Sociology for social work practice

Unit 1.

Sociology and its definitions

Sociology is the discipline that attempts to understand the forces outside us that shape our lives, interests, and personalities. (Eitzen and Zinn, 2003:4)

Sociology is a systematic approach to thinking about, studying, and understanding society, human social behavior, and social groups. (Farley, 2003:2)

Sociology is the scientific study of society and human behavior. (Henslin, 2003:4)

The Sociological perspective is a view of human behavior that focuses on the patterns of relationships among individuals rather than solely on the individuals themselves. (Levin, 1984:7)

Sociology is a liberating perspective. It forces us to look at the social processes that influence our thoughts, perceptions, and actions, and helps us see how social change occurs and the impact we can have on others. (Newman, 1995:495)

Nature and Characteristics of Sociology

To begin with, sociology has developed as a value-free discipline. It is concerned with what is, not with what ought to be. The values which a society upholds and which influence the social behaviour of men are accepted by sociologists as facts' and analysed objectively.

They do not analyse values themselves. It is thus not a normative discipline like Ethics or Religion. Further, the sociologists simply indicate the directions towards which the society is moving and refrain from expressing views on the directions in which society should, go. In this respect it is to be distinguished from Social and Political Philosophy.

Secondly, Sociology is an empirical discipline. It is guided by rational considerations in its analysis of social phenomena, and not in terms of ideology.

Thirdly, Sociology has developed as an abstract discipline like Physics, Chemistry or Mathematics, and not as an applied science like Engineering or Computer Science. A sociologist analyses society from different angles and acquires knowledge about society and patterns of social interactions.

Fourthly, Sociology is a general and not a -special social science. It is concerned with human relationships and patterns of social interactions in general, and not any particular aspects of the same. An economist confines his attention to interactions in the economic sphere only.

Likewise, a political scientist is primarily concerned only with interactions in the political field. A sociologist, however, focuses his attention on human or social relationships which are common to all these specialized fields.

Importance of its study

The most significance of sociology is that it studied the society social institutions scientifically. Of late the importance of sociology as the science of human relationship is being realised. The scientific study ofsociety and the scientific promotion of human welfare has been neglected for long periods. Now the truly scientific study of society has been well under way.

As a matter of fact the study of social phenomena and ways and means of promoting what Giddings calls human adequacy is one of the most logical and reasonable of all subjects that ought to be made scientific. This century must be one of developing human and social welfare if we are to make social progress. It is, therefore, rightly thought by many that sociology may be the best approach to all the social sciences and therefore a key study for the present situation.

As Beach says, sociology has a strong appeal to all types of minds through its direct bearing upon many of the critical problems of the present world. Giddings has suggested that just as economics tells up how to get the things we want to have, sociology tells us how to become what we want to be. Thus, sociology becomes as the scientific study of society, the representative of a great advice.

Society is the largest organisation of the individuals. Society has its own problems in every field. It is through the study of sociology that the scientific study of society has been possible. The study of society not only has a value in modern complex society, it becomes indispensable.

The study of society contributes to the formulation of social policies which required certain amount of knowledge about that society. Descriptive sociology provides a great deal of information that is helpful in making decisions on social policy.

The practical aspect of sociology is too of great importance in the study of social problems and in social work and social adjustment. The one social problem is of course that of people living well and happily together. To achieve this a scientific study of society is needed in order to make necessary adjustments.

Another specific aspect of the practical side of sociology is the study of the great social institutions and the relation of the individual to each of them. There is, therefore, a particular need for the strengthening of these institutions and one of the first essentials is the scientific study of their problems and situations. Sociology has analysed the causes of the many maladies of society and suggested the means for curing them. Society is a complex structure. There must be a scientific study of its problems if they are to be solved.

Fundamental concepts of Society, Community, Association, Institution, Social group, Folkways and Mores:

Society

Society is an organization of people whose associations are with one another. MacIver describes society as a web of relationships. There are a number of definitions of society. Most of them point to the following characteristics of society.

The first condition for calling a set of individuals a society is the awareness among them about each other. It is only when individuals are aware about the presence of others that they can form a social relationship.

Any two individuals or objects are ; said to be in relation with each other when there is mutual interaction and when the actions of one effects the other. Thus in a society individuals are effected by the ways others behave.

Community

Man cannot live in isolation. He cannot live alone. He keeps contact with his fellow beings for his survival. It is not possible for him to keep contact with all the people or to belong as a member of all the groups existing in the world.

He establishes contact with a few people who live in close proximity or presence to him in a particular area or locality. It is quite natural for people living in a particular locality for a longer period of time to develop a sort of likeness or similarity among themselves. They develop common ideas, common customs, common feelings, common traditions etc.

They also develop a sense of belonging together or a sense of we-feeling. This kind of common social living in a specific locality gives rise to the community. The examples of community include a village, a tribe, a city or town. For example in a village community, all the villagers lend each other hand in the event of need in agriculture and in other occupations.

Association

An association is a group of people organized 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 one, 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, music club all are the instances of association.

Associations may be formed on several bases, for example, on the basis of duration, i.e. temporary or permanent like Flood Relief Association which is temporary and State which is permanent; or on the basis of power, i.e. sovereign like state, semi-sovereign like university and non-sovereign like club, or on the basis of function, i.e. biological like family, vocational like Trade Union or Teachers' Association, recreational like Tennis Club or Music Club, Philanthropic like charitable societies.

Institution

An institution is social structure in which people cooperate and which influences the behavior of people and the way they live. An institution has a purpose. Institutions are permanent, which means that they do not end when one person is gone. An institution has rules and can enforce rules of human behavior. The word "institution" can be used in two ways. It can mean a very broad idea, or a very "specific" (narrow) one.

Institutions are "stable, valued, recurring patterns of behavior". As structures or mechanisms of social order, they govern the behaviour of a set of individuals within a given community. Institutions are identified with a social purpose, transcending individuals and intentions by mediating the rules that govern living behavior.

Relationship of sociology with social work

Sociology & Social Work are the two disciplines concerned with social problems, social structure and how individuals respond to and live within cultural and structural limitations. If we look closer to both the terms, both of them deal with the relationship between Theory & Practice. Theory and practice are often mutually exclusive. If one deals with theory, it might be interpreted as one cannot at the same time work practically. On the other hand, when we act in practical work, the theoretical background is often overlooked. Hence; how do Theory & Practice interplay within the disciplines of Social Work and sociology? Let's See!!!

Social work is a profession concerned with the aim to solve personal, family, community problems to attain satisfying personal, group and common relationships through social work practice. Sociology is the scientific study of society. It focuses on human interaction & inter-relationship between different groups, resources & development in the society. Social work deals with the individual and social problems in reference to the theoretical knowledge of sociology. Both sociology and social work look at the society as a network of social relationship. Sociology provides scientific analyze of society and social problems whereas, Social work provides most scientific and suitable means and methods to help people with problems. Sociology means understanding & classifying problems while; by analyzing those problems, Social work solves it. Sociology studies relationship and problems between people and society to maintain and establish social adjustments. If sociology studies relation and problems between

individuals or society, social work helps those individuals and society to maintain and establish adjustment with the help of social work methods like case work, group work and community organization.

Let's shed the light on the relationship between social work and sociology with relevant example: Generation Gap. Sociology analyses the relationship between teenagers with their parents, the role of modernization among teenagers, socialization and parenting process, problems faced by teenagers and parents due to communication gaped. On the other hand, social worker deals with parents or teenagers as clients, who has adjustment problem in the family. Social worker, along with the client, designs plan in the reference to social work method. Hence; Sociology viewed as a theoretical discipline and social work as practical profession, in the above ways, they interrelate with each other.

Social process :

Co-operation is a form of social interaction wherein two or more persons work together to gain a common end". The need for co-operative effort in human life cannot be over-emphasized. It is both a psychological and social necessity.

Modes of co-operation in social life may be divided into two principal types:

1. Direct co-operation and
2. Indirect co-operation.

Under direct co-operation may be included all those activities in which people do like things together.

The essential character of such activities is that people do in company the things which they cannot do separately or in isolation. When two or three people carry a load together which would be very irksome for one of them to carry alone, such co-operative activities may be characterised as direct co-operation.

Under indirect co-operation may be included all those activities in which people do unlike tasks towards a common end.

The principle of division of labour, which is imbedded in the nature of social life, exemplifies indirect co-operation. This mode of co-operation is revealed wherever people combine their differences for mutual satisfaction or for a common end'.

It is interesting to note that the process of transition from preindustrial to industrial society is marked by replacement of direct by indirect co-operation. This is because advanced technology demands specialisation of skills and functions. Some sociologists, however, express the view that in terms of human needs this development is not all gain.

Direct co-operation tends to bring people closer and in more intimate contact with one another. This is psychologically satisfying. In indirect co-operation, such intimacy and warmth of relationships are lacking. Bereft of the close ties of intimate community life, the people tend to develop highly individualized 'neurotic' characteristics.

Conflict:

Conflict is the antithesis of co-operation. When a competitive endeavor turns into a violent or a potentially violent strife among the concerned persons or groups to attain the same goal, the competitive situation gives way to a conflict situation.

"Conflict expresses itself in numerous ways and in various degrees and over every range of human conduct. Its modes are always changing with changing social and cultural conditions. Some types disappear and new types emerge".

MacIver has distinguished between two types of conflict I direct and indirect conflict. "When individuals or groups thwart or impede or restrain or injure or destroy one another in the effort to attain some goal, direct conflict occurs".

On the other hand, "when individuals or groups do not actually impede the efforts of one another but nevertheless seek to attain their ends in ways which obstruct the attainment of the same ends by others, indirect conflict occurs".

According to MacIver, bargaining and competition in all their varieties come within this class. Competition, as such, does not directly interfere with the efforts of another to attain such goals, but only indirectly with the other person's success.

It should, however, be noted that "not all struggle in which man is engaged is social conflict of either type. We are struggling to master difficulties, to overcome obstacles, to achieve ends in other ways than through conflict with our fellows. Man's 'battle' with the physical environment is a case in point. Social conflict, man against man or group against group, reveals itself wherever there is society".

Thus, conflict is an ever-present process in human relations. Kingsley Davis has explained the persistent nature of the process of conflict in human society thus: "Conflict is a part of human society because of the kind of thing human society is. There is no social mind, but only the minds of particular individuals; no social end, but only the ends of concrete persons. In so far as harmony is attained, it is through the agreement of individual minds, and this agreement thrives best when there is an external danger".

Kingsley Davis observes further:

"As a matter of fact, society itself engenders conflict situations and cannot avoid doing so. By allotting different statuses to different people, it lays the basis for envy and resentment. By giving authority to one person over another, it sets the stage for the abuse of authority and for retaliation by force. By instilling ends that are- competitive, it makes it possible for competition to spill over into violence".

The Combination of Co-Operation and Conflict in Social Life:

We have seen that co-operation and conflict are universal elements in human life. Over a vast range of activities they are present together. It is not conceivable in society that there is only co-operation and no trace of conflict or that there is only conflict and no trace of co-operation of so sort.

Even in the most friendly relations and in the most intimate associations, there is some point where interests diverge or where attitudes differ.

Stages of Socialization Throughout the Life Span:

The socialization process can be separated into two main stages: primary socialization and secondary socialization.

The persons concerned cannot, therefore, co-operate beyond that point and conflict becomes inevitable. Even the closest co-operation within the family does not prevent the occurrence of quarrels. In the physical world, there are forces of attraction and repulsion which operate simultaneously and determine the position of bodies in space.

Likewise, in the social world, there is a combination of co-operation and conflict which is revealed in the relations of men and of groups.

C.H.Cooley observes:

"The more one thinks of it, the more he will see that conflict and co-operation are not separable things, but phases of one process which always involves something of both".

Cooley observes further:

"It seems that there must always be an element of conflict in our relations with others, as well as one of mutual aid; the whole plan of life calls for it; our very physiognomy reflects it, and love and strife sit side by side upon the brow of man".

