

AN INTRODUCTION TO SOCIOLOGY

III BA HISTORY

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INTRODUCTION

Sociology is a science based on the study of humans and their culture. It is a combination of the organized study of the growth, architecture, relationships and attitudes of systematic groups of human beings. Sociology paves the way for scientists, social thinkers and activists in understanding the society. It also helps them in improving the quality of life of the people living in the society.

The basic principles of sociology are as follows:

The behaviour of individuals in social groups is different than that when they are independent.

Individuals who are part of a social group follow the rules of that social group.

These rules are created and implemented socially.

Some people have more authority in the creation of rules than others.

Those who follow the rules are awarded and those who break them are penalized.

The rules of social groups have a scientific base.

In a society, culture is responsible for giving an identity to the individual. Culture is imbibed in an individual at the time of his birth and persists till his death.

Sociology is one of the first social sciences to be acknowledged. The word 'sociology' owes its origin to the Latin word *socius* (companion) and the Greek word *logy* (study of). Sociology incorporates the study of social phenomena, social life, groups, institutions, associations and societies. It focuses on society from a scientific point of view. Sociology has a vast scope. It ranges from Individual to grouped social systems. The principles of sociology explain the behaviour of human beings and their existence with respect to their mutual interaction.

In fact, sociology has always studied societies, both taken separately and together, as 'human societies'. The balance between the two aspects may vary, but at the end, the study of the one absolutely requires study of the other. Neither of them makes sense independently. For instance, considering India as a society, one can think of it in terms of cities, factories, schools, farms or prisons. One can also think of it in terms of politics, media or divinity. It is simple to connect all these factors. They can also be visualized as confined within the boundaries of Indian states and referred under the general heading of Indian society. In this unit, you will get acquainted with the nature and scope of sociology.

Sociology is a relatively new academic discipline among the social sciences, which include economics, political science, anthropology, history and psychology. The ideas behind it, however, have a long history and can trace their origins to a mixture of common human knowledge and philosophy.

Sociology emerged as a scientific discipline in the early 19th century, as a fundamentally new type of society based on new principles of social organization and new ideas of enlightenment. This led to a change in the mindset of people. Sociologists hoped not only to understand what held social groups together but also to develop an antidote to the social breakdown. In terms of science, sociology pertains to social groups, their hierarchies or forms of organization. It combines functions which are inclined to maintain or modify these forms of organization and their inter-group network. Sociology is concerned with interaction itself. A social group is a system of social interaction. Sociology is interested in social relationships, not because they are economic, political, religious, legal or educational, but because they are social at the same time. Further, in sociology, we do not study everything that happens in a society or under social conditions, but we study culture, social relationships, their specific forms, varieties and patterns. We study the combination of relations, how they build up smaller or greater systems, and how they respond to changes and changing demands or needs.

French philosopher and sociologist Auguste Comte invented the term 'sociology' in the year 1838. Comte attempted to combine all the faculties of mankind, including history, psychology and economics. His own pattern of sociology was typical of the 19th century; he put across the theory that every man had experienced the same distinct historical stages and that the success of this progress was the solution to every social ill. Sociology would lead social sciences in the future. Comte defined sociology as the science of social phenomena, subject to natural invariable laws, the discovery of which is the object of investigation. He advocated for sociology to be used as a positive method as in natural sciences. He further believed that social evolution went hand in hand with progress, in accordance with the law of three stages. These three stages are: the

theological-military, the **metaphysical**-legalistic and the **positive**-industrial laws. According to Comte's hierarchy of sciences, sociology occupies the summit. This is because it is considered to be the most complex of sciences, as it deals with humanity.

The systematic study of society gained prominence due to the upheavals caused by the French and industrial revolutions. The intellectual community of that time attempted to analyse and establish reasons for these rapid changes. So the study of sociology emerged as a distinct discipline dealing with social order and change. Although all social sciences study different aspects of social life, the approach of sociology is distinct.

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

French sociologist Emile Durkheim was a pioneer in demonstrating scientific methodology in sociology. In his most acclaimed work, *Rules of Sociological Method* (1897), he emphasized on the methodology that he has described in his study, *Suicide* (1897).

The discipline of sociology appeared in many universities in the 1890s. Urbanization and industrialization were posing several social issues and the sociologists of those times were trying hard to find a scientific solution. However, they did not succeed. It was their strong belief that sociology was the key to the scientific growth of the society. Later, sociology emerged as a branch of scientific knowledge with theories resulting from scientific inferences, rather than mere guesswork or comments that were based on impressions.

Popular definitions of Sociology

Sociology is the science of social phenomena ‘subject to natural and invariable laws, the discovery of which is the object of investigation’.—*Auguste Comte*

‘Sociology... is a science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its course and effects.’—*Max Weber*

‘In the broadest sense, sociology is the study of human interactions and interrelations, their conditions and consequences.’—*Morris Ginsberg*

‘Sociology is the study of man and his human environment in their relations to each other.’

—*Henry Fairchild*

NATURE AND SCOPE OF SOCIOLOGY

On a broader platform, sociology is the study of human interactions, their conditions and consequences. It is a type of science that comprises investigative techniques which are objective and systematic. It gives rise to the evolution of the social truth that is based on empirical evidence and interpretation. However, it cannot be directly based on natural sciences, since human behaviour is a unique phenomenon. It also differs from natural sciences such that the contents of natural sciences are constant, while human behaviour, exhibits variations and flexibility.

Sociology as a branch of knowledge has its own unique characteristics. It is different from other sciences in certain respects. An analysis of internal logical characteristics helps one to understand its main characteristics, which are discussed as follows:

Sociology is an independent science: It is not treated and studied as a branch of any other science. As an independent science, it has its own field of study, boundary and method.

Sociology is a social science and not a physical science: As a social science, it focuses its attention on man, his social behaviour, social activities and social life. It is related to other social sciences such as history, political science, economics, and so on.

Sociology is a categorical and not a normative discipline: Sociology does not make any kind of value judgments. Its approach is neither moral nor immoral but amoral. It is ethically neutral. It makes no

recommendations on matters of social policy or legislation or programme. Sociology cannot deal with problems of good and evil, right and wrong, moral and immoral.

Sociology is a pure science and not an applied science: The main aim of pure science is acquisition of knowledge, irrespective of whether the acquired knowledge is useful or can be put to use. On the other hand, applied science applies acquired knowledge into life.

Sociology is relatively abstract and not concrete science: It is not interested in concrete manifestation of human events. It is more concerned with the form of human events and their patterns. For instance, sociology is not specifically concerned with wars and revolutions but in the general social phenomena, as types of social conflict.

Sociology is not based on particular subjects or individuals, but is a general science: Sociology tries to find out general laws or principles about human interaction and associations about the nature, forms, and content and structure of human groups and societies. It adopts a general approach on the basis of a study of some selected events.

Sociology is a rational and empirical science: There are two broadways of approach to scientific knowledge: one is empiricism and the other is rationalism. Empiricism emphasizes experiences and facts that result from observation and experiment. Rationalism stresses on reason and theories that result from logical inference. In sociological inquiry, both are significant.

Scope of Sociology

According to the British sociologist Morris Ginsberg, the scope of sociology includes a broad study of human interactions, their conditions and consequences. Some writers would restrict its scope to the relations arising out of acts of will, but this is an unjustifiable and unworkable limitation. Many interactions between individuals are not consciously determined or apprehended. One of the most interesting problems confronting the student of society is to determine the respective roles of reason or rational purpose, and of impulse and the unconsciousness in social life.

In this case, sociology must be capable of dealing with the complete issue or network of social relationships. However, these relationships are assumed to be dependent on the nature of individuals, to one another, to the community, and to the external environment. This can be explained if every social event can be traced back to its origin, as influenced by complex interactions. A combination of these interactions is comprised within a community, with respect to external influences. But this ideal, if generously conceived, is clearly too ambitious.

Sociology involves a systematic and objective study of human society. Sociologists study individuals' social actions. Social relationships, for instance, those between a husband and a wife, a teacher and a student, a buyer and a seller, and social processes, namely, cooperation, competition, conflict and organizations, communities and nations, and social structures (family, class and state), give rise to sociological queries. Explanations that are derived from norms and values result in the formation of social institutions. Thus, sociology can be defined as the study of social life. Sociology comprises a variety of apprehensions and interests. It is aimed at providing classified forms of relationships within societies, institutions and associations. These relationships pertain to economic,

political, moral, religious and social aspects of human life. Although, so far no collective agreement has been reached on the essence of sociology, so far yet it is established that sociology deals with the study of interaction systems, which shape social institutions, the state and the non-native order. Therefore, in sociology, we study about social organization, social structure, institutions and culture.

Sociology was defined differently by two schools of thought, pertaining to its range and theme:

Formal school

Synthetic school

(i) Formal school

The formal school defined sociology as a social science that has definite characteristics. This school was advocated by eminent sociologists including George Simmel, Ferdinand Tonnies, Alfred Vierkandt and Leopold Von Wiese. On the other hand, the synthetic school with well-known sociologists, namely, Durkheim, Hobhouse and Sorokin attempted to bring together a type of coordination among all social sciences.

