MAN AND SOCIETY
(DSW02)
(M.A. SOCIAL WORK)

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Lesson - 1

Society Meaning, Characteristics, functions

1.0 Objective:

The objective of the present lesson is to understand the Origin of Society, elements of society and concepts of society

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1.1   Introduction:

The term society is one of the vaguest and most general in the sociologist's vocabulary. It may denote anything from a primitive non-literate people to a modern industrial nation-state, or from the most general reference to human kind to a relatively small organized group of people. The concept is a commonsense category in which 'society' is equivalent to the sense to designate the object of sociological investigation in this sense, it is more or less synonymous with social structure. Man is a social animal both by need, nature and necessity. Without society, he can not advance and he can not advance and it is impossible to have fullest expression of his personality and faculties. He requires society both for his life and for the sake of good life. But in the complex interaction between the individual and society, society is usually the dominant partner. Society exists long before we are born into it, and exists long after we are gone, society gives content, direction and meaning to our lives and we, in turn, in countless ways, reshape the society that we leave to the next generation.

Social beings, express their nature by creating and re-creating an organization which guides and controls their behavior in myriad ways. This organization, society liberates and limits the activities of men, set up standards for them to follow and maintain. It is a necessary condition of every fulfillment of life. Society is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions of controls of human behaviour and of liberties. This ever changing, complex system we call society. It is the web of social relationships and it is always changing.

1.2 Defining Society:

The concept of society is giving different meanings by different writers. It is difficult to find a definition which will be universally accepted by all sociologists. It does not, of course, mean that society means different things to different men. It will be more appropriate to say that different sociologists look at society form different things to different men. It will be more appropriate to say that different sociologists look at society from different angles and emphasis one or tow aspects more than others, as can be perceived from the following definitions.

According to **Mac-Iver** 'society is a system of usages and procedures, of authority and mutual aid, of many grouping and divisions, of controls of human behaviour and of liberties. This ever-changing, complex system which we call society, is a web of social relationships'.

According to **Ginsberg,** 'Society is a collection of individuals united by certain relations or modes of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour.

According to **Parsons,** 'Society may be defined as the total complex of human relationships in so far as they grow out of action in terms means-ends relationship, intrinsic or symbolic.

According to **Leacock,** 'Society includes not only the political relations by which men are bound together but the whole range of human relations and collective activities'.

If we analyze the above-mentioned definitions, it will appear that these fall under two types: (i) the functional definitions which views society as a process and (ii) the structural definition which views society as a structure. However, there is really no conflict between the two views of society, Viz, society viewed as social relationships or as process and society viewed as a structure. As a matter of fact, these two views complement each other. Analytical definitions usually treat a society as relatively independent or self-sufficient population characterized by internal organization territorially, cultural distinctiveness and sexual recruitment. Specific definitions vary considerably in regard to which of these elements is emphasized. Definitions also vary in the specific meaning given to such concepts as "Culture", "organizations" and "self-sufficiency". Nevertheless, the basic concept of the inclusive, self-sufficient group remains a constant element in most concepts of society.

1.3 Pre-requisites of Society:

Whenever we use the word society, it invariably carries three distinct connotations.
1. It is self perpetuating; for even when individual members are dead, society continues to exist
2. It is organized. In it there is always some division of work and each organ must do its allotted work.
3. Since Society has to function, it is always guided by some accepted norms and values.

In order to survive, society has certain conditions which must be met before people can be said to be living in one society.
1. They must occupy a common territory.
2. They must not only share this territory but also interact with one another.

3. They must, to some extent, have a common culture and a shared sense of membership in the commitment. Of the same group.

1.4 Elements of Society:

One of the essential features of society is that it is universal and all pervasive and rests on consciousness of the kind. Its major characteristics are as follows.

1. Likeness. Likeness is an essential prerequisite of society, as **McIver** says, 'Society means likeness'. The sense of likeness was focused in early society on kinship and in modern societies; the conditions of social likeness have broadened out in the principle of nationality or one world.

2. Society is social relation which is abstract. Society embodies the social relationship among the individuals. It means that it is not something which can be seen, observed, touched or scented but an abstract feeling which cements the fellow human beings with one another. Society is an abstract Organisation which prevails wherever there is existence of social relationships.

3. It is a permanent Organisation. Society is entirely different from the temporary gatherings of the people or the crowd. It is a coherent organisation. It is permanent. Society is not born with any temporary objective to achieve but its existence will be till this planet is inhabited by the human beings.

4. Difference. But the sense of likeness does not exclude diversity or variation. Society, also implies difference and it depends on the latter as much as on likeness. A Society based exclusively on likeness and uniformity is bound to be loose in social ties. If people were all exactly alike, their social ties. If people were all exactly alike, their social relationships would become very much limited. There would be little reciprocity, little give and take. All our social systems involve relationship in which differences of aptitude, interest and capacity. These differences are necessary for society.

Thus while society means likeness, likeness may exist without giving birth to society. Similarly while difference is necessary to society, difference by itself does not create society. Difference is subordinate to likeness. As **MacIver** observes, "Primary likeness and secondary difference create the greatest of all social institutions – the division of labour."

5. Inter-dependence. In addition to likeness, inter-dependence is another essential element to constitute society. Today not only countries but also continents depend upon one another.

6. Co-operation. Co-operation is also essential to constitution society without co-operation no society can exist. Co-operation avoids mutual destructiveness and results in economy.

7. Conflict. Like co -operation, conflict is a major component of society Conflict expresses itself in numerous ways and in various degrees. Direct conflict is when individuals or impede or destroy one another in an effort to attain some goal. Indirect conflict is when individuals or groups do not actually impede the efforts of one another but never- the less seek to attain their ends in way which obstruct the attainment of some ends by others.

8. Competition. Competition is impersonal conflict between individuals for the attainment of any object or objects which are limited in supply.

9. Accomodation and Assimilation. Accomodation and assimilation are other two factors facilitating the functioning of the society.

10. Sociability in Society essential. We cannot predict the notion of 'man less society'. Man cannot live without society.

Society is not a group of people but a structure of their interactions and mutual relationships. It is an abstract organization, pattern or system. The true nature of society consists not in the external factors of inter-dependence or likeness but in the state of mind of the being that compose society.

1.5 Concept of Society:

Social theorists have employed various strategies to conceptualize society, the most important of which are:

(1) Society and structure: In order to concretize society, mainstream sociologists have tended to define it as structure, that is, a recognizable network of inter relating institution. The word 'recognizable' is crucial in its context because it suggests that the way in which societies differ from one another depends on the manner in which their particular institutions are inter connected.

(2) Society as recurrence: The notion that societies are structured depends upon their reproduction over time. In this respect, the term 'institution' is crucial. To speak of 'institutionalization' forms of social conduct is to refer to modes of belief and behaviour that occurs is socially reproduced.

(3) Society as contradiction: While we may subscribe to the arguments, that society is both structured and reproduced, it does not tell us how it is structured and reproduced. The Marxist account attempts to provide us with a basis for understanding how particular social formations arise and correspond with particular mode of production. Society is into a static or peacefully evolving structure, but is conceived of as the tentative solution to the conflicts arising out of antagonistic social relation of production.

(4) Society as culture: Frequently, social scientists emphasize the culture aspect of social relationships. In so doing, they see society as being made possible by the shared understanding of its members. Because human beings exist in a linguistic and symbolic universe which they themselves have constructed, the temptation is to construe society as a highly complex symbolic and communication system. This stress on culture is associated with the notion that society is underpinned by ideas and values.

(5) Society as a process: Here the emphasis is on the way in which people continuously interact with one another, the key terms are 'negotiation', 'self other' , 'reflexivity'.- the implication being that society is constituted and reconstituted in social interaction. Society is not imposed upon people in the processual definition, rather it has to be possibility of innovation and change. So against the view of society which seeks it as structure, the process view asserts that people make structure, the process view asserts that people 'make' structures.

1.6 Types of Society:

There are different groupings which may exist among the members of a society These different groupings have been studied by sociologists from different points of view.

(1) Gemeinschaft and Gsellaschaft: These concepts were developed by Tonnis, usually translated as community and society respectively. Gemeinschaft or community and society respectively. Gemeinshaft or community is defined as 'intimate, private and exclusive living together in a localized group and have a feeling of 'belonging' to one another. It is a group and has a feeing of 'belonging' to one another. It is a group of people who occupy a defined territory within which the group is assured of a self-sufficing life.

Gesellschaft, usually translated as 'association' represents relationships that are specific, partial and utilitarian. An association may be distinguished from a community form the following points of view. First, while an association is developed with a particular interest in mind, a community is the total Organisation of social life with an area. When however, an association has plurality of ends, it approaches the concept of community. Secondly in a community individuals are involved as complete persons. In an association, on the other hand, the members are not 'wholly' involved as individuals. Thirdly, a community is united by an accord of feeling among individuals whereas an association is united by a rational agreement of interest. Fourthly, association has no reference to geographical location that distinguishes a community from other social groups.

(2) Mechanical and Organic Solidarity: The relationship between the inclusive society on the one hand and the social grouping on the other hand has been the links of unity among people in traditional societies as mechanical solidarity. Modern industrial societies by contrast are marked by specialization complimentarily and independence. The ruling principle of industrial societies is' structural differentiation'. The people in such societies are bound together by a set of relationships, which are interdependent. The ruling principle of industrial societies is 'structural differentiation'. The people in such societies are bound together by a set of relationships which are interdependent.

(3) Redfield's Approach in terms of little Community: Redfield's advocates the study of large all inclusive society in terms of the study of little communities. He defines the little community in terms of for characteristics:

1. **Distinctiveness.** It is not difficult to identify 'where the community begins and were it lasts

2. **Smallness.** Being small, the little community is the unit of personal observations.

3. **Homogeneity.** Activities and states of mind are such alike for all persons in corresponding sex and age positions.

4. **Self-sufficiency.** It provides for all or most of the activities and needs of people in it. All these thinkers have broadly divided society into pre-industrial and post industrial societies. Marx distinguished five principal types of Societies. Marx distinguished five principles types of societies they are Primitive, Asiatic, Ancient, Feudal and Capitalist. Then there are primitive and modern societies, closed and open societies.

1.7 Human and Animal Societies :

Society is not the exclusive monopoly of human beings. The animals also live in society. Even they prefer to live in herds and fly as well as sit together. In this way there are both animal and human societies, though in several respects these very much differ from each other. The points of similarity between the tow are only few, whereas dis-similarity between the two are only few, whereas dis-similarities are many. Some of the similarities are as follows.

1. Tendency for Self-preservation : Both the individuals as well as the animals require society for self preservation. Both feel that without society, the very existence of their life will become impossible. There fore both depend on society with a selfish motive of self-preservation.

2. Desire for Perpetuation : Both the animals as well as the human being have wish to perpetuate and have a desire to have children to succeed them. This desire to have children to succeed them. This desire or sex instinct is a common feature in both the societies.

3. Tendency to live in groups : Both animals as well as human beings wish to live in groups. Living in isolation is considered a punishment. We find herds of animals, ants and wild elephants etc, moving in groups form one place to another and so is the case with human beings who cannot think of living in isolation. The very fact that, isolation confinement is a punishment, for the human beings speak for it self about the desire and tendency of people to live in groups.

4. Society is Needed for Meeting Physical Needs : Protection from the natural calamites is quite common both for the animals as well as the human beings. Both feel that without society this protection is just impossible and impracticable. Therefore both the animals as well as human beings require society to meet their physical needs.

5. Society is Needed for Development : With out society it is difficult to think of mental, moral and physical development. This development is essential for both human beings and animals and for their development, society is needed by both.

1.8 Individual and Society:

The interaction of individual and society is an important segment in the study of sociology as it is this social activity which completes socialization or internalization of one's own cultural heritage. Such an end is the very basis of society because solidarity is what holds society together. As things are today it is a well known fact that an individual is socialised by various agencies and institutions of society. The extent to which an individual is socialised depends on whether a society is a totalitarian or a free one. In a free and democratic society individual does enjoy some amount of freedom to differ with society. On the other hand, in a totalitarian society, individual and society are controlled and directed by centralized agencies. In such a society there is very little room for conflict or divergences between individual and society. Whatever may be the form of society, it is impossible to think that an individual loses his identity completely.

1.9 Key Words:
1. Assimilation
2. Contradiction
3. Homogeneity

1.10   Model Questions :

1. Define Society and explain its characteristics
2. Discuss the elements of society and types of societies

1.11   Reference Book:

1. Desai, A.R,   Introduction to Rural Sociology in India, Bombay , 1953
2. Maclver   A Text Book of Sociology , 7th Printing , New York, Farrar
                      and Rinehart, 1945.

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Lesson - 2

Types of Societies – Rural and Urban

2.0 Objectives:

The objectives of this lesson are to describe the characteristics of rural and urban communities.

Contents:

2.1 Introduction:

According to Maciver, a community is any group of human beings, large or small, who live together and share all the basic conditions of life. He says that a community is "an area of social living" and has some degree of "social coherence". We become confused about the relation between community and society. Society is a complex of whole formed by social individuals with different forms of group life. Community is a simple form of collective life. It is the source of society as a complex organization. Community is a less organized whole than society.

2.2 Community – Definition:

(i)   Community is "a human population living within a limited geographical area and carrying on a common inter-dependent life – Lundberg.
(ii)   Community is "a social group with some degree of "we feeling" and "living in a given area" – Bogardus.
(iii)   Community is "the smallest territorial group that can embrace all aspects of social life – Kingsley Davis.

Community is an a ea marked by the sentiment of common living. It includes (a) group of people (b) within a geographic area, (c) with a common culture and a social system, (d) members

are conscious of their unity; (e) they can act collectively in an organized manner. The basic elements of community are a geographic area and sentiment of unity.

The Village Community:

It is difficult to give a precise definition of the term 'village'. It is a small area with small population which follows agriculture not only as an occupation but also as a way of life. The village is the oldest permanent community of Man. Bogardus says, "Human society has been cradled in the rural group".

2.3   Evolution of village community:

The village community has passed through the following stages:

(i)   Primitive Village community:

There are two peculiar features of the primitive village community – Kinship and collective basis. It was a small group of ten or twenty families. Due to small size, everybody know each other. The village community were separated from other communities by a great distance due to lack of transport and communication. So a large part of the members were related by kinship. Since land was the common property in primitive village community, all the members jointly tilled it.

(ii)   Medieval Village community:

In the Medieval ages, the primitive village underwent a fundamental change. The feudal system came into existence. The land belonged to a lord of some sort. It was tilled by tenants. Their relation with the feudal lords was that of slave and Master. The common factor which found the rural folk was their serfdom and occupational unity.

(iii)   Modern Village community:

With the advent of industrialism, in modern times, the rural group lost its importance and the urban group began to dominate civilization. Inspite of urbanism, according to 1971 census, 80 per cent of the population lived in villages. Urbaniszation has made its im pact on the village community. Rural social forms have been changing. The rural people have taken over the urban forms of life. They continue to work on the land but they try to live in the mode of the city. The rural way of life has been withering away.

2.4   Features of Village community:

The following are some of the important features of village community.

(i)   Community consciousness:

The village people have a sense of unity. There are intimate relations between the village people. They personally know each other. They have common customs, conventions and culture. They jointly participate in religious celebrations. Structurally and functionally the village is a unit.

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(ii)   Role of Neighbourhood:

They pay attention to the neighbour and share his sorrows and joys. They assist each other and they have close neighbourhood relations.

(iii)   Joint family:

Though joint family system is breaking down, in villages it retains its hold. The agricultural occupation requires the cooperation of all the family members.

(iv)   Faith in religion:

The rural people have faith in religion and deities. Their main occupation is agriculture which depends on vagaries of Nature. They fear about natural forces and worship them.

(v)   Simplicity:

The village people lead a simple life. Their behaviour is natural and not artificial. They live a peaceful life. The level of morality is high. Their life is governed by norms.

Thus the village people have a sense of unity, close neighbourhood relations, faith in religion and a simple life in a joint family.

2.5   Characteristics of Indian Villages:

(i)   Isolation and Self-sufficiency:

Till the middle of 19th century, the villages in India were isolated and self-sufficient units. All their essential needs were satisfied in the village itself. In the recent years, the rapid development of transport and communications has broken the barriers between the village and the city. Now the village is socially and economically connected with the neighbouring city or town. Political parties have also made the village the center of their activities.

(ii)   Peace and Simplicity:

The village has the atmosphere of simplicity, calmness and peace. The humdrum activities of modern cities are rarely seen there. The villagers lead a simple life, eat frugally, dress simply and live in muddy-walled houses. Here also the old order is giving place to the new order. Now fashion is making its inroads in the life of village youth. This change is gradual and slow.

(iii)   Conservatism:

The inhabitants of the village are strongly attached to customs and traditions. They have conservative outlook. They accept change with reluctance. Sir Charles Metcafe wrote, ".... Dynasties tumble down", revolution succeeds revolution. Hindu, Pathan, Moghul, Sikh, English all the Masters change in turn, but the village communities remain the same.

(iv)   Poverty and illiteracy:

The villagers are generally poor with a very low income. The pressure on land is high resulting in fragmentation of holdings and poor productivity. They are steeped in ignorance and illiteracy. The educational opportunities are meager in the villages. Poverty is the cause and effect

of illiteracy and backwardness of the villagers. The governments have launched schemes for removing illiteracy and poverty of the people in the villages.

(v) Local self-government:

In ancient India, the villages enjoyed autonomy or self-government. The villagers managed their own affairs through the Panchayat. With the advent of Britishers in India, the importance of panchayats began to decline. The judicial powers were taken over by the British courts. After independence of the country, efforts are being made to revive the old panchayat system and make panchayats to play better parts.

1.6 Change in village community:

The village community is also undergoing change though the speed of change as compared to urban community is slow. The change in village community may be seen in different spheres.

(i) Caste system:

The British rule in India gave a serious blow to the caste system in the villages. The British rulers induced the different castes to adopt other occupations in the place of traditional ones. The hold of caste panchayat was loosened. The restrictions on food, dress and other matters imposed under caste system were removed. Even untouchability is abolished. But castism is getting strengthened on account of selfish political interests.

(ii) Jajmani system:

The 'Jajmani' system, a feature of village community in India has weakened now. The occupations adopted by the village people are not hereditary or based on caste system. The payment for the services rendered by the lower castes is not in kind; it is now mostly cash payment.

(iii) Family system:

The joint family system is no longer the characteristic of the village community. Nuclear families have come into existence. The family control over members in matters of diet, dress and marriage has weakened. Several activities which were once carried within the family are now performed by outside agencies.

(iv) Marriage system:

The boys and girls are now consulted by the parents in the matter of mate-choice. The individual qualities like education, economic pursuit of marriage partners are given preference over the old family status. The marriage rites are minimized. The custom of child marriage is being abolished.

(v) Living standards:

The standard of living in the village community is going higher. There are changes in the diet and dress. There are now 'pucca' houses to live with all amenities. The sanitary habits of the people have improved. Schools have been opened. In some villages, degree colleges can also be found.