It should, however, be noted that when we speak of conflict, we have in mind that type of conflict which is limited in its scope and method by conditions which involve some sort of co-operation among the contending parties. We are here concerned with 'social conflict'.

The qualifying adjective 'social' implies the assumption of social living which involves, in its turn, co-operative activity. We may think of one kind of conflict which does not involve any kind of co-operative activity.

On the contrary, it implies unmitigated violence which is not tempered or limited by any kind of social norms or values. Besides this solitary case, all types of social conflict are subject to social rules. According to MacIver, "Co-operation crossed by conflict marks society wherever it is revealed", be it a tribal society or a highly developed industrial society.

Unless "Co-operation penetrated deeper than conflict, society could not endure".

We have seen that co-operation, accommodation, assimilation, competition and conflict are the basic processes of social life, and we have also to recognise the dynamic quality inherent in these processes which are imbedded in social organisation.

It is, therefore, no wonder that society is always in a state of flux. Seen in this perspective, social process may be compared to a flow of river which is an ever-changing phenomenon.

Pointing to this aspect, Heraclitus said:

"It is impossible for a man to step into the same river twice. It is impossible for two reasons: the second time it is not the same river, and the second time it is not the same man. In the interval between the first and the second stepping, no matter how short, both the river and the man have changed".

Contrasted with this is the statement of Parmenides:

"Change is an illusion, everything remains the same, and the only reality is being". Permanence and change, being and booming —each of these has been emphasized by different philosophers as more important and more pervasive than the other. The task of sociology is not concluded when it exhibits the structure, the anatomy of society.

The order that is society is, after all, a changing order, a moving equilibrium. Ever since Comte, sociologists have encountered two large questions, the question of social statics and the question of social dynamics, what society is and how it changes.

While emphasizing the dynamic nature of social order, arising out of basic social processes, MacIver observes:

"Society exists only as a time-sequence. It is a becoming, not a being; a process, not a product. In other words, as soon as the process ceases, the product disappears….. If people no longer observe a custom, the custom no longer exists on the face of the earth. It has no body that remains after it dies. It exists only as a mode of activity, patterned in the minds of those who follow it……….. A social structure cannot be placed in a museum to save it from the ravages of time".

Unit 2

Socialization

The newborn is merely an organism. Socialization makes him responsive to the society. He is socially active. He becomes a 'Purush' and the culture that his group inculcates in him, humanizes him, and makes him 'Manusha'. The process indeed, is endless. The cultural pattern of his group, in the process gets incorporated in the personality of a child. It prepares him to fit in the group and to perform the social roles. It sets the infant on the line of social order and enables an adult to fit into the new group. It enables the man to adjust himself to the new social order.

Socialization stands for the development of the human brain, body, attitude, behaviour and so forth. Socialization is known as the process of inducting the individual into the social world. The term Socialization refers to the process of interaction through which the growing individual learns the habits, attitudes, values and beliefs of the social group into which he has been born.

From the point of view of society, Socialization is the way through which society transmits its culture from generation to generation and maintains itself. From the point of view of the individual, Socialization is the process by which the individual learns social behaviour, develops his 'self.

The process operates at two levels, one within the infant which is called the internalisation of objects around and the other from the outside. Socialization may be viewed as the "internalisation of social norms. Social rules become internal to the individual, in the sense that they are self-imposed rather than imposed by means of external regulation and are thus part of individual's own personality.

The individual therefore feels an urge to conform. Secondly, it may be viewed as essential element of social interaction. In this case, individuals become socialised as they act in accordance with the expectations of others. The underlying process of Socialization is bound up with social interaction.

Socialization is a comprehensive process. According to Horton and Hunt, Socialization is the process whereby one internalises the norms of his groups, so that a distinct 'self emerges, unique to this individual.

Through the process of Socialization, the individual becomes a social person and attains his personality. Green defined Socialization "as the process by which the child acquires a cultural content, along with selfhood and personality".

According to Lundberg, Socialization consists of the "complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgement that are necessary for his effective participation in social groups and communities".

Peter Worsley explains Socialization "as the process of "transmission of culture, the process whereby men learn the rules and practices of social groups".

H.M. Johnson defines Socialization as "learning that enables the learner to perform social roles". He further says that it is a "process by which individuals acquire the already existing culture of groups they come into".

The heart of Socialization", to quote kingsley Davis." Is the emergence and gradual development of the self or ego. It is in terms of the self that personality takes shape and the mind comes to function". It is the process by which the newborn individual, as he grows up, acquires the values of the group and is moulded into a social being.

Socialization takes place at different stages such as primary, secondary and adult. The primary stage involves the Socialization of the young child in the family. The secondary stage involves the school and the third stage is adult Socialization.

Socialization is, thus, a process of cultural learning whereby a new person acquires necessary skills and education to play a regular part in a social system. The process is essentially the same in all societies, though institutional arrangements vary. The process continues throughout life as each new situation arises. Socialization is the process of fitting individuals into particular forms of group life, transforming human organism into social being sand transmitting established cultural traditions.

Features of Socialization:

Socialization not only helps in the maintenance and preservation of social values and norms but it is the process through which values and norms are transmitted from one generation to another generation.

Features of Socialization may be discussed as under:

1. Inculcates basic discipline:

Socialization inculcates basic discipline. A person learns to control his impulses. He may show a disciplined behaviour to gain social approval.

2. Helps to control human behaviour:

It helps to control human behaviour. An individual from birth to death undergoes training and his, behaviour is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man's/life and man gets adjusted to the society. Through Socialization, society intends to control the behaviour of its-members unconsciously.

3. Socialization is rapid if there is more humanity among the- agencies of Socialization:

Socialization takes place rapidly if the agencies' of Socialization are more unanimous in their ideas and skills. When there is conflict between the ideas, examples and skills transmitted in home and those transmitted by school or peer, Socialization of the individual tends to be slower and ineffective.

4. Socialization takes place formally and informally:

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

5. Socialization is continuous process:

Socialization is a life-long process. It does not cease when a child becomes an adult. As Socialization does not cease when a child becomes an adult, internalisation of culture continues from generation to generation. Society perpetuates itself through the internalisation of culture. Its members transmit culture to the next generation and society continues to exist.

Types of Socialization:

Although Socialization occurs during childhood and adolescence, it also continues in middle and adult age. Orville F. Brim (Jr) described Socialization as a life-long process. He maintains that Socialization of adults differ from childhood Socialization. In this context it can be said that there are various types of socilisation.

1. Primary Socialization:

Primary Socialization refers to Socialization of the infant in the primary or earliest years of his life. It is a process by which the infant learns language and cognitive skills, internalises norms and values. The infant learns the ways of a given grouping and is moulded into an effective social participant of that group.

The norms of society become part of the personality of the individual. The child does not have a sense of wrong and right. By direct and indirect observation and experience, he gradually learns the norms relating to wrong and right things. The primary Socialization takes place in the family.

2. Secondary Socialization:

The process can be seen at work outside the immediate family, in the 'peer group'. The growing child learns very important lessons in social conduct from his peers. He also learns lessons in the school. Hence, Socialization continues beyond and outside the family environment. Secondary Socialization generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life.

3. Adult Socialization:

In the adult Socialization, actors enter roles (for example, becoming an employee, a husband or wife) for which primary and secondary Socialization may not have prepared them fully. Adult Socialization teaches people to take on new duties. The aim of adult Socialization is to bring change in the views of the individual. Adult Socialization is more likely to change overt behaviour, whereas child Socialization moulds basic values.

4. Anticipatory Socialization:

Anticipatory Socialization refers to a process by which men learn the culture of a group with the anticipation of joining that group. As a person learns the proper beliefs, values and norms of a status or group to which he aspires, he is learning how to act in his new role.

5. Re-Socialization:

Re-Socialization refers to the process of discarding former behaviour patterns and accepting new ones as part of a transition in one's life. Such re-Socialization takes place mostly when a social role is radically changed. It involves abandonment of one way of life for another which is not only different from the former but incompatible with it. For example, when a criminal is rehabilitated, he has to change his role radically.

Theories of Socialization:

Development of Self and Personality:

Personality takes shape with the emergence and development of the 'self'. The emergence of self takes place in the process of Socialization whenever the individual takes group values.

The self, the core of personality, develops out of the child's interaction with others. A person's 'self is what he consciously and unconsciously conceives himself to be. It is the sum total of his perceptions of himself and especially, his attitudes towards himself. The self may be defined as one's awareness of and ideas and attitudes about his own personal and social identity. But the child has no self. The self arises in the interplay of social experience, as a result of social influences to which the child, as he grows, becomes subject.

In the beginning of the life of the child there is no self. He is not conscious of himself or others. Soon the infant feels out the limits of the body, learning where its body ends and other things begin. The child begins to recognise people and tell them apart. At about the age of two it begins to use 'I' which is a clear sign of definite self-consciousness that he or she is becoming aware of itself as a distinct human being.

Primary groups play crucial role in the formation of the self of the newborn and in the formation of the personality of the newborn as well. It can be stated here that the development of self is rooted in social behaviour and not in biological or hereditary factors.

In the past century sociologists and psychologists proposed a number of theories to explain the concept of self.

There are two main approaches to explain the concept of self – Sociological approach and: Psychological approach.

Charles Horton Cooley:

Charles Horton Cooley believed, personality arises out of people's interactions with the world. Cooley used the phrase "Looking Glass Self' to emphasise that the self is the product of our social interactions with other people.

To quote Cooley, "As we see our face, figure and dress in the glass and are interested in them because they are ours and pleased or otherwise with according as they do or do not answer to what we should like them to be; so in imagination we perceive in another's mind some thought of our appearance, manners, aims, deeds, character, friends and so on and variously affected by it".

The looking glass self is composed of three elements:

1. How we think others see in us (I believe people are reacting to my new hairstyle)

2. What we think they react to what they see.

3. How we respond to the perceived reaction of others.

For Cooley, the primary groups to which we belong are the most significant. These groups are the first one with whom a child comes into contact such as the family. A child is born and brought up initially in a family. The relationships are also the most intimate and enduring.

According to Cooley, primary groups play crucial role in the formation of self and personality of an individual. Contacts with the members of secondary groups such as the work group also contribute to the development of self. For Cooley, however, their influence is of lesser significance than that of the primary groups.

The individual develops the idea of self through contact with the members of the family. He does this by becoming conscious of their attitudes towards him. In other words, the child gets his conception of his self and latter of the kind of person he is, by means of what he imagines others take him to be Cooley, therefore, called the child's idea of himself the looking glass self.

The child conceives of himself as better or worse in varying degrees, depending upon the attitudes of others towards him. Thus, the child's view of himself may be affected by the kind of name given by his family or friends. A child called 'angel' by his mother gets a notion of himself which differs from that of a child called 'rascal'.

The 'looking glass self assures the child which aspects of the assumed role will praise or blame, which ones are acceptable to others and which ones unacceptable. People normally have their own attitudes towards social roles and adopt the same. The child first tries out these on others and in turn adopts towards his self.

The self thus arises when the person becomes an 'object' to himself. He is now capable of taking the same view of himself that he infers others do. The moral order which governs the human society, in large measure, depends upon the looking glass self.

This concept of self is developed through a gradual and complicated process which k continues throughout life. The concept is an image that one builds only with the help of others. A very ordinary child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self-confidence, while a truly brilliant child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self – confidence, while a truly brilliant child whose efforts are frequently defined as failures will usually become obsessed with feelings of competence and its abilities can be paralyzed. Thus, a person's self image need bear no relation to the objective facts.

A critical but subtle aspect of Cooley's looking glass is that the self results from an individual's imagination of how others view him or her. As a result, we can develop self identities based on incorrect perceptions of how others see us. It is because people do not always judge the reactions of others accurately, of course and therein arise complications.