The formal school supported the idea of giving sociology a suitable subject matter to make it a distinct discipline. It stressed on the study of forms of social relationships and considered sociology as independent. Simmel defined sociology as a specific social science that describes, organizes, analyses and visually explains the forms of social relationships. To put it in a different way, social interactions should be classified into various forms or types and analysed. Simmel argued that social interactions have various forms. He conducted researches on formal relationships such as cooperation, competition, sub and super ordinate relationships, and so on. He said, 'however diverse the interests are that give rise to these associations, the forms in which the interests are realized may yet be identical.' His main emphasis was to conceptualize these forms from human relationships which are not affected by different scenarios. Vierkandt believed that sociology should pertain to people being extremely attached mentally or psychically. Von Wiese believed in the existence of two types of basic social processes in a human society. These are as follows:

Associative processes that are related to contact, approach, adaptation, and so on.

Disassociative processes like competition and conflict

Additionally, a blend of associative and disassociative processes also exists. Each of these processes can be further segregated into subclasses. These subclasses result in 650 categories of human relationships. Sociology should concentrate on discovering a basic force of change and consistency, and should be influenced by the history of concrete societies. Tonnies suggested two types of societies, namely Gemeinschaft (community) and Gesellschaft (association). These were based on the level of closeness between members of the society. Based on the types of relationships, he attempted to differ between community and society. German sociologist Max Weber outlined a particular field for sociology. He recommended that the aim of sociology was to identify or explain social behaviour. However, social behaviour does not cover all aspects human relations, since all exchanges between human beings cannot be called social. Sociology deals with learning and identifying the different types of social relationships.

Criticism of formal school

The formal school has come under criticism because it has focused only on abstract forms and ignored the more feasible parts of social life. It is not possible to study abstract forms that have been alienated from concrete relations. According to Ginsberg, the study of social relationships would never be complete if it is carried out in isolation, without a thorough knowledge of the terms that are associated with it. Sociology is not the only branch of social sciences that focuses on the types of social relationships. Political science and international law also study the same. Since it is not possible to study social sciences as a separate entity from other sciences, the concept of pure sociology is not practical.

(ii) Synthetic school of sociology

The synthetic school defines sociology as a combination of social sciences. It stresses on widening the range of sociology. Durkheim divided sociology into three main sections. These were social morphology, social physiology and general sociology. **Social morphology** pertains to the lifestyle of people on the basis of their location or region. It comprises factors like population, density, distribution and so on. One can further divide this into two categories: (i) analysis of density and type of population that influences social relationships and social groups, and (ii) learning about social hierarchy or details related to the main categories of social groups and institutions, along with their operation. **Social physiology** deals with the origin and character of different social institutions, namely religion, morals, law, economic institutions, and so on. The prime objective of **general sociology** is to frame general social laws. Efforts are still on to find out the links between different types of institutions that are treated independently in social physiology and the possibilities of emergence of general social laws as a byproduct.

Hobhouse, a British sociologist, defined sociology as a field of science which focuses on the whole social life of man. It relates to other social sciences in a way that can be regarded as a blend of mutual exchange and stimulation. Classical sociologist Karl Mannheim has explained sociology in terms of two key divisions: systematic and general sociology and historical sociology. Systematic sociology provides a methodical review of the main factors of coexistence, such that they are evident in every kind of society. Historical sociology deals with the historical array and existence of general forms of the society. This can be divided into two sectors: comparative sociology and social dynamics. Comparative sociology basically deals with identical historical changes and tries to highlight the general features by comparing them. It also separates general features from industrial features. Social dynamics is concerned with the interrelations that exist among different social factors and institutions in a given society, for example, in an ancient society.

Ginsberg has combined the main features of sociology in a way that they classify the different types and structures of social relations, specifically those that are clearly specified as institutions and associations. He tried to find connectivity between various parameters of social life, for example, economic, political, moral and legal, intellectual and social elements. It attempts to make the basic conditions of social change and persistence simpler, and evaluates the sociological principles that influence social life.

Thus, on the basis of the viewpoints of many sociologists, the scope of sociology can be generally defined. To begin with, sociology should be concerned with the analysis of various institutions, associations and social groups, which have resulted from social relationships of individuals. The second step is an understanding of the different links between various sections of the society. This objective is catered to by the functionalist school of sociology, as required. The Marxist school also exhibits the same opinion. Thus, the main area of discussion of sociology pertains to social structure. Sociology should also focus on aspects which are important in bringing about social stability and social change. Finally, sociology should also tackle issues related to the changes in pattern and the consequences of societal changes.

1.3.2 Sociology as a Science

The nature of sociology as a science has become a controversial issue. Some critics do not support the ideology of sociology being regarded as a science like all other social sciences. Sociology can be regarded as a science since it comprises objective and systematic methodologies of examination and assessment. It can also be evaluated as a social reality on the basis of empirical data and explanation. However, it cannot be directly compared to natural sciences, since human behaviour is not similar to natural sciences. A science may be defined in at least two ways:

A body of organized, verified knowledge which has been secured through scientific investigation

A method of study whereby a body of organized and verified knowledge is discovered

However, if the first definition is accepted, then sociology can be termed as a science, based on the theory that it creates a body of organized and verified knowledge, after scientific investigation. To the extent that sociology forsakes myth, folklore and wishful thinking and bases its conclusions on scientific evidence, it is a science. If science is defined as methods of study, then sociology can be defined as a science because it uses scientific techniques of study.

In the history of human thinking, few of our actions have been based on verified knowledge, for people through the ages have been guided mainly by folklore, norms, values and anticipations. Recently, very few people accepted the idea of systematic observations and analysis. W. F. Ogburn, an American sociologist, opines that sociology is a science. According to him, science is to be judged on the basis of the following three criteria:

The reliability of its body of knowledge

Its organization

Its method

Sociology depends on reliable knowledge. Thus, sociological studies of population, families, group behaviour, evolution of institutions and the process of social change are regarded as considerably reliable. Secondly, disjointed collection of facts cannot be a science. Science should be organized and the organization of science rests upon relationships. Sociology provides a scope for interrelationships, which is enough to encourage more discoveries. Moreover, with reference to method, a branch of knowledge can be called a science if it follows a scientific method in its studies and investigations. Sociological studies employ various methods such as the historical method, case study method, social survey method, functional method and statistical method.

Though sociology can be considered as a science, its scientific character cannot be established because it is not as accurate as natural sciences. There is no denying the fact that sociology cannot experiment and predict in the same way in which physical sciences do because human behaviour and relationships are peculiar and uncertain. Objectivity in sociology is not possible as man has his own prejudices and bias. Social phenomena cannot be exact as it is too vast and human motivations are complex, and it is difficult to make predictions about human behaviour.

However, such objectives raised against sociology as a science are refutable. Sociology does make use of scientific methods in the study of its subject matter. Though sociology does not support laboratory experiments, yet it does employ the techniques of science, such as the measures of sociometry, schedule, questionnaire, interview and case history. These relate measures of quantity with social phenomenon. Moreover, a sociologist also uses observation and comparison. Sociology delineates the cause-effect relationship. So sociology is a scientific discipline which obeys the demands of validity that are implied by the word 'science'. It classifies the form of social relationships and determines the connectivity between different sectors of social life. American sociologist Robert Bierstedt in his book, *The Social Order*, considered sociology as a social and not a natural science.

Thus, it can be said that science is a way to find out the truth, and if sociology involves application of a range of techniques and methods in the right manner, then it will achieve a scientific character.

Human social activities can be observed through scientific exploration just like any other natural phenomenon. This exploration uses scientific techniques, such as scales of sociometry, schedule, questionnaire, interview and case history. These, in turn, apply quantitative measurements to social phenomenon. Hence, they can be compared to the technique of experimentation. Sociology attempts to identify the types and forms of social relationships, especially of institutions and associations.

It tries to establish relations between different factors of social life. It also involves the deduction of general laws through a systematic study of its material. The outcome of the study of sociological principles is used as a means to resolve social problems. Consequently, sociology can be compared to a science, such as social psychology, clinical psychology and other sciences that relate to the existence of mankind. A sociologist can also make optimum use of two other fundamental techniques of scientific reasoning, which are observation and comparison. Sociology can also be used in the building of laws and for futuristic calculations. These laws are usually relevant and are independent of cultural changes. Sociology also explains the cause-effect relationships by the analysis of social procedures and relationships.

The discipline of sociology is recognized widely today. Nowadays, there is a growing realization about the importance of the scientific study of social phenomena and means of promoting what American sociologist and economist Franklin Henry Giddings calls 'human adequacy'. It is of great value in modern complex society.

IMPORTANCE OF SOCIOLOGY

Sociology makes a scientific study of society: Sociology has made it possible to study society in a systematic and scientific manner. Scientific knowledge about human society is needed in order to achieve progress in various fields.

Sociology throws more light on the social nature of man: Sociology delves deep into the social nature of man. It tells us why man is a social animal and why he lives in groups. It examines the relationships between individuals and the society.

Sociology improves our understanding of society and increases the power of social action: The science of society assists an individual to understand himself, his capacities, talents and limitations. It enables him to adjust to the environment. Knowledge of society and social groups helps us to lead an effective social life.

Sociology has contributed generously to enhance the value of human culture: Sociology has trained us in building a rational approach to questions that concern ourselves, our religion and customs. It teaches one to have an object-oriented and balanced approach. It emphasizes the importance of ignoring petty personal prejudices and ambitions that are influenced by ego and envy.

Sociology studies the role of institutions in the development of the individual: The home and family, school and education, church and religion, states and government, and marriage and family are important institutions through which a society functions. Furthermore, they are conditioners of an individual's knowledge of sociology.

Sociological knowledge is indispensable for understanding and planning of the society: Sociological planning has been made easier by sociology. Sociology is often considered a vehicle of social reform and social organization. It plays an important role in reconstruction of the society.