(vi)   Economic system:

The educated rural youth seek jobs in the cities. The demand for new scientific instruments is increasing. The rural cooperative societies are helping rural people in getting seeds, fertilizers and credit. Banks are being opened in the villages. The government gives financial assistance for setting up industries in villages. The per capita income has increased.

(vii)   Political system:

Panchayats helped for the growth of political consciousness. The news papers, radio and television have added to the political knowledge of the villagers. The political parties divided the people into groups and led to groupism among them.

Villages in India are passing through a transitional period. The old social relations, bonds and ties have diappeared. The community consciousness is decreasing. The joint family is disintegrating; morality has gone down. Agriculture remains as the only feature of village community.

2.7   The urban community:

There is difficulty in the definition of the word 'urban'. By an urban area, we mean an area with a high density of population. As regards density of population there is no uniformity of standards in different countries. United States treats all places with 2500 or more as urban, in France the figure is 2000; in Japan 30,000; in India 10,000.

From the view point of social aspect of urban community, the city is a way of life. The word 'urban' suggests this way of life. But their urban way of life is not limited to urban population. The rural people also have come under the influence of urban way of life. The rural areas can become urbanized.

Rural and urban differences:

The criteria employed to distingquish the 'rural' from urban, are not very exact and scientifically precise. Sorokin and Zimmermann used occupational criteria to distinguish the 'rural' from 'urban'. "The principal criterion of the rural society is occupational, collection and cultivation of plants and animals. The urban populations are engaged in different occupational pursuits".

These writers mentioned other characteristics also in which rural and urban communities differ: size, density, heterogeneity, social differentiation and stratification, mobility, evironment and systems of interaction. These characteristics are causally connected. The above traits differ in degree and not in kind. There is no absolute boundary line to demarcate the difference between the rural and the urban community. Many differential characteristics are present in both in rural and urban communities in different degrees.

The above conception has been given the name of "rural – urban continuum" by recent writers. The differences between the two types of community are gradual and continuous. Stuart A. Quncese and David B.Carpenter said, "There is a continuous gradation from rural to urban rather than a simple rural-urban dichotomy". Every village possesses some elements of the city while every city carries some features of the villages. Maciver says, "But between the two there is no sharp demarcation to tell where the city ends and country begins".

The urban communities are identified as large, dense and heterogeneous and the rural communities as small, less dense and homogeneous, yet no hard and fast line can be drawn. Sharp and absolute divisions between rural and urban communities do not exist. We must recognize the fact that rural and urban communities are polar types and that they may be found at many points on the "continuum" that extends from one extreme pole to the other.

2.8 The growth of cities:

The first cities seem to have appeared sometime between 6000 and 5000 B.C. These cities were small and hard to distinguish from towns. By 3000 B.C., there were "true cities". In nineteenth century, there was true urban revolution. Since 1800 urbanisation has gone ahead much faster and reached proportions greater than any previous time in world history. The following factors lead to the growth of cities.

(i) Surplus resources:

"Cities grow wherever a society gains control over resources greater than arenecessary for the mere sustenance of life". In modern times man has won over nature. He has exploited the natural resources through technological improvements. The extension of man's power over nature especially in the western countries has been the primary condition of the modern growth of cities.

(ii) Industrialisation and commercialization:

The new techniques of production, the invention of machinery and indstrualisation stimulated urban growth. Men abandoned rural work and entered into the industrial cities for employment. Thus Jamshedpur, Chicago and Liverpool became the big industrial cities of the world. Trade and commerce also have played an important part in urban expansion.

(iii) Development of transport and communication:

In an industrial city the means of transport and communication are essentially developed. The city is connected with other parts in and outside of the country. Industrialisation depends upon transportation. The development in methods of transportion and communication explain urban growth.

(iv) Economic pull of the city:

Modern business and commerce pull young men to the cities where they are paid high salaries. People live in cities, because they can get jobs there. Employment opportunities are more in cities than in village. People can earn livelihood in a larger percentage in the cities. There are possibilities of greater achievement and better living in the city.

(v) Educational and recreational facilities:

Most training schools, colleges and technical schools are urban. Most big libraries are situated in cities. Art galleries and museums are urban. Young men and women are attracted to the cities for higher education. Recreational facilities are available in cities. Amusement theatres are urban. People are attracted to cities for recreational facilities.

Classification of cities:

Gist and Halbert gave a sixfold classification based on functional concept. (1) Production centers, Jamshedpur, Ahmedabad etc; (2) centers of trade and commerce, for example New York, Delhi etc. (3) Political capitals, New Delhi, Washington etc; (4) cultural centers like Oxford, Varanasi etc; (5) Resort cities like Srinagar, Simla etc; (6) Diversified cities which have varied interests. But today a city is a center of not one single activity but of four or five activities.

2.9 Features of urban community:

(i) Namelessness:

Bogardus observes the urban groups have a reputation for namelessness. The city cannot be a primary group. The city people do not come into primary contacts with each other. Lee remarks, "Anonymity is a loss of identity in a city teeming with millions. They do not feel a sense of belongingness to any one group or community.

(ii) Homelessness:

The problem of housing is very acute. Many low class people are pavement dwellers. The middle class people have insufficient accommodation, a room or two. The child does not get any play space.

(iii) Class extremes:

In a city, we find the richest and the poorest people. Class extremes characterize urban community. The best forms of ethical behaviour and the worst racketeering are both found in cities. There are superior creativeness and chronic unemployment in cities. The city is the home of opposites.

(iv) Social heterogeneity:

There is more heterogeneity in cities than in villages. The city has been the melting pot of races, peoples and cultures. It not only to tolerate but rewards individual differences. The personal traits, the occupations, and the cultural life of the urban people vary widely than those of the rural people.

(v) Social distance:

Anonymity and heterogeneity creates social distance. The city dweller feels lonely. The social contacts are impersonal. There is formal politeness but not friendliness. They have impersonal neighbourhood relations. They may not be knowing each other personally.

(vi) Energy and speed:

Energy and speed are the final traits of a city. People indulged in too many activities. Urban life produces greater emotional tension. The death rate in rural areas is lower despite the lack of medical facilities. Sickness rates are higher in cities inspite of more health facilities in cities.

2.10 Rural contrast:

The growth of cities is a special feature of modern age. As the city grows, the whole character of society undergoes a change. Inspite of the recent trends of urbanization; the villages still retain their traditional features.

(i) Force of traditional mores:

In rural community, traditional mores and family solidarity are more dominant than in the urban community. Biesanz and Biesanz say, "In the rural community custom is the king, the folkways and mores control most of behaviour". Family dominates individual's life in village community. In the city family control is lessened. Police and courts, teachers and social workers take over the regulatory functions of the family.

(ii) Primary contacts:

The village community is marked by immediate contacts between its members. There is strong 'we feeling' in the rural community. In the village everybody is known to everybody. Their relations are personal. The inhabitants of a city hardly know each other. They do not know even their next-door neighbour. There is an atmosphere of indifference and callousness in a city.

(iii) Simplicty and Uniformity:

Life in a village community is simple and uniform. The villagers lead a uniform life tilling land. Their standard of living is lower than of the town. The standard of living of urban people is higher. Country life suggests 'save', city life suggests 'spend'.

(iv) Specailisation:

In the village, agriculture is the main occupation. Each family bakes its own bread and does its own washing. In the city, there is heterogeneous group of people engaged in various pursuits. The city tasks are divided and sub-divided and the work is specialized.

(v) Proper placing of all:

The process of selection for the specialized work is scientific and systematic. The Management selects those who are best specialized in the work. The persons with specialized skills are suitably rewarded. They have chances of quick promotion.

(vi) Social mobility:

The city promotes greater mobility. There is emphasis on achievment rathr than ascribed status. The urban dweller can change his status during his life time. Status is determined by occupation, competence not on birth. Social climbing is possible in city but not in rural community.

(vii) Areas of specialization:

Distinctive areas are marked for different activities in the city. In western world, there is greater specialisation of areas than in India. In western world the city is divided into zones of business activity. There are areas of low rentals and residential congestion, middle class residence and industrial concentration.

(viii) Position of women:

Industrailisation and specialisation brought women to workshop and factory. They entered the wider life and they are liberated from exclusive confinement to domestic work. Industrailsiation and urban life changed the status of women and the very structure of the society.

(ix) Contrast of qualities:

The city demands certain qualities of man in contrast with those demanded by rural community. The village requires persistence, and fidelity to the way of life. He is fatalistic and depends on nature. He is attached to rituals and become superstitious. There is mutual aid in rural community. In urban community there is no 'we' feeling between the people. In the city, the individual makes his own decisions and plans his life and career. The city emphasizes individuality. There is competetiveness in the city. He leave one city to lives in another city for advacement of his career.

(x) City, a home of wealth:

The city offers more opportunities for employment and profits. Some times men coming from the village may have to face disappointment. Hence, one should carefully think and plan before entering the city.

The above features distinguish rural from urban life. It is pointed out that urbanization of rural people has reduced the differences. The urban influence on rural people can be seen in social organization, family organization, food habits, standard of lving, dress, habits, beliefs etc. The rural people are taking over the urban modes of life. The more the villages are linked with the city, the faster will be the urban influence on rural life. This may lead to assimilation of the rural people into urban way of life. Consequently the attitudinal and cultural differences between rural and urban communities will be eliminated.

2.11 Summary:

According to Maciver, a community is any group of human beings, large or small who live together and share all the basic conditions of life. The village is the oldest permanent community of man. The village community passed through the stages i.e. (i) primitive village community, (2) peace and simplicity, (3) conservatism, (4) poverty and illiteracy, (5) local self government. The village community is undergoing change in different spheres like (1) caste system, (2) jajmani system, (3) family system, (4) marriage system, (5) living standards, (6) economic system, (7) political system.

The urban community is an area with high density of population and also it is a way of life. The following factors lead to the growth of cities i.e. (1) surplus resources, (2) industrailisation and commercialization, (3) development of transport and communication, (4) economic pull of the city, (5) educational and recreational facilities. The features of urban community are (1) Namelessness, (2) Homelessness, (3) Class extremes, (4) Social heterogeneity, (5) Social distance and (6) Energy and speed.

There is contrast between rural and urban communities in matters of (1) traditional mores, (2) primary contacts, (3) simplicity and uniformity, (4) specialisation, (5) proper placement; (6) social mobility (7) Areas of specialisation, (8) position of women etc. It is pointed out that urbanization of rural people will eliminate the attitudinal and cultural differences between rural and urban communities.

2.12 Key words:

1. Community
2. Village Community
3. Urban community

2.13 Model Questions :

1. Discuss the characteristics of Indian villages.
2. What are the features of urban community?
3. Explain the rural-urban differences.

2.14 Reference Books:

1. Das, A.C. 1972 : An Introduction to the study of Society, Calcutta Unviersity Press.
2. Maciver, R.M. page, C.H. (1959) : Society, An Introductory Analysis, London, Mcmillan and Co.,
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Dr. Y. Ashok Kumar

Lesson – 3

Individual and Society – Relationship

3.0. Objectives:

The objectives of this lesson are to explain the relationship between the individual and the society

Contents:

3.1. Introduction:

To understand the nature of society, one should understand the relationship between man and society. Aristotle says that man is a social animal by nature. He who does not live in society is either a beast or god. The relation is differently conceived by different sociologists. Some sociologists emphasise the importance of the individual others lay stress more on society. There is a controvercy as to who came first – the individual or the society. Some argue that the individual us prior to the society. Others hold that society is prior to the individual.

3.2. The individualistic or atomistic conception of society :

A large number of things put together or arranged, constitutes a heap. There is a heap of grains, or a heap of bricks, or a heap of sands and so forth. The heap will contain the units. In a heap of bricks, there is only a large number of bricks. They exist together in a loose sort of arrangement. When the bricks get scattered, the whole they formed disappears.

Some sociologists conceive society in terms of a heap. They maintain that when a number of individuals exist together for the purposes of life, they constitute society. That is to say, society is nothing but individuals living together. The idea is that the individuals by themselves were real and the

society was formed accidentally when the individuals lived together. When they separate from each other, society would come to an end. Such a view is implied by the social contract theory of society.

3.3. Social contract theory :

Epicures, the Greek Materialist (341-270B.C) maintained that society exists for individuals and was created by individuals. In order to resolve difficulties of the pre-social existence, they entered into a contract to live in peace. According to Thomas Hobbes (1588-1679) in the pre-social days primitive men were in a state of "war of all against all". Their minds were ruled by base passions, greed for gain and self-interest. In order to have peaceful life, they entered into a covenant where by society was brought into existence. Hobbesian idea was accepted by spinoza. He says that they came together and lived in mutual relationship. This was the origin of society.

According to Locke (1632-1704), prior to origin of society, it was a state of freedom and equality. But they respected the rights of others. All are equal and independent, but no one ought to harm another in his life, wealth, liberty or possessions.

Jean Jacques Rousseau (1712-78) said that "Man is born free", "and he is every where in chains". In his view in the pre-social state, Men were free, well adapted to the environment and enjoyed perfect health and happiness. But in society men lived under restrictions. He said that some form of association must be found for the protection of the person and property of each member. When united to his fellows, he renders obedience to his own will and remains as free as he was before. Social contract provides the solution. The state of nature was an ideal state, while the state of social life is an artificial one. Social nature represents deterioration of Man.
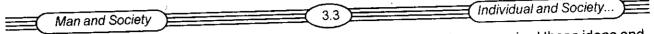
According to Aristotle (384-322 B.C), social nature was determined by natural impulses which created the family which was the 'social unit or society at its minimum. Jean Badin like Aristotle maintains that society had a natural origin from the impulses which brought the family into existence. From the families, arose the civil society.

3.4. Criticism :

Montesquieu rejected the contract theory and supported the theory of natural origin of society. In the state of nature Men lived more or less at peace with one another and society evolved out of their natural lives.

Social contract theory views society as a contrivance deliberately set up by men for certain ends. All men were born free and equal. Individual precedes society. Individuals made a mutual agreement and created society. The belief that society is an artificial invention is no longer held. The social contract theory assumes that the individual is prior to society. This assumption is erroneous because of the fact that society is in born in man. Human beings are human beings inside and not out side of society. He cannot live without society. If he does so, he is either beast or god. Man realises his goals, his existence in the society. The day he is born to the day he leaves this planet : he is in the society. The individual can never develop his personality, language, culture and inner self by living out side society. Society did not come into being by virtue of a pact or special provision, it emerged spontaneously and followed its own line of development. It passed through several stages of evolution before reaching its modern complex form. Social contract theory does imply that man in

the state of nature was living in society, out side of which, he could not have acquired those ideas and feelings which led him to enter into the social contract.

3.5. The organic theory of society :

Plato compared society or state to a magnified human being. He divided society into three classes of the rulers, the warriors and artisans based upon three faculties of the human soul i.e. Wisdom, courage and desire. Bluntschli and Herbert spencer drew parallelism between an individual organism and social organism. Bluntschli stated that the state was masculine in character, which the church was feminine. Spencer observes that the state is subject to the same laws of growth and decay as in the case of human body. Spencer concluded that society is an organism; it is a social organism. The individuals are the limbs of the society and behave as the cells of the body. Just as the limbs separated from society have no life similarly individuals separated from society had no life. The individuals exist in and within society. He says that the individuals belong to the society as cells belong to the body of an individual.

There are significant resemblances between society and an organism. But there are also significant differences. Herbert Spencer himself noted these differences. A Society has no specific form as the body of an individual. The units of society are not fixed in their respective positions as in the case of an individual organism. The units of society are dispersed persons; they are not physically contiguous like cells of the individual. Society differs from human organism in other respects also. Society is not born in the same way as an individual is born. Society does not die in the manner the individual dies. Society cannot be an organism. It is a mental system. Society has no body; it is an organisation of minds for a common purpose.

3.6. Group Mind Theory:

The group mind or idealist theory is closely related to the organic theory. Plato called society 'a mind writ large'. He divided the society into three classes of philosophers, warriors and artisans based on wisdom, courage and desire.

According to Hegel, society is the embodiment of the absolute mind. It represents universal spirit or absolute idea. The state comprises the preceding stages namely the family and the civil society. The state is the final evolution of mind. It is the highest embodiment upon earth. The will of the state is the manifestation of absolute reason. The individual has reality only as a member of the state. A part from it he is only an abstraction. The state is higher end than the individual

3.7. Basanquet:

According to Basanquet, the state is the "common substance of the minds of all citizens". The state is not merely millions of people residing in a given territory, but is a group mind. The group of minds becomes a group-mind because of common purpose uniting them. The group mind is a reality. It is superior to the minds of individuals. It is higher form of psychic life. It differs from the individual mind in the richness of content.

3.8. Mc Dougall :

Mc Dougall writes that the aggregate of individuals constituting the Society has a certain individuality. It is a true whole which determines the activity of the parts; It is an organic whole society has a mental life which is not merely the sum of the mental lives of its members. The social aggregate has a collective mental life which is not merely the sum of the mental lives of its units. Society has a collective mental life, a collective mind and a collective soul. Society is not merely the group exhibiting characteristics of its members, but it is itself a mind and a reality. The group mind theory was subjected to criticism. The concept of group mind cannot be used in a real sense. Mc Dougall's identification of mental system with a mind is not correct. To ascribe a mind to society fails to do justice to the individuality of the social being.

3.9. Relationship between individual and Society :

The above theories fail to explain the relationship between the individual and Society. The social contract theory lays more emphasis upon the individual. The organic and group-mind theories discount the role of the individual. The relationship between the individual and society is not one-sided. The individuals and society are inter-dependent. The individual belongs to society not as cells belong to the organism, and leaves belong the trees. The individual cannot develop human nature without society. A separate individual is only an abstraction.

3.10. Man is Social by nature :

Man is a social animal by nature. He cannot afford to live alone. No individual can be developed in isolation. Maciver cited three feral cases in which infants were isolated from social relationships. These cases revealed that the individual can develop human nature only in the society not outside it. The children in these cases failed to develop human traits due to lack of human contacts.

3.11. Necessity makes a Man Social:

Man lives in Society because of necessity. Many of his needs cannot be fulfilled without the Cooperation of his fellow beings. The child is socialized in the family and learns social habits. The new born baby gets all the care and attention by the society. The feral cases revealed that human infants reared among animals acquired animal habits only, not human behaviour. Society is essential for physical and mental development. The need for survival and self preservation makes a man social. It is by necessity that man lives in society.

3.12. Society determines personality:

Society contributes for the mental and intellectual development. It both liberates and limits the potentialities of the individual ; It moulds our attitudes, beliefs, morals and ideals. The cultural heritage directs our personality. Society satisfies not one or a few needs of man. Without society, our personality cannot come into being.

Although the individual is a product of society sometimes conflict may arise between the individual and society. The deterioration of the social system may give rise to the conflict between the individual

and society. On certain issues and the discrepancies in the social system, he may come into conflict with the society.

In the light of the above discussion, one may conclude that individual and society are inter-dependent. The relationship between them is not one-sided. Both are essential for the existence of human life. Neither the society gets any value without individuals, nor the individuals can thrive without society. All discussion about the question 'Is the individual prior to the society or is the society prior to the individual". The discussion about the priority of the hen or egg is futile. Maciver observes that no one can really be an absolute individualist, any more than any one can be an absolute socialist. The individual and society interact on one another and depend on one another. Both are complementary and supplementary to each other.