Stages of Socialization:

G.H. Mead:

The American psychologist George Herbert Mead (1934) went further in analysing how the self develops. According to Mead, the self represents the sum total of people's conscious perception of their identity as distinct from others, just as it did for Cooley. However, Mead's theory of self was shaped by his overall view of Socialization as a lifelong process.

Like Cooley, he believed the self is a social product arising from relations with other people. At first, however, as babies and young children, we are unable to interpret the meaning of people's behaviour. When children learn to attach meanings to their behaviour, they have stepped outside themselves. Once children can think about themselves the same way they might think about someone else, they begin to gain a sense of self.

The process of forming the self, according to Mead, occurs in three distinct stages. The first is imitation. In this stage children copy the behaviour of adults without understanding it. A little boy might 'help' his parents vacuum the floor by pushing a toy vacuum cleaner or even a stick around the room.

During the play stage, children understand behaviours as actual roles- doctor, firefighter, and race-car driver and so on and begin to take on those roles in their play. In doll play little children frequently talk to the doll in both loving and scolding tones as if they were parents then answer for the doll the way a child answers his or her parparent

This shifting from one role to another builds children's ability to give the same meanings to their thoughts; and actions that other members of society give them-another important step in the building of a self.

According to Mead, the self is compassed of two parts, the 'I' and the 'me' The 'I' is the person's response to other people and to society at large; the 'me' is a self-concept that consists of how significant others – that is, relatives and friends-see the person. The 'I' thinks about and reacts to the 'me' as well as to other people.

For instance, 'I' react to criticism by considering it carefully, sometimes changing and sometimes not, depending on whether I think the criticism is valid. I know that people consider 'me' a fair person who's always willing to listen. As they I trade off role in their play, children gradually develop a 'me'. Each time they see themselves from someone else's viewpoint, they practise responding to that impression.

During Mead's third stage, the game stage, the child must learn what is expected not just by one other person but by a whole group. On a baseball team, for example, each player follows a set of rules and ideas that are common to the team and to baseball.

These attitudes of 'other' a faceless person "out there", children judge their behaviour by standards thought to be held by the "other out there". Following the rules of a game of baseball prepares children to follow the rules of the game of society as expressed in laws and norms. By this stage, children have gained a social identity.

Jean Piaget:

A view quite different from Freud's theory of personality has been proposed by Jean Piaget. Piaget's theory deals with cognitive development, or the process of learning how to think. According to Piaget, each stage of cognitive development involves new skills that define the limits of what can be learned. Children pass through these stages in a definite sequence, though not necessarily with the same stage or thoroughness.

The first stage, from birth to about age 2, is the "sensorimotor stage". During this period children develop the ability to hold an image in their minds permanently. Before they reach this stage. They might assume that an object ceases to exist when they don't see it. Any baby-sitter who has listened to small children screaming themselves to sleep after seeing their parents leave, and six months later seen them happily wave good-bye, can testify to this developmental stage.

The second stage, from about age 2 to age 7 is called the preoperational stage. During this period children learn to tell the difference between symbols and their meanings. At the beginning of this stage, children might be upset if someone stepped on a sand castle that represents their own home. By the end of the stage, children understand the difference between symbols and the object they represent.

From about age 7 to age 11, children learn to mentally perform certain tasks that they formerly did by hand. Piaget calls this the "concrete operations stage". For example, if children in this stage are shown a row of six sticks and are asked to get the same number from the nearby stack, they can choose six sticks without having to match each stick in the row to one in the pile. Younger children, who haven't learned the concrete operation of counting, actually line up sticks from the pile next to the ones in the row in order to choose the correct number.

The last stage, from about age 12 to age 15, is the "stage of formal operations. Adolescents in this stage can consider abstract mathematical, logical and moral problems and reason about the future. Subsequent mental development builds on and elaborates the abilities and skills gained during this stage.

Sigmund Freud:

Sigmund Freu's theory of personality development is somewhat opposed to Mead's, since it is based on the belief that the individual is always in conflict with society. According to Freud, biological drives (especially sexual ones) are opposed to cultural norms, and socialization is the process of taming these drives.

The Three-part self:

Freud's theory is based on a three-part self; the id, the ego, and the superego. The id is the source of pleasure-seeking energy. When energy is discharged, tension is reduced and feelings of pleasure are produced, the id motivates us to have sex, eat and excrete, among other bodily functions.

The ego is the overseer of the personality, a sort of traffic light between the personality and the outside world. The ego is guided mainly by the reality principle. It will wait for the right object before discharging the id's tension. When the id registers, for example, the ego will block attempts to eat spare types or poisonous berries, postponing gratification until food is available.

The superego is an idealized parent: It performs a moral, judgemental function. The superego demands perfect behaviour according to the parents' standards, and later according to the standards of society at large.

All three of these parts are active in children's personalities. Children must obey the reality principle, waiting for the right time and place to give into the id. They must also obey the moral demands of parents and of their own developing super egos. The ego is held accountable for actions, and it is rewarded or punished by the superego with feelings of pride or guilt.

Stages of Sexual Development:

According to Freud, personality is formed in four stages. Each of the stages is linked to a specific area of the body an erogenous zone. During each stage, the desire for gratification comes into conflict with the limits set by the parents and latter by the superego.

The first erogenous zone is the mouth. All the infant's activities are focussed on getting satisfaction through the mouth not merely food, but the pleasure of sucking itself. This is termed the oral phase.

In the second stage, the oral phase, the anus becomes the primary erogenous zone. This, phase is marked by children's struggles for independence as parents try to toilet-train them. During this period, themes of keeping or letting go of one's stools become sailent, as does the more important issue of who is in control of the world.

The third stage is known as the phallic phase. In this stage the child's main source of pleasure is the penis/ clitoris. At this point, Freud believed, boys and girls begin to develop in different directions.

After a period of latency, in which neither boys nor girls pay attention to sexual matters, adolescents enter the genital phase. In this stage some aspects of earlier stages are retained, but the primary source of pleasure is genital intercourse with a member of the opposite sex.

Agencies of Socialization:

Socialization is a process by which culture is transmitted to the younger generation and men learn the rules and practices of social groups to which they belong. Through it that a society maintains its social system. Personalities do not come ready-made. The process that transforms a child into a reasonably respectable human being is a long process.

Hence, every society builds an institutional framework within which Socialization of the child takes place. Culture is transmitted through the communication they have with one another and communication thus comes to be the essence of the process of culture transmission. In a society there exists a number of agencies to socialise the child.

To facilitate Socialization different agencies play important roles. These agencies are however interrelated.

1. **Family:**

The family plays an outstanding role in the Socialization process. In all societies other agencies besides the family contribute to Socialization such as educational institutions, the peer group etc. But family plays the most important role in the formation of personality. By the time other agencies contribute to this process family has already left an imprint on the personality of the child. The parents use both reward and punishment to imbibe what is socially required from a child.

The family has informal control over its members. Family being a mini society acts as a transmission belt between the individual and society. It trains the younger generation in such a way that it can take the adult roles in proper manner. As family is primary and intimate group, it uses informal methods of social control to check the undesirable behaviour on the part of its members. The process of Socialization remains a process because of the interplay between individual life cycle and family life cycle.

According to Robert. K. Merton, "it is the family which is a major transmission belt for the diffusion of cultural standards to the oncoming generation". The family serves as "the natural and convenient channel of social continuity.

2. Peer Group:

Peer Group means a group in which the members share some common characteristics such as age or sex etc. It is made up of the contemporaries of the child, his associates in school, in playground and in street. The growing child learns some very important lessons from his peer group. Since members of the peer group are at the same stage of Socialization, they freely and spontaneously interact with each other.

The members of peer groups have other sources of information about the culture and thus the acquisition of culture goes on. They view the world through the same eyes and share the same subjective attitudes. In order to be accepted by his peer group, the child must exhibit the characteristic attitudes, the likes and dislikes.

Conflict arises when standards of the peer group differ from the standards of the child's family. He may consequently attempt to withdraw from the family environment. The peer group surpasses the parental influence as time goes on. This seems to be an inevitable occurrence in rapidly changing societies.

3. Religion:

Religion play a very important role in Socialization. Religion instills the fear of hell in the individual so that he should refrain from bad and undesirable activities. Religion not only makes people religious but socialises them into the secular order.

4. Educational Institutions:

Parents and peer groups are not the only agencies of the Socialization in modern societies. Every civilised society therefore has developed a set of formalised agencies of education (schools, colleges and

universities) which have a great bearing on the Socialization process. It is in the educational institutions that the culture is formally transmitted and acquired in which the science and the art of one generation is passed on to the next.

The educational institutions not only help the growing child in learning language and other subjects but also instill the concept of time, discipline, team work, cooperation and competition. Through the means of reward and punishment the desired behaviour pattern is reinforced whereas undesirable behaviour pattern meets with disapproval, ridicule and punishment.

In this way, the educational institutions come next to the family for the purpose of Socialization of the growing child. Educational institution is a very important socialiser and the means by which individual acquires social norms and values (values of achievement, civic ideals, solidarity and group loyalty etc) beyond those which are available for learning in the family and other groups.

5. Occupation:

In the occupational world the individual finds himself with new shared interests and goals. He makes adjustments with the position he holds and also learns to make adjustment with other workers who may occupy equal or higher or lower position.

While working, the individual enters into relations of cooperation, involving specialisation of tasks and at the same time learns the nature of class divisions. Work, for him, is a source of income but at the same time it gives identity and status within society as a whole.

Wilbert Moore has divided occupational Socialization into four phases:

1. Career choice,
2. Anticipatory Socialization,
3. Continues commitment.

(a) Career Choice:

The first phase is career choice, which involves selection of academic or vocational training appropriate for the desired job.

(b) Anticipatory Socialization:

The next phase is anticipatory Socialization, which may last only a few months or extent for years. Some children inherit their occupations. These young people experience anticipatory Socialization throughout childhood and adolescence as they observe their parents at work. Certain individuals decide on occupational goals at relatively early ages. The entire adolescent period for them may focus on training for that future.

Conditioning and Commitment:

The third phase of occupational Socialization takes places while one actually performs the work-related Role. Conditioning consists of reluctantly adjusting to the more unpleasant aspects of one's job. Most people find that the novelty of new daily schedule quickly wears off and realise that the parts of the work experience are rather tedious. Moore uses the term commitment to refer to the enthusiastic acceptance of pleasurable duties that come as the recruit identifies the positive task of an occupation.

(c) Continues Commitment:

According to Moore, if a job proves to be satisfactory, the person will enter a fourth stage of Socialization. At this stage the job becomes an indispensable) art of the person's self identity. Violation of proper conduct becomes unthinkable. A person may choose to join professional associations, unions or other groups which represent his or her occupation in the larger society.

6. **Political Parities:**

Political parties attempt to seize political power and maintain it. They try to win the support of the members of the society on the basis of a socio-economic policy and programme. In the process they disseminate political values and norms and socialise the citizen. The political parties socialise the citizen for stability and change of political system.

7. **Mass Media:**

The mass media of communication, particularly television, play an important role in the process of Socialization. The mass media of communication transmit informations and messages which influence the personality of an individual to a great extent.

In addition to this, communication media has an important effect in encouraging individuals to support the existing norms and values or oppose or change them. They are the instrument of social power. They influence us with their messages. The words are always written by someone and these people too – authors and editors and advertisers – join the teachers, the peers and the parents in the Socialization process.

To conclude, environment stimuli often determine the growth of human personality. A proper environment may greatly determine whether the social or the self-centered forces will become supreme. Individual's social environment facilitates Socialization. If his mental and physical capacities are not good, he may not be able to make proper use of environment. However, the family plays perhaps the important part in the process of Socialization.

The child learns much from the family. After family his playmates and school wield influence on his Socialization. After his education is over, he enters into a profession. Marriage initiates a person into social responsibility, which is one of aims of Socialization. In short the Socialization is a process which begins at birth and a continues unceasingly until the death of individual.