The need for sociology in underdeveloped countries: Sociologists have drawn the attention of economists regarding the social factors that have contributed to the economic backwardness of a few countries. Economists have now realized the importance of sociological knowledge in analysing the economic affairs of a country.

Study of society has helped several governments to promote the welfare of tribal people: Not only civilized societies but tribal societies also have several socio-economic problems. Studies conducted by sociologists and anthropologists regarding tribal societies have helped many governments in undertaking various social measures to promote the welfare of tribal people.

BASIC CONCEPTS IN SOCIOLOGY

Sociology is the study of human society or societies. But such a simple initial definition of the subject poses the question, 'What is human society?' There is a difference of emphasis between the singular form of a society and its plural form. Society, as a singular term, appears general and unlimited. The plural term, societies, sounds more like a set of container units distinct from each other, such that you can take them one by one to inspect their contents.

As stated before, sociology has always studied societies, both taken separately and together, as 'human societies'. The balance between the two aspects may vary, but at the end, the study of the one absolutely requires study of the other. Neither of them makes sense independently.

Human society in general extends to all human beings, that is, the total number of members of the animal species—Homo sapiens. However, we should not equate all human species with the human society. As with other animals, the qualities of the species are distributed among individual members. In total, they make up humankind. It is through their social relations that they constitute societies. The total set of relations at any time makes up the world society. For any animal species, the essential requirements for survival include genetic inheritance, functioning organisms, a favourable environment and social relations. Society, as such, is not especially human. If we take our closest animal relatives, chimpanzees, in their natural habitat in Africa, they constantly form and reform social relations based on the practices of fission–fusion; theirs are male-dominated societies within larger territorially based exclusive communities. In captivity, female coalitions develop to reduce male dominance. But both, in the wild and in captivity, chimpanzees exhibit a diversity and adaptability in their social behaviour which permits wide variation in prevalent social relations.

CONCEPT OF SOCIETY

The term ‘society’ is not easy to define. In general, it refers to people and their community. Man is a social animal who relies on others around him for his basic needs. People form society. The interaction between people brings them closer to each other and makes them mutually dependent. Society can, thus, be defined as a formal association of people having the same interests. British sociologist Morris Ginsberg has defined society, thus:

‘A society is a collection of individuals united by certain relations or mode of behaviours, which mark them off from others who do not enter into these relations or who differ from them in behaviour.’ Well-known sociologist R. M. MacIver has defined society as ‘Society is a web of social relationships’.

The origin or emergence of society may be viewed as one of the great steps in evolution. However, this step was taken only by a few species. Like other steps, it represents a new synthesis of old materials, possessing unique qualities that are not found in old materials which are considered separately. It is, thus, a true example of what is known as an emergent evolution. To realize that society is a true emergent, one needs to trace its independent origin in countless animal types. One merely needs to grasp the difference between it and the organisms which it is composed of. Several decades ago, it was normal to compare society with an organism. The idea was to demonstrate that a social system, after all, is a system. The analogy was helpful but never perfect. The cells of an organism are rigidly fixed in their mutual relations, completely subordinated to the organism and too specialized to be called members of the society. They are not spatially detached and independently mobile. So the organism is not, strictly speaking, a society of cells. The organism possesses a consciousness, which no society possesses.

Like an organism, a society is a system of relations between organisms themselves rather than between cells. Like the organism, a society has a determined structure and the parts of this structure, when in operation, contribute to the existence of the whole. This gives it continuity, which is apart from that of the constituent individuals. It is this possession of continuity and structure of its own that makes it impossible to reduce the study of society merely to a study of its individual members. It is like a house which, though composed of bricks, nails, mortar and pieces of lumber, cannot be understood purely in terms of these materials, as it has a form and functions as a complete house.

A **society**, or a **human society**, is a group of people related to each other through persistent relations, or a large social group, sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationships between individuals who share a distinctive institutions and culture. A given society may be described as the sum total of such relationships among its constituent members. In social sciences, a society invariably entails stratification and hierarchy. A society helps its members benefit in ways not possible had the members existed individually. It consists

of like-minded people governed by their own values and norms. Within a society one almost always finds smaller cultures or sub societies with their own idiosyncratic set of rules.

Broadly, a society may be described as a social, economic and industrial infrastructure made up with varied kinds of people. A society may constitute of different ethnic groups, a nation state or a broader cultural group. The Latin word *socius* denotes a companion or ally, and in their specific sense, the words 'society' and 'social' refer to associations of individuals to group relations. When we speak of social structure, or the organization of society, it is clear what is meant: the way a mass of people is constituted into families, clans, tribes, states, classes, sets, clubs, communities, and the like. A society is a group of interrelated individuals.

Human beings have grouped themselves throughout human history in various types of groups. One of these social groups is a society. There are different types of societies. According to anthropologists, societies may be divided into pre-industrial, industrial and post-industrial.

Pre-industrial societies

The main economic activity of a pre-industrial society is using animal labour to produce food. These societies may be further divided into hunting-gathering, pastoral, horticultural, agricultural and feudal. In the hunting-gathering society, the main activities of the members were hunting wild animals, and gathering edible fruits and vegetables. Hunter-gatherers were nomads, moving from one place to another in search of food. So, there were never these permanent dwellings in clusters (later to be termed as villages) during this age. In the next stage, we find pastoral societies which had domesticated animals to plough the lands and produce foods. Pastorals also lead a nomadic life, moving from one pasture to another. Pastoral societies were larger as they could support the members by cultivating their food. Some people in these societies also worked as craft smith, jeweller and traders. Some families gathered more wealth than others in these societies and often, as a result, became more powerful. Over time, these powerful wealthy families emerged as the new chiefs of the tribes and former leadership came into being.

In horticultural societies, people grew fruits and vegetables, along with staple crops in their garden plots. These societies used slash and burn techniques for growing crops, and their techniques and technologies were more advanced than those used in the pastoral societies. When a horticulturist society found that the land has become barren, they would move to a fresh piece of land. They often came back to their original piece of land after many years. Hence, by rotating the piece of land, they would manage to stay in the same area for many years at a stretch. The villages that were built during this period could inhabit thirty to 2000 people. As in the pastoral societies, in the horticulturist society also, a discrepancy was noticed in the possession of wealth.

In agricultural societies, advanced technology was used to cultivate crops over a large area. Advancement in technology ensured increases in food supplies and, thereby, a support for a larger society. Surplus production created centres for trade and exchange of grains, thereby, establishing towns and cities. These towns saw rulers, craftsmen, merchants and religious leaders gather together to propagate their economic activities. Agricultural societies had greater degrees of social stratification than the previous societies. In the previous societies, women were considered equal to men as they shared the same role. However, as granaries and food storage became rampant, women lost their position and became subordinates to men as they were not required anymore in cultivation. As villages and towns expanded, constant tussles with the neighbouring population ensued. Food was provided by farmers to warriors in exchange for protection against invasion by enemies. These societies also saw the emergence of a ruler and nobility that ensured that the lesser members were taxed in every way possible to fill their coffers.

Feudalism was a form of society that thrived from the 9th to the 15th centuries. This type of society was based on ownership of land. Vassals under feudalism were made to cultivate the land and hand over all produce to their ruler in exchange for military protection. The peasants were exploited by the lords who expected food, crafts, homage and total subservience to them. In the 14th century, feudalism was replaced by capitalism.

Industrial societies

As an aftermath of the industrial revolution, a greater surplus of food as well as manufactured goods became available. Again, inequality in the society became more pronounced. The decadence of the agrarian society prompted people to leave the villages and flock to industrial towns in search of lucrative jobs. This created a surplus of labour and gave capitalists the opportunity to exploit the working class. Workers were hired at extremely low wages, their quality of life was greatly compromised, and the capitalists did not care about the working and living conditions of their workers as long as the production went on.

Post-industrial societies

The societies that were formed after the industrial revolution were mostly dominated by services, high technological advancement and information, more than surplus production. Societies with an advanced industrial twist have a major part of the workforce in research, education, health, law, sales, banking, and so on.

COMMUNITY

Human society is a group of people related to each other through persistent relations. Societies are characterized by patterns of relationships between individuals sharing a distinctive culture and institutions.

Community is also an important concept in social and political life. The social life led by people is affected and influenced by the kind of community in which they live. The word 'community' is derived from Latin, where the prefix 'com' signifies 'together' and the noun *munia, munium* means 'duty'. Thus, community refers to fulfilling duties together. It implies that the 'community' is an organization of human beings framed for the purpose of serving together. According to a widely quoted definition, 'a community is a local grouping within which people carry out a full round of life activities.'

Definitions of community

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

Community is 'a group of social beings living a common life including all the infinite variety and complexity of relations which result from that common life which constitutes it'. –**Morris Ginsberg**

Community is 'the smallest territorial group that can embrace all aspects of social life'. –
Kingsley Davis

Integral elements of community sentiments

We-feeling: This is the feeling that leads men to identify themselves with others so that when they say 'we', there is no thought of distinction and when they say 'ours', there is no thought of division.

Role-feeling: This involves the subordination to the whole on the part of the individual.

Dependence-feeling: This refers to the individual's sense of dependence upon the community as a necessary condition of his own life.

Like most things in sociology, the term 'community' is difficult to define with any degree of accuracy or certainty. The term is a construct, a model. We cannot touch, see or experience a community. It may come in varying shapes, sizes, colours, and so on with no two communities being alike.