Maciver further observes, 'society with all its traditions, the institutions, the equipment it provides is a great changeful order of social life arising from the psychical as well as the physical needs of the individual, an order wherein human beings are born and fulfil themselves, with whatever limitations and wherein they transmit to coming generations the requirements of living. We must reject any view of this pattern that sees the relationship between individual and society from merely the one or the other side."

3.13. Summary:

To understand the nature of society, one should understand the relationship between man and society. Man is a social animal by nature. There are theories explaining the relationship between individual and society. According to Hobbes, the primitive men entered into a covenant to have peaceful life. Locke says that the rights of others should be respected. Rousseau says that some form of association must be found for the protection of the person and property of each member. Social contract provides solution. Social contract theory was subjected to criticism. According to it, individual precedes society. But man cannot live without society.

According to organic theory of society, there are resemblances between society and organism. But there are also differences between them. Society cannot be an organism. It is a mental system. Society has no body. It is an organisation of minds for a common purpose. The group mind theory is closely related to organic theory. According to Basanquet, the state is the common substance of the minds of all citizens. MCDougall writes that the aggregate constituting the society has a certain individuality. The above theories fail to explain the relationship between the individual and society. The social contract theory lays more emphasis upon the individual. The organic and group mind theories discount the role of the individual. The individual and society are inter- dependent. Both are essential for the existence of human life.

3.14. Key words:

1. Individual
2. Society
3. Social contract Theory
4. Organic Theory.

3.15. Exercises.

1. Discuss the relationship between the individual and society.

2. Explain social contract theory and organic theory.

3.16. Reference Books:

1. Bose, A.C., (1972)   :   An Introduction to the study of society, Calcutta University press.

2. Maciver, R.M and page, C.H (1959)   :   Society, An Introductory Analysis, London, Macmillan and Co.,

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Lesson - 4

Marriage - Forms of Marriage

4.0. Objectives :

The objectives of this lesson are to analyse various forms of marriage which were in vogue in different societies at different times.

Contents :

4.1. Introduction:

Marriage is an institution which admits men and women to family life. It establishes a relationship in which man and woman are socially permitted to have children. They get the right to have children implying the right to sexual relations. According to some sociologists, at the pre-social stage of human existence, the sex relation was promiscuous. There was nothing like marriage in those days. Order came into sex-life when marriage was established as an institution. Some hold the view that man takes a woman to wife particularly because she would do all domestic work for him. Others opine that marriage is a sort of division of labour between a man and a woman.

4.2. Definition:

1. Edward Westermark defined marriage as the "More or less durable connection between male and female, lasting beyond the mere act of propagation till after the birth of offspring.

2. Earnest R. Groves defined it as "a Public confession and legal registration of an adventure in fellowship.

3. Lowie defined it as a "relatively permanent bond between permissible mates"4. alionwski defined marriage as "a contract for the production and maintenance of children".

5. According to Lundberg, Marriage consists of "the rules and regulations which define the rights, duties and privileges of husband and wife, with resect to each other"

6. According to Horton and Hunt, "Marriage is the approved social pattern, whereby two or more persons establish a family".

7. Mazumdar, H.T. defines marriage, "as a socially sanctioned union of male and female, or as a secondary institution devised by society to sanction the union and mating of male and female for purposes of (a) establishing a house hold, (b) entering sex relations, (c) procreating and (d) providing care for the offspring.

8. According to Anderson and parker " marriage is the sanctioning by a society of durable bond between one or more males and one or more females established to permit sexual intercourse for the implied purpose of parent hood."

John Levy and Ruth Munroe observed that people get married because, it is the proper way to live in the society and it is their social duty to perpetuate the institution of family. In almost all societies, some form of marriage exists.

4.3. Purpose of Marriage :

Westermarck says. " Marriage is rooted in the family rather than the family in marriage". In New Guinea marriage served the purpose of getting an assistant in domestic work. Physically marriage is the union of a male and female determined by the sex-instinct. Perpetuation of human species seems to be the secret purpose of nature which is fulfilled by marriage. Ethically, marriage involves " a free surrender of the private self" of the one party to the other. It implies a common life between them. They together bear the burden of duties and responsibilities, leading to moral development. Spiritually husband and wife form one concrete unity. Husband and wife see the identity of the one in the other. They together form a higher person and recognize that one's spirit is present in the other.

According to Upanishads, one's loves for another is ultimately love for supreme self. In the Old testament, marriage is a sacrament.

Marriage is regarded as an institution. Marriage is an institution in the sense that it is a relation between two individuals which fulfils a social necessity.Some hold that for the sake offspring-sons and daughters-primitive men sought to make life stable, through marriage. Others maintain that the strong man in the tribe or community regulated sex relations, by formulating laws regarding sexual union. Primitive men became tired of sexual chaos and created the convention of marriage. These three views are mere hypotheses. Marriage as a social institution evolved out of whatever irregular sex relations existed at first. we can distinguish between some forms of marriage.

4.4. Forms of Marriage:

Monogamy: The original form of marriage was monogamic. The word 'monogamy' means the practice of marrying one person at a time. Some of the forms of marriage that prevailed in the primitive society and the civilized society are presented as follows.

(i) **Temporary Marriage:**This form of marriage is a little more than promiscuity. A male and a female are united and live together till a child is born to them and grown up to be independent of

parents. This form of marriage is found among some Australian tribes. It has another form which is called marriage at convenience. This is a form of marriage which allows the man to live with his wife at his convenience and gives him the right to take a new wife and the woman the right to take a new husband. A man takes several wives and a woman several husbands at the same time.

(ii) Trial Marriage: Among some savage tribes, there is a form of temporary marriage which is not recognized by society. The man and woman come together only as trial for marriage. It is not a marriage in the strict sense of the term. In ancient Egypt, a woman was taken on probation for a year or so before she became permanently a wife.

(iii) Companionate marriage: Companionate marriage is to be distinguished from procreative marriage. Every young couple begins with companionate marriage and ends with procreative. Companionate marriage is not a trial marriage. Every marriage is a trial marriage in the sense that one cannot " predict the outcome of any union. Trial marriage is a tentative or provisional union. Lindsay says, " companionate marriage is legal marriage; and every childless marriage wherein, by mutual agreement, the parties can obtain a divorce if they want it, is a companionate". When the parties in the marriage relation prevent pregnancy by artificial means, for exclusive enjoyment of their union, it is considered companionate marriage.

Polyandry: In this form of marriage one woman marries more than one man at a given time. It was widespread in Tibet where two or more men were needed to support a family. The Todas of Malabar are supposed to have this institution. In Hindu mythology, the five brothers, pandavas shared the same wife.

Polyandry may take two forms:

(i) Fraternal polyandry: In this form of polyandry, there is only one wife for all the brothers. But the children are treated as the offering of the eldest brother. Among the Todas, polyandry is fraternal.

(ii) Non- fraternal polyandry: In this polyandry, one woman has many husbands. These husbands need not be brothers. If a child is born, any one husband is chosen as its social parent by a special ritual.

Causes of polyandry: Westermarck says that, when the number of women is lesser than the number of males in a society, polyandry is found. According to Brifficult, Polyandry can exist, even though there is not much disparity in the numbers of females and Males. Because of poverty where there is scarcity of resources, many men may support only one woman and children. Polyandry is one of the measures to check the growth of population in some societies. Polyandry is found in backward areas situated away from the centres of culture and progress.

(iii) One husband, Many wives; polygyny: In this form of marriage, one man has two or more wives at a time. Polygamy is a general term including both polyandry and polygyny. Polygyny is found among Eskimo tribes and African Negroes. In India until very recently it existed among Muslims and also among Hindus. The Nawabs of oudh in India during Muslim times had larger number of wives. Westermarck has mentioned the following causes of polygyny.

During the period of pregnancy, men do not approach the women. Since there is enforced celibacy, men go for second marriage. Earlier ageing of the female is also one of the causes for

polygyny. The desire for variety is another cause of polygyny. Polygyny is a practice to obtain more children and also social prestige. In some areas, it is economic necessity. Polygyny is practiced to get cheap and reliable labourers in the form of wives.

(iv) One man one wife... monogamy : Under monogamy one man marries one woman at a time. It is the most accepted form of marriage. It produces affections and sincere devotion. The children are well looked after. Under polygyny the husband cannot devote himself fully to each of his wives and children. Since jealousy exists between wives and sets of children, family happiness is destroyed. Under monogamy the old parents receive favouring care by their children; under polygyny their days end in bitterness.

Monogamy as a form of marriage presupposes a good deal of social development, a deep sense of social and moral value. By this form of marriage pure and peaceful home-life was promoted. Monogamy was evolved in civilization and was an institution among the Greeks and other groups of the Aryan people. Monogamy came about at a stage when there was a division of labour between man and woman. Woman performed domestic duties and menfolk did outdoor work – work in the field. In monogamy the mutual help between the partners made their relationship

stable. They became life-long companions with each other.

Mate choice : Every society has developed a pattern for guiding marriage. Before marriage is solemnized, the first and the most important task is the choice of mates. Though no standards of choice are laid down by the community, from time to time certain rules have been made to regulate the selection of mates.

Exogamy : Marriage is prohibited between individuals sharing certain degrees of blood or affinal relationships. This is known as exogamy i.e, marriage out side the group. A man must not only seek a wife out of his own clan but also must avoid the clans of all the grandparents. There are certain relations which are not to be married.

Forms of Exogamy in India : The following forms of exogamy are found in India.

(i) Gotra exogamy : Among the Hindus, the prevailing practice is to marry outside the "Gotra". People of same Gotra are believed to have similar blood.

(ii) Pravar exogamy : Pravar is a kind of religious and spiritual bond. People who utter the name of a common saint at religious functions are believed to belong to the same pravar. Marriage between persons belonging to the same pravar is also for bidden among Hindus, especially Brahmans.

(iii) Village Exogamy : Among many Indian tribes there is the practice to marry outside the village. The restriction is prevalent in the munda and other tribes of Chota Nagpur of Madya Pradesh.

(iv) Pinda Exogamy : In Hindu society, marriage within the pinda is prohibited. Pinda means common parentage. According to Brahaspati, offspring from five maternal generations and seven paternal generations are sapinda and they cannot inter-marry.

Causes of Exogamy : According to westermarck, the presence of sexual indifference between near related persons is one of the causes of Exogamy. According to Davis incest taboos are essential

to the family structure. In the absence of incest taboos the different status and relationships in the family become confused. If brothers and sisters are allowed to marry with each other, it would develop sexual rivalry between brothers and between sisters. There is also confusion in family relationships.

Endogamy : Marriage within the class or caste is known as endogamy. Marriages with outgroup members are prohibited. Even to day inter-caste marriages are not encouraged. In India a Brahman can marry only a Brahman. He can marry only a Brahman of his own sub-caste.

Forms of Endogamy : In India, we have the following forms of endogamy.

Tribal endogamy : This is a form of marriage in which no individual can marry outside his own tribe.

Caste endogamy : In this type, marriage should take place within the caste.

Class endogamy : In this form of endogamy, marriage can take place between people of one class or of a particular status.

Sub-caste endogamy : In this form of endogamy, choice for marriage is restricted to the sub-caste.

Race endogamy : In this form, people can marry within the race.

4.5. Forms of Hindu Marriage:

The Hindu Law-makers mention eight forms of marriage. They are Brahma, Daiva, Arsa, Prajapatya, Asura, Gandharva, Raksasa and paisaka. Let us begin from the end of the list.

(i) The Paisaka : Some of the eight forms of marriage were prevalent among the vedic people. Some of these are sanctioned by society even to day, while the rest disappeared a long time ago.

Paisaca is a form of marriage which does not involve the free consent of the woman concerned. She is deceived or drugged and when she loses control over herself, she is ravished by the man. As the woman is wronged by the man, society compels him to marry her. This is the lowest form of marriage. Cases of marriage by deception occurred in the past and they are also not uncommon in the present stage of social life. This form of marriage was sanctioned at one stage of social development only to bring relief to woman.

(ii) The Raksasa : This form of marriage prevailed when women were counted among the booty of war. This form is identical with marriage by capture. When two hordes clashed with each other, the victor carried away women of the vanquished and married them against their will. This form of marriage is not based on the mutual consent of the man and the woman. Hence it was discarded by society.

(iii) The Asura : In this form of marriage, the husband buys the bride. This is "marriage by purchase". It is as old as Rig-Veda. It is practiced even to day in some societies. If in a community, girls are much fewer than boys, marriage brings their parents a large sum of money. The parents of the girl do not consider the suitability of the bridegroom for their daughter or her future happiness. There is a converted form of Asura marriage – the bride purchases the bridegroom. In the upper class families of Bengal and also of other states, the girls are a liability. The parents of a girl had to spend a considerable sum over a suitable bridegroom. The parents of the bridegroom make a lucrative business by their son's marriage in the converted form. This was the root of the dowry system at marriage. In Sumatra there are three kinds of marriage: (1). In the jugur, man purchased the woman, (2).In Ambel – anak, the woman purchased the man. (3) In the semando, husband and wife stand on equal terms.

(iv) The Gandharva or Romantic form of marriage : This form of marriage is based on mutual consent and free love. There is no solemnization of this form except an exchange of oaths of fidelity. No rites are performed to indicate that it is sanctioned by society. In vatsyayana's 'kama-sutra', the Gandharva is regarded as the ideal form of marriage. Gandharva is based on momentary sex-relationship. It may not be a stable relationship.

(v) The Arsa form of marriage : In this form of marriage the father of the bride accepts a cow and a bull from the bridegroom. This is a modified version of the Asura form and considered a low form of Marriage.

(vi) The Daiva Form of Marriage : This form prevailed in vedic times. Those were the days of sacrifices to Gods and Goddesses. The sacrificer often offered his daughter to the priest performing the sacrifice. People looked down upon this form of marriage. The Daiva form of marriage disappeared with vedic sacrifices.

(vii) The Prajapatya : In this form, the bride with ornaments and flowers is offered to the bridegroom with due rites. They are enjoined by the priest and parents of the bride to remain united throughout their life discharging moral and religious duties.

(viii) The Brahma Form : In this form, the couple pray to God that their love and friendship be everlasting. The form of marriage that prevails in Hindu society is a combination of the prejapatya and Brahma forms. It was the duty of the vedic Indians to marry. By marrying they performed their duties to the family and to society.

(ix) The Svayamvara or Marriage by personal choice of the Bride : In this form of marriage, the bride chose her husband directly from among the suitors assembled in her father's house. The bride has to choose her husband from among the suitors. The ultimate decision lay with the bride. The man whom the bride chooses becomes her husband. The swayamvara form of marriage was confined to royal families. This form of marriage has disappeared.

Previously, arranged marriage prevailed in Asian and European countries especially in Germany, and is now found mostly in Eastern countries especially in India. Hegel was deadly against romantic marriage. Arranged marriage and romantic marriage are extremes. As marriage is to take place at mature age, the parties should be allowed to meet each other and make their final choice, with the help of their parents or guardians. This is the most rational way of arranging marriage between a young man and a young woman.

4.6. Summary :

Marriage is an institution which admits men and women to family life. Marriage is rooted in the family rather than the family in marriage. People get married because, it is the proper way to live in the society. There are various forms of marriage which were in vogue in different societies at different times. They include (1) Temporary marriage, (2) Trial marriage, (3) companionate marriage, (4) Polyandry (5) Polygyny and (6) monogamy. There are also nine forms of Hindu marriage namely (1) Paisaka,(2) Raksasa;(3) The Asura, (4) The Gandharva,(5) The Arsa, (6) The Daiva, (7) The Prajapatya, (8) The Brahma and (9) The Svayamvara

4.7. Key words :

1. Marriage
2. Promiscuity.
3. Mate choice

4.8. Exercises:

1. Discuss various forms of marriage.

2. Analyse the various forms of Hindu Marriage

4.9. Reference Books:

1. Das, A.C, 1972 : An introduction to the study of society, Calcutta University Press.

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Lesson – 5

Family – Types, changes in the structure and Functions

5.0. Objectives:

The objectives of this lesson are to analyse various types of family and to explain the changes in the structure and functions of the family.

Contents :

5.1	Introduction
5.2	Definition
5.3	Characteristics
5.4	Distinctive features
5.5	Early forms or types of Family
5.6	Changes in the structure and functions
5.7	Plurality of family forms
5.8	Instability of modern family
5.9	Changes in the functions of family
5.10	Summary
5.11	Key words
5.12	Exercises
5.13	Reference Books

5.1. Introduction :

The family is the most important primary group in society. It is a definite and limited organization of minimum size. It continues to serve as a total community for the lives born within it.

The word 'family' has been derived from the Roman word, "Famulus" meaning a servant. In Roman law the word denoted the group of producers and slaves and other servants as well as members connected by common descent or marriage.

5.2. Definition :

(i) Family is "a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children", (Maciver)

(ii) Family is a more or less durable association of husband and wife with or without   children, of a man or woman alone with children". (Nimkoff)

(iii) Family is "a group of persons whose relations to one another are based upon consanguinity and who are therefore kin to another" (Davis)

(iv) Family is "the biological social unit composed of husband, wife and children. (Eliott and Merrill)

5.3. Characteristics :

In the light of the above definitions the following characteristics of a family may be deduced. It

has common characteristics everywhere in human society. The following five characteristics are significant. (i) A mating relationship, (ii) A form of marriage with which the mating relationship is established and maintained, (iii) a mode of reckoning descent, (iv) some economic provision shared by the members, (v) a common habitation i.e. home or household. These five conditions are universal to the very nature of the family. But these conditions may be met in different ways.

(i) A mating relationship : The mating relation may be life long or shorter duration. It may take the form of monogamy, polygamy, polyandry or group marriage. A given society may recognize more than one of these varieties. When the relations break up, the family disintegrates.

(ii) A form of marriage : Mating relationship is established through the institution of marriage. Marriage may be solemnized in a simple way or it may be a long process. It may take any form, monogamous or polygamous. The partners may be selected by parents or the choice may be left to the wishes of the individuals concerned.

(iii) A system of nomenclature : Every family is known by a name and has its own system of reckoning descent. Descent may be reckoned through the male line (patrilineal) or through the female line (matrilineal). Both systems have been used successfully. Among some people the husband joins with his wife's relations, the residence in this case is called matrilocal. Among some people the wife spins her husbands relations. Here the residence is called patrilocal. Not only the place of residence, but the structure of the family circle varies. The consanguine structure includes a 'nucleus of blood relations surrounded by their spouses'. The brothers and sisters form the core of the family unit. The conjugal structure includes a nucleus of spouses and their offspring surrounded by their relations.

(iv) An economic provision : Every family has to satisfy the economic needs. The head of the family earns money to maintain the family.

(v) A common habitation : A family requires a home or household for its living. It requires a dwelling place for child bearing and child rearing.

Family is both an association and institution. It is a universal institution found in every age and in every society. It is the primary cell out of which the community develops.

5.4. Distinctive features :

Family has sociological significance. It influences the whole life of society in innumerable ways. It reveals a remarkable continuity and persistence through change. Unlike any other association it has distinctive features.