Importance of Socialization:

The process of Socialization is important from the point of view of society as well as from the point of view of individual. Every society is faced with the necessity of making a responsible member out of each child born into it. The child must learn the expectations of the society so that his behaviour can be relied upon.

He must acquire the group norms in order to take the behaviour of others into account. Socialization means transmission of culture, the process by which men learn the rules and practices of social groups to which belongs. It is through it that a society maintain its social system, transmits its culture from generation to generation.

From the point of view of the individual, Socialization is the process by which the individual learns social behaviour, develops his self. Socialization plays a unique role in personality development of the individual.

It is the process by which the new born individual, as he grows up, acquires the values of the group and is moulded into a social being. Without this no individual could become a person, for if the values, sentiments and ideas of culture are not joined to the capacities and needs of the human organism there could be no human mentality, no human personality.

The child has no self. The self emerges through the process of Socialization. The self, the core of personality, develops out of the child's interaction with others.

In the Socialization process the individual learns the culture as well as skills, ranging from language to manual dexterity which will enable him to become a participating member of human society.

Socialization inculcates basic disciplines, ranging from toilet habits to method of science. In his early years, individual is also socialised with regard to sexual behaviour.

Society is also concerned with imparting the basic goals, aspirations and values to which the child is expected to direct his behaviour for the rest of his life. He learns-the levels to which he is expected to aspire.

Socialization teaches skills. Only by acquiring needed skills individual fit into a society. In simple societies, traditional practices are handed down from generation to generation and are usually learned by imitation and practice in the course of everyday life. Socialization is indeed an intricate process in a complex society characterised by increasing specialisation and division of work. In these societies, inculcating the abstract skills of literacy through formal education is a central task of Socialization.

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

Role performance is very important in the process of Socialization. As males, females, husbands, wives, sons, daughters, parents, children, student's teachers and so on, accepted social roles must be learned if the individual is to play a functional and predictable part in social interaction.

In this way man becomes a person through the social influences which he shares with others and through his own ability to respond and weave his responses into a unified body of habits, attitudes and traits. But man is not the product of Socialization alone. He is also, in part, a product of heredity. He generally possesses, the inherited potential that can make him a person under conditions of maturation and conditioning.

Socialization refers to the lifelong process of inheriting and disseminating norms, customs and ideologies that provide an individual with the skills necessary for participating within society. Socialization is a process that continues throughout an individual's life. Some social scientists say socialization represents the process of learning throughout life and is a central influence on the behavior, beliefs and actions of adults as well as of children.

George Herbert Mead (1902–1994) developed the concept of self as developed with social experience. Since social experience is the exchange of symbols, people find meaning in every action, and seeking meaning leads people to imagine the intention of others from the others' point of view. In effect, others are a mirror in which we can see ourselves. Charles Horton Cooley (1902-1983) coined the term "looking glass self;" the self -image based on how we think others see us. According to Mead, the key to developing the self is learning to take the role of the other. With limited social experience, infants can only develop a sense of identity through imitation. Children gradually learn to take the roles of several others. The final stage is the generalized other; the widespread cultural norms and values we use as a reference for evaluating others.

Primary and Secondary Socialization

The socialization process can be divided into primary and secondary socialization. Primary socialization occurs when a child learns the attitudes, values and actions appropriate to individuals as members of a particular culture. This is mainly influenced by the immediate family and friends. Secondary socialization is the process of learning what is the appropriate behavior as a member of a smaller group within the larger society. It is the behavioral patterns reinforced by socializing agents of society like schools and workplaces. For example, as new employees become socialized in an organization, they learn about its history, values, jargon, culture and procedures.

The Life Course Approach

The life course approach was developed in the 1960s for analyzing people's lives within structural, social and cultural contexts. Origins of this approach can be traced to such pioneering studies as Thomas's and Znaniecki's "The Polish Peasant in Europe and America" from the 1920s or Mannheim's essay on the "Problem of generations. " The life course approach examines an individual's life history and how early events influence future decisions.

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The life course approach, also known as the life course perspective, or life course theory, refers to an approach developed in the 1960s for analyzing people's lives within structural, social, and cultural contexts. Origins of this approach can be traced to pioneering studies such as Thomas's and Znaniecki's "The Polish Peasant in Europe and America" from the 1920s or Mannheim's essay on the "Problem of generations".

The life course approach examines an individual's life history and sees for example how early events influence future decisions and events, giving particular attention to the connection between individuals and the historical and socioeconomic context in which they have lived. It holds that the events and roles that are part of the person's life course do not necessarily proceed in a given sequence, but rather constitute the sum total of the person's actual experience.

In a more general reading, human life is seen as often divided into various age spans such as infancy, toddler, childhood, adolescence, young adult, prime adulthood, middle age, and old age. These divisions are somewhat arbitrary, but generally capture periods of life that reflect a certain degree of similarity in development across cultures.

In many countries, such as Sweden and the United States, adulthood legally begins at the age of eighteen. This is a major age milestone that is marked by significantly different attitudes toward the person who undergoes the transition. This is an example that demonstrates the influence of developmental stages on legal determinations of life stages, and thus, attitudes towards people at different stages of the human life course.

Anticipatory Socialization and Resocialization

Anticipatory socialization comes from an individual's desire to join a group while resocialization is imposed upon an individual by a group.

Anticipatory Socialization

Anticipatory socialization is the process by which non-group-members adopt the values and standards of groups that they aspire to join, so as to ease their entry into the group and help them interact appropriately once they have been accepted. It involves changing one's attitudes and behaviors in preparation for a shift in one's role. Practices commonly associated with anticipatory socialization include grooming, play-acting, training, and rehearsing. Examples of anticipatory socialization include law school students learning how to behave like lawyers, older people preparing for retirement, and Mormon boys getting ready to become missionaries.

Anticipatory socialization was first defined by sociologist Robert K. Merton. It has its origins in a 1949 study of the United States military which found that privates who modeled their attitudes and behaviors on those of officers were more likely to be promoted than those who did not.

When people are blocked from access to a group they might have wanted to join, they reject that group's values and norms. Instead, they begin an anticipatory socialization process with groups that are more receptive to them. One example of this is the case of economically disadvantaged teenagers who seek to become drug dealers rather than professionals. While some critics would claim that these individuals lack motivation, some sociologists say they are simply making a pragmatic adjustment to the opportunities available to them.

Resocialization

Resocialization is defined as radically changing someone's personality by carefully controlling their environment. Total institutions aim to radically alter residents' personalities through deliberate manipulation of their environment. Key examples include the process of resocializing new recruits into the military so that they can operate as soldiers (or, in other words, as members of a cohesive unit) and the reverse process, in which those who have become accustomed to such roles return to society after military discharge. Resocialization may also be required for inmates who come out of prison and need to acclimate themselves back into civilian life.

Resocialization is a two-part process. First, the staff of the institution tries to erode the residents' identities and sense of independence. Strategies include forcing individuals to surrender all personal possessions, cut their hair in a uniform manner, and wear standardized clothing. Independence can be eroded by subjecting residents to humiliating and degrading procedures. Examples include strip searches, fingerprinting, and replacing residents' given names with serial numbers or code names. Second, resocialization involves the systematic attempt to build a different personality or self. This is generally accomplished through a system of rewards and punishments. The privilege of reading a book, watching television, or making a phone call can be powerful motivation to conform. Conformity occurs when individuals change their behavior to fit the expectations of an authority figure or the expectations of a larger group.

Stages of Socialization Throughout the Life Span

The socialization process can be separated into two main stages: primary socialization and secondary socialization.

Socialization is a life process, but is generally divided into two parts: primary and secondary socialization.

Primary socialization takes place early in life, as a child and adolescent. Secondary socialization refers to the socialization that takes place throughout one's life, both as a child and as one encounters new groups that require additional socialization. While there are scholars who argue that only one or the other of these occurs, most social scientists tend to combine the two, arguing that the basic or core identity of the individual develops during primary socialization, with more specific changes occurring later—secondary socialization—in response to the acquisition of new group memberships and roles and differently structured social situations. The need for later-life socialization may stem from the increasing complexity of society with its corresponding increase in varied roles and responsibilities.

Mortimer and Simmons outline three specific ways these two parts of socialization differ:

Content: Socialization in childhood is thought to be concerned with the regulation of biological drives. In adolescence, socialization is concerned with the development of overarching values and the self-image. In adulthood, socialization involves more overt and specific norms and behaviors, such as those related to the work role as well as more superficial personality features.

Context: In earlier periods, the socializee (the person being socialized) more clearly assumes the status of learner within the context of the initial setting (which may be a family of orientation, an orphanage, a period of homelessness, or any other initial social groups at the beginning of a child's life), the school (or other educational context), or the peer group. Also, relationships in the earlier period are more likely to be affectively charged, i.e., highly emotional. In adulthood, though the socializee takes the role of student at times, much socialization occurs after the socializee has assumed full incumbency of the adult role. There is also a greater likelihood of more formal relationships due to situational contexts (e.g., work environment), which moderates down the affective component.

Response: The child and adolescent may be more easily malleable than the adult. Also, much adult socialization is self-initiated and voluntary; adults can leave or terminate the process at any time if they have the proper resources (symbolic, financial, and social) to do so.

Socialization is, of course, a social process. As such, it involves interactions between people. Socialization, as noted in the distinction between primary and secondary, can take place in multiple contexts and as a result of contact with numerous groups. Some of the more significant contributors to the socialization process are: parents, guardians, friends, schools, siblings or other family members, social clubs (like religions or sports teams), life partners (romantic or platonic), and co-workers. Each of these groups include a culture that must be learned and to some degree appropriated by the socializee in order to gain admittance to the group.

Childhood

Childhood has been constructed in different ways over time, though modern childhood is often defined by play, learning and socializing.

Childhood is the age span ranging from birth to adolescence. In developmental psychology, childhood is divided up into the developmental stages of toddlerhood (learning to walk), early childhood (play age), middle childhood (school age), and adolescence (puberty through post-puberty).

Age Ranges of Childhood

The term childhood is non-specific and can imply a varying range of years in human development, depending on biological, personal, religious, cultural, or national interpretations. Developmentally and biologically, it refers to the period between infancy and puberty. In common terms, childhood is considered to start from birth. Some consider that childhood, as a concept of play and innocence, ends at adolescence. In the legal systems of many countries, there is an age of majority at which point childhood officially ends and a person legally becomes an adult. Globally, the age of majority ranges anywhere from 15 to 21, with 18 being the most common.

Developmental Stages of Childhood

Early childhood follows the infancy stage and begins with toddlerhood, reached when the child begins speaking or taking steps independently. Toddlerhood ends around age three when the child becomes less dependent on parental assistance for basic needs and early childhood continues approximately through years seven or eight. According to the National Association for the Education of Young Children, early childhood spans the from birth to age eight.

In most western societies, middle childhood begins at around age seven or eight, approximating primary school age and ends around puberty, which typically marks the beginning of adolescence.

Adolescence is usually determined by the onset of puberty. However, puberty may also begin in preadolescents. The end of adolescence and the beginning of adulthood varies by country. Even within a single nation- state or ethic group there may be different conceptions of when an individual is considered to be (chronologically and legally) mature enough to be entrusted by society with certain tasks.

Modern Concepts of Childhood

The concept of childhood appears to evolve and change shape as lifestyles change and adult expectations alter. Some believe that children should not have any worries and should not have to work; life should be happy and trouble-free. Childhood is generally a time of playing, learning, socializing, exploring, and worrying in a world without much adult interference, aside from parents. It is a time of learning about responsibilities without having to deal with adult responsibilities.

Childhood is often retrospectively viewed as a time of innocence. According to this view, children have yet to be negatively influenced by society and are naïve, rather than ignorant. A "loss of innocence" is a common concept, and is often seen as an integral part of coming of age. It is usually thought of as an experience or period in a child's life that widens their awareness of evil, pain or the world around them. This theme is demonstrated in the novels To Kill a Mockingbird and Lord of the Flies. The fictional character Peter Pan is the embodiment of a childhood that never ends.