Also, a community is much more than the people who already exist in it. That community, more likely than not, was already in existence much before the current residents were born, and will continue to flourish long after they are all gone. A community will have members who go to other places and who may eventually return.

A 'community' sometimes may not be any tangible location but a group of people with similar interests. Let us now look at some characteristics of a community.

Sociological construct: A community is a 'sociological construct'. In other words, it is a set of human interactions and behaviours that have meaning between the members. They have actions that are based on shared expectations, values, beliefs, and so on between individuals.

Blurred boundaries: When a community is a tiny village, separated by a few kilometres from other villages, in a rural region, its boundaries appear simple. That pattern of human interaction may seem to consist only of relations between community members inside that village. The residents, however, may interact with people outside the village. They may marry and move out or bring a partner with them to the community. At any one time, the village may have residents living elsewhere.

Communities within communities: There may be communities within bigger communities, such as districts, regions, nations, and so on. There may be interaction that connects villages on different countries.

Movement of communities: Community residents may be nomadic herders walking with their cattle. They may be mobile fishing groups and may also be hunters.

Urban Communities: A community may be a small group in urban areas, consisting of a few people of a common origin. That community may be a subpart of a neighbourhood community or a local urban division and so on. As the boundaries become bigger, one will find differences in origin, language, religion, and so on. In general, urban communities are more difficult to demarcate, are varied, and more difficult to organize, than rural communities.

A human community is more than a collection of houses. It is a social and cultural organization. Also, it is not merely a collection of human beings but a socio-cultural system.

A key characteristic of a community is its social cohesion and its willingness to set and strive for common goals. This depends on various factors, such as historical, social, economic and cultural factors.

These characteristics provide the necessary incentives to cooperate and obey community rules, and consider the needs of future generations of the community.

Historical factors: All activities in a community take place in a historical backdrop. How well a community functions and how its members strive towards a common goal depends on factors such as population history and the history of conflict, or the lack thereof, in the community.

Social factors: These may include ethnicity and language, caste, class and other social divisions, family structure and gender relations.

Economic factors: These include differences or similarities in livelihood strategies, and the degree of economic stratification in the community.

Cultural factors: Cultural factors such as religion, tradition and custom can determine the extent to which members of a community share common goals and cooperate with each other.

Institutions

An institution is a structure of social order and cooperation, governing the behaviour of a set of individuals within a human community. Institutions are generally identified with a social purpose and permanence.

Socially established ways of doing things are called institutions. Generally, the term 'institution' refers to a group of people who have some specific purpose. However, the sociological understanding is quite different from common usage. Every society is characterized by certain social norms. These norms are very important in interactive social systems. In fact, they are institutionalized, i.e., they are widely accepted among members of the society. In this context, it can be said that an institution is neither a building, nor a people, nor an organization. An institution is a system of norms aimed at achieving some goal or activity that people feel is important. It focuses on major human activities. Institutions are structured processes through which people carry on their activities.

Association

An association is an assembly of people planned for a particular purpose or a limited number of purposes. To constitute an association, there must be, firstly, a group of people; secondly, these people must be organized, i.e., there must be certain rules for their conduct in the groups, and thirdly, they must have a common purpose of a specific nature to pursue. Thus, family, church, trade union and music club are the instances of association.

According to Maclver, 'An organization deliberately formed for the collective pursuit of some interest or set of interest, which the members of it share, is termed as association.'

Ginsberg writes, 'An association is a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing specific end or specific ends.'

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

CULTURE:

With the evolution of Homo sapiens, a number of biological characteristics emerged in species. These characteristics supported the growth of culture. A few of these characteristics were: upright posture, well developed constitution of the brain, the ability to see objects with length, width and depth, development of the hand, and so on. Any one of these biological features, if considered in isolation, cannot contribute to the development of culture. Even in totality, the most they can assure is that human beings would be the most privileged species of the animal kingdom. The evolution of culture has been gradual.

In experiences during their life, people develop an array of regulations and processes. This is accompanied by a sustained collection of concepts and ethics known as culture. Sir Edward Tylor (1871) defined culture in a classical and sociological manner.

According to him, 'Culture is that complex entirety which includes knowledge, belief, art, morals, law, customs and other capabilities and habits, that are acquired by man, as a member of society.' One can define culture as that factor, which is absorbed by society. It is a trait that is adopted collectively and practiced by all members of a society. An individual inherits culture as part of social legacy. This inherited legacy is altered and restructured with slight changes and modifications, before it is again inherited by the future generations.

Culture can be characterized in the following ways:

Culture is man-made.

Culture is learned.

Culture is transmitted.

Every society has its own culture.

Culture is social, not individualistic.

Culture is an ideal for a group.

Culture satisfies human need.

Culture has adaptability.

Culture has integrative quality.

Culture shapes human personality.

Culture is both super-individual and super-organic.

Culture is not a simple accumulation of folkways and mores; it is an organized system of behaviour. Culture is always organized with cultural traits and complexes. Cultural traits are basically the smallest units of culture, for instance, shaking hands, offering prayer, saluting a flag, and so on. Every culture includes thousands

of traits. Culture complex is a combination of different elements like religious ceremonies, magical rites, a courtship activity and a festivity, and so on. The culture complex is intermediate between the trait and the institution.

Folkways

Willam Graham Sumner, in his book, *Folkways (1906)*, defined folkways as the usual, established, routine and regular way in which a group performs its activities. These activities can range from shaking hands, eating with knives and forks, driving in the left side of streets, and so on.

Folkways are established ways in which a social group behaves. This pattern of behaviour is exhibited to counter the problems faced by a group which lives in a society. Life in society has many problems, and different problems give rise to different efforts made by man to tackle them. Various societies come up with a variety of operational models for resolving their problems. Social groups may achieve a probable set of solutions through an experimental approach or some strange observation. Irrespective of the means by which they come upon a solution, its success establishes its acceptance as a normal way of behaviour. It is inherited by successive generations and surfaces as a behavioural tendency of the group of the folk; thus, it is known as a folkway. As stated by Sumner, psycho-physical traits have been transmitted genetically into men from their brutish ancestors. These traits include skills, nature of character and temperament that provide a solution to the problem of food supply, sex, business, and self-importance. The outcome of this is a collection of occurrences such as, flows of likelihood, harmony and collective inputs, which result in folkways. Folkways are, thus, outcomes of continuous recurrences that are seemingly insignificant activities, generally in large numbers. These activities arise when similar needs are experienced by a group.

Diffusion

Though invention contributed largely to cultural development, over a period of time, diffusion benefited it more. Diffusion means adopting the characteristics of culture from other societies, irrespective of their means of emergence in the source society.

For diffusion to prevail on a large scale, the societies should be segregated and their origin should be old enough so as to support the development of unique cultures. In addition to this, it is important for these societies to be in touch mutually. This would provide options for substantial borrowing. Such scenarios have gained momentum only in the later stages of evolution. Once the process of cultural borrowing began, it turned so persistent that a large number of elements of modern cultures were borrowed.

Both invention and diffusion have contributed to the development of culture. The initial start was slow, because it was mostly caused by invention. However, with the growth of the culture base, societies were further set apart. This caused an expanded increase in the diffusion of traits and a simultaneous increase in the growth factor. At present, the growth factor of culture has scaled spectacular heights, especially in western countries.

Custom

A habit, once formed, becomes a normal way of life. Customs usually comprise mutual give and take, accompanied by compulsive responsibilities. Additionally, customs also abide by the law, in the absence of which they would be worthless. According to Maclver and Page, custom sets up its own kind of social order which curbs the disagreements that rise between custom and law. Thus, customs streamline the entire social life of an individual. Law is not equipped enough to cover all activities of social behaviour. Practices of rituals and customs add to the harmony within a social group. Often, the effect of customs crosses the boundaries of one's own community. In certain cases, custom is the measure of the relations between two enemy communities. For instance, it is the custom of the Bedouins of the Arabian desert not to damage any water well, even if it belongs to the enemy.

However, a few of the customs have no impact on social control. These customs exist simply because they have been there since ancient times and people of all generations have been practicing them. A perfect example of this is the custom of people bathing in an unclean pond or lagoon simply because it has been an age-old religious practice. However, in many traditional societies, religious rituals and customs are losing their significance. In other words, custom is viewed just like public opinion. It has a strong impact on life in social groups simply because it is the only factor which textually influences social behaviour.

Acculturation

Acculturation is an expression that explains the manner in which different cultures interact with each other. It also defines the customs of such interactions. These interactive processes between cultures may either be socially interactive in a direct way or through media, or other forms of communication. As a result of these interactions, the identity and culture of the interacting groups change. In some cases, hostility between both the cultures may result in the emergence of a new form of culture. This new culture may adopt the characteristics of both the cultures.

CULTURE AND CIVILIZATION

MacIver and Page pointed the difference between culture and civilization in the following ways:

Civilization has precise standard of measurement, but not culture: When we compare the product of civilization, we can prove which is superior and which is inferior. Since they are means to ends, their degree of efficiency can be readily estimated. This efficiency can be measured only if the end is clearly postulated. For instance, a lorry runs faster than a bullock cart, an aeroplane runs faster than a lorry, a power loom produces more than a handloom, and so on. On the other hand, cultural aspects that raise the ultimate problem of value cannot measure the culture.