(i) Universality: Family is the most universal of all social forms. It is found in all societies, at all stages of social development. It exists far below the human level among a myriad species of animals. Almost every human being is or has been a member of some family.

(ii) Emotional Basis : The family satisfies our emotional impulses like mating, procreation,

maternal devotion and paternal care. These are fortified by a group of secondary emotions like romantic live, the pride of race, affection of mates, desire for economic security and a home.

(iii) Formative influence : Family is the earliest social environment. It has the formative influence on children. It moulds the character of the individual. Family influence in infancy determines the personality structure of the individual.

(iv) Limited size : Family is a group limited in size. This limited size makes it possible for establishing face to face contacts. Individual attention is paid to the members. It is this limited size that makes it significant.

(v) Nuclear position : It is the nucleus of all other social organizations. The whole structure is built of family units. So it occupies a central position in the social structure. In all the societies primitive or modern, the whole structure is based upon family units.

(vi) Responsibility of the members : As Maciver says, "in times of crisis men may work and fight and die for their country, but they toil for their families all their lives". The life of the family is deeply rooted in basic impulses. These impulses lead men into increasing responsibilities.

(vii) Social Regulation : Some social regulations are imposed upon the family in some form everywhere. The marriage contract is strictly defined. The partners are not free to decide its terms or to change them by mutual agreement. The form of marriage contract is different in different societies. But some marriage form is insisted upon family.

(viii) Permanent and temporary : Family as an institution is permanent and universal, while as an association it is temporary. When the son marries, he goes out of the family and starts another family. It may again give rise to more families.

Family is one of the most limited groups of the society. It is distinct from other groups. It is the smallest kinship group. It usually begins when the parents marry; it changes when the sons marry. It ends when one of the partners dies.

5.5. Early forms or Types of Family :

There was the organization of family at all stages of human development. Always we discover some form of mating and some degree of social regulation over sex relationship. Even in primitive society, such regulations could not be absent.

Sex communism : Some authors have put forward the theory that the original state of mankind wa one of the sexual promiscuity. But the anthropological evidence denied the above theory. The family life was highly developed among primitive people and even other non-human species. Among primitive people, there were customs such as sex license at festivals, exchange of wives and the offering of wives as a form of hospitality. These customs represent promiscuity among primitive people. Some family form is always noticeable at all stages of human development.

Morgan maintains that family organization gradually evolved out of the initial chaos. Morgan's scheme of evolution of the family is as follows:

(i) The Consanguine Family : The consanguine family was the first form of family. In ancient Egypt and Persia, the kings and princes married within their families, attaching special virtue to Royal blood and with a view to preventing royal property passing into the hands of outsiders. The consanguine family was prevalent in Siam, Burma, Ceylon, Hawaiian Islands and Peru.

(ii) Punaluan Family : This was the second form to evolve. The word "Punaluan" means group marriage i.e. "marriage of several brothers to each other's wives in a group, and of several sisters to each other's husbands".

(iii) The Syndyasmian Family : The word "syndyasmos" means joining two individuals together, and the union of a male with a female in marriage. This was the third form in the evolution of family. It was based on a pair of individuals.

(iv) The Patriarchal Family : The Patriarchal family prevailed at a particular stage of civilization in ancient times. The Patriarchal family was not the earliest form of the family. It represents an advanced stage of social life where customs had passed into laws. The father was the head of the family and exercised absolute authority over the family. The power of the father – 'the patria potestas' – was "absolutely supreme in the household". The patriarchal family consisted of the father, mother, their children, all the descendants in the male line and slaves. The patriarchal families were patrilineal. When the daughter was married, she joined her husband's family. The patriarchal families were patrilineal. Descent was traced through the father.

There are two kinds of family relationship called agnatic and cognatic relationship. Cognatic relationship is a modern one. It is the relationship traced through "common descent from the same pair of married persons. But agnatic relationship prevailed in patriarchal societies, especially in ancient Roman families. This relationship was traced through the males only, and the authority of the father was its basis. The status of woman in the families was very low. The head of the family had even the power of life and death over other members. Under the Roman Empire, the absolute power of the father of the family came to be curtailed.

(v) The Matriarchal form of the family : In Matriarchal family, the mother occupied the position of absolute authority. Descent was traced through her. The matriarchal family was matrilineal. Westermarck suggests that the patriarchal form of family was mot ancient. Bachofen, the Swiss sociologist in his "Mutter recht" (Mother Right) holds that the Matriarchal was the earliest form of the family. Some authors opine that at the earliest stage of human existence, woman was in supreme power both inside and outside the family. There was a time, when women ruled society.

Among Malays, woman is in authority and her husband is a subordinate in the home. But a male relative of the wife exercises authority on her behalf. In this form of the family matrilineal descent is associated with "Matrilocal residence". The children are born and reared in the home of a male relative of the mother. The husband, sometimes is merely a privileged visitor. He has secondary position in the home where his children live. He may have dominant position in the family of his sister.

(vi) Joint Family : The joint family is otherwise known as undivided or the extended family.

Three or more generations live together in a single household. An undivided Hindu family is joint as regards property, food, worship and family customs. A joint Hindu family is a unity which does not admit any outsider. It is a status which can only be acquired by birth or adoption. The joint family may be broken by the separation of the individual members.

The origin of joint family can be traced to the economic development from pastoral to the agricultural stage. This system can only prevail where agriculture is the main occupation of the people. At this stage, we find the beginning of patriarchal system. The oldest male member is the head of the family. He has the supreme authority in the household affairs.

Difficulties of communication and travel compelled all members of the family to live together and carry on agriculture. The earnings of all members are held commonly by the head of the family to meet the needs of all. Every one earns according to his capacity and receives according to his needs. This is nearer to the idea of socialism.

(vii) Nuclear and Extended Family : On the basis of structure, the family has been classified into nuclear and extended family. A nuclear family consists of the husband, wife or wives and their children. It is an autonomous unit. It is free from the control of the elders. The American family is of a nuclear type. The children leave the parents as soon as they are married. The newly weds create a separate residence.

An extended family can be viewed as a merger of several nuclear families. A small extended family may include an old man and his wife, their son, the son's wife and the son's children; a large extended family may include the old man and his wife, their unmarried children and married sons, and the son's wives along with their unmarried children. The Hindu family is an extended family. It extends over two or more generations.

An extended family is continuous, while a nuclear family is not. The members may come and go but the group continues. A nuclear family "lives" only until one of the parents dies. A nuclear family is a separate and independent unit, which can be run by husband, wife or both jointly. An extended family is run by the patriarch. Even after marriage the son in an extended family remains a child.

(viii) The Modern Family : The traditional family was more or less a type of Joint family. It has authority over other members of the family. In modern family the husband and wife enjoy almost equal status and can claim independence of each other. In modern family, the members are less subject to the parental control. The marriage is settled by partners themselves. The partners have equal rights. The woman can divorce her husband as the husband can divorce her. Women in modern family attained an increasing degree of economic independence. She can earn her own living.

The modern family is secular in attitude. Marriage has become a civil contract rather than a religious sacrament. It can be broken any time. Religion lost its control over the family. The modern family is a smaller family ; It is no longer a joint family. The modern family has given up many functions which were performed by the traditional family. These functions have now been taken over by specialized agencies. The hospital offers the room for the birth of the child; In the nursing home, he is

brought up; In the kindergarten he is educated and in the playground he recreates. The modern family is a filocentric family. The children now decide which school they will study in, what clothes they will wear, what food will be cooked, which movie they will go to enjoy. The modern family is no longer the economic and self-sufficient unit.

Burgess referred to the modern family as " a unity of interacting personalities". The modern family is more individualized and democratic where women enjoy a high prestige and position. From an institution, it has moved towards companionship.

5.6. Changes in the structure and functions :

To day radical changes are affecting the Indian society in various spheres of social, economic and cultural life. As a result the pattern of family life has been changing a great deal in the recent years. Industrialization, Urbanization, better education, and earning opportunities effected the structure of the family. The educated women are not able to accept the practices. They are no longer confining themselves to their home; they are looking beyond their homes for their participation in various spheres of human activity on par with men. Higher education, the concepts of equality and self respect, human rights perspectives and the desire for economic and social freedom are some of the important factors which are effecting the patterns of marriage and family. Advances in technology and medical science are posing new problems in families test tube babies, medical termination of pregnancy, feminism movements, womb for the hire and artificial insemination, dual role of housewife, working woman etc.

Changing Trends : There are changing trends towards (i) the separation of sex from marriage i.e. sexual relationships are no longer firmly tied to life long monogamous marriage. There are instances of extra-marital relations; (ii) the reconstruction of marriage as a terminable arrangement – a marriage may be broken by divorce and the partners may take recourse to remarriage. This is a second major area of change in family structures; (iii) the separation of child bearing, child rearing from marriage – this trend is the result of unmarried motherhood as well as increasing divorce. (iv) the re-working of sexual division of labour – this change involves two issues: women's participation in labour force and men's involvement in domestic responsibilities. There seems to be reversal of roles for men and women in the family.

It is to be realized that husband and wife will have to relearn their roles and think about different role models. The role conflict of husband and wife is reflected in conjugal disharmony, bitterness and unhappiness which may sometimes lead to violence and divorce. Institutions of marriage and family have thrown out many problems and challenges to the society and to the family social work profession in particular.

Marriage is one of the key sub-systems in the family. It is the base for family of procreation and a significant part of family process, marital and family interaction are primary outcome variables because they reflect happiness with overall functioning of the family (Olson 1983). Literature on family studies have emphasized on three areas – the satisfaction with the marriage, with their family lives and with the overall qualities of their lives.

5.7. Plurality of Family forms :

Sociological studies on family focused on the joint family ignoring other family forms. The data reveals that the joint family is not prototype of the Indian family. Single person households, single parent families, mixed marriages, co-habitation without marriage and childless couples are not accepted as normal family types. We have to recognize that in our cultural diversity, families have plurality of forms.

Role conflict : Culture is determinant of gender roles. Gender roles are culturally rather than biologically determined. The roles of mother, wife and sister are cultural constructions. In every society a higher value is placed on culture. Though women are assigned the roles of mother, wife and sister culturally in the modern society, they have assumed other roles of bread winners and careerists occupying responsible positions, holding higher posts and also participating in social, economic and political activities. .

Impact of western culture and individualization is leading to generational and gender conflict. There are problems of sharing domestic work among the working husband and wife. There is need for striking balance between the unity and the harmony of the family and the rights of the individual.

5.8. Instability of modern family :

The stability of modern family is at stake due to several factors. The control of family over its members is gradually decreasing. Desertion, judicial separation and divorce, conflicts and disharmony have become a day-to-day phenomenon. The institution of marriage has undergone drastic change with the passage of time. The parents are not playing effective roles in the process of mate selection for their children. There is preference for love marriage among educated boys and girls.

5.9. Changes in the functions of family :

There has been a great change in the functions of the family. The very importance of the family has been reduced. Formerly it was performing economic, religious, educative, social and recreational functions. Now it is no longer a home for recreation of its members, school for education of children or a center for their religious training. Many family functions which were performed formerly by the parents have now been transferred to external agencies. Cooking, washing and caring for the children are hardly performed in the homes of the West and also in some of the homes of the East. Even in the task of procreation, there are remarkable changes as evidenced by the test tube babies, artificial insemination and womb for hire practices. Despite its structural and functional changes, the family still plays a significant role in the socialisation of the child and provision of affections, love and emotional satisfactions to the children.

5.10. Summary:

The family is the most important group in society. It has common characteristics every where in society. It has distinctive features. There was organization of family at all stages of human development. Morgan maintains that it has been evolved, through various forms and types such as the consanguine family, punaluan family, the syndyasmian family, the patriarchal family, the matriarchal family, joint family, extended family, nuclear family and the modern family.

The pattern of family life has been changin a great deal in recent years. Industrialization,

urbanization, better educational and earning opportunities effected the structure of the family. The joint family is not proto-type of the Indian family. Single person house holds, single parent families, mixed marriages, co-habitation without marriage and childless couples are to be recognized as plurality of forms. The role conflict in between men and women, husband and wife in the families are giving rise to marital conflict leading to several problems. The stability of modern family is at stake. There has been great change in the functions of the family. Many family functions which were performed by the traditional family have been taken over by external agencies. Despite its structural and functional changes, the family still plays a significant role in the socialization and personality development of the child.

5.11. Key words :

1. Joint family
2. Nuclear family
3. Extended family

5.12. Exercises:

1. Analyse various types of family?
2. Discuss the changes in the structure and functions of family.

5.13. References Books :

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Lesson – 6

Kinship, meaning and Characteristics

6.0 Objectives:

After studying the lesson you would be able to learn:
* Kinship and its importance in Indian Society
* Kinship usages and classificatory system.

Contents:

6.1 Introduction:

Kinship is based on blood relationship in marriage as an institution in Indian Society. Kinship is bonded by blood relationship. Kinship acted as a taboo and strongly insist on sexual activity among the unlawful relationships. The institution on marriage is depended on kinship, which regulated the social and antisocial relations through the lawful and unlawful relations. Kinship is based on the custom, convention, tradition and mores. It is a social responsibility and social obligation with in the social boundaries. Traditional rules and regulations are guarded through the kinship in the Indian society.

6.2 Meaning of Kinship:

Man does not live alone in society. From birth till death he surrounded by a number of people. Some of these people are his relatives, some are friends, some are neighbors while all others are strangers and unknown to him. He is bound to all these people who are related to him either on the basis of blood of marriage. The relationship based on the blood or marriage may be close or distinct. The bond of blood or marriage which binds people together in group is called kinship. According to the Dictionary of Anthropology, kinship system includes society recognized relationships based on supposed as well as actual genealogical ties. The relationship are the result of social interaction and recognized by society.

6.3 Types of Kinship:

Kinship is of two types (i) Affinal Kinship, and (ii) Consanguineous kinship.

(i) **Affinal Kinship**: The bond of marriage is called affinal kinship. When a person marries, he establishes relationship not only with the girl whom he marries but also with a number of another people in the girls family. More over it is not only the person who gets bound to the family members of the girl. Thus a host of relations are created as soon as a marriage takes place. For example, after the marriage a person becomes brother-in-law. Here it may be noted that in English language a number of relations created by marriage are referred by the sam term. Thus the term 'brother-in-law' is used for *bahanoi,sala, jija,* and *saddu*. On marriage a erson also becomes *foofa, nandoi* and *mausa*. Like wise a girl on marriage becomes not only a wife but also becomes daughter-in-law, she also becomes *chachi, bhabhi, devrani, jethani, mami* etc. thus marriage creates a host of relationship which are called affinal kin.

(ii) **Consanguineous Kinship:** The bond of blood is called the consanguineous kinship. The consanguineous kin are related through blood where as the affinal kin are related through marriage. The bond between parents and their children and that between siblings is consanguineous kinship. Siblings are the children of the same parents. Thus son, brother, sister, uncle (*chacha*), elder uncle (*taoo*)nephew and cousin are consanguineous kin, i.e, related through blood. In this connection it may be pointed out that blood relationship may be actual as well as supposed. Among polyandrous tribes the actual father of a child is unknown. An adopted child is treated as if it were one's own biologically produced child. Thus, blood relationship may be established not only on biological basis but also on the basis of social recognition.

6.4 Degree of Kinship:

On the basis of nearness of distance relatives can be classified in several Categories. Some relatives are very close, direct and near, for example, father-son, sister-brother, husband-wife. They are called primary kin. According to Dr.Dubey, there are eight such primary kin. They are husband-wife, father-son, mother-daughter, father –daughter, mother-son, younger-elder brothers, younger-elder sisters and sister-brother.

They are secondary kins. They are primary kin of primary kin. In other words, they are related through primary kin. They are not our primary kin but are the primary kin of our primary kin, hence our secondary kin. For example, fathers brother (chacha), sister's husband (bahanoi) are secondary kin. The father is my primary kin and his brother is the primary kin of father. Therefore, father's brother is my secondary kin, the primary kin of primary kin similarly, sister is my primary kin but he husband is my secondary kin.

There are tertiary kins. They are the secondary kin of primary kin of our secondary kin. Thus the wife of the brother-in-law (sala) called sarhaj in Hindi is tertiary kin because the brother is my primary kin and his the brother-in-law is the secondary kin of my brother. According to Mudrock, there are thirty –three secondary and 151 tertiary kin of a person.

6.5 Kinship terms:

Kinship terms are those terms which are used in designating kin of various types. Morgon made an important study of kinship terms. He classified these terms into (i) classificatory

system, and (ii) Descriptive system.

(i) **Classificatory System:** Under the classificatory system the various kin are included in one category and all referred to by the same term. Thus, the term 'uncle' is a classificatory term. It is used for *chacha, mama, foofa, taoo,* etc. Similarly the term 'nephew' 'cousin' and 'in-laws' are classificatory terms. The Sema Naga of Assam use *aja* for mother, father's brother's wife mother's sister. Among Kuki clans, *hepu,* is used for father's father, mothers father; mothers brother; wifes father; mothers brothers son; wife's brother ; wife's brother's son. Thus, people of various age groups are designated by the same term. Among Angami Naga, the same term is used for members of opposite sexes. The word *shi* stands for elder brother, wife's elder sister, husband's elder brother's wife; father's brother' wife. In Hindi the word 'Samadhin' is a classificatory term as it refers to father and mother of daughter-in-law and of son-in-law.

(ii) **Discriptive System:** Under descriptive system one term refers to only one relation. It describes the exact relation of a person towards another. For example, father is a descriptive term. Similarly, mother is a descriptive term. In Hindi we have mostly, descriptive terms. Thus, the terms *chacha, mama, mausa, taoo, sala, bahnoi, nondoi, abhanja, abhatija, bhabi, devar,* etc. are descriptive terms and designate the speaker's exact relation.

6.6   Kinship Usages :

The study of kinship system does not end with the description of various kinds of kin and the basis of their classification but it also includes the study of behaviour patterns of different kins. Every relationship involves a particular type of behaviour. The behaviour of a son towards his father is one on respect while the behaviour of husband towards wife is one of love. The behaviour of a brother towards his sister is one of affection. There are some usages which regulate the behaviour of different kin. These usages are called kinship usages. Some of these usages are the following:

(1) Avoidance: In all societies the usage of avoidance is observed in one form or another. It means that the two kin should remain away from each other. In other words, they should avoid each other. They should not only avoid sexual relationship but in some cases avoid seeing the face of each other. Thus a father-in-law (*sasur*) should avoid daughter-in-law. The purdah system in Hindu family illustrates the usage of avoidance. Different explanations have been given for the usage of avoidance. Two of them are functionalist explanations given by Fred Eggan and G.P.Murdock. According to them, avoidance serves to forestall further and more and more serious trouble between relatives. The third is the Freudian explanation according to which avoidances represent a sort of institutionalized neurotic symptom.

(ii) Joking relationship: It is the reverse of avoidance relationship. Under it a relation is permitted to tease or make fun of the other. The relationship between. *Devar-bhabhi, jija-Sali* is joking relationship. The joking may amount to exchange of abuse and vulgar reference to sex.