Play

Play is essential to the cognitive, physical, social, and emotional well-being of children. It offers children opportunities for physical (running, jumping, climbing, etc.), intellectual (social skills, community norms, ethics, and general knowledge) and emotional development (empathy, compassion, and friendships). Unstructured play encourages creativity and imagination and allows children to interact with the world around them. Playing and interacting with other children, as well as with some adults, provides opportunities for friendships, social interactions, practicing adult roles, and resolving conflicts.

Undirected play allows children to learn how to work in groups, to share, to negotiate, to resolve conflicts, and to learn self-advocacy skills. However, when play is controlled by adults, children acquiesce to adult rules and concerns and lose some of the benefits play offers them, particularly in developing creativity, leadership, and group skills.

Play is considered to be so important to optimal child development that it has been recognized by the United Nations High Commission for Human Rights as a right of every child. Raising children in a hurried and pressured style may limit the benefits they would gain from child-driven play.

American culture considers outdoor play as an essential part of childhood. However, the reality is that children are increasingly playing indoors. Nature Deficit Disorder, a term coined by Richard Louv in his 2005 book Last Child in the Woods, refers to the alleged trend in the United States that children are spending less time outdoors, resulting in a wide range of behavioral problems. With the advent of the computer, video games, and television, children have more reasons to stay inside rather than outdoors exploring. On average, American children spend forty-four hours per week with electronic media.

Parents are also keeping children indoors in order to protect them from their growing fear of stranger danger.

Adolescence

Adolescence is a period of significant cognitive, physical and social development, including changes in family and peer relationships.

Adolescence is a transitional stage of physical and psychological human development, generally occurring between puberty and legal adulthood. Though the period of adolescence is most closely associated with the teenage years, chronological age provides only a rough marker of adolescence, and scholars have found it difficult to agree upon a precise definition. Thus, a thorough understanding of adolescence depends on information from various perspectives, most importantly from the areas of psychology, biology, history, sociology, education, and anthropology. Within all of these disciplines, adolescence is viewed as a transitional period between childhood with the purpose of preparing children for adult roles.

The end of adolescence and the beginning of adulthood varies by country and by function. Even within a single nation-state or culture, there can be different ages at which an individual is considered to be (chronologically and legally) mature enough to handle certain tasks. In the west, such "coming of age" milestones include driving a vehicle, having legal sexual relations, serving in the armed forces or on a jury, purchasing and drinking alcohol, voting, entering into contracts, completing certain levels of education, and marrying. Adolescence is usually accompanied by increased independence and less supervision by parents or legal guardians.

The study of adolescent development often involves interdisciplinary collaborations. For example, researchers in neuroscience or bio-behavioral health might focus on pubertal changes in brain structure and its effects on cognition or social relations. Sociologists interested in adolescence might focus on the acquisition of social roles (e.g., worker or romantic partner) and how this varies across cultures or social conditions. Developmental psychologists might focus on changes in relations with parents and peers as a function of school structure and pubertal status.

Peer Relationships

Peer groups are especially important during adolescence, a period of development characterized by a dramatic increase in time spent with peers and a decrease in adult supervision. Adolescents also associate with friends of the opposite sex much more than in childhood and tend to identify with larger groups of peers based on shared characteristics.

Peer groups offer members the opportunity to develop various social skills like empathy, sharing and leadership. They can have positive influences on an individual, including academic motivation and performance. They can also have negative influences and lead to an increase in experimentation with drugs, drinking, vandalism, and stealing. Susceptibility to peer pressure increases during early adolescence, peaks around age 14, and declines thereafter.

During early adolescence, adolescents often associate in cliques; exclusive, single-sex groups of peers with whom they are particularly close. Toward late adolescence, cliques often merge into mixed-sex groups as teenagers begin romantically engaging with one another. These small friend groups break down even further as socialization becomes more couple-oriented. Despite the common notion that cliques are an inherently negative influence, they may help adolescents become socially acclimated and form a stronger sense of identity.

Romance and Sexual Activity

Romantic relationships tend to increase in prevalence throughout adolescence. By age 15, 53 percent of adolescents have had a romantic relationship that lasted at least one month over the course of the previous 18 months. A 2002 American study found that the average age of first sexual intercourse was 17 for males and 17.3 for females. As individuals develop into mature adolescents, there is an increase in the likelihood of a long-term relationship, which can be explained by sexual maturation and the development of cognitive skills necessary to maintain a romantic bond (e.g. caregiving, appropriate attachment). Long-term relationships allow adolescents to gain skills necessary for high-quality relationships later in life and contribute to development of feelings of self-worth.

Adolescence marks a time of sexual maturation, which impacts the types of social interactions adolescents maintain. While adolescents may engage in casual sexual encounters (often referred to as hookups in the United States), most sexual experience during this period of development takes place within romantic relationships.

Autonomy

Adolescents strive for autonomy. According to McElhaney et al., there are three ways in which autonomy can be described:

Emotional autonomy is the development of more adult-like close relationship with adults and peers behavioral autonomy, is the ability to make independent decisions and follow through with them cognitive autonomy is characterized as the manifestation of an independent set of beliefs, values and opinions

Transitional Adulthood

Coming of age traditions, while different across the world, are seen in almost every society.

"Coming of age" refers to a young person's transition from childhood to adulthood. The age at which this transition takes place varies among different societies, as does the nature of the transition. It can be a simple legal convention or can be part of a larger ritual. In some societies today, such changes are associated with the arrival of sexual maturity in early adolescence; in others, it is associated with the arrival of an age at which point one carries religious responsibilities. In western societies, legal conventions stipulate points in late adolescence or early adulthood that mark the age of maturity are the focus of the transition. Still, many cultures retain ceremonies to confirm the coming of age and benefits come with the change.

Religion

Religion is often a determinant of when and how individuals come of age.

When members of the Baha'I faith turn 15, they reach the "age of maturity" and are considered spiritually mature, and are responsible for individually determining whether they wish to remain members of Baha'i. Those who declare that they wish to remain members of Baha'I are expected to begin observing certain Baha'I laws, such as obligatory prayer and fasting.

In many Christian churches, a young person celebrates his or her coming of age with the Sacrament of Confirmation. Some traditions withhold the rite of Holy Communion from those not yet at the age of accountability on the grounds that children do not understand what the sacrament means. In some denominations, full membership in the church, if not bestowed at birth, often must wait until the age of accountability, and is frequently granted only after a period of preparation known as catechesis. The time of innocence before one has the ability to understand truly the laws of God, and during which God sees one as innocent, is also seen as applying to individuals who suffer from a mental disability which prevents them from ever reaching a time when they are capable of understanding the laws of God. These individuals are thus seen as existing in a perpetual state of innocence by the grace of God.

In Hinduism, coming of age generally signifies that a boy or girl are mature enough to understand his responsibility towards family and society. Hinduism also has the sacred thread ceremony for Dvija (twice-born) boys that marks their coming of age to do religious ceremonies. Women often celebrate their coming to age by having a ceremony. This ceremony includes dressing themselves in saris and announcing their maturity to the community

In Islam, children are not required to perform any obligatory acts of Islamic teachings prior to reaching the age of puberty, although they should be encouraged to begin praying at the age of seven. Before reaching puberty it is recommended to pray in obeisance to Allah and to exemplify Islamic customs, but as soon as one exhibits any characteristic of puberty, that person is required to perform the prayers and other obligations of Islam.

In the Jewish faith, boys reach religious maturity at the age of 13, signified by their bar mitzvah ceremony. Girls are believed to mature earlier and can have their bat mitzvah at the age of 12. Once the ritual is done, the new men and women are looked upon as adults and are expected to uphold the Jewish commandments and laws.

Professional Initiatory Rituals

Coming of age initiation rituals can occur in various professional organizations. In many universities of Europe, South America and India, first year students are made to undergo tests or humiliation before being accepted as students. Perhaps the oldest of these is "Raisin Monday," which is still ongoing is at the University of St. Andrews in Scotland. A senior student will take a new student and show him or her around the university. In gratitude, the new student will give the senior student a pound of raisins, for which the senior student gave receipts. If a new student later fails to produce the receipt that demonstrated his gift upon command, he could be thrown into a fountain.

Universities in Chile follow an annual ritual called "Mechoneo" (the act of pulling somebody's hair). First year students are initiated by theatrical "punishment. " Freshmen are tied together while upperclassmen throw them eggs, flour, water, etc. Some universities have traditional ways of initiating freshmen. In the United States, these sorts of initiation rituals are most commonly found in fraternities and sororities. Greek organizations may have different processes for associate members, also known as pledges, to become a member.

Marriage and Responsibility

People marry for love, for socioeconomic stability, to start a family, and to create obligations between one another.

Marriage is a governmentally, socially, or religiously recognized interpersonal relationship, usually intimate and sexual, that is often created as a form of contract. The most frequently occurring form of marriage is between a woman and a man, where the feminine term wife and the masculine husband are generally used to describe the parties to the contract. Some countries and American states recognize same-sex marriage, but gaining recognition for these unions is a legal battle occurring around the world.

The ceremony in which a marriage is enacted and announced to the community is called a wedding. The reasons people marry vary widely, but usually include publicly and formally declare their love, the formation of a single household unit, legitimizing sexual relations and procreation, social and economic stability, and the education and nurturing of children. A marriage can be declared by a wedding ceremony, which may be performed either by a religious officiator or through a similar government-sanctioned secular process. The act of marriage creates obligations between the individuals involved and, in some societies, between the parties' extended families. Marriages are perpetual agreements with legal consequences, terminated only by the death of one party or by formal dissolution processes, such as divorce and annulment.

Schwartz and Mare examined trends in marriage over time and found that the old maxim "opposites attract" is less accurate of marriage than the maxim "birds of a feather flock together. " Their research focused on one specific similarity in marital partners: education. They found that the correlation of educational levels of American married couples decreased in similarity slightly after World War II, but has since increased substantially. As of 2003, one's level of educational attainment was a significant predictor of the educational attainment of one's spouse. People without a high school diploma are unlikely to marry someone with more educational attainment and people with a college degree are likely to marry people with a similar level of educational attainment. Part of the reason why education is so influential in determining the level of education of one's spouse is because people tend to form groups based on levels of education. First, there are the groups formed in the process of becoming educated; many people meet their spouses at school. But jobs after one completes his or her education also tend to be grouped by level of education. As a result, people spend more time with individuals of a similar level of educational attainment. As most people tend to marry or partner with individuals with whom they spend a lot of time, it is not surprising that there is significant educational similarity between spouses.

One well-known attribute of marriage is that it tends to have health benefits. Happily married people tend to be healthier than unmarried people. However, unhappily married couples may not receive the same health benefits and may actually be less healthy than their single peers.

Unit 3

Processes Of Social Change:

Change is the law of nature. What is today shall be different from what it would be tomorrow. The social structure is subject to incessant change

Forty years hence government is due to make important changes. Family and religion will not remain the same during this period because institutions are changing.

Individuals may strive for stability, societies may create the illusion of permanence, the quest for certainty may continue unabated, yet the fact remains that society is an ever-changing phenomenon, growing, decaying, renewing and accommodating itself to changing conditions and suffering vast modifications in the course of time. Our understanding of it will not be complete unless we take into consideration this changeable nature of society, study how differences emerge and discover the direction of change.

The Meaning of Social Change:

The word "change" denotes a difference in anything observed over some period of time. Social change, therefore, would mean observable differences in any social phenomena over any period of time.

The following are some of its definitions:

(i) Jones. "Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organisation."

(ii) Mazumdar, H. T. "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people, or in the operation of a society."

(iii) Gillin and Gillin. "Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or inventions within the group."

