Peer groups are especially important in later childhood and adolescence. In contrast to family relations where certain relations between people are given from birth, friendship is largely a choice. People learn to relate to each other on an equal footing, settle disagreements and be loyal to the group. Peer group influences language use, clothes, leisure time, music, digital communication and attitude to education. Peer group provides company and emotional support as well as chances for growing up independently from adults. Through interactions with peers, people learn to compare themselves with others and to experiment with identities.

5.3.4 Media, Religion, Workplace and the State

Socialization also can be through agents which link individuals with broader social systems of culture, economy, authority and public life.

Mass media and digital media

Mass media are newspapers, radio, movies, TV and other forms of communication of big audiences. Digital media are websites, social networking services, video streaming services, online games and mobile applications. Together they became strong socializing agents. Mass media provide information about events, places and ways of living which a person does not necessarily witness. Mass media broadcast pictures of success, beauty, family, gender, consumption and citizenship. By repeated exposure some behaviors become normal or desirable while other – unusual or unacceptable. Political socialization occurs through mass media providing information about leaders, public agencies, public problems and social movements. Mass media may make information available for broader public and provide voice to disadvantaged social groups. Mass media are also used in educational process.

Religion

Religion socializes individuals in systems of belief, morality and collective identity. Families, houses of worship, religious teachers, rituals, festivals and sacred narratives transmit ideas about right and wrong, duty, suffering, life and death. Religious socialization starts in childhood through prayers, stories, food customs, dress, festivals and rituals. All these

activities make people feel part of a community. Religion may instill such virtues as compassion, charity, self-discipline and social responsibility. Religious institutions may provide education, welfare and support in crises. Rituals increase solidarity by gathering people around symbols and values.

Workplace

Workplace is an important socializing agent during adulthood. Participation in working process implies the acquisition of both technical and acceptable behavior of organization or occupation. Occupational socialization takes place prior to joining an occupation through education and training. It also continues once the person starts working in the place of employment, where he/she learns the processes, language, hierarchy and informal culture of the organization. The newcomer observes the way communication takes place, how employees relate to authority and cope with problems at the workplace.

The state and public institutions

Socialization by the state takes place through laws, education, public administration and programs of citizenship. The state officially establishes the rights and duties and determines social statuses of citizens. Laws convey norms of behavior of individuals. Legislation in fields such as education, marriage, inheritance, employment, discrimination, public order affects how the person perceives his/her rights and obligations. Legal reforms can challenge traditional beliefs regarded as innate and private. State schools contribute to the development of national and civic identity through curricula, public symbols and constitutional values taught in school. Public campaigns dedicated to health care, sanitation, voting, road safety and ecological responsibility aim at changing the behavior of people. Contacts with government offices, courts, police, local authorities and welfare agencies teach people how the system of authority functions. People may develop trust towards public institutions or become disappointed depending on the treatment that they get from the officials.

5.3.5 Let Us Sum Up

Agents of socialization are individuals, groups and institutions through which people obtain culture, identity and social competence. Family gives the earliest experiences of language, attachment, authority and morality. School transmits formal knowledge as well as discipline, achievements and

citizenship. Peer groups give friends, equality of interactions and chances for development of independence. Media influence understanding of society, identity and desired way of life. Religion transmits beliefs, morality and sense of collectivity. Workplace transmits occupational roles and organizational culture. State influences socialization through legislation, education and public institutions. Agents might reinforce each other or send contradicting messages.

5.3.6 Key terms

Agent of Socialization: Any person or organization which communicates culture and shapes social behavior.

Peer Group: Any group composed of individuals of approximately equal age, interest or status.

Occupational Socialization: Learning the skills, values and conduct necessary for an occupation.

Political Socialization: Learning attitudes and knowledge about power, citizenship and politics.

5.3.7 Self-Assessment Questions

1. Define agents of socialization and explain their importance in social life.
2. Examine the role of family, school and peer groups in the socialization process.
3. Analyse the influence of mass media and digital media on individual behaviour and identity.
4. Discuss the role of religion, the workplace and the state as agents of socialization.
5. Explain how different agents of socialization may reinforce or contradict one another.

5.3.8 References

1. Abraham, M. F. (2014). *Contemporary sociology: An introduction to concepts and theories* (2nd ed.). Oxford University Press.
2. Appelbaum, R. P., & Chambliss, W. J. (1997). *Sociology* (2nd ed.). Longman.
3. Berger, P. L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge*. Anchor Books.

4. Cooley, C. H. (1902). *Human nature and the social order*. Charles Scribner's Sons.
5. Giddens, A., Duneier, M., Appelbaum, R. P., & Carr, D. (2021). *Introduction to sociology* (12th ed.). W. W. Norton & Company.
6. Mead, G. H. (1934). *Mind, self, and society: From the standpoint of a social behaviorist* (C. W. Morris, Ed.). University of Chicago Press.
7. Oakley, A. (1972). *Sex, gender and society*. Maurice Temple Smith.