(iii) Teknonymy: The word 'teknonymy' has been taken from the Greek word and was used in anthropology for the first time by Tylor. According to this uage a kin is not referred to through another kin. A kin becomes the medium of reference between two kin. Thus, in traditional Hindu family a wife does not utter the name of her husband. She calls him through her son or daughter. He is referred to by her as the father of Guddu or Tunnu.

(iv) Avunclate: This kinship usage is a peculiar feature of matriarchal system. It gives the maternal uncle(*mama*) a pre eminent place in the life of his nephews and nieces. He has special obligations towards them which exceed those of father. He has a prior right over their loyalties. He comes first among all male relatives.

(v) Amitate: When a special role is given to the father's sister, it is known amitate. The father's sister gets more respect that the mother.

(vi) Couvade: This is a queer usage which is found among many primitive tibes like the Khasi and the Toda. Under this usage the husband is made to lead the life of an invalid along with his wife whenever she gives birth to a child. He refrains form active work and take sick diet. He observes the same taboos which are observed by his wife. This kinship usages thus involves the husband and wife.

6.7 Summary:

Kinship usages accomplish two major tasks, First they create groups: Special Groupings of kin. This marriage assign each mother a husband, and makes her children his children thereby creating a special group of father, mother and children which we call "family". The second major functions of kinship usages is to govern the role relationships between kin; that is how one kinsman should behave in a particular kinsman's presence, or what one kinsman owes to another. Kinship assigns guidelines for interactions between the persons. It defines proper, acceptable role relationship between father and daughter between brother and sister between son-in-law and be-tween fellow lineage members and clansmen. Kinship thus acts as a regularizer of social life. It may, however, be noted that rules governing the relationship between a pair of kinsmen may be highly "patterned" in some societies to allow little leeway for spontaneity or individual differences, while in other societies, such rules may be less "patterned" so as to leave much room for individualized behaviour. The Hindu society has absolute maximum of patterned kin behaviour.

6.8 Key Words:

(i)   Affinal kinship
(ii)   Consanguineous
(iii)   Avunclate

6.9 Model Questions

1. Explain the Characteristics of Kinship and its importance?
2. Define kinship and its impact on the marriage in Indian society?

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Lesson - 7

CASTE MEANING, CHARACTERISTICS, CHANGES

7.0 Objective:

After studying the lesson you will be able to learn:

* Definition of Caste and its Characteristics
* Origin of Caste System and how it influenced the Indian Society.

Structure:

7.1 Introduction:

In India we come across a special type of social stratification in the form of Castes. Although evidences of caste are to be found in many parts of the world as among the present day Massai, the Polynesians, the Burmese and Americans, the most perfect instance is that which exists in India. Caste is social phenomena found in almost all human societies but nowhere it took such a well defined and rigid form as it did in India. Caste implies an element of heredity and birth in social stratification. The caste system finds its origin in the Spanish word. 'Casta' meaning breed or race. Basically caste means people belonging to the same breed.

7.2 Meaning and Definition of Caste:

The word 'caste' owes its origin to the Spanish word 'casta' which means 'breed, race, strain, or a complex of hereditary qualities. The Portuguese applied this term to the classes of people in India known by the name of 'jati'. The English word 'caste' is an adjustment of the original term; various definitions have been given of the word 'caste'.

(i)   *Risley* has defined caste as "a collection of families or group of families bearing a common name; claiming a common descent from a mythical ancestor, human or devine; profes sion to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community.

(ii)   According to *Lundberg* "A caste is merely a rigid social class into which members are born and form which they can withdraw or escape only with extreme difficulty." It is the type of stratification system which is most rigid in matters of mobility and distinctness of status.

(iii)   *E. A. H. Blunt* defines caste as "an endogamous or a collection of endogamous groups, bearing a common name, membership of which is hereditary; imposing on its members certain restrictions in the matter of social intercourse; either following a common traditional occupation or claiming a common origin; and generally regarded as forming a single homogeneous community".

(iv)   According to *MacIver*, "When status is wholly predetermined so that men are born to their lot with out any hope of changing it, then class takes the extreme form of caste".

Thus thinkers have variously defined the term 'caste'. But as Ghurye states "With all the labours of these students, however, we do not posses a real general definition of caste. The best way to understand the term 'caste' is to examine the various factors underlying the caste system.

7.3 Characteristics of Caste System:

In this system society is divided into different segments meaning thereby division of society into various groups and compulsory association. In it status and position of man is not decided by his wealth but by his birth. In a caste system there is hierarchy of groups which is on the basis of ritual, status and purity and impurity. It believes that certain castes are purer than the others and each individual is required to act within standard fixed norms and cannot go beyond them. In hierarchy there are concepts of high and low. In a society ridden with castes there are certain fixed habits and mixing with other classes is forbidden. There are water-tight compartments in society and inter-action between them is quite limited and rigid. People belonging to different castes suffer from civil and religious disabilities, particularly those who have not been rated high from view point of prestige and social status. In its degenerated form, they are not allowed to perform religious ceremonies at public places and also enjoy very limited civil rights and facilities. There are many social and religious disabilities in a caste system.

In caste system each caste wants to have monopoly and purity of occupations and is not required to change the occupations. This has resulted in a limited choice of occupations and also competition. It is considered more or less impossible for caste people to leave their ancestral occupation. In a caste system society is divided into castes and sub-castes and no one is supposed to marry not only outside the caste but outside his sub-caste. While settling matrimonial alliances consideration of caste and sub-caste dominate.

In India caste system is very deep-rooted. In our caste system there is perfect segmental division of society and also there are hierarchal groups. We have also restrictions on feeding and social inter-course and the Sudras suffer from civil and religious disabilities. The people belonging to a caste follow more or less ancestral occupation and thus choice of occupations is very limited. Though there are instances of inter-caste marriages, yet on the whole there are many restrictions of castes and sub-castes in matters of marriage.

7.4 Merits and Demerits of Caste System:

Merits of Caste System: From time to time the Indian Caste System has been attacked from various quarters and to it have been ascribed all the numerous evils from which society is suffering. But the very fact that it continues in spite of these attacks before, goes to prove that Brahmins retained their supremacy for two thousand years proves that they were eminently fitted to be in position of domination. The merits of the caste system are the following:

(i) Trade Union and orphanage: It has provided every individual with a fixed social environment. In the words of Hutton, "He is provided in this a way with a permanent body of associations which control almost all his behaviours and contacts; his caste canalizes his choice in marriage, acts as his trade union, his friendly or benefits society, his state-club and his orphanage; it takes place from him of health insurance and if need be, provided for the trade".

(ii) Spirit of Cooperation: It has fostered the spirit of co-operation and fellow-feeling among members of the same caste. By helping the poor and needy, it has avoided the necessity of the state supporting the poor. It minimizes envy or unhappiness.

(iii) Defines economic pursuits: It defines the economic pursuits of individual. There is an occupation pertaining to every caste so that the child's future is not only carved out already but also a proper place of apprenticeship is provided. Since there is identification of work with caste, and little thought of change, there is more pride in workmanship. Ancient Indian was provided with generations of craftsmen and soil cultivators who were extremely skillful in their avocations.

(iv) Racial Purity: It has preserved the racial purity of the higher caste by forbidding indiscriminate inter-marriages and has greatly fostered the habits of cleanliness by insisting on ritual purity.

(v) Influences intellectual make-up : It influences the intellectual make-up of an individual. Since the caste dictates to each member customs to be observed in the manner of diet, the observance of ceremonies and whether he may marry a window, his views on the social and political matters are bound to be influenced by his caste customs. This fosters the spirit of equality within the groups.

(vi) Integration of the Country: It develops class consciousness with out breeding class struggle. It has created an efficient organization of Hindu society without giving any chance to class fictions and factions. It was a best device to organize within one society people of different cultural levels. It prevented the country from splitting up into warring racial units. It integrated Indian Society into one vast variegated community whereby a stable and orderly organization of society could be possible.

(vii) Provides for various functions: It provides for the various functions necessary to social life - "functions ranging from education to scavenging, from government to domestic service of the most religious dogma, the belief in Karma, which renders the superficially inequitable distribution of functions acceptable as being part of the divine order of the universe". It provides a much better method of division of labour than European class system.

(viii) Cultural Diffusion: It helps in cultural diffusion within the group. The caste customs, beliefs, skill, behaviour, the trade secrets are passed on from generation to generation. Culture is thus carried from one age to another.

(ix) Separation of Social from Political life: It has separated the social from political life and has maintained its independence from political influences. S.C. Hill says, "His intimate life, the life which to the Hindu really matters, is altogether independent of the political conditions, which happen to prevail". It serves as a great church and maintains its own religious system by providing for the worship of caste Gods.

Demerits of Caste System: The caste system has given rise to several evils.

(i) Denies mobility of Labour: It has denied mobility of labour since the individual must follow the caste occupation and cannot change it according to his likes or dislikes. This led to stagnation.

(ii) It leads to untouchability. According to Mahatma Gandhi it is "the hate fullest expression of caste". Large section of people are reduced to the state of virtual slavery. In addition, it has created many other social evils like child marriage, dowry system, purda system and casteism.

(iii) Solidarity retarded: It has retarded the growth of solidarity and brotherhood in the Hindu society by rigidly separating one class from another and denying any type of social intercourse between them. It had led to the disintegration of Hindu society and weakened it.

(iv) Wrong man in occupation: It often results in putting man on wrong occupation. There is no guarantee that a priest's son would also like to be a priest or would posses the qualities for a successful priest. Under the caste system he cannot take up any other profession even though he may possess the skill and liking for that. It does not utilize fully the talents and capabilities of the population and is therefore a barrier to optimum productivity.

(v) Obstacle to national unity: It has proved an obstacle to the growth of national unity in the country. The lower classes feel discontented at the behaviour meted out to them in society. As Dr. G.S. Ghurye states" It is the spirit of caste-patriotism which engenders opposition to other castes and creates an unhealthy atmosphere for the growth of national consciousness". E. Schmidt also pointed out that one of the most tragic consequences of the caste system is that it prevents the development of general national consciousness.
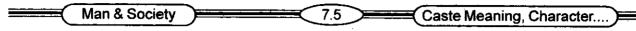
(vi) Obstacle to social progress: It is a great obstacle to the social and economic progress of the nation. Since the people, believe, in the theory of 'Karma', they become conservative. And their economic position is fixed, they are led to inertial killing their initiative and enterprise.

(vii) Undemocratic: Lastly, the caste system is undermocratic because it denies equal rights to all irrespective of their caste, creed or colour. Social barriers are erected specially in the way of lowest class individuals who are not given freedom for the mental and physical development and are not provided with opportunities for that.

It is on account of the closed character of Indian caste system that the people of India are so lowly motivated and the society as a whole is inert and apathetic. As James Bryce says, 'Social structure is an important factor. Where men are divided by language, or by religion, or caste distinctions grounded on race or on occupation, there are grounds for mutual distress and animosity which make it hard for them to act together or for each section to recognize equal rights in the other". Until the caste barriers are fractured and it becomes possible for a man of low status to profit by individual effort; such effort will not be forthcoming and the society will ultimately suffer.

7.5   Interdependence of Castes:

Caste system, as seen above, is a peculiar feature of the Indian society. It has strong hold in the rural area than the cities. Caste provides rules of social behaviour which cannot be violated. Each caste under caste system tries to maintain its hold over the members and controls their behaviour. The traditions, custom and rules of behaviour differ from caste to caste. Although the different castes are socially segregated, yet there arise several social occasions when one caste has to secure the services of the other castes. Such dependence among the castes has been called vertical unity by Srinivas. It has also been given the name of 'Jajmani system' under which each group within a village is expected to give certain standardized services to the other castes. The more important castes who render services to other castes are the following:

(i) Brahmanas: The primary function of the Brahmana caste is to perform various religious and ceremonial rituals. At the birth of a child the Brahman is called to prepare the horoscope of the child. He also fixes the date and time of 'chothi and barah'. He also fixes the day and time for 'mundan' ceremony. At the time of marriage the Brahman performs the marriage rituals and cites 'mantras'. At the time of death he is called to perform the last ceremonies. If he finds some ill omens, he also tells the methods to get rid of the evil days in future. In return for his services, the Brahman gets payment both in case and kind. Generally the landlords do not pay cash but pay a part of the crops during harvest. The Brahman continues to perform his above tradition services even today for all the castes.

(ii) Kumhars: The 'Kumhar' or potters make earthen pots. In the villages the people use earthen pots to store the grain and for other domestic purposes. These pots are supplied by the potters. They also supply 'Kulhars' and other earthen pots at the time of birth, marriage and death. They get either cash or grain in return for the pots supplied by them. They are also given food during marriage period. Some times, they get clothes.

(iii) Nai: The 'Nai' or barber is an important person for several social and religious function. At the time of birth, marriage or death he cuts the hair of the family members of his 'jajman'. He also carries marriage or death messages to the relatives. Sometimes, he acts as mediator for negotiating a marriage. In return for his services he gets clothes and a part of crops.

(iv) Dhobi: The 'Dhobi' or washer man washes the clothes of his 'jajman'. In return for his services he gets a part of the grains. On special occasion like marriage or birth he also gets clothes or utensils.

(v) Barhi and Lohar: The carpenter and the blacksmith make or repair the traditional agricultural implements of the farmers. They also do other work such as making doors, windows etc,. They get fixed rates of payment for different services. The services of these classes are needed by all the castes in the village.

(vi) Darji: The 'Darji' or tailor stiches new clothes or mends the old ones. His services are also required by all the castes in the village. Generally, the village tailor mends the old clothes free while charges fixed rates for stiching the new ones. From some families he gets a part of the crops during harvest.

(vii) Chamar: The 'Chamars' generally carry the work of shoe making and shoe repair. Their services are required on other occasions also. They do the menial work like sweeping the animal sheds and looking after the animals. They also remove carcasses. They also work as agricultural labourers. They receive payment in form of food, grain or cash. For removal of the carcasses they get the skin of the animal as payment.

(viii) Gadaria: The 'Gadaria' or shepherds are the herdsmen who keep sheep, goat, cows, and buffaloes. They sell milk and get cash payment. After harvesting they take their animals to the fields so that the animals waste may fertilize the fields. The 'Gadarias' also cultivate the land.

(ix) Bhangi: The 'Bhangi' or sweepers do the sanitary work in villages; there are no flush or even clean latrines. The sweepers remove the night soil from the houses and throw them away from the village. On ceremonial occasions their services are particularly important for which they are paid both in cash and kind. They also work as agricultural labourers for which they get a part of the crops at the time of harvest. They also get old clothes to put on from their jajmans.

(x) Bhania: The 'Bania' generally sells the things to daily necessities on cash or credit basis to the villagers. He also lends money to the farmers and other castes. The rate of interest is generally compound. Such loans are usually given to purchase bullocks, mortgage their land to the money lenders.

The 'jajman' system is advantageous as (i) it provides security of occupation, the occupation being hereditary; (ii) it provides economic security as the 'jajman' looks after all the needs of the serving family (iii) it reinforces their relations between the jajman and his parjan which are more personal than economic. But the Jajman system once useful to Indian society has gradually been reduced into exploitation of the lower castes. The higher castes exploit the lower caste people who find themselves helpless before the money power of their patrons. The Jajmani system suffers from all the evils of caste system. Due to the impact of urbanization and the growth of rapid means of transport the jajmani system is getting disintegrated; yet it may not be denied that the functional inter-interdependence of castes is a marked feature of the Indian caste system in the villages.

7.6 Modern trends of Caste System:

In India the system was never perfect. Long before the Muslims or the British, there were factors in India that worked against the system. In fact a system which lays emphasis on the ideal of absolute social inequality is inherently contradictory. It not only internally inconsistent but also incompatible with societal needs. To be practicable, the ideal world require a static social order. But society is never static. The external conditions in which the society lives and to which it must adjust if it is to survive, are constantly changing. Social change requires social adaptation. The social system must adjust to the changing conditions, and such adjustments inevitably leads to certain amount of social mobility and the consequent contravening of the principle of absolute fixity of status. In modern times this rigid element of caste system has undergone further changes and looking at events one can definitely say that have brought about these changes in caste system may be now described.

(i) Reformist movements: The first important factor nibbling at the root of the caste system was the spread of western education. The British brought with them to India a casteless culture and a literature full of thoughts on individual liberty. The Indian who studied this literature could not but be impressed with the progressive ideas of English writers. As a result some Indians like Raja Rama Mohan Roy and Devendranath Tagore started movements aiming at the brotherhood of man. The idea of Brahma Samaj was to establish a brotherhood wherein man shall not be divided from man on account of caste. Swami Dayananda preached for the substitution of four fold divisions of the Hindu society in place of the present manifold ramifications and started an association, Arya samaj for reviving the ancient purity of vedic society. In Poona, Jyothirao Pholev, though a mali by caste and of comparatively little education started the association called the Satyashodhak Samaj in 1873 for ascertaining the

worth of man irrespective of caste. He demanded representation for all classes of the Hindus in all the local bodies, the bodies the services and institutions and also established a primary school for the so-called untouchabies in Poona. Mahatma Gandhi, the Father of the Nation, made the problem of the removal of untouchability a national one. His name will always be remembered in the history of its abolition.

(ii) Legislation during British rule: By the establishment of British courts and administrating a uniform criminal law, they removed from the hands of the caste panchayats many matters that used to be erstwhile adjudicated by them. After it, the British administrators tackled civil matter. In 1856 the Widow Remarriages Act was passed which contained clauses practically, violating the customs of the lower castes. In 1876 the High Court of Bombay ruled that 'courts of law do not recognize the authority of a caste to declare a marriage void, or to give permission to a woman to remarry". The Caste Disabilities Removal Act of 1850 gave another blow to the caste integrity. Then the special marriage Act was passed in 1872, which made it possible for an Indian of whatever caste or creed, provided the parties registered the contract of marriage, declaring inter alia that they did not belong to any religion. This cause of declaration was repealed by the Amending Act of 1923 which applies only to Hindus including Jains, Sikhs, and Bahmos. In 1925 in Madras, all public wells and schools are thrown open to all the classes including the depressed. Government scholarships and concessions in fees were awarded to the students of the depressed classes. Under the Montague-Chelmsford scheme special representation was extended to depressed classes.

(iii) Impact of Industr.al revolution: Industrial revolution has also been a factor responsible for transforming the Hindu social structure. Caste system in India is to a very large extent related to village industries and handicrafts. The decay of village handicrafts and hereditary occupation, which is the inevitable result of industrialization, effects the social structure in a number of ways. The old occupations having disappeared new occupations to day than under the old regime. At present many members of the Brahman caste are seen engaged in almost any of the occupations except in various artisan castes are shopkeepers, bank clerks and teachers. The pace of caste panchayats has been taken over by trade unions, law courts, and other such bodies. The trade unions include all the workers, to whatever, caste they belong, as members. Caste restrictions cannot be enforced in a factory where members from the lower class brush their shoulders with the members of the higher class.