(iv) Davis. By "Social change is meant only such alterations as occur in social organisation, that is, structure and functions of society."

(v) Merrill and Eldredge. "Social change means that large number of persons are engaging in activities that differ from those which they or their immediate forefathers engaged in some time before."

(vi) MacIver and Page. "…Our direct concern as sociologists is with social relationships. It is the change in these relationships which alone we shall regard as social change."

(vii) M. D. Jenson. "Social change may be defined as modification in ways of doing and thinking of people."

(viii) Koenig, S. "Social change refers to the modifications which occur in the life patterns of a people."

(ix) Lundberg and others. "Social change refers to any modification in established patterns of inter human relationships and standards of conduct."

III. Theories of Social Change:

Among the theories of social change we shall study the theories regarding:

(i)   The direction of social change and (ii) the causes of social change.

The Direction of Social Change:

Early sociologists viewed the culture of primitive peoples as completely static, but this was abandoned with the appearance of scientific studies of preliterate cultures. Anthropologists now agree that primitive cultures have undergone changes although at such a slow pace as to give the impression of being stationary.

In recent years the social change has proceeded at a very rapid rate. Since World War I numerous countries have passed through profound changes not only in their political institutions but in their class structures, their economic systems, their modes of living. Various theories have been advanced to explain the direction of social change. We take a brief consideration of each of them

The Causes of Social Change:

Above we have discussed the direction in which social change has taken place according to the writers. But none of the above theories strikes the central question of causation of change. Among the causal theories of social change the deterministic theory is the most popular. Now we take a brief review of this theory.

Deterministic Theories of Social Change:

The deterministic theory of social change is a widely accepted theory of social change among contemporary sociologists. According to this theory there are certain forces, social or natural or both, which bring about social change. It is not reason or intellect but the presence of certain forces and circumstances which determine the course of social change.

Sumner and Keller insisted that social change is automatically determined by economic factors. Keller maintained that conscious effort and rational planning have very little chance to effect change unless and until the folkways and mores are ready for it.

Social change is an essentially irrational and unconscious process. Variation in the folkways which occurs in response to a need is not planned. Man can at most only assist or retard the change that is under way. It was Karl Marx who, deeply impressed by the German philosopher Hegel's metaphysical idealism, held that material conditions of life are the determining factors of social change. His theory is known as the theory of economic determinism or "the materialist interpretation of history".

Briefly put Marx held that human society passes through various stages, each with its own well-defined organisational system. Each successive stage comes into existence as a result of conflict with the one preceding it. Change from one stage to another is due to changes in the economic factors, namely, the methods of production and distribution.

The material forces of production are subject to change, and thus a rift arises between the underlying factors and the relationships built upon them. A change in the material conditions of life brings changes in all social institutions, such as state, religion and family.

It alters the primary socio-economic relationships. To put in his own words, "Legal relations as well as forms of state could neither be understood by themselves, nor explained by the so- called general progress of the human mind, but they are rooted in the material conditions of life……… The mode of production in material life determines the general character of the social, political and spiritual process of life.

It is not the consciousness of man that determines their existence, but on the contrary, their social existence determines their consciousness." Thus the economic factor is a primary one in society, for all social phases of life are dependent upon it and are almost entirely determined by it.

According to Engels, a close associate of Marx, 'The ultimate causes of all social changes and political revolutions are to be sought not in the minds of men, in their increasing insight into the eternal truth and justice, but in changes in the mode of production and exchange." According to Marx, the social order has passed through five phases called the oriental, the ancient, the feudal, the capitalistic, and the communistic.

The modern capitalistic system has been moving towards its doom because the conditions it produced and the forces it unloosed make its disintegration inevitable. In it the class struggle is simplified, revealing itself more and more into the clear-cut conflict of two great classes, the bourgeoisie and the proletariat.

As Marx puts…………….. 'The weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeoisie itself. But not only has the bourgeoisie forged, the weapons that bring death to itself, it has called into existence the men who are to wield those weapons—the modern working class, the proletarian." Coker has beautifully summed up the tendencies of capitalism in the following words.

"Thus the capitalist system enlarges the number of workers, orings them together into compact groups, makes them class conscious, supplies them with means of inter-communication and co-operation on a worldwide scale, reduces their purchasing power, and by increasingly exploiting them arouses them to organised resistance. Capitalists acting persistently in pursuit of their natural needs and in vindication of a system dependent upon the maintenance of profits, are all the time creating conditions which stimulate and strengthen the natural efforts of workers in preparing for a system that will fit the needs of working men's society,"

The resulting social order will not reach its full development at once but will go through two stages. In the first, there will be a dictatorship of the proletariat during which the proletariat will rule despotically and crush out all the remnants of capitalism. In the second, there will be real communism, during which there shall be no state, no class, no conflict, and no exploitation. Marx visualized a society in which the social order will have reached a state of perfection. In that society the prevailing principle will be "from each according to his capacities, to each according to his needs."

Marx's theory of determinism contains a great element of truth but it cannot be said to contain the whole truth. Few deny that economic factors influence social conditions of life but few hold that economic factors are the only activating forces in human history. There are other causes obviously also at work.

There is no scientific proof that human society is going through the stages visualized by Marx. His claim that man is destined to attain an ideal stage of existence is little more than visionary. His theory of value and its corollary of surplus value, his theory of the sole productivity of labour as such, and his law of the accumulation of capital are derived from an outmoded, abstract and narrow doctrine of the equivalence of price and cost which has been now rejected by modern economists.

Moreover, Marx's thesis of the relation between social change and economic process is based upon an inadequate psychology. In a way it may be said that an inadequate psychology is perhaps the fatal weakness of all determinisms. He does not tell us as how change is reproduced in the modes of production. He speaks as though the changing technique of production explained itself and was a first cause.

He gives a simple explanation of social change and ignores the complexities of habituation on the one hand and of revulsion on the other. He simplifies the attitudes that gather around institution; the solidarities and loyalties of family, occupation and nation are subjected to those of economic class. He as a matter of fact has not squarely faced the intricate question of social causation. That the economic changes and social changes are correlated, none may deny. But to say that the superstructure of social relationships is determined by the economic structure is going too far.

Russell writes, "Men desire power, they desire satisfactions for their pride and their self-respect. They desire victory over rivals so profoundly that they will invent a rivalry for the unconscious purpose of making a victory possible. All these motives cut across the pure economic motive in ways that are practically important." The deterministic interpretation of social change is too simple.

A number of social thinkers opposed to the theory of economic determinism consider non-material elements of culture the basic sources of social change. They regard ideas as the prime movers in social life. The economic or material phenomena are conceived to be subordinate to the non-material. Gustave Le Bon, George Sorel, James G. Frazer and Max Weber held that religion is the chief initiator of social changes. Thus Hinduism, Budhism and Judaism have had a determining influence upon the economics of their adherents.

The theory of religious determinism has been criticised by Sorokin in his Contemporary Sociological Theories. He posed the question; "If all social institutions change under the influence of the changes in religion, how, when and why does religion change itself'? According to Sorokin change is caused by the interaction of the various parts of a culture, none of which may be considered primary.

It means that change is pluralistic rather than monistic in origin. But this pluralistic theory of social change is initiated in the material culture and thence spreads to other spheres. Change is caused not only by economic factors but is also largely automatic in nature.

A number of sociologists have held that social change can be brought about by means of conscious and systematic efforts. Thus, Lester F. Ward asserted that progress can be achieved by means of purposive efforts of conscious planning. Through education and knowledge intellect can assert itself over the emotions so that effective planning is made possible.

Natural evolution, according to Ward, is a slow process, whereas intelligent planning accelerates the processes of nature. Charles A Ellwood agreed with Ward that progress is promoted by education and knowledge. Lund-wig Stein, a German sociologist and philosopher, and L.T. Hobhouse, an English sociologist, also expounded theories closely resembling Ward's.

They expressed the view that progress can be achieved through the control of material factors by the mind. Human affairs are amenable to control by reason and, therefore, rational element in our nature must be developed so that it may be utilized as a factor in the evolutionary process.

IV. Processes of Social Change:

The term "Social change" itself suggests nothing as far as its direction is concerned. It is a generic term describing one of the categorical processes. It only suggests a difference through time in the object to which it is applied. Social changes are of various types and can be explained by different terms such as Growth, Progress, Evolution, Revolution,- Adaptation, and Accommodation, etc. Here we shall consider only two terms, i.e.. Progress and Evolution.

The Meaning of Evolution:

Evolution is a process of differentiation and integration. The term 'evolution' comes from the Latin word 'evolvere' which means 'to develop' or 'to unfold'. It is equivalent to the Sanskrit word 'vikas'. It means more than growth. The word 'growth' connotes a direction of change but only of a quantitative character, e.g., we say population grows.

Evolution involves something more intrinsic, change not merely in size but at least in structure also, for example when we speak of biological evolution, we refer to the emergence of certain organisms from others in a kind of succession.

Evolution describes a series of related changes in a system of some kind. It is a process in which hidden or latent characters of a thing reveal themselves. It is an order of change which unfolds the variety of aspects belonging to the nature of the changing object. We cannot speak of evolution when an object o system is changed by forces acting on it from without.

The change must occur within the changing unity as the manifestation o forces operative within it. But since nothing is independent of the universe, evolution also involves a changing adaptation of the object to its environment, and after adaptation a further manifestation of its own nature. Thus, evolution is a continuous process of differentiation-cum-integration.

The concept of evolution as a process of differentiation-cum integration was first developed by the German sociologist Von Bae and subsequently by Darwin, Spencer and many others. Spence writes, "Societies show integration, both by simple increase c mass and by coalescence and recoalescence of masses. The changes from homogeneity to heterogeneity is multitudinously exemplified; from the simple tribe, to the civilized nation full of structural and functional unlikeness in all parts. With progressive integration and heterogeneity goes increasing coherence…… simultaneously comes increasing definiteness.

Social organisation is at first vague; advance brings settled arrangement which grow slowly more precise; customs pass into laws, which while gaining fixity, also become more specific in their application to variety of actions, and all institutions, at first confused] intermingled, slowly separated at the same time that each within itself marks off more distinctly its component structures. Thus in all respects is fulfilled the formula of evolution. There is progress towards greater size, coherence, multiformity and definiteness."

Herbert Spencer thus prescribes four principles of evolution these are:

➢   Social evolution is one cultural or human aspect of the law of cosmic evolution;
➢   Social evolution takes place in the same way in which cosmic evolution takes place:
➢   Social evolution is gradual;
➢   Social evolution is progressive.

Social evolution does not always proceed by differentiation:

But the point at issue is whether this process of differentiation-cum-integration is sufficient to explain the general march of society excluding thereby any other kind of interpretation. Ginsberg writes, "The notion that evolution is a movement from the simple to the complex can be, and has been, seriously disputed." In every field where we find the forces of differentiation at work, there the opposite trends are also manifest.

Thus, in the development of languages where the process of differentiation has been stressed we have many disconcerting facts. The modern languages derived from Sanskrit like Bengali or Gujrati cannot be compared in their structure with the richness and diversity of their origin. Here the process is not towards differentiation but towards simplification.

In the development of religion too the transition from fusion to differentiation is difficult to see. The state has made inroads into the institutions once administered by the church. Many of the functions once performed by the church are now being absorbed by the state. Instead of differentiation there is fusion between state and religion.

In the economic system too we find the state controlling more and more the economic activities of the people, the period of laissez-faire being over. On the whole we find that social evolution does not always proceed by differentiation, but also by simplification and synthesis.

To define, social evolution is the process by which individuals are detached from or fail to be attached to an old group norm so that ultimately a new norm is achieved. According to Hobhouse, "Social evolution is development, planned and unplanned of culture and forms of social relationships or social interaction."

Looking to the difficulties about the version of social evolution the French sociologist, Claude-Levi-Strauss was of the opinion that "sociology should relinquish every attempt at discovering origins and forms of evolution." However, in spite of the various difficulties the concept of evolution still retains its usefulness.