Civilization is always advancing, but not culture: Civilization not only marches, but it marches continuously, provided there is no catastrophic break of social continuity in the same direction. An achievement of civilization is generally exploited and improved, until it is superseded or rendered obsolete by some new invention. It is true that in the past, some achievements of civilization have again been lost. Men forgot the art which raised the pyramids of Egypt, and constructed the roads and aqueducts of Rome. The

reason for this was that these losses were a result of catastrophic changes which blotted out the records of civilization. With a wide area of civilization and superior methods of recording discoveries, any utilitarian or technical gain becomes a permanent possession within the social heritage. It then conditions further gains. It is otherwise a cultural achievement. Since man first invented the automobile, it has continuously improved. Our means of transportation develop constantly. They are much superior to those which the ancient Greeks employed. But the same cannot be opined about our dramas and sculptures, our conversation and our recreation, and so on. Here certitude fails us. There are no automobiles which are today comparatively inefficient as the first vehicle of Henry Ford. His work and that of other inventors inevitably prepared the way for better cars. But our plays are not necessarily better today because of the achievements of Shakespeare. Culture is subject to retrogression as well as advancement. Its past does not assure its future.

Civilization is passed on without effort, but not culture: Culture can only be assimilated by the like-minded. It can be had only by those who are worthy of it. No one can appreciate art without the quality of an artist. Civilization, in general, makes no such demand. We can enjoy its products without sharing the capacity which creates them. Civilization is the vehicle of culture; its improvement is no guarantee of finer quality in that which it conveys. Television can show movies, but there is no guarantee of their quality.

Civilization is external and mechanical, while culture is internal and organic:

Civilization is inclusive of external things. Culture is related to internal thoughts, feelings, ideals, values, and so on. According to MacIver, 'Civilization is what we have, culture is what we are.'

Though culture and civilization have certain demarcation lines, they are interdependent.

One can believe that they hardly exist apart from each other. Both are not only interdependent but also interactive. The articles of civilization called 'artifacts' are influenced by articles of culture known as 'mentifacts'. Similarly, culture is influenced by articles of civilization. The objects of civilization gradually acquire cultural aspects. The tools and artifacts of primitive communities are not just tools, but they are symbols of culture as well.

SOCIAL INSTITUTION

Social institutions are established or standardized patterns of rule-governed behaviour. They include the family, education, religion, and economic and political institutions. Sociologists often reserve the term 'institution' to describe normative systems that operate in five basic areas of life, which may be referred to as the primary institutions:

- In determining kinship
- In providing for the legitimate use of power
- In regulating the distribution of goods and services
- In transmitting knowledge from one generation to the next
- In regulating our relation to the supernatural

The institution of a family is the basic and fundamental institution in the life of an individual.

It is the primary group and an important agency of socialization. Historically, the institution of a family has undergone many changes. The term 'family' has been defined by many sociologists and anthropologists. American anthropologist George Murdock (in 1949), after studying about 250 multi-cultural societies, defined family as a social group that is characterized by common residence, economic cooperation and reproduction. It includes adults of both the sexes, at least two of whom maintain a socially approved sexual relationship and one or more children are owned or adopted by the sexually cohabiting adults.

FAMILY

Family is a key social institution in all societies, which makes it a cultural universal. Similarly, values and norms surrounding marriage are found all over the world in every culture, so marriage and family are both cultural universals. Statuses (i.e. wife, husband, partner, mom, dad, brother, sister, etc.) are created and sanctioned by societies. While marriage and family have historically been closely linked in U.S. culture with marriages creating new families, their connection is becoming more complex, as illustrated in the the opening vignette and the subsequent discussion of cohabitation.

Sociologists are interested in the relationship between the institution of marriage and the institution of family because families are the most basic social unit upon which society is built but also because marriage and family are linked to other social institutions such as the economy, government, and religion. So what is a family? **Family** is a socially recognized group (usually joined by blood, marriage, cohabitation, or adoption) that forms an emotional connection and serves as an economic unit of society. Sociologists identify different types of families based on how one enters into them. A **family of orientation** refers to the family into which a person is born. A **family of procreation** describes one that is formed through marriage. These distinctions have cultural significance related to issues of lineage.

A family, according to sociologists MacIver and Page, is a group defined by a sexual relationship that is sufficiently precise and enduring to provide for the procreation and upbringing of children. They also bring out certain characteristic features of a family:

- It is a relationship that originates from and is bound by marriage. It is formed when two individuals mate and produce offspring.
- It is a system of finding the hierarchy of ancestry.
- A family must have the financial sufficiency to achieve its economical wants and necessities that pertain to the birth and upbringing of children.
- A family should have a habitat, home or a household which it may either own solely or share with others.

FORMS OF FAMILY

Various sociologists have studied different forms of families. They have taken into consideration different factors for the classification of families. The following are the different types of families:

Marriage classifies families into monogamous and polygamous categories.

Based on the location of their residence, families are categorized into two main types: family of matrilocal residence and family of patrilocal residence.

On the basis of ancestry or descent, families are classified into matrilineal and patrilineal types.

According to the type of authority, families may be identified as matriarchal and patriarchal types.

In terms of size or structure, there may be two types of families: nuclear or joint.

Families can be divided into conjugal and consanguineous types, based on the relations between the members. In a conjugal family, relations between the husband and the wife are private and their ties with the extended family are voluntarily. A consanguine family consists of close relatives other than parents and children.

Forms/Types of Family

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Basis of Categorization	Types
Marriage	1. Monogamous family 2. Polygamous family
Location of residence	1. Family of matrilocal residence 2. Family of patrilocal residence
Ancestry/Descent	1. Matrilineal family 2. Patrilineal family
Type of authority	1. Matriarchal family 2. Patriarchal family
Size/structure	1. Nuclear 2. Joint
Relations between members	1. Conjugal family 2. Consanguineous family

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MARRIAGE

Marriage is a legally recognized social contract between two people, traditionally based on a sexual relationship and implying a permanence of the union. Marriage is a cultural universal, and like family, it takes many forms. *Who* gets married, *what* the marriage means to the couple and to the society, *why* people get married (i.e. economic, political, or for love), and *how* it occurs (i.e. wedding or other ceremony) vary widely within societies and between societies. In practicing cultural relativism, we should also consider variations, such as whether a legal union is required (think of “common law” marriage and its equivalents), or whether more than two people can be involved (consider polygamy). Other variations on the definition of marriage might include whether spouses are of opposite sexes or the same sex and how one of the traditional expectations of marriage (to produce children) is understood today.

Marriage as an institution has developed over a long period of time. There cannot be one comprehensive definition of marriage which finds the consent of all sociologists. Marriage as an institution can have varied implications in varied societies and cultures. It can be defined as a socially-sanctioned sexual relationship between a man and a woman whose relationship is expected to lead to the birth of children. Polish anthropologist Bronislaw Kasper Malinowski defined marriage as a contract for producing children and rearing them. Sociologists P. B. Horton and C. L. Hunt defined marriage as an approved social pattern where two or more individuals set up a family.

Marriage is a social institution under which a man and a woman establish their decision to live as husband and wife by law, often through religious commitments and ceremonies. It is a secure association between a man and a woman who are permitted by the society to have children, without affecting their reputation in the society.

Marriage is a universal social institution. It is a deep personal commitment to another human being, and a public celebration of the ideals of mutuality, companionship, fidelity and family. Marriage is a socially approved way of acquiring a family. It is only through the establishment of culturally controlled and sanctioned marital relations that a family comes into being. The institutionalized form of sexual relations is called marriage. Marriage and family are two sides of the same social reality. From a broader and more collective perspective, marriage ensures survival of the species of the group and its culture.

Functions of Marriage

Marriage brings about a sense of discipline in not just the individual but also the society.

The functions of marriage are as follows:

Functional division of labour: With marriage, there is a functional division of labour. The wife may take care of the household work and the children, while the husband goes out to work. This way, both can devote time fully to their responsibilities.

Financial security: When two people get married, they bring together all the savings and assets accumulated over the years. This combined wealth increases the purchasing power and subsequently leads to a higher standard of living.

Emotional support: When a partner is depressed, he or she will have the spouse who will provide support through words of encouragement. In fact, it is believed that married people live substantially longer and have better health compared to individuals who never marry.

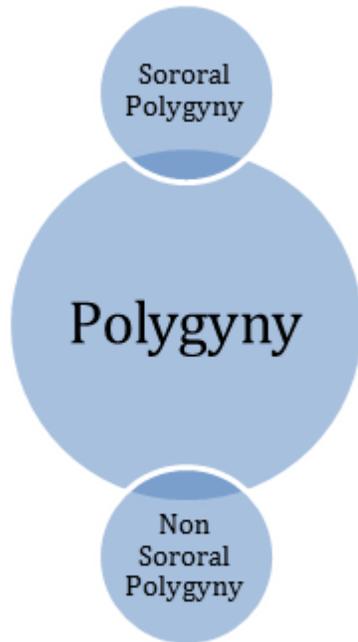
Rearing children: There is no better option than getting married in order to have children. The children benefit in that environment and grow up into healthy adults. They get emotional support from their parents, which is very healthy for their psychological development. Generally, the father ensures discipline, while the mother offers intimacy and affection.