(iv) Attack by Indian Constitution: The most systematic and severe attack on the caste system has been recently made by the constitution of India. Its very preamble solemnly asserts that the people of India have constituted themselves, into Sovereign Democratic Republic, which is named 'India, that is Bharat". The citizens of India have avowed that the purpose of their political associations is to guarantee every citizen not only equality of opportunity, not only absence of unequal treatment in social and economic matters but also to bring about a state of affairs in which differences of status will not exist. Equality of status for individuals can exist only in a classless society and not even in a casteless one. In guaranteeing the right of equality Sec. 15 of the Indian constitution reads (1) The state shall not discriminate against any citizen on grounds only of religion, race, castes, place of birth or any of them.

(2) No Citizen shall, on grounds only of religion, race, caste, sex, birth on any of them, be subject to any disability, liability, restriction or condition with regard to (a) Access to shops, public restaurants, hotels, and places and public entertainment, or (b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partially out of state funds or dedicated to the use of the general public. The constitution may thus be said to have abolished caste and its lingering

coercive practices. It is a solemn promise that the legislature will do everything possible to create a society in which inequality of status does not exist.

7.7 Future of Caste System in India:

The village, the heart of Hindu social organization, is the seat of caste at its strongest. The endogamous nature of caste has remained almost the same with this difference that whereas the formerly marriage, outside the caste was not even thought of, today many young men and women are prepared to break through the caste if love-marriage demands it. In such marriages the female partner belongs to a caste lower than that of male partner. The older generation, however, still thinks in old caste terms. One has still to depend very largely on one's caste for help at critical periods of one's life like marriage and death. Casteism still persists in government services and political elections. Seats are reserved for backward and scheduled castes in government services as well as in the legislatures. They are given special scholarships for education. Though, Untouchability has been legally abolished; still the stratification system is strongly embedded in Indian life. The enthusiasm of youth will surely transcend the artificial barriers of caste. With the spread of education and the consequent amelioration of economic position, it is hoped that Indian people will rise to the occasion and throw off the caste system.

7.8 Summary:

Caste system, has a peculiar feature in Indian society. It has strong hold in the rural area than the cities. Caste provides rules of social behaviour which cannot be violated. Each caste under caste system tries to maintain its hold over the members and controls their behaviour. The traditions, custom and rules of behaviour differ from caste to caste. Although the different castes are socially segregated, yet there arise several social occasions when one caste has to secure the services of the other castes. In India caste system is very deep-rooted. In our caste system there is prefect segmental division of society and also there are hierarchal groups. We have also restrictions on feeding and social inter-course and the Sudras suffer from civil and religious disabilities. The people belonging to a caste follow more or less ancestral occupation and thus choice of occupations is very limited. Though there are instances of inter-caste marriages, yet on the whole there are many restrictions of castes and sub-castes in matters of marriage.

7.9 Key Words:

1. Jajmani System
2. Bhangi

7.10 Self-Assessment Questions:

1. Define caste and explain the characteristics of caste?
2. Explain the significance of Caste in Indian Society?
3. What is the role of caste in social stratification?

7.11 Suggested Readings:

1. Hutton. J.H. (1951)   Caste in India, Oxford University Press.
2. Ghurye G.S. (1950)   Caste and Class in India, Bombay, Popular Book Depot.

- Dr. Y. ASHOK KUMAR

Lesson – 8

Social Structure- Meaning, Role and Status

Objective:

After studying the lesson you would be able to learn
* Social structure and its importance in Indian Society
* Significance of social Structure and it elements.

Contents:

8.0   Introduction:

Social structure is an abstract and intangible phenomena as individuals are the units of association and institution so these associations and institutions are the units of social structure. These institutions and associations are interrelated in a particular arrangement and thus create the pattern of social structure. It refers to the external aspects of the society, which is relatively stable as compared to the functional or internal aspect of society. Social structure is a 'living' structure, which is created, maintained for a time and changes.

8.1   Meaning of Social Structure:

Social structure is the basic concept for the proper understanding of society. Since long many efforts have been made to define 'Social Structure' but still there is no unanimity of opinion on its definition. Herbert Spencer was the first writer to throw light on the structure of society. He called society an Organism but this view of society was confused. Emile Durkheim also made a futile attempt to define it. The following are the important views on social structure.

Nadals View: Nadal tied to explain in this definition that 'Structure, refers to definable articulation, an ordered arrangement of parts. It is related to the outer aspect or the frame work of society and is

totally unconcerned with the functional aspect of the society. Nadal therefore says "structure indicates an ordered arrangement of parts, which can be treated as transportable, being relatively invariant, while the parts themselves are variable". According to him there are three elements of a society (i) a group of people, (ii) institutionalized rules according to which the members of the group interact and (iii) an institutionalized pattern or expression of these interactions.

Ginsberg's View : According to Ginsberg "The study of social structure is concerned with the principle forms of social organizations i.e. types of groups of associations and institutions and the complex of these which constitute society. A full account of social structure would involve a review of the whole field of comparative institutions.

MacIver's View : MacIver and Page have also regarded the social structure as abstract which is composed of several groups like family, church, class, caste, state, community etc. They have given due consideration to those sources and powers who bind these groups into a chain to give them a definitive form of social structure. Since society is the organization of social relationship and is abstract, therefore, its structure is also abstract. MacIver nd Page also refer to the stability and changefulness of social structure. They write, "For while the social structure itself is unstable and changeful it has a definite character at every stage, and many of its major elements have shown greater persistence to type through change." In their study of social structure they have included the study of association, institutions, groups, functional systems and institutional complexes.

8.2 Elements of Social Structure:

In a social structure the human beings organize themselves into associations for the pursuit of some objects. The aim can be fulfilled only if the social structure is based upon certain principles. These principles set the elements of social structure in motion which are as follows:

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

(ii)   Position system: Position system refers to the statuses and roles of the individuals. The desires, aspirations and expectations of the individuals are varied, multiple and unlimited. So these can be fulfilled only if the members of society are assigned different roles according to their capacities and capabilities. Actually the proper functioning of social structure depends upon proper assignment of role and statuses.

(iii)   Sanction System: For the proper enforcement of norms, every society has a sanction system. The non-conformists are punished by the society according to the nature of non-conformists in a well organised society. Non-conformity is also an essential feature of society, otherwise there would be no progress. But the non –conformists is smaller than the number of conformists. The stability of a social structure depends upon the effectiveness of social sanction system.

(iv)   A System of anticipated response: The anticipated response system calls upon the individuals to participated in the social system. His preparation sets the social structure in motion. The successful working of social structure depends upon the realization of his duties by the individual and his efforts to fulfill these duties.

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

It may be emphasized that social structure is an abstract entity. It cannot be seen it parts are dynamic and constantly changing. They are spatially widespread and therefore difficult to see as whole. Any scientific understanding of social structure would require structural-functional approach.

8.3 Types of Social Structure:

Talcott Parsons has described four principal types of social structure. His classification is based on four social values: Universalistic social values, particularistic social values, achieved social values, and ascribed social values. Universalistic social values are those which are found almost fin every society and are applicable to every body. For example every society values the expert craftsmen as in that case production is both cheaper and superior and thus the efficient craftsmen are selected in every society.

Particularly social values are the features of particular societies and those differ from society to society. If, for example, selection is made on the basis of caste, religion, state etc. it means that in such societies particularistic social values are considered more important. When the statuses are achieved on the basis of efforts, it means that such societies attach importance to achieved social values. When the statuses are hereditary then the society gives consideration to ascribed social statuses.

(i) The Universalistic – Achievement Pattern: This is the combination of the value patterns which sometimes are opposed to the values of social structure built mostly about kinship, community, class and race. Universalism by itself favors status-determination on the basis of generalization rules independently of one's achievement. When the universalism is combined with the achievement values it produces a social structure of universalistic – achievement pattern. Under this type of social structure, the choice of goal by the individual must be in accord with the universalistic values. His pursuits are defined by universalistic moral norms. Such a system is dynamically developing system with an encouragement for initiative. On the one hand it has to resort to adoptive structures which are in conflict with its major value patterns; on the other hand, it cannot allow the adoptive structure which are in conflict with its major value patterns, on the other hand, it cannot allow the adoptive structures become too important, lest the social structure shift into another type.

(ii) The Universalistic-Ascription Patterns: Under this type of social structure, the elements of value-orientation are dominated by the elements of ascription. Therefore, in such a social structure, strong emphasis is laid on the status of the individual, rather than on his specific achievements. The emphasis is on what an individual is rather than on what he has done. Status is ascribed to the group that to individual. The individual derives his status from his group. Hence is such a structre are found the concepts of aristocracy and ethnic superiority. Nazi Germany was such a type of society. In this type of social structure all resources are mobilized in the interest of the collective ideal. It tends to have a "political" accent as distinguished form the "economic" accent. There is a strong emphasis on the state as the primary organ for the realization of t' t ideal states of collective affairs. Collective morality as distinguished from the individual morality har r .rticularly central place. To sum up, it may be said

that the universalistic-achievement type of social structure is "individualistic" whereas the universalistic ascription type is collective".

(iii) The Particularistic-Achievement Pattern: This type combines achievement values with particularism. The primary criterion of valued achievement is found not in universalistic terms such as conformity to a generalized ideal or efficiency but these are focused on certain points of reference within the relational system itself or are inherent in the situation. The emphasis on achievement leads to the conception of a proper pattern of adaptation which is the product of human achievement and which can be maintained only by continuous effort. This type involves a far more unequivocal acceptance of kinship ties than is the case with either of the universalistic types. It is more traditionalistic. Parsons has kept the Indian and the Chinese social structure under this category.
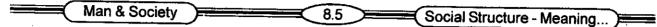
(iv) The particularistic-Ascriptive Pattern: In this type also the social structure is organised around the relational reference points notably those of kinship and local community but it differs from the particularistic- achievement type in as much as the relational values are taken as given and passively "adapted to" rather than made for an actively organised system. The structure tends to be traditionalistic and emphasis is laid on its stability. According to Parsons the Spanish social structure is the example of such a type.

8.4 Social Institutions :

We may also devote some attention to the concept of social institution in this chapter because social institution are essential to maintain the ordered arrangement of social structre. The institutions are collective modes of behaviour. They prescribe a way of doing things. They bind the members of the group together. Some thinkers have distinguished between 'institutions' refers to the normative patterns of behaviour, whereas institutional agencies are the social systems through which these express themselves. But since there is a close integration of these normative complexes and the systems through which they are made effective, therefore most of the writers do not distinguish between them. The common practice is to refer to family, school, church, state, and many others as the institutions of society.

8.5 Kinds of institutions:

There are five primary institutions, These are (i) the family, (ii) economics, (iii) religion, (iv) education, and (v) state. There are a number of secondary institutions. Thus the secondary institutions derived from family would be the marriage, divorce, monogamy, polygamy, etc. The secondary institutions of economics are property, trading, credit, banking etc. The secondary institutions of religion are church ,temple, mosque, totem, taboo etc. The secondary institutions of education are school, college university etc. the secondary institutions of state are interest groups, party system, democracy etc. Institutions may grow as do the folkways, and mores or they may be created just as laws are enacted. For instance, monogamy or polyandry grew in response to some felt needs of the people. Banks grew as the need for borrowing and lending money was felt. Schools and colleges are created by deliberate choice and action. An important feature that e find in the growth of institutions is the extension of the power of the state over the other primary institutions. The state now exercises more authority by laws may be enacted for example, Hindu code bill. To day the family is being regulated and controlled by the state in a score of ways. A number of traditional functions of a family have been taken over by the state. The sate has enacted laws regulating marriage, divorce, adoption and inheritance. The authority of state has similarly been extended to economics, to education and to religion.

8.6 Functions of institutions:

The functions of institutions are of two kinds:(i) Manifest and (ii) Latent. Manifest functions which are intended and main functions are those functions which are intended and main functions, i.e. , those functions which are intended and main functions, i.e., those functions are unintended functions. They are not the primary functions but only the by products. Thus the manifest functions of education are the development of literacy, training for occupational roles and the inclusion of basic social values. But its latent function would be keeping youth off the Labour market, weakening the control of parents or development of friendship. The manifest functions of religion are worship of God and instruction in religious ideology. Its latent functions would be to develop attachment to one's religious community, to alter family life and to create religious hatred. The manifest function of economic institutions is to produce and distributed goods, their latent functions may be to promote urbanization, promote the growth of Labour unions and redirect education. The latent functions of an institution may support may support the intended objective may damage the norms of the institution.

8.7 Inter-relations of institutions:

A social Structure owes its stability to a proper adjustment of relationships among the different institution. No institutions works in a vacuum. Religion, education, government and business all interact on each other. Thus education creates attitudes. Which influence the acceptance or rejection of religious dogmas. Religion may exalt education because it threatens the faith. Business conditions may influence the family life. Unemployment may determine the number of people who feel able to marry. An unemployed person may postpone his marriage till he gets employed in a suitable job. Postponement of marriage may affect the birth rates. The state influences the functions and determine their institutional norms. The Businessmen, educators, clergymen and the functionaries of all other institutions also seek to influence the acts of state, since any state action may obstruct or help the realization of their institutional objectives. Thus social institutions are closely related to each other. The inter-relationships of the various institutions can be linked to a wheel. The rim would be the community within which the various institutions operate. All institutions face the problem of continuously adjusting themselves to a changing society.

Changes in the social environment may bring changes in all the institutions. Inflation may have a great influence on marriage, death, crime and education. Break down of economic institutions may have radical effects upon the political institutions. Any change in an institution may lead to a change in the another institutions.

8.8 Summary:

Social structure is a 'living' structure, which is created, maintained for a time and changes. In a social structure the human beings organize themselves into associations for the pursuit of some objects. The aim can be fulfilled only if the social structure is based upon certain principles. Since society is the organization of social relationship and is abstract, therefore, its structure is also abstract. MacIver and Page also refer to the stability and changefulness of social structure. Nadal tied to explain in this definition that 'Structure, refers to definable articulation, an ordered arrangement of parts. It is related to the outer aspect or the framework of society and is totally unconcerned with the functional aspect of the society.

8.9 Key Words:

1. Universalistic

2. Sanction system

3. Social Institutions

8.10 Exercise:

1. Discuss the concept of social structure?

2. What are the elements of social Structure?

8.11 Reference Books:

1. Spencer, Herbert.,(1897)   Principles of Sociology,   London

2. Gillin and Gillin (1949)   Cultural Sociology, The Macmillan Co., Seventh Ed.,

3. Selignam (1949)   Encyclopaedia of the Social Sciences, Vol II, MacMillan, Reprint.

Lesson – 9

Social Groups, Meaning, Types and Principles

Objective:

After studying the lesson you would be able to learn

* Social Groups and its importance
* Significance of social groups, types and principles.

Contents:

9.0   Introduction:

The distribution of the population in social groups and the size, number and characteristics of such group, are important features of the structure of a society. The description and classification of the principal types of social groups and institutions in Ginsberg's view, make-up the study of social structure.

Man's life is to an enormous extent a group life. He not only lives in groups and continuously creates with his fellows new groups nut he also develops a variety of verbal symbols with which to identify them. The result is a series of group terms in the language of every society, we often use the word 'group' itself to refer to such diverse collectivities as the family or to this or that division of sec or age or intelligence or temperament . in short, the population of a society is organized in the forms of social groups and these constitute important features of institutions or enduring patterns of behavior

which arise from the activities of social group. That is why a knowledge of social groups is helpful in studying institutions in the structure in society.

Group is any collection of human beings who are brought into social relationships with one another. Social relationships involve some degree of reciprocity between those related, some measure of mutual awareness as reflected in the attitudes of the members of the group on the basis of this criterion, many of those divisions of a population that are sometimes named social groups.

Group is a plurality of person who have a common identity, at least some feeling of unity, certain common goals and shared norms. Social group is a collection of human beings who are brought into social relationship with one another. The essence of social group is not physical closeness but a consciousness of interaction. It is through group experience that human beings become distinctively human.

9.1 Definition of group:

While "group" of one of the most important concept of sociology, there is disagreement upon its definition. Such confusion persists because some terms continue to be used with more than one meaning, because to invent an entirely new set of several words to cover the several meanings would be even more confusing.

Consequently there are several meanings of 'group" in the sociological literature. In one usage the term denotes 'any physical collection people'. In these usages, a group shares nothing except physical closeness.

A second meaning is that of 'a number of people who share some common characteristics'/ thus males, college students, physicians and old people would each be a group. "category" would be more satisfactory term but sociologists often use "group" where "category" would be more precise.

Another usage defines a group as a 'number of people who share some organized patterns of recurrent interaction'. This definition would include family, the friendship clique, organization any kind of collective contrat between people who repeatedly interact according to some pattern of actions and relationships.

Another usage is 'any number of people who share consciousness of members together and of interaction'. By this definition, two persons waiting for a bus would not be a group but would become a group is they start a conversation or any other interaction. The essence of the social group is not physical closeness but a consciousness of interaction.

Some of the definitions of social group are as follows:

According to MacIver, "by group we mean any collection of human beings who are brought into social relation with one another.

According to Bogardus, "A social group may be thought as a number of persons, who have some common object ot attention who are stimulating each other".

According to Williams, "A social group is a given aggregate of people inter-related roles and recognized by themselves or others as a unit of interaction.

To sum, social group is an aggregate of individuals in which (a) definite relations exist among the individuals comprising it; and (b) each individual is conscious of the group itself and its symbols. Social groups are different from social classes, status groups are crowds, which not only lack structure but whose members are less aware or even unaware of existence of the group. These have called quasi groups.

Social groups are similar to social categories in that members are aware that they share something in common- a consciousness of kind. They differ from social categories in one important respect-social relation between individuals. The members of a social group are in interaction with one another-that is there is a mutual and reciprocal influencing by two or more people of each other's feelings, attitude and actions.

9.2 Characteristics of Group life:

From out day to day life we find that people must live in groups. Infact without group life, life of an individual may become horrible and miserable. Group life has certain characteristics which may be briefly discussed under.

1. Inter-relation of members: In a group members must have social relationships. Simply coming of people together does not form a group. Thus though it is a collection of people yet the members are either directly or indirectly related with each other.

2. We-feeling: Members of groups have we-feeling in the sense that they are one, whereas all other are outsiders. They feel that harmful powers should be collectively defended. They have a sense of collectivity.

3. Feeling of Unity. It is essential for members of a social group that they have a feeling of unity. It is this feeling which in actual practice develops a sense of sympathy among the members and brings them nearer to each other.

4. Common Purpose. For a stable social group it is essential that its members much have some sort of common purpose which means wither common ends or common purpose which means either common ends or common needs. Without that group cannot come into existence.

5. Common Behavior. Not only for this that ends needs should be common but it is essential that there should be common behaviors of the members. In fact, with common needs and ends, behavior comes more or less common.

6. Organization. A social group is always organized and has certain norms and rules of behavior. It cannot remain un-organized or disorganized.

7. Groups Norms. Each group is required to have certain norms which it must evolve, if it does not have them. It is expected of all members to respect those norms at all costs.

8. Control Over Members. A group must have control over its members. Each member is required to live in discipline and under control. Those who neglect group discipline are punished and greater punishment is public criticism.