MacIver to has angry supported the principle of social evolution. He has Criticized the practice of believing social evolution to be imaginary. Social evolution is a reality. Nadel writes: "We need the concept of evolution as it were, to satisfy our philosophical conscience; but the 'law' of evolution is of too huge a scale to help us in understanding the behaviour of Toms, Dicks and Harrys among societies and culture, which after all is our main concern. Perhaps indeed there are no particular 'laws' of evolution, but only one law', or postulate if you like, that there is evolution."

The Idea of Progress:

In the earlier theories of biological evolution the idea of progress was closely associated with that of evolution. For the social evolutionists of the nineteenth century social evolution was in effect social progress. The technological advance of the same century led many philosophers and sociologists to conclude that the major trends of social phenomena made for social progress. But from what has been discussed in these pages it is clear that the idea of progress is different from that of evolution.

Differentiation between evolution and progress:

What, in fact, do we mean by progress is "a development or evolution in a direction which satisfies rational criteria of value" According to Ogburn, progress "is a movement towards an objective, thought to be desirable by the general group, for the visible future. According to MacIver, "By progress we simply not merely direction, but direction towards some final goal, some destination determined ideally not simply by the objective consideration at work." According to Burgess, "Any change or adaptation to an existent environment that makes it easier for a person or group of persons or other organised form of life to live may be said to represent progress." According to Lumley, "progress is change, but it is change in a desired or approved direction, not any direction."

The nature of progress depends on two factors: the nature of the end and the distance at which we are from it. Thus, when we say that we are progressing, we mean that society is flourishing both materially and morally. Evolution is merely change, the change may be for the better or the worse. When we speak of social evolution we refer to the emergence of certain institution. The emergence of the institution may or may not be welcomed by the people. The reference is to an objective condition which is not evaluated as good or bad.

But when we speak of progress we imply not merely direction, but direction towards some final goal, some destination determined ideally. Progress means change for the better, and hence implies a value judgment. It is not possible to speak of progress without reference to standards. Hobhouse writes. "By evolution I mean any sort of growth, by social progress the growth of social life in respect of those qualities to which human being can attach or can ration ably attach values."

According to Mazumdar, H.T. progress must at least contain six ingredients:

- ➢ Enhancement of the dignity of man.
- ➢ Respect for each human personality
- ➢ Ever increasing freedom for spiritual quest and for investigation of truth.
- ➢ Freedom for creativity and for aesthetic enjoyment of the works of nature as well as of man.
- ➢ A social order that promotes the first four values.
- ➢ Promotes life, liberty and the pursuit of happiness, with justice and equity to all.

Now it is easy to see why evolution cannot be progress. It is not logically necessary that evolutionary process, should always move in the direction of progress. That society has evolved, all agree. That society has progressed, all would not agree because we cannot speak of progress" without reference to standards, and standards, as we know, are eminently subjective. If the process of evolution satisfies also our sense of values and if it brings a fuller realization of the values we cherish then for us it is also progress.

Different people may look differently on the same social changes and to some they may spell progress, to others decadence. Evolutionary changes are welcomed by some and are opposed by outers. Civil marriages, divorce, women's participation in public life, free mixing of young boys and girls may appear to some to be in line with progress while, to others it may seem retrogression because they have different values.

Primitivism has always had its champions and it still has them today. Many of the conditions on which important human values such as contentment, economic security, honesty and freedom depend are not often realized more adequately in the more evolved society. Industrialization led to urbanization and urbanization led to congestion, epidemics, poor health, and more accidents on the road. Similarly, competition, rivalry, corruption and dishonesty are the other effects of industrialization.

In fact, strong indictments have been drawn against civilization on the basis of social and moral values. Clearly, therefore, we cannot associate progress with evolution. In short, no single criterion can be used as a test of progress. Societies are complexes made up of many important elements. Progress is achieved if, in a society, all aspects of social life move in a coordinated manner towards desired ends.

To briefly put the characteristics of progress are the following:

- ➤ Progress is change — a change in some direction:
- ➤ Change can be called progress only when it fulfills the desired aim:
- ➤ Progress is communal i.e., related to social system.
- ➤ Progress is volitional. It requires desire and volition.
- ➤ The concept of progress is variable. What is considered today the symbol of progress may tomorrow be regarded as sign of regress.
- ➤ There are no limits to human progress.

Have we progressed?

To the question whether we are progressing or not or whether we are more cultured than our ancestors, no absolute answer can be given. Comte, it may be recalled, believed in the perfectibility of society, although he considered that perfection was something that men would have via science. Marx also advanced the thesis that progress was a law of society. Nothing could prevent the coming of communism where all men would share alike and all would be content. In those days progress was regarded as a 'cultural compulsion.'

Of recent, the social philosophers have changed their mood. They consider the modern civilization as a failure or as an experiment doomed to failure. Standards of morality are no respecters of technical achievement. However, the answer to whether we have progressed or not depends upon our standards of moral value.

Our parents do not share many of our moral standards, for standards are not objective. In the near past, progress was taken for granted; now in some circles, the very idea arouses indignation, and the multitudinous deficiencies in human social conduct are pointed lo with something approaching triumph.

The national wealth of the county has gone up, but is the acquisition of wealth progress? We have invented aeroplanes and other fast-moving mobiles, but does it bring more security of life? Our country is on the way lo industrializalion but does this bring health, happiness or peace of mind? Some people marvel at our material achievement but often question whether it really represents progress.

Thus, there can be much difference of opinion about whether we have progressed or not. Progress in science is possible but no one is obliged to regard progress in science as a good thing in itself. Evidence of progress in morality from preliterate society to modern civilization is simply lacking. In spite of the many technological achievements, big industries and imposing dams the fact remains that in India the evils of unemployment, crime, violence and disease have not lessened.

The family bonds have loosened. More marriages break now than yesterday. The social evils like drug-addiction, dowry system, prostitution, alcoholism, child exploitation and delinquency have increased manifold. We are politically hypocrites, economically corrupt, socially dishonest and morally unfaithful. In the face of these multitudinous defects in our social conduct it would be hard to maintain that we have progressed.

Thinkers like Mahatma Gandhi and Aurobindo Ghose have warned mankind against moral degeneration.

No universal standards of progress. But as stated above it is all a question of one's standard of moral value and outlook, if we think that increased scope for personal development is really better than opportunity for only a few, if we think that education makes for more enlightened judgment and further if we believe that in India more people have now scope for development than before, then we may justly say that we have progressed. Nobody would deny that we have progressed in the case of technology. Tools have become more varied and efficient.

Whether the influence of tools on society has been for human happiness or not is a question to which no definite answer can be given for there are different standards for different people to measure human happiness. Conceptions of happiness differ as to ideals of what is good for a people. In a word it is difficult to find clear and definite standards that all people would accept and to formulate definite conceptions of progress which may apply to all time and to all cultures.

While general principles do serve as tools to be used in thinking out the course of action we wish to pursue, they do not afford specific guidance. While considering social progress, it is well to note the time and place qualifications. Thus, abolition of female labour at night may be deemed a step in the direction of progress but may not be so deemed a hundred years hence.

It may be interesting to speculate on the probability of change in the future. Some thinkers are of the opinion that men have all what they need in material goods and that there is no need for further invention. However, it would be unwise to assert that further inventions be stopped because mankind has all the material goods it needs. Man's wants are limitless. Changes will continue in future also.

Unit 4:

Social movements in India

Introduction

We often assume that the rights we enjoy just happened to exist. It is important to recall the struggles of the past, which made these rights possible. You have read about the 19th-century social reform movements, of the struggles against caste and gender discrimination and of the nationalist movement in India that brought us independence from colonial rule in 1947.

You are familiar also with the many nationalist movements around the world in Asia and Africa and the Americas that put an end to colonial rule. The socialist movements world over, the civil rights movement in the United States in the 1950s and 1960s that fought for equal rights for Blacks, the anti-apartheid struggle in South Africa have all changed the world in fundamental ways. Social movements not only change societies. They also inspire other social movements.

1.2 Features of a Social Movement

People may damage a bus and attack its driver when the bus has run over a child. This is an isolated incident of protest. Since it flares up and dies down it is not a social movement. A social movement requires sustained collective action over time. Such action is often directed against the state and takes the form of demanding changes in state policy or practice.

Spontaneous, disorganised protest cannot be called a social movement either. Collective action must be marked by some degree of organisation. This organisation may include leadership and a structure that defines how members relate to each other, make decisions, and carry them out.

Those participating in a social movement also have shared objectives and ideologies. A social movement has a general orientation or way of approaching to bring about (or to prevent) change. These defining features are not constant. They may change over the course of a social movement's life.

Social movements often arise with the aim of bringing about changes on a public issue, such as ensuring the right of the tribal population to use the forests or the right of displaced people to settlement and compensation. Think

Of other issues that social movements have taken up in the past and present.

While social movements seek to bring in social change, counter-movements sometimes arise in defence of the status quo. There are many instances of such counter-movements. When Raja Rammohun Roy campaigned against sati and formed the Brahmo Samaj, defenders of sati formed Dharma Sabha and petitioned the British not to legislate against sati.

When reformers demanded education for girls, many protested that this would be disastrous for society. When reformers campaigned for widow remarriage, they were socially boycotted. When the so-called 'lower caste' children enrolled in schools, some so-called 'upper caste' children were withdrawn from the schools by their

Families.

Peasant movements have often been brutally suppressed. More recently the social movements of erstwhile excluded groups like the Dalits have often invoked retaliatory action. Likewise proposals for extending reservations in educational institutions have led to counter-movements opposing them. Social movements cannot change society easily. Since it goes against both entrenched interests and values, there is bound to be opposition and resistance. But over a period of time changes do take place.

While the protest is the most visible form of collective action, a social movement also acts in other, equally important, ways. Social movement activists hold meetings to mobilise people around the issues that concern them. Such activities help shared understanding and also prepare for a feeling of agreement or consensus about how to pursue the collective agenda.

Social movements also chart out campaigns that include lobbying with the government, media, and other important makers of public opinion. Social movements also develop distinct modes of protest. This could be candle and torchlight processions, use of black cloth, street theatres, songs, poetry. Gandhi adopted novel ways such as ahimsa, satyagraha, and his use of the charkha in the freedom movement. Recall the innovative modes of protest such as picketing and the defying of the colonial ban on producing salt.

Theories of Social Movements

According to the theory of relative deprivation, social conflict arises when a social group feels that it is worse off than others around it. Such conflict is likely to result in a successful collective protest. This theory emphasises the role of psychological factors such as resentment and rage in inciting social movements. The limitations of this theory are that while perceptions of deprivation may be a necessary condition for collective action, they are not a sufficient reason in themselves. All instances where people feel relatively deprived do not result in social movements.

Mancur Olson's book The Logic of Collective Action argues that a social movement is an aggregation of rational individual actors pursuing their self-interest. A person will join a social movement only if s/he will gain something from it. S/he will participate only if the risks are less than the gains. Olson's theory is based on the notion of the rational, utility-maximizing individual.

McCarthy and Zald's proposed resource mobilisation theory rejected Olson's assumption that social movements are made up of individuals pursuing their self-interest. Instead, they argued that a social movement's success depends on its ability to mobilise resources or means of different sorts. If a movement can muster resources such as leadership, organisational capacity, and communication facilities, and can use them within the available political opportunity structure, it is more likely to be effective. Critics argue that a social movement is not limited by existing resources. It can create resources such as new symbols and identities. As numerous poor people's movements show,

Scarcity of resources need not be a constraint. Even with initially limited material resources and organisational base, a movement can generate resources through the process of struggle

Types of Social Movements

There are different kinds of social movements. They can be classified as:

- ➢ Redemptive or transformatory
- ➢ Reformist and
- ➢ Revolutionary

Redemptive or transformatory: A redemptive social movement aims to bring about a change in the personal consciousness and actions of its individual members. For instance, people in the Ezhava community in Kerala were led by Narayana Guru to change their social practices.