Social and legal recognition: Marriage is an institution accepted by law and society, unlike live-in relationships. Marriage is also recognized by the law. If the partners want to split, there are specific procedures to follow related to division of assets, child custody, and so on, apart from the divorce itself. The forms of marriage are diverse in nature. A cross-cultural study of marriage practices in different societies would include rules. These rules lay down preferences, prescriptions as well as proscriptions in deciding the form of marriage. On the basis of the number of mates, marriage is classified into two types: monogamy and polygamy. Monogamy is the marriage between single partners (i.e., a husband having one wife or a wife having one husband). Monogamy is a prevalent form of marriage in most societies. It is also considered an ideal form of marriage. Polygamy is the practice of having more than one partner in marriage. Polygamy may be of two types: polygyny and polyandry. When one man has two or more wives at a time, the practice is known as polygyny. When two or more sisters share one husband, the practice is known as sororal polygyny. When one woman gets married to more than one man simultaneously, the practice is known as polyandry. Polyandry may be of two types: fraternal or adelphic polyandry and non-fraternal polyandry. When one woman marries several brothers at the same time, the practice is known as fraternal polyandry. This practice is prevalent among the Toda community in India. When a woman has several husbands, none of whom are necessarily brothers, the practice is known as non-fraternal polyandry. One may consider this with reference to two types of polygamous marriages, namely levirate and sororate.



Polygyny

Polygyny is a form of marriage in which one man married more than one woman at a given time. Polygyny is more popular than polyandry but not as universal as monogamy. It was a common practice in ancient civilizations. At present it may be present in primitive tribes like Crow Indians, Baigas and Gonds of India. Polygyny is of two types:



Sororal polygyny

It is a type of marriage in which the wives are invariably the sisters. It is often called sororate. The Latin word Soror stands for sister. When several sisters are simultaneously or potentially the spouses of the same man the practice is called sororate. It is usually observed in those tribes that pay a high bride price.

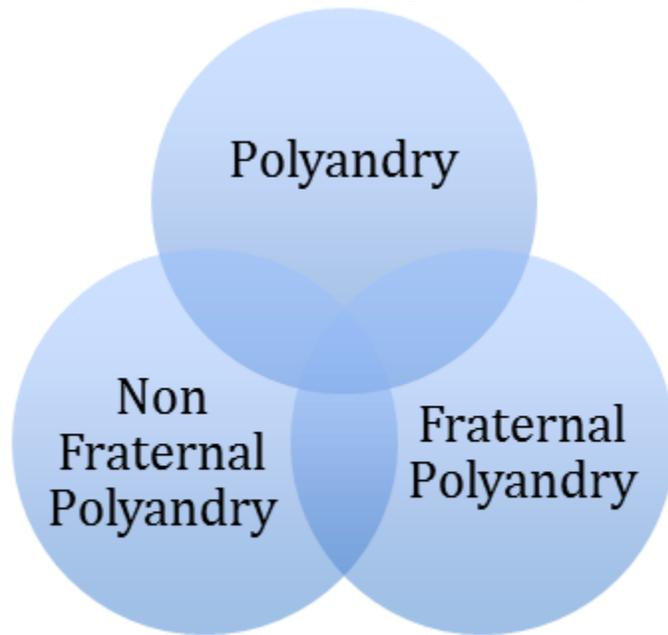
Non-sororal polygyny

It is a type of marriage in which the wives are not related as the sisters.

Polyandry

Polyandry is the marriage of one woman with several men. It is practiced among the Marquesan Islanders of Polynesia, The Bahama of Africa and tribes of Samoa. In India among tribes of Tiyan, Toda, Kota,

Khasa and Ladakhi Bota it is still prevalent. Polyandry is of two.



Fraternal polyandry

When several brothers share the same wife, the practice can be called fraternal polyandry. This practice of being mate, actual or potential to one's husband's brothers is called levirate. It is prevalent among the Todas in India.

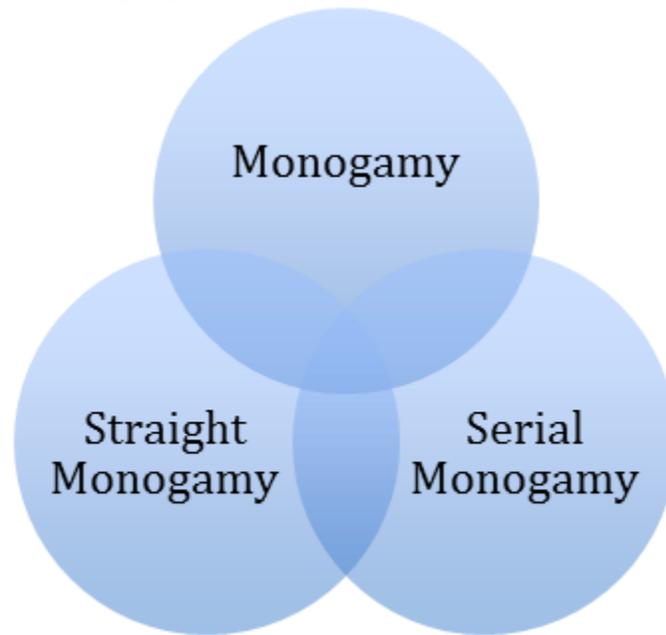
Non - fraternal polyandry

In this type the husbands need not have any close relationship prior to the marriage. The wife goes to spend some time with each husband. So long as a woman lives with one of her husbands, the others have no claim over her. Polyandry has its own implications. It gives rise to the problem of determining biological paternity of the child. Among the Todas one of the husbands goes through what is called a bow and arrow ceremony with the woman and thereby becomes the legal father of her child. Among the Samoans, the children after the first few years are given the liberty to choose their parents for their permanent stay. The selected parent becomes the actual father of the children.

Monogamy

Monogamy is a form of marriage in which one man marries the woman. It is most common form of the marriage found among in the societies around the world. According to Westermarck monogamy is as old as humanity. Monogamy is universally practiced providing marital opportunity and satisfaction to all the individuals. It promotes love and affection between husband and wife. It contributes to family peace, solidarity and happiness. Monogamous marriage is stable and long lasting. It is free from conflicts that are commonly found in polyandrous and polygamous families. Monogamous marriage gives greater attention to the socialization of their children. Women are given very low position in polygyny where their rights are

never recognized. In monogamy women enjoy better social status. There are two types of monogamy.



Serial monogamy

In many societies individuals are permitted to marry again often on the death of the first spouse or after divorce but they cannot have more than one spouse at one and the same time.

Straight monogamy:

In straight monogamy the remarriage of the individuals is not allowed.

Group Marriage

Group marriage means the marriage of two or more women with two or more men. Here the husbands are common husbands and wives are common wives. Children are regarded as the children of the entire group as a whole.

Hindu Marriage

The Hindu community has been giving great importance for marriage since time immemorial. There are different forms of marriage -

Brahma Vivaha is where a father marries his daughter to a learned man of good moral character.

Asura Vivaha is marriage by paying bride price.

Rakshasa Vivaha is by capture or abduction without obtaining the consent of a girl or her parents.

Gandharva Vivaha is based on mutual love.

Prajapatya Vivaha is where no ceremony is performed but the groom is honoured.

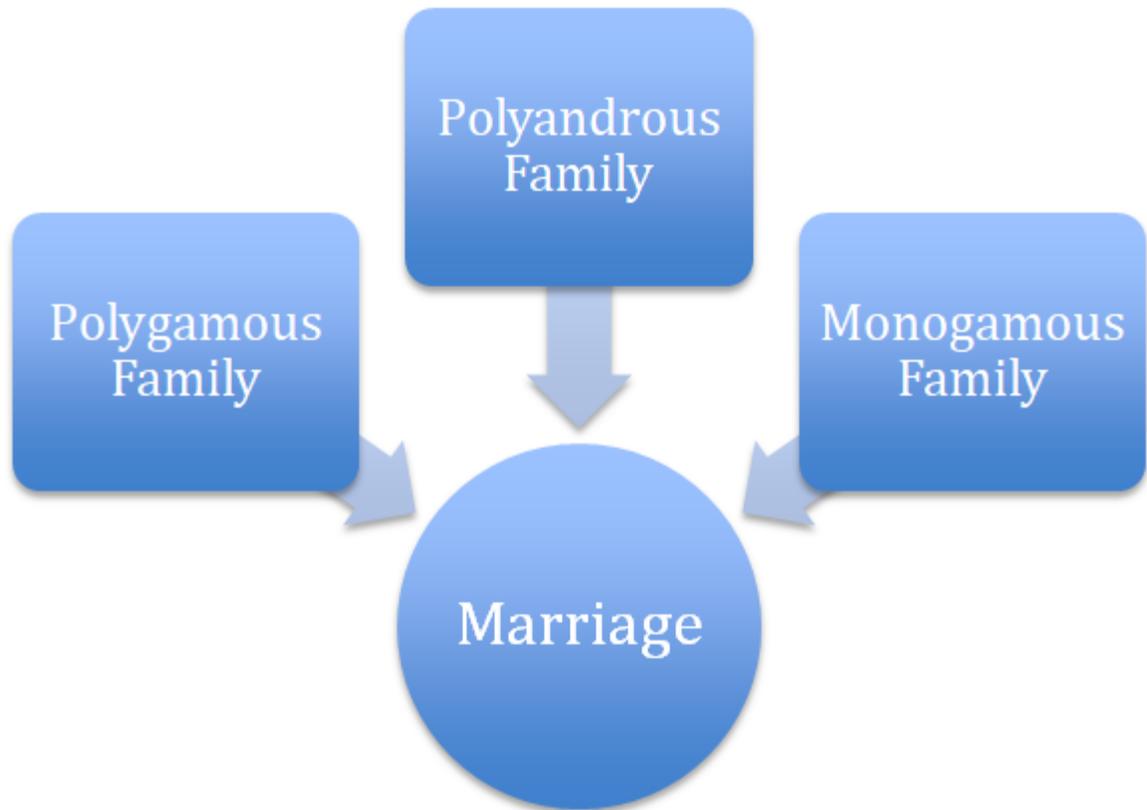
Types of the Family

The family is the most important primary group in a society. It is the simplest and the most elementary form of society. The family as an institution is universal. It is the most permanent and the most pervasive of all social institutions. In case of the west family is defined as an economic and social unit. In case of India, China and Japan family is a cultural religious unit.