9.3 Classification of social groups:

We may classify from a veriety of view points, the types of groups in which men participate. Some of the factors on the basis of which group classification is usually done are a follows:

1. On the basis of social interaction.
2. On the basis of the degree of quality of interaction.
3. On the basis of degrees of intimacy of contact.
4. On the basis of range of group interest.
5. On the basis of duration of interest.
6. On the basis of degree of organization.
7. On the basis of size.

Groups range from such highly developed organizations as the modern factory or governmental hierarchy to a largely unorganized temporary crowd and permanent class.

In the classification of human groups one of the broadest and most fundamental distinction is that between small and intimate groups on the one hand and large and impersonal groups on the other. In its formulation of this dichotomy, American sociological theory has generally followed Cooley's distinction between primary and secondary groups. European theory has followed a somewhat similar distinction formulated by Tonnies between Gemeinschaft and Gesellschaft.

1. Primary and Secondary Groups. C H Cooley has classified social groups on the basis of type of contact members of the group have amongst themselves. He divided groups between primary and secondary groups.

We enter into primary group relationship with the members of our immediate family, our companions and friend. These groups are primary in the sense of being fundamental to each of us and to society. They are fundamental because.

(i) Within them, we are initiated into the patterns of culture.

(ii) They constitute the chief focus for realizing social satisfactions.

(iii) By virtue of their emotional tone and their binding social ties, social groups function as basic instruments of social control.

(iv) Social groups have extraordinary capacity for rewarding conformity and punishing deviance.

(v) Social groups define "social reality" for us; they not only "structure" the ways in which we perceive the world but they also shape our self-perception through the feedback they give us concerning the appropriateness of our behavior Hence primary groups function not only a "carriers' of cultural norms but as " enforcers" of them.

Passing to Cooley's classification of groups, Cooley has classified groups into primary and secondary, though Cooley has never used the term 'secondary groups'. His concept of primary groups is similar to Sumner's concept of the in-group.

4.4 Primary Groups:

Meaning of Primary Group. The primary groups the nucleus of all social organizations. It is a small group in which a small number of persons come into direct contact with one another. They meet "face to face" for mutual help, companionship and discussion of common questions. They live in the presence and thought of one another. Charles H. Cooley, the first sociologist to draw the attention to primary groups, describes them in the following words:

"By primary groups I mean those characterized by intimate face-to-face association and co-operation. They are primary, in several senses, but chiefly in that they are fundamental in framing the social nature and ideals of individual. The result of intimate association psychologically is a certain fusion of individualities in a common whole, so that one's very self, for many purposes, at least, is the common life and purpose of the group. Perhaps the simplest way of describing the wholeness is by saying that it is a 'we'; it involves the sort of sympathy and mutual identification for which 'we' is the natural expression. One lives in the feeling of the whole and finds the chief aim of his will in that feeling.

It is not to be supposed that the unity of the primary group is one of mere harmony and love. It is always a differentiated and usually a competitive unity, admitting of self-assertion and various appropriative passions; but these passions are socialized by sympathy, and come or tend to come under the discipline of the common spirit. The individual will be ambitious, but the chief object his ambition will feel allegiance to common standards of service and fair play. So the boy will dispute with his fellows for a place in the team, but above such disputes will place the common glory of his class and school.

The most important spheres of the intimate associated and co-operation though by no means the only ones are the family, the play group of children, and the neighborhood or community group of elders. These are practically universal belonging to all times and all stages of development, and are accordingly a chief basis of what is universal in human nature and in human ideals."

In his definition of primary group. Cooley lays emphasis on "face-to-face association" and the relationship of "sympathy and mutual identification," i.e., 'we' feeling. It is in the possession of the 'we' feeling, the quality of 'sympathy and mutual identification' that Cooley distinguishes the 'primary' from the 'secondary' group. Not it is said that this distinction is not valid because all groups tend in some degree to possess that 'we' feeling in the members. Without this 'we' feeling no group can retain its cohesiveness. So on the basis of 'we' feeling groups cannot be separated into primary and secondary. Further, this feeling cannot be limited to 'face-to-face' relationships. There are relationships which are not 'face-to-face' but are friendly and closely intimate, and there are relationships which are face-to-face but are formal and impersonal.

The close scrutiny of Cooley's definition reveals some ambiguity, yet the differentiation of groups into primary and secondary one is and important one.

Characteristics of a Primary Group. The essential characteristics of a primary group are intimate feelings and close identification. These qualities are found more abundantly and in some concrete groups than in others. In a primary group we directly co-operate with our fellows and our relations with then are intimately personal. Intimacy of relationship depends upon the following factors:

(i) Physically Proximity. In order that relations of the people may be close, it is necessary that their contacts also should be close. Seeing and talking with each other makes exchange of ideas and opinions easy. It makes possible the "conversation of gestures".

However, physical proximity though it provides an opportunity for the development of primary groups, is not a necessary feature of primary group arrangements. Whether or not physical proximity will provide an opportunity for the development of intimate relations depends on the situation as defined in the culture. Differences of language, sex, status, occupation or age may prevent physical proximity from providing an opportunity for intimacy to develop. Thus intimacy of relationship may not develop among people living in close proximity while it may develop over great distances by various means of communication.

(ii) Small Size. Relationship can be intimate and personal only in a small group. There is always a point at which further expansion of membership means "dispersion instead of concentration, dilution instead of reinforcement of the common interest." It is impossible to be in sensory contact with many people at the same time. As groups become larger each person counts less in a unique personality but more as a sheer cipher or unit. Feeling and talking to each other facilitates subtle exchange of ideas, opinions and sentiments. It makes possible the 'conversation of gestures' In which mind speaks. Even in a family the growth of children beyond a point may make it difficult for the members to come into close contact with each other. In a small group the members can know one another personally and develop a group character and an intimacy more quickly.

(iii) Stability. To promote intimacy of relationship the primary group should be stable to some extent.

(iv) Similarity of Background. The members of a primary group must be not only close and near to each other but also approximately equally experienced and intelligent. "There is". Says MacIver, "a level on which every group must dwell, and the person who is too far above or below it, disturbs the process of group participation." Each member must have some thing to give as well as to take. This feature is clearly evident in a discussion group where each member presents his own view-point and takes the view-point of others.

(v)Limited Self-Interest. Though members join the group with the motive of satisfying their own interests, yet they should sub ordinate their interests to the central interests of the group. They must come together in a spirit to participate co-operatively. The common interest must predominate in their minds. If people meet merely to satisfy their self, they will not be representing fully the true nature of the primary group which shall find full expression if they come together to study a common subject or remove a common grievance. The commonness of interests provides mental pleasure and contentment to the members.

(vi)Intensity of shared Interest. In a primary group the common interest is shared by every member and by being shared by all, the interest acquires a new significance. A new emphasis and a

new valuation. Each member shares the interest intensely because he is sustained by the devotion and energy of his fellow members. The interest is now supported by a greater number of people at a higher level since the people pursue it in association which they would not pursue in isolation. The person in the primary group is not merely a legal entity. An economic cipher or a technological cog. He is all of these rolled into one. He is the complete concrete person. His value attached to any particular aspect or activity of himself but to his whole self. Face-to-face companionship with other people enables a man to endure hardships in company that would be unendurable single handedly. There is a fusion of personalities within the group, so that what one experiences the other also tends to experience. It gives to the relation an altruistic character. The primary group not only sustains the common interest but itself. The relationship is not regarded by the parties as an end but rather as a value to end in itself, a good in its own right. It is not a means to a superior end but is intrinsically enjoyable. It is not contractual or formal. It is personal, spontaneous, inclusive and non transferable.

It may also be understood that face-to-face characteristic which is major aspect of a primary group does not mean that it exerts a compelling influence over its members. Members of a family may come to develop different and even opposed viewpoints and habits. A group may be called primary because it has exerted an influence in the early life of a man that is, before other groups could influence his. Family in this sense is a primary group because its influence over the child is the earliest.

Close identification means direct co-operation. In a primary group man do the same thing together and may have similar desires and attitudes so that they are striving for similar things. They look at the world through the same eyes. Each party pursues as one of his ends and welfare of the other. They directly and face-to-face co-operate with each other to achieve their common interest. They do not act independently even interdependently but all participate in the same process. They have a common experience. Though there may be division of labor in a primary group. Yet it must act together. In a cricket group there are batsmen bowlers and fielders but they all play together. Similarly, the members of a research group may undertake study of different problems, but they must bring together their results in a common process at the point where the group activity begins. The members of a primary group are, thus, united not only in the product but also in the process. Face-to-face group and direct co-operation not only increase the economy and convenience of the members but also satisfy the need of their nature-the need for society.

Importance of Primary Group for the Individual. Why do men form primary groups? That is that the members achieve from grouping which they cannot living independently? The first thing to the impressed about group is that it is a medium through which we learn culture, use culture and change culture. The group is an important factor in shaping the personality of individuals. Obviously some of the primary groups are formed to secure certain external advantages. E.g., better wages, production efficiency, workers morale, services of a teacher who cannot be hired by a single student. But there are two other advantages of a different sort which induce members in associating together. They are realization of the human need for spontaneous living and the provision of stimulus to each member in the pursuit of interest.

(1) **Spontaneous Living.** In a primary group members come freely together. A family, a play group, a group of friends, study group, a tribal Council comes into of its own initiative. The members of these groups do not come as representative and delegated allotted, certain duties but meet spontaneously. In these groups spontaneity is more directly revealed than in other formal groups

established deliberately to achieve certain defined objectives. It is in fact in these unplanned groups that we manifest our total personality, express effectively our aspirations and resentments, meet not as leaders or followers, professors or students by as fellows, and can thus be our true selves. The self cannot develop on the basis of secondary contact. It requires close, intimate, personal contacts. It is these informal groups which satisfy the need for spontaneous living. Primary groups are not judged so much by their efficiency in performing some task by the emotional satisfactions they bring to their members.

Provision of Stimulus. The primary groups not only satisfy the human need for spontaneous living but also provide stimulus to each of its members in the pursuit of interest. The presence of others in a group acts as a stimulus to each. "Through participation the interest gains a new objectivity. We see it through the eyes of others and thus it is in some measure freed from irrelevant personal implications." The interest is keenly appreciated and more ardently followed when it is shared by a friendly group. In association man is encouraged to continue the pursuit of the objectives by others vigorously. His fellow members save him from falling into despondency and keep up his morale. Man feels that he is not alone pursuing the interest but there are many others who along with him are devoted to the same pursuit. This feeling stimulates him to keener efforts. The interest is perceived and effectively pursued together. The interest is perceived and effectively pursued together. Each member contributes his own view point enlarging and enriching the character of the interest.

United in Process. The primary group not only affects the quality of our interests by enlarging and enriching them but as to above also the method of their pursuit. The members directly co-operate and do the same together. "Direct cp-operation is a characteristic of face to face group as specialization is of the large scale association." The members of a primary group participate in the same process. The group is essentially a mode of sharing a common experience." It is a unity in the performance of its function.

Importance of Primary Group for the society. Primary groups are important not only from the individual point of view, they are equally important from the view point of society. The primary group is the birth place of human nature. Primary groups help in the socialization of the individuals and maintain social control over them. They teach the members to work in the society according to their rules they are the nuclear cells of social organization. It is from these groups that the individual acquired basic attitudes towards people, social institutions and the world around him. The attitudes of kindness, sympathy, love, tolerance, mutual help and sacrifice which provide the cementing force to social structure are developed in the primary groups. Their disintegration soon leads to social disintegration.

Primary Group Decisions. An important question which arises about primary groups is 'How does a group achieve consensus of opinion and how are they appearing among its members harmonized? How does the experience become our experience from mine or yours? Looking at the facts we find that any of the following methods may be used to reach an agreement in a group.

1. Authority. In a group some authority like the president or the patriarch in the family may pronounce a decision and the members are asked to abide by it. In such a case there is little group participation. The members merely acquiescence or assent to the decision coming from the dominant authority. The faculties of the members do not find any scope for their free expression. Their contributions to the group decision are suppressed. This mode of group decisions practiced in small military units or disciplined revolutionary party cell and also in the patriarchal families.

2.Compromise. Sometimes the agreement in a group may be reached through compromise. The contending members agree to yield some of their claims or waive their opinion in order to reach a unanimous decision. The process here is that of bargaining, of give and take. The members get something for giving up something. This method differs from the preceding method in as much as here the differences of the members do affect the decision. While under the preceding method the decision came from the dominant authority involving o more than the acquiescence of other members. Compromise formula is quite common. The students come into compromise with the Principal on the examination issue. They first boycott the examination but later on agree to appear in it provided none is detained. Many of the decisions of legislative committees are in the form of 'compromise bills'; similarly are the decisions of the United Nations Security Council. Compromise is also frequently found in the group agreements reached by democratic families, clubs and many other primary groups.

3.Enumeration. Decision may be taken in a group through the mode of voting. The members vote on a particular issue and the majority decision carries the way. It is determination by majority. The majority members remain in opposition but to save the group from breaking up, may show their willingness to abide by the result of polls. If they are not willingness to abide, the group runs the risk of being split up. This method commonly prevails in modern democratic political groups.

4.Integration. The above three methods of group decision do not produce a complete harmony within the group. The first method seeks to impose a decision upon the members; the second produces a formal unanimous decision through compromise while under the third method decision is reached by the majority leaving the differences of the members in stark opposition. None of these methods reveals the group as a unity with one mind and will. To get a unity in the group the differences of the members are neither to be suppressed nor compromised but synthesized and harmonized. An attempt should be made whereby the different viewpoints of the group members are harmonized in a kind of composite idea ad though the minds of several members one mind with one idea. Integration of different opinions into a composite idea through the free admission of difference should be regarded as an ideal. Though this ideal may be difficult to attain, yet its acceptance would create anew harmony in society and a new joy of living together.

9.5 Secondary Groups:

Meaning of Secondary Group: We now turn to the secondary groups, which are of special in modern society and which the large scale organization is the most outstanding example. A secondary group is one which is large in size such as a city, nation, political party, corporation, international cartel and labour union. Here human contacts become superficial and undefined. The relations of the members are limited in scope and arrived at by much trial and error and in terms of self interest calculations of the members. A member exerts only his indirect influence over the other. He knows personally only a few of the other members and functions as one among almost countless members. His co-operation with his fellow workers is indirect and very seldom comes face-to-face with them. He communicates with them by such indirect means as the written word.

Some of the definitions of secondary groups are as follows.

"Secondary groups are those are relatively casual and impersonal in their relationships. Relationships in them are usually competitive rather than mutually helpful;. – P H Landis.

"the groups can be roughly defined as the opposite of every thing already said about primary groups". – Davis.

"The groups which provide experience lacking in intimacy are called secondary groups". – Ogburn.

"When face-to-face contacts are not present in the relations of members, we have secondary group" – Mazumdar.

Difference between Primary Group and Secondary Group.

The following are the chief points of difference between the primary group and secondary group.

1. Size. A primary group is small in size as well as area. The membership is limited to a small number and usually confined to defined area. It is not spread over the whole world i.e., in family, play group, study-group. Membership is confined within small limits. At the other end, in secondary group the membership is widespread. It may contain thousands of members scattered in different parts of the world as is the case with a corporation.

2. kind of Co-operation. In a secondary group the co-operation with the fellow-members is indirect. It is formed more or less deliberately and in terms of common interests in the achievement of some recognized goal. The members co-operate only to achieve the group's objective. It is not the process that binds them together but the object to whose attainment they unite. They do not work together but one works for the other; they do assigned task towards a common object. Individuals are selected to act on behalf of the whole, a hierarchy of officials arises and the executive become distinct from the members. In a primary group, on the other hand, the members directly co-operate with each other participating in the same process. They sit together, discuss together, play together, decide together.

3. Types of Structure. Every secondary group is regulated by a set of formal rules. A formal authority is setup with designated powers and a clear-cut division of labour in which the function of each is specified in relation to the function of all. The rest follows. In a word, the organization of a secondary group is carefully worked out. The primary group is based on an informal structure. The members, as told above, participate in the same process. There is spontaneous adjustment in the working of the group. No formal and detailed rules are drafted. The structure is simple.

4. Relationship. The relationship of members with each other in a primary group is direct, intimate and personal. There is congeniality among the members. They meet face to face and develop direct contacts. The primary group is concerned with the total personality of a person. The relations are inclusive. A secondary group is regulated by formal rules which mean a substitution of impersonal for personal relationships. The relations now become secondary and form. It does not exercise a primary influence over its members because they do not live in the presence and thought of one another. They need not meet face to face and may communicate with each other by indirect means. They perform their jobs, carryout the orders pay their dues and contribute to the group interest, still may never see each other. The members of national political party pay their annual subscriptions, carry out the orders of the High Command, work for the party interest, but hardly establish personal and direct relationships with each other. The average member plays a passive role and often comes to feel that the party lies beyond the area of his control. Paul landis called secondary groups the representative of the "cold world". Primary groups are relationship-directed whereas secondary groups are goal oriented. In fact, the warmth of the relations in primary groups

cannot be found in the secondary group. .. The relations in the secondary group are of 'touch and go' type.

Some thinkers are of the opinion that classification of groups into primary and secondary is not very satisfactory. No group can be classified as wholly primary or wholly secondary. Even a large scale group cannot work without a certain identification of its members with the organization as a whole. Instead of classifying the groups into primary and secondary it is easier to classify contacts and specific relationships as one or the other. The real difference between the primary and secondary groups is not one of size or structure but of relationship. If the nation is called a secondary group. It is so called because its members do not have close, personal and warm relations. It is devoid of personal inter-action; its members express the body of oneness through impersonal and indirect methods. Even if the members of secondary group meet face-to-face, it is of the touch-and-go variety.

Main Characteristics of Secondary Group. The main characteristics of secondary group are the following:

1. Formal and Impersonal Relations. The relations of members in a secondary group are of a formal and impersonal type. It does not exercise primary influence over its members. The members need not meet face to face. They perform their jobs, carry out the orders, pay their dues and still may never see each other. The relations of the members are merely casual and of "touch-and-go" type. We go to a bak counter or an office, meet the clerk, get our work done and come back. We are not concerned with the other aspects of his life. We do not find warmth of relations in secondary group.

2. Large in size. Secondary groups are large in size. Secondary groups are large in size. They might be spread all over the world, for example, the Red Cross Society consists of thousands of members scattered all over the world.

3. Option of Membership. The membership of most of the secondary groups is not compulsory, it is not essential to become the member of Rotary International or Red Cross Society.

4. Active and Inactive members. The secondary group is large in size. There is absence of intimacy among its members. Due to the absence of intimate relations some members of the group become inactive while some others are quite active. A large number of members of a national party do not take any active interest in the party work. They confine themselves to the payment of annual subscription.

5. Indirect Relations. The members of a secondary group hardly meet face to face. They are scattered throughout the length and breadth of the country. Someyimes they may be scattered throughout the world e.g., members of International Red Cross Society and Rotary International. They communicate with each other by indirect means.

6. Formal Rules. A secondary group is regulated by formal rules. A formal authority is set up and a clear cut division of labour is made. The organization of a secondary group is carefully worked out. As a matter of fact, the stability of a secondary group depends more upon the way it is organized than upon uncertain sentimental attachment.