Reformist social movements strive to change the existing social and political arrangements through gradual, incremental steps. The 1960s movement for the reorganisation of Indian states on the basis of language and the recent Right to Information campaign are examples of reformist movements.

Revolutionary social movements attempt to radically transform social relations, often by capturing state power. The Bolshevik revolution in Russia that deposed the Tsar to create a communist state and the Naxalite movement in India that seeks to remove oppressive landlords and state officials can be described as revolutionary movements.

Ecological Movements

For much of the modern period the greatest emphasis has been laid on development. Over the decades there has been a great deal of concern about the unchecked use of natural resources and a model of development that creates new needs that further demands greater exploitation of the already depleted natural resources. This model of development has also been critiqued for assuming that all sections of people will be beneficiaries of development. Thus big dams displace people from their homes and sources of livelihood. Industries displace agriculturalists from their homes and livelihood. The impact of industrial pollution is yet another story.

The Chipko movement, an example of the ecological movement, in the Himalayan foothills is a good example of such

- ➢ Intermingled interests and ideologies.
- ➢ Class-Based Movements
- ➢ Peasant Movements

Peasant movements or agrarian struggles have taken place from pre-colonial days. The movements in the period between 1858 and 1914 tended to remain localised, disjointed, and confined to particular grievances. Well-known are the Bengal revolt of 1859-62 against the indigo plantation system and the 'Deccan riots' of 1857 against moneylenders. Some of these issues continued into the following period, and under the leadership of Mahatma Gandhi became partially linked to the Independence movement.

Some of these issues continued into the following period, and under the leadership of Mahatma Gandhi became partially linked to the Independence movement. For instance, the Bardoli Satyagraha (1928, Surat District) a 'non-tax' campaign as part of the nationwide noncooperative movement, a campaign of refusal to pay land revenue and the Champaran Satyagraha (1917-18) directed against indigo plantations. In the 1920s, protest movements against the forest policies of the British government and local rulers arose in certain regions.

Worker's Movements

Factory production began in India in the early part of the 1860s. You will recall our discussion on the specific character of industrialisation in the colonial period. The general pattern of trade set up by the colonial regime was one under which raw materials were procured from India and goods manufactured in the United Kingdom were marketed in the colony. These factories were, thus established in the port towns of Calcutta (Kolkata) and Bombay (Mumbai). Later factories were also set up in Madras (Chennai). Tea plantations in Assam were established as early as 1839.

In the early stages of colonialism, labour was very cheap as the colonial government did not regulate either wages or working conditions. Though trade unions emerged later, workers did protest. Their actions then were, however, more spontaneous than sustained. Some of the nationalist leaders also drew in the workers into the anti-colonial movement. The war led to the expansion of industries in the country but it also brought a great deal of misery to the poor. There were a food shortage and a sharp increase in prices. There were waves of strikes in the textile mills in Bombay.

The first trade union was established in April 1918 in Madras by B.P. Wadia, a social worker and member of the Theosophical Society. During the same year, Mahatma Gandhi founded the Textile Labour Association (TLA). In 1920 the All India Trade Union Congress (AITUC) was formed in Bombay. The AITUC was a broad-based organisation involving diverse ideologies. The main ideological groups were the communists led by S.A. Dange and M.N. Roy, the moderates led by M. Joshi and V.V. Giri and the nationalists which involved people like Lala Lajpat Rai and Jawaharlal Nehru.

Dalit Movement

They are different from other movements as they were fighting for self-respect and dignity.

They wanted to be touched. It was not only Dalits fighting but also some Brahmins and Gandhiji.

It was a struggle against discrimination. The concept of untouchability was to be abolished.

Dalit movement took place all over India and each Dalit movement had a different issue/agenda (wages/ employment) but they all fought for dignity and self-respect.

Not only started by Dalits but other castes also (Sri Narayan Guru).

Satnami Movement – Chhattisgarh

Mahar Movement – Maharashtra

Adi Dharma Movement – Punjab

Anti Brahman Movement – Punjab

Dalit Panther Movement.

Dalit movement could be ignored in the past but not now due to media.

Dalit literature became popular because it was poems, drams, songs, stories about their lives and sufferings, etc.

This led to the change in the mindset of people and emphasized the fighting for self-dignity by Dalits and to bring about change in all aspects of life.

Reservations are a result of the Dalit movement.

Other Backward Class Movement

The term 'Backward Classes' has been in use in different parts of the country since the late 19th Century.

It began to be used more widely in Madras presidency since 1872, in the princely state of Mysore since 1918, and in Bombay presidency since 1925.

From the 1920s, a number of organizations united around the issue of caste sprang up in different parts of the country.

These included the United Provinces Hindu Backward Classes League, All-India Backward Classes Federation, All India Backward Classes League. In 1954, 88 organizations were counted working for the Backward Classes.

Unit 5 :

social problems

A social problem is any condition or behavior that has negative consequences for large numbers of people and that is generally recognized as a condition or behavior that needs to be addressed. This definition has both an objective component and a subjective component.

The objective component is this: For any condition or behavior to be considered a social problem, it must have negative consequences for large numbers of people, as each chapter of this book discusses. How do we know if a social problem has negative consequences? Reasonable people can and do disagree on whether such consequences exist and, if so, on their extent and seriousness, but ordinarily a body of data accumulates—from work by academic researchers, government agencies, and other sources—that strongly points to extensive and serious consequences. The reasons for these consequences are often hotly debated, and sometimes, as we shall see in certain chapters in this book, sometimes the very existence of these consequences is disputed. A current example is climate change: Although the overwhelming majority of climate scientists say that climate change (changes in the earth's climate due to the buildup of greenhouse gases in the atmosphere) is real and serious, fewer than two-thirds of Americans (64 percent) in a 2011 poll said they "think that global warming is happening"(Leiserowitz, et. Al., 2011).

This type of dispute points to the subjective component of the definition of social problems: There must be a perception that a condition or behavior needs to be addressed for it to be considered a social problem. This component lies at the heart of the social constructionist view of social problems (Rubington & Weinberg, 2010). In this view, many types of negative conditions and behaviors exist. Many of these are considered sufficiently negative to acquire the status of a social problem; some do not receive this consideration and thus do not become a social problem; and some become considered a social problem only if citizens, policymakers, or other parties call attention to the condition or behavior.

The history of attention given to rape and sexual assault in the United States before and after the 1970s provides an example of this latter situation. These acts of sexual violence against women have probably occurred from the beginning of humanity and certainly were very common in the United States before the 1970s. Although men were sometimes arrested and prosecuted for rape and sexual assault, sexual violence was otherwise ignored by legal policymakers and received little attention in college textbooks and the news media, and many people thought that rape and sexual assault were just something that happened (Allison & Wrightsman, 1993). Thus although sexual violence existed, it was not considered a social problem. When the contemporary women's movement began in the late 1970s, it soon focused on rape and sexual assault as serious crimes and as manifestations of women's

inequality. Thanks to this focus, rape and sexual assault eventually entered the public consciousness, views of these crimes began to change, and legal policymakers began to give them more attention. In short, sexual violence against women became a social problem.

The social constructionist view raises an interesting question:

When is a social problem a social problem? According to some sociologists who adopt this view, negative conditions and behaviors are not a social problem unless they are recognized as such by policymakers, large numbers of lay citizens, or other segments of our society; these sociologists would thus say that rape and sexual assault before the 1970s were not a social problem because our society as a whole paid them little attention. Other sociologists say that negative conditions and behaviors should be considered a social problem even if they receive little or no attention; these sociologists would thus say that rape and sexual assault before the 1970s were a social problem.

This type of debate is probably akin to the age-old question: If a tree falls in a forest and no one is there to hear it, is a sound made? As such, it is not easy to answer, but it does reinforce one of the key beliefs of the social constructionist view: Perception matters at least as much as reality, and sometimes more so. In line with this belief, social constructionism emphasizes that citizens, interest groups, policymakers, and other parties often compete to influence popular perceptions of many types of conditions and behaviors. They try to influence news media coverage and popular views of the nature and extent of any negative consequences that may be occurring, the reasons underlying the condition or behavior in question, and possible solutions to the problem

Social constructionism's emphasis on perception has a provocative implication: Just as a condition or behavior may not be considered a social problem even if there is strong basis for this perception, so may a condition or behavior be considered a social problem even if there is little or no basis for this perception. The "issue" of women in college provides a historical example of this latter possibility. In the late 1800s, leading physicians and medical researchers in the United States wrote journal articles, textbooks, and newspaper columns in which they warned women not to go to college. The reason? They feared that the stress of college would disrupt women's menstrual cycles, and they also feared that women would not do well in exams during "that time of the month" (Ehrenreich & English, 2005)! We now know better, of course, but the sexist beliefs of these writers turned the idea of women going to college into a social problem and helped to reinforce restrictions by colleges and universities on the admission of women.

In a related dynamic, various parties can distort certain aspects of a social problem that does exist: politicians can give speeches, the news media can use scary headlines and heavy coverage to capture readers' or viewers' interest, businesses can use advertising and influence news coverage. News media coverage of violent crime provides many examples of this dynamic (Robinson, 2011; Surette, 2011).

The news media overdramatize violent crime, which is far less common than property crime like burglary and larceny, by featuring so many stories about it, and this coverage contributes to public fear of crime. Media stories about violent crime also tend to be more common when the accused offender is black and the victim is white and when the offender is a juvenile. This type of coverage is thought to heighten the public's prejudice toward African Americans and to contribute to negative views about teenagers.

The Natural History of a Social Problem

We have just discussed some of the difficulties in defining a social problem and the fact that various parties often try to influence public perceptions of social problems. These issues aside, most social problems go through a natural history consisting of several stages of their development (Spector & Kitsuse, 2001).

Stage 1: Emergence and Claims Making

A social problem emerges when a social entity (such as a social change group, the news media, or influential politicians) begins to call attention to a condition or behavior that it perceives to be undesirable and in need of remedy. As part of this process, it tries to influence public perceptions of the problem, the reasons for it, and possible solutions to it. Because the social entity is making claims about all these matters, this aspect of Stage 1 is termed the claims-making process. Not all efforts to turn a condition or behavior into a social problem succeed, and if they do not succeed, a social problem does not emerge. Because of the resources they have or do not have, some social entities are more likely than others to succeed at this stage. A few ordinary individuals have little influence in the public sphere, but masses of individuals who engage in protest or other political activity have greater ability to help a social problem emerge. Because politicians have the ear of the news media and other types of influence, their views about social problems are often very influential. Most studies of this stage of a social problem focus on the efforts of social change groups and the larger social movement to which they may belong, as most social problems begin with bottom-up efforts from such groups

Stage 2: Legitimacy

Once a social group succeeds in turning a condition or behavior into a social problem, it usually tries to persuade the government (local, state, and/or federal) to take some action—spending and policymaking—to address the problem. As part of this effort, it tries to convince the government that its claims about the problem are legitimate—that they make sense and are supported by empirical (research-based) evidence. To the extent that the group succeeds in convincing the government of the legitimacy of its claims, government action is that much more likely to occur.

Stage 3: Renewed Claims Making

Even if government action does occur, social change groups often conclude that the action is too limited in goals or scope to be able to successfully address the social problem. If they reach this conclusion, they often decide to press their demands anew. They do so by reasserting their claims and by criticizing the official response they have received from the government or other established interests, such as big businesses. This stage may involve a fair amount of tension between the social change groups and these targets of their claims.

Stage 4: Development of Alternative Strategies

Despite the renewed claims making, social change groups often conclude that the government and established interests are not responding adequately to their claims. Although the groups may continue to press their claims, they nonetheless realize that these claims may fail to win an adequate response from established interests. This realization leads them to develop their own strategies for addressing the social problem.