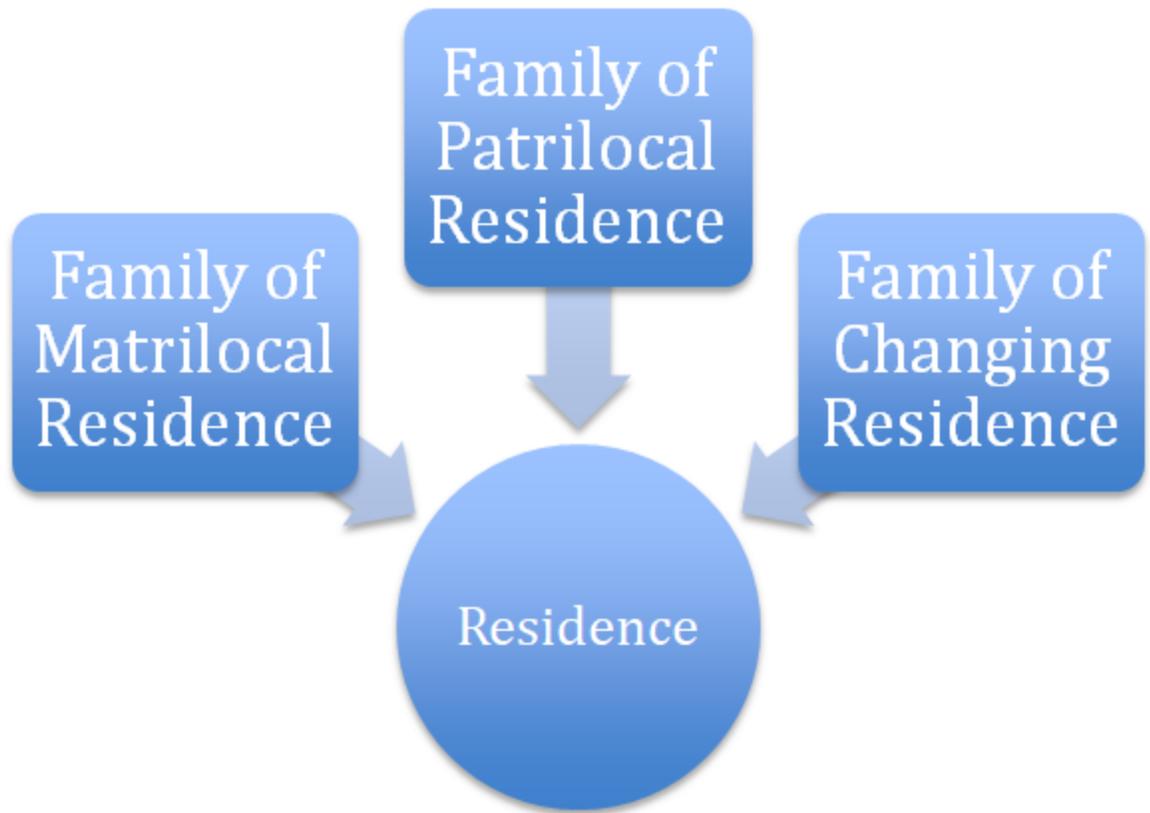
Sociologists have spoken of different forms or types of family. Different sociologists have different ways to type the family.

Types of Family in Sociology

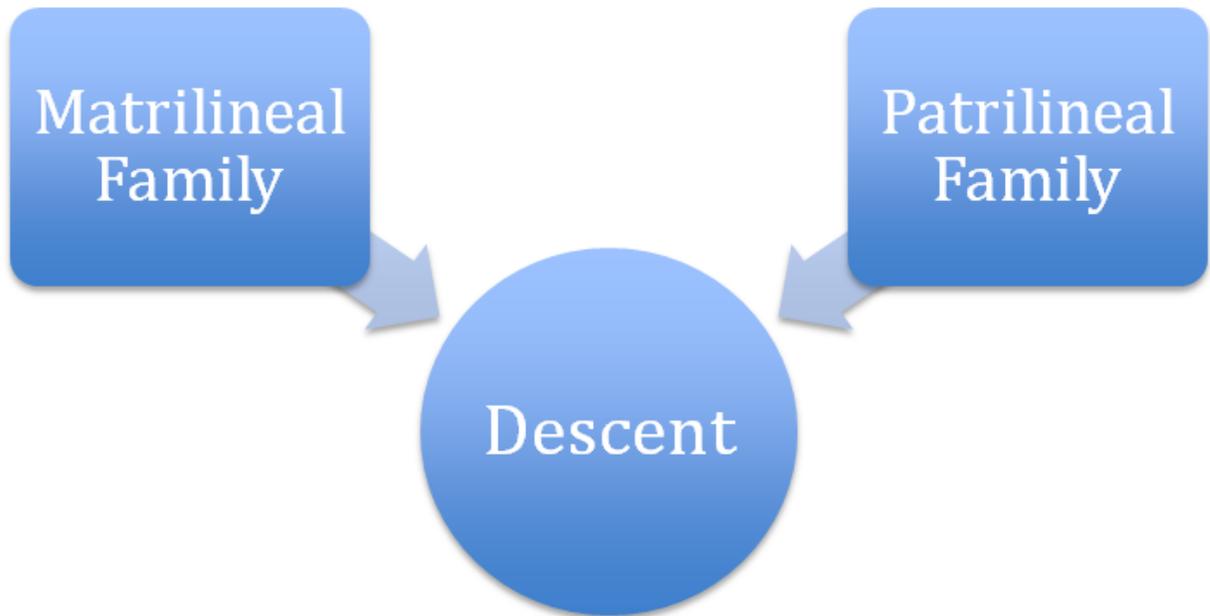
On the basis of marriage family has been classified into three major types:



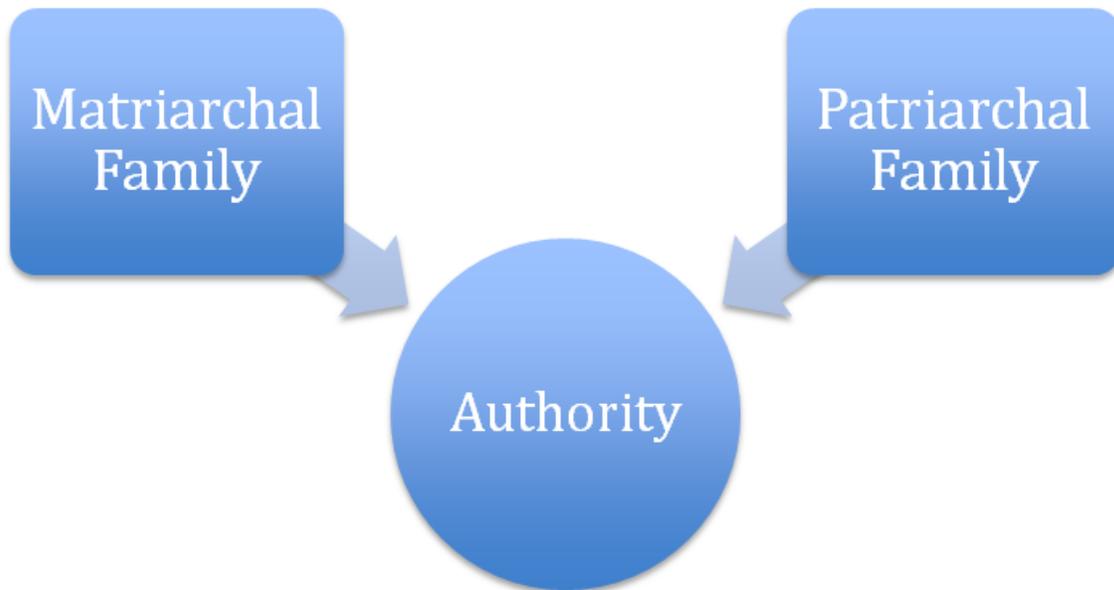
On the **basis of nature of the residence** family can be classified into three main types:



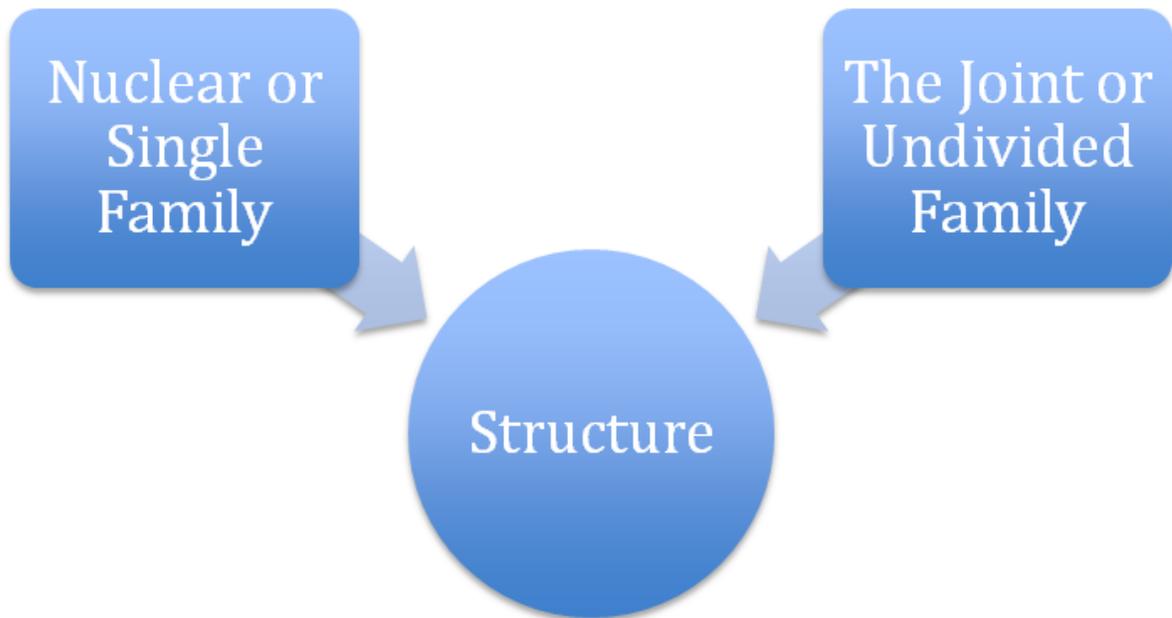
On the **basis of ancestry or descent** family can be classified into two main types:



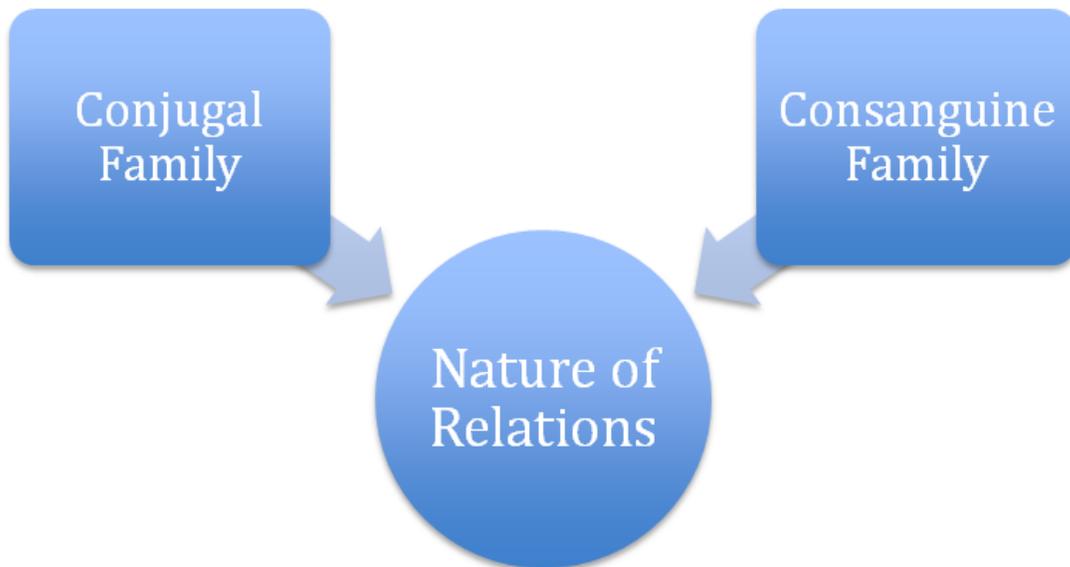
On the **basis of the nature of authority** family can be classified into two main types:



On the **basis of size or structure and generations** of family can be classified into two main types:



On the **basis of nature of relations among the family members**, the family can be classified into two main types:



Types of Family in India

Matriarchal Family

The matriarchal family known as mother centered or mother dominated family. The mother or the woman is the head of the family. She exercises authority and manages the property. The descent is traced through the mother hence it is matrilineal in descent. Daughters inherit the property of the mother. The status of the children is decided by the status of the mother. Matriarchal family is matrilocal in residence. After the marriage the wife stays back in her mother's home. The husband pays occasional visits to the wife's home. In theory mother exercises authority and power in the matriarchal family. She is the head of the family and her decisions are final. But in practice some relatives of the family, her brother exercises authority in the family. The maternal family brings together the kinsmen and welds them in a powerful group.

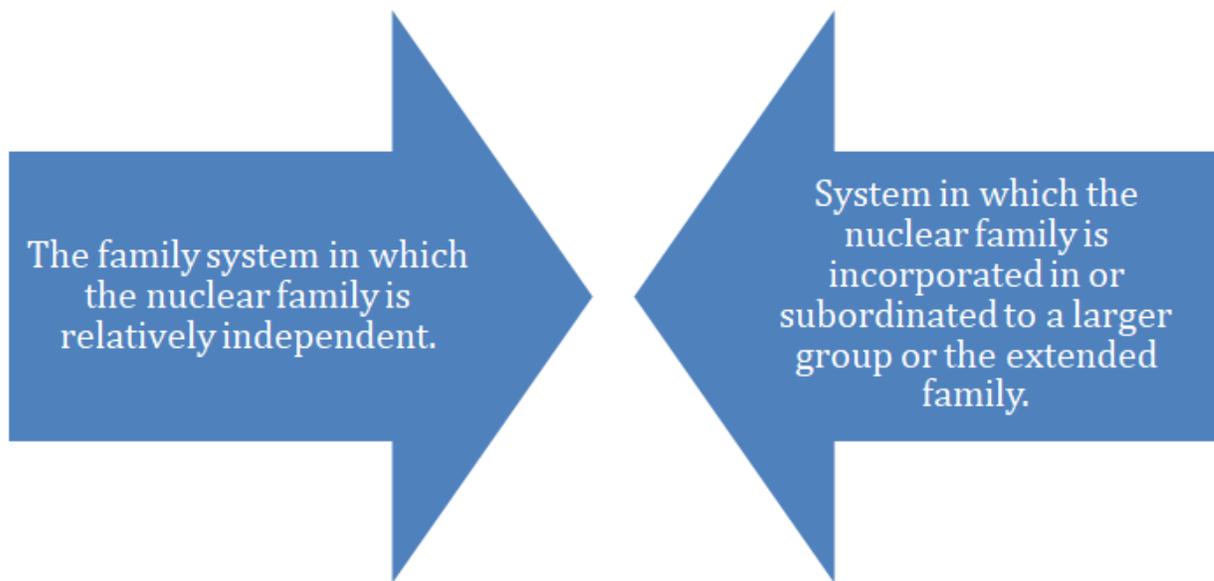
Patriarchal Family

The patriarchal family is also known as father centered or father dominated family. The father is the head of the family and exercises authority. He is the administrator of the family property. The descent, inheritance and succession are recognized through the male line. Patriarchal families are patrilineal in character because the descent is traced through the male line. Only the male children inherit the property. Patriarchal family is patrilocal in residence. Sons continue to live with the father in his own house even after their marriages. Only the wives come and join them. Women have secondary position in these families. Children are brought up in their father's family.

Nuclear Family

The individual nuclear family is a universal social phenomenon. It can be defined as a small group composed of husband and wife and children that constitute a unit apart from the rest of the community. The nuclear family is a characteristic of all the modern industrial societies in which a high degree of structural and functional specialization exists. The nuclear family comprises a cohabiting man and woman who maintain a socially approved sexual relationship and have at least one child. The traditional nuclear family is a nuclear family in which the wife works in the home without pay while the husband works outside the home for money. This makes him the primary provider and ultimate authority according to Popenoe.

According to Lowie it does not matter whether marital relations are permanent or temporary; whether there is polygyny or polyandry the one fact stands out beyond all others that everywhere the husband, wife and immature children constitute a unit apart from the remainder of the community. T.B. Bottomore states that the universality of the nuclear family can be accounted for by the important functions that it has been performing. The nuclear family has been performing the sexual, the economic, the reproductive and the educational functions. The indispensability of these and few other functions has contributed to its universality. A major factor in maintaining the nuclear family is economic cooperation based upon the division of labor between the sexes. The structure of the nuclear family is not same everywhere. Bottomore makes a distinction between two kinds of family system



Vogel and Bell have presented a functional explanation based on the intensive study of American families with emotionally disturbed children. Often the tension and hostility of unresolved conflicts between parents are projected onto the child. The child is thus used as an emotional scapegoat by the parents to release their tension. It serves as a personality stabilizing process for the parents and keeps the family united but the child pays the cost of such unity.

The Joint Family

The joint family is also known as undivided family or extended family. It normally consists of members belong to two-three generations: husband and wife, their married and unmarried children and their married or unmarried grandchildren. The joint family system constituted the basic social institution in many traditional societies' particularly Asian societies like Indian. The joint family is considered as bedrock on which Hindu values and attitudes are built. The joint family is a mode of combining smaller families into larger family units through the extension of three or more generations. In joint family the members are related through blood and spread over several generations living together under a common space and work under common head. According to Iravati Karve, the joint family may be defined as a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common family worship and are related to each other as some particular type of kindred. There are two forms of joint family:



The Patriarchal joint family is father centered and the matriarchal joint family is mother dominated. The patriarchal joint families are found among the Nambudaris of Malabar, the Mundus of Chotanagpur and the Angami Nagas of Assam. The Nambudaris joint family is generally described as illom. The matriarchal joint families are found among the Nairs of Malabar, the Khasis and Garos living in the Garo hills of Assam. The Nair joint family is known as Tarawad.