7.Status of Individual. Status of individual depends on his role. In a secondary group the status of every member depends upon his role. The status of the President in a trade union depends upon the role he plays in the union and not upon his personal qualities or birth.

8.Goal-Oriented. The main purpose of a secondary group is to fulfil a specific function. A trade union is formed to better the working conditions of the workers. A school is opened to provide education. The success of a secondary group is judged by its efficiency to perform its task.

Organization of Authority in Secondary Group. While considering the organization of a secondary group the problem that presents before us is how to reconcile authority with liberty. Every secondary group state or corporation is controlled by formal rules or laws which it cannot violate. These rules are necessary in every larges-scale organization for securing efficiency, order and economy. These rules may become rigid with the passage of time not responding to the needs of individuals and changing situations. They tend to acquire a sort of religious sanctity in the mind of the official as if they are an end in themselves. He is concerned only with their enforcement even often sacrificing human values. The organization falls into red tapism and tends to grow stereotyped. This is what actually happens in governmental organization, political parties, large social service agencies and university administrations. Vested interests grow in these institutions that resist any change in their organization. The need, therefore, is of organizing the authority large organization in such a way that some degree of liberty and flexibility may be retained while securing order and efficiency.

5.5 In-Groups and Out-Groups:

Sumner had made an important distinction between social groups that is between in-groups and out-groups. An in-group is a social unit of which individuals are apart or with which they identify. An out-group, on the other hand, is a social unit of which individuals are not a part or with which they do not identify. The in-groups includes ourselves and anybody whom we happen to include when we use the pronoun "we". The out-group includes 'they'. In-groups may include both primary and secondary group relationships. In a modern society, people belong to so many groups that a number of their in-group and out-group relationship may overlap.

In-groups and out-groups were important, because they affect behaviors. From fellow members of an in-group we expect recognition. Loyalty and helpfulness. From out-groups our expectations vary with kind of out-group.

It may,however, be said that differences between in-group and out-group is more that of degree than that of kind. What may be 'in-group' in some cases may be in-group' in others. An individual may be a member of in-group at home but becomes a member of out-group as soon as the members of the same family go to their respective offices.

Sumner used the terms in-group and out-group to describe similar type of group feelings. He considered it virtually a law of human interaction that in-group solidarity and hostility toward out-groups are directly related.

The concept of in-group versus out-group is intimately linked to ethnocentrism, which means, literally, "being centered in the culture", and it can be characterized as the idea that one's own group is best and others are to be judged on its terms. The essential reason for ethnocentrism is that a

society must teach the "rightness" of its ways to its young to give them a sense of values; and if the society's ways are right, other ways must be wrong.

5.6 Voluntary Groups and In-Voluntary Groups:

Voluntary groups are those groups of which we choose to become members. There are however, some groups of which we are members because w have to. These are involuntary groups. One becomes, for instance a member of a caste group simple because he is born into that particular caste.

5.7 Reference Groups:

The concept of reference group was first developed by Hayman. Subsequently, Turner, R K Merton and Sheriff elaborated it further

These are groups which are important to us as models even though we may not be a part of the group. the words of Merton, reference groups are in principle, almost innumerable. Any of the groups of which one is not a member can become points of reference for shaping one's attitudes, evaluations and behavior

For members of a particular group another group is a reference group if any of the following circumstances prevail:

(i). When members of the first group aspire to membership in the second group, the second group serves as the reference of the first.

(ii) When members of the first group strive to be like the members of the second group.

(iii) When the members of the first group derive some satisfaction from being unlike the members of the second group in some respect and even strive to maintain the difference between themselves and the members of the second group.

(iv) When, without necessarily striving to be like or unlike or to belong to the second group, the members of the first group appraise their own group or themselves by using the second group or its members as a standard for comparison

9.9. Importance of the study of Social Groups:

A sturdy of social groups acquires importance in view of the following considerations.

(i) Social groups, however small in size, deeply affect the society.

(ii) No man is an isolated island. Man is a social animal. The sociable nature of man is to be found in the groups which he forms.

(iii) Small groups are a special case of the more general type of system, the social system. Not only are they micro-system, they are esr : ntially microcosms of larger societies.

(iv) The fourth reason for studying social groups is socio-psychological. Because social pressures and pressures from the individual meet in the small group, it is a convenient context in which to observe and to experiment on the inter-play among these pressures. Scientific investigations may lead to general laws about how individuals come with social realities.

Principles of Group Work:

Tracker has explained the following Principles :

1. The principle of planned group formation.

2. The principle of specific objectives

3. The principle of purposeful worker group relationship.

4. The principle of continuous individualization.

5. The principle of group guided interaction.

6. The principle of democratic group self determination.

7. The principle of flexible functional organization.

8. The principle of progressive programme experience.

9. The principle of resource utilization.

10. The principle of evaluation.

9.10   Summary:

Human beings are social animals who exist in groups, collectivities of people sharing interests, interaction and communication. The group itself exerts strong pressure to conform to the standards and behavioral patterns of the overall membership.

Groups associations and institutions makeup the structural fabric of society, the largest meaningful group to which one belongs.

Social Group Work is a method which is connected with a group constituted by individuals. Its central focus is a group rather than individual. In another words, Social group work is a very useful devise for serving the individual. It has been assumed that the social group work is oriented towards the progress of an entire group. Individual is a member of a group as such individual progress is linked with his group progress. It is thus evident that social group work is guided by democratic ideals. It provides opportunity for progress to each individual and group. It main aim is to create such a social atmosphere which is based on mutual good will and cooperation. Besides, social group work also aims to create social consciousness so that the individuals in a groups may be aware about their rights and duties.

9.11   Key Words:

1. Group therapy
2. preventive and remedial
3. social consciousness

9.12 Exercise:

1. Define social group work and development of social group work as one of the methods in social work

2. Explain the functions of group work working with different groups?

9.13 Reference Book:

1. Trecker H.B.,   Social Group Work-Pinciples and Practice, The Womens Press, New York, 1948.

2. Dimock, S.H and H.B. Treker   The Supervisiion of Group Work and Recreation, Association Press , New york – 1951.

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LESSON - 10

PERSONALITY

10.0 Objectives

After studying this lesson, you should be able to

- Know the meaning of personality
- Define Personality
- Understand personality trait
- Discuss determinants of personality
- Analyse the dimensions of personality
- Explain types of personality

Contents

10.1 Introduction

The term personality often figures in discussion on one's job prospects, achievements, marriage, and on other similar occasions. In all these events personality is understood in its narrow sense as implying one's charm, dress, popularity and other physical attractiveness. It will not help much in understanding an individual's behaviour. Personality of an individual also affects human behaviour. Personality is the sum total of an individual's psycho - physical systems that determine his / her behaviour in a given environment or situation. Personality differs from person to person depending on their varying psycho-physical aspects. We find in our day -to-day life several types of people. Some of them are quite and passive. While others are loud and aggressive in their behaviours. Why do people vary so widely? So answer this question, we should know the nature of personality.

10.2 Meaning and Definition of Personality

The English word 'Personality' has been derived from the Latin word personare. It means 'to speak through'. Originally, the term denoted the masks worn by the actors in the ancient Greek dramas. In this way, personality is used in terms of physical attractiveness. However, perceiving personality in terms of external appearance is in narrow sense. Personality includes something more. Let us go through some definitions on personality that will help us understand personality in a proper and better sense.

According to A.Bloch "Personality is the characteristic organisation of the individuals habits, attitudes, values, emotional characteristics.... which imparts consistency to the behaviour of the individual".

According to Arnold W.Green, "Personality is the sum of a person's values (the objects of his striving such as ideas, prestige, power and sex) plus his non-physical traits (this habitual ways of acting and reacting)

According to Linton, personality embraces the totality "organized aggregate of psychological processes and status pertaining to the individual".

Robbins defines personality as, "the sum total of ways in which an individual reacts to and interacts with others.

According to Younger, "Personality is the totally of behaviour of an individual with a given tendency system interacting with a sequence of situations".

In the opinion of Ruch, "Personality can be described as how he understands and views himself, and his pattern of inner and outer measurable traits".

Gordon Allport has defined personality as : "Personality is the dynamic organisation within the individual of those psycho-physical systems that determine his unique adjustment to his environment."

Now, personality can be defined as the sum total of ways in which an individual reacts and interacts with others and enviroment. In other words, personality is an organised behaviour of an individual to react to a given stimulus in a set manner. This is most often in the form of consistent response to environmental stimuli.

On the basis of these definitions one can clearly understand personality in the following ways.

(i)   Personality is an individual unit.

(ii)   Personality is neither good nor bad.

(iii)   Personality is not related to bodily structure alone.

(iv)   Every personality is unique.

(v)   Personality is not a mysterious phenomenon.

(vi)   Personality is influenced by social action.

(vii)   Personality is acquired.

(viii) Personality refers to persistent qualities of the individual.

10.3 Personality Traits:

A trait is a predisposition to respond in an equivalent manner to variou kinds of stimuli. Important personality traits are :

1. Reserved	vs	Outgoing
2. Less Intelligent	vs	More Intelligent
3. Affected feelings	vs	Emotionally more stable
4. Submissive	vs	Dominant
5. Serious	vs	Happy - go - lucky
6. Expedient	vs	Conscientious
7. Timid	vs	Venture some
8. Tough-minded	vs	Sensitive
9. Trusting	vs	Suspicious
10. Practical	vs	Imaginative
11. Forth right	vs	Shrewd
12. Self-assured	vs	Apprehensive
13. Conservative	vs	Experimenting
14. Group dependent	vs	Self-dependent
15. Uncontrolled	vs	Controlled
16. Relaxed	vs	Tense

10.4 Determinants of Personality

What determinants go into the development of personality? Of all the complexities and unaswered questions in the study of human behaviour, this question may be the most difficult.The problem lies in the fact that the cognitive and psychological processes, plus many other varibales-all contribute to personality. However, for convenience of study the determinants of personality can be grouped into the five broad categories-heredity, environmental, family, social and situational.

Heredity

Heredity in the development of personality is an old argument in personality theory. Heredity refers to those factors that were determined at conception. Physical stature, facial attractiveness, sex, temperament, muscle composition and reflexes, energy level, and biological rhythms are characteristics that are generally considered to be imported either completely or substantially by one's parents. The heredity approach argues that the ultimate explanation of an individual's personality is the molecular structure of the genes, located in the chromosomes. These chromosomes contain thousands of genes, which seem to be transmitters of traits. Even separate children of the same parents do not have identical genetic makeups. Only identical twins, who develop from a single fertilised ovum, possess the same pattern of genes.

The role of heredity on personality development is still an unsettled area of understanding. The problem is that genticists face a major obstacle in gathering information scientifically on the human being. Animal scientists can conduct highly controlled breeding experiments, but geneticists studying human heredity cannot. Through research on animals, it has been clearly shown that both physical and psychological characteristics can be transmitted through heredity. However, in the case of humans, who cannot be subjected to the necessary controls, the evidence is much less conclusive.

Nevertheless, the role of heredity on personality development cannot be totally minimised. Physical attributes, for instance, may be largely attributed to heredity. To the question posed by a girl why her height was not normal for her age, a famous gynecologist attributed the girl's short height, among other factors, to the height of her parents, implying that had the parent's height been normal, the children would have acquired the same trait.

The following classfication of characteristics is said to be inherited by all humans :

1. Physical structure (how tall or short one is, whether one has a long or short nose, large or small feet - briefly, how one is put together).

2. Innate drives (impulses to act based on physiological tensions; but these must be linked through learning with activities which will reduce the tensions).

3. Reflexes (direct response to stimuli, such as withdrawing from a pin prick, blinking when something approaches the eye).

4. Temperament (patterened and recurrent repsonses associated with basic emotional makeup - for example, phlegmatic, excitable, or lethargic).

5. Intelligence (the capacity to learn, to modify responses).

Environment

Environment is a broad term and includes such factors as culture. Culture establishes norms, attitudes, and values that are passed along from one generation to the next and create consistencies overtime. Anthropologists, to whom culture as a subject belongs, have clearly demonstrated the important role culture plays in the development of the human personality. The methods by which an infant is fed and is toilet trained, and makes the transition from adolescence to adulthood are all culturally determined.

While growing, the child learns to behave in ways expected by the culture of the family into which the baby was born. One of those expectations has to do with sex roles. Most cultures expect different behaviours from males than from females. Sex roles may vary from culture to culture, but it is considered natural in any culture for boys and girls to have predictable differences in personality merely because they belong to one or the other sex. Every culture has its own subculture, each with its own views about such qualities as moral values, standards of cleanliness, style of dress, and definitions of success. The cultural sub-group exerts its influence on personality. All boys are expected to show certain personality characteristics (as compared with girls), but a poor boy raised in an urban slum is expected to behave differently in some respects than a well-to-do raised in a middle class suburb.

Culture has significant influence on personality development, linear relationship cannot be established between personality and the given culture, for two reasons : (1) the cultural impacts upon an individual are not uniform, because they are transmitted by certain people-parents and others-who are not at all alike in their values and practices, and (2) the individual has some experiences that are unique. Each individual reacts in his own way to social pressures, differences in behaviour being caused by biological factors.

Family

The family has considerable influence on personality development, particularly in the early stages. The parents play an important part in the identification process which is important to an

individual's early development. Usually, the parents of the same sex as the child will serve as the model for the child's identification. The process can be examined from three different perspectives :

First, identification can be viewed as the similarity of behaviour (including feelings and attitudes) between child and model.

Second, identification can be looked upon as the child's motives or desires to be like the model.

Third, identification can be viewed as the process through which the child actually takes on the attributes of the model.

From all the three perspectives, the identification process is fundamental to the understanding of personality development.

The overall home environment created by the parents, in addition to their direct influence, is critical to personality development. For example, children with a markedly institutional upbringing (orphans) or children reared in cold, unstimulating home are much more likely to be socially and emotionally maladjusted than children raised by parents in a warm, loving, and stimulating environment.

Siblings (brothers and sisters) also contribute to personality. It has been argued that sibling position is an important psychological variable because it represents a microcosm of the significant social experience of adolescence and adulthood. It is argued that those first born are more prone to be schizophrenic, more susceptible to social pressures, and more dependent than those later-born. The first born are also more likely to experience the world as more orderly, predictable, and rational than later-born children.

Socialisation process

Besides the heredity, environmental, and family influences of personality, there is greater realisation that other releveant persons, groups and organisations exercise their due role in personality development. This is commonly called the socialisation process.

Socialisation involves the process by which a person acquires, from the enormously wide range of behavioural potentialities that are open to him or her, starting at birth, those behaviour patterns that are customary and acceptable to the standards of, initially, the family, and later the social group and the employing organisation. Thus, socialisation starts with the initial contact between a mother and her new infant. After infancy, other members of immediate family (father, brothers, sisters, and close relatives or friends), followed by the social group (peers, school friends, and members of the working group) play influential roles.

Situational Considerations

The determinants of personality discussed till now are more concerned with the historical nature of personality development. Heredity, family, siblings, and environment are no doubt important to personality but it must be recognised that it is the immediate situation which may predominate finally. An example is the worker whose developmental history has shaped a personality which incorporates a high need for power and achievement. When placed in a highly bureaucratised work situation, this individual may become frustrated and behave apathetically and/or aggressively. Thus, on the surface, this worker appears to be lazy and/or a trouble maker yet the developmental history would predict that the individual would be a very hard worker, striving to get ahead.

While it seems logical to suppose that situations will influence an individual's personalitv, a neat classification scheme that would tell us the impact of various types of situations has so far eluded us. However, we do know that certain situations are more relevant than others in influencing personality. What is of interest taxonomically, wrote Lee Sechrest, is that situations seems to differ substantially in the constraints they impose on behaviour, with some situations, e.g., church, an employment interview-constraining many behaviours and others e.g., a picnic in a public park-constraining relatively few.

From the preceding discussion of the development of personality, It is clear that personality is a complex concept that reflects many influences both within and outside the individual. Personality progresses through identifiable stages and never really stops developing. One can, however, examine personality at any point in time within its developmental sequence in order to compare and contrast individual personalities. One can also do this to show more effectively some of the more important components of personality.

10.5 Dimensions of Personality

Dimension | Characteristics of a person scoring
positively on the dimension

1. Extroversion   Outgoing, talkative, sociable and assertive
2. Agreeableness   Trusting, good natured, co-operative, soft-hearted
3. Conscientiousness   Dependable, responsible, achievement oriented, persistent.
4. Emotional Stability   Relaxed, secure, unworried
5. Openness to experience   Intellectual, imaginative, curious, broad-minded

10.5 Types of Personality

Some attempts have been made to classify personlities into types. In the 5th century B.C., the greek physician Hippocrates divided human beings into Four types : the sanguine, the melancholic, the cholerie and the phlegmatic. The swiss psychologist, Carl Gustine Jung, destinguished between two main types, the introvert and the extrovert the introvert is prooccupied with his own self; the extrovert with things outside self. In these two types there is a third type the aniverts, who are neither the one nor the other Lut Vacillate between the two. The majority of people are ambiverts. According to ernest Kiethmer, the german psychiatrist, the extrovert personality is a stout person while the introvert one is a tall and slender person, the first type of persons he called 'pykrnic', the second type he called "leptsome". W.I. Thomas and Florian Znanietic distinguished among the Bohenmian, the philistine and the creative.

Type 'A' and Type 'B' personality

Finally, there is Type 'A' personality and Type 'B" personality.

Type A personality typifies a person who is always in a hurry, is extremely competitive and is often hostile and irritable. Opposite is Type B personality who is relaxed, incompetent and easy going.

Type 'A's	Type 'B's
1. are always moving, walking and eating rapidly.	1. never suffer from a sense of time urgency with its accompanying impatience.
2. feel impatient with the rate at which most events take places.	2. feel no need to display or discuss either their achievements or accomplishments unless such exposure is demanded by the situation.
3. strive to think or do two or more things at once,	3. play for fun and relaxation, rather than to exhibit their superiority at any cost,
4. cannot cope with leisure,	4. can relax without guilt.

Type A's will make most successful sales people and senior executives are usually Type B's. Why this paradox? The answer lies in the tendency of Type A's to trade off quality of effort for quantity. Executive positions usually go to those who are wise rather than to those who are merely hasty, to those who are tactful rather than to those who are hostile, and to those who are creative rather than to those who are merely agile in competitive strife.

10.7 Summary

In sum, personality is the totality of an individual's interaction with its sub-systems like environmental and situation. Individual's external apperances and traits, their inner awareness of self and the person-situation interaction determine their personalities Accordingly, personalities differ from individual to individual while some personalities are classified as introverts and extroverts, others are categorised as type A and type B.

10.8 Key terms

1. Personality - The unique and relatively stable patterns of behaviour, throughts and emotions shown by individuals.
2. Heredity - Heredity consists of the specific jones which the individual receives from each parent at conception.

10.9 Self Assessment Questions

1. What is personality what are its traits.

2. Explain the determinants of personality.

3. Describe the types of personality.

10.10 Reference Books

1. E.R. Hilgard, R.C. Atkinson and R.L. Atkinson - Introduction to psychology

2. David C. Meclellons   - Personality

3. Gordon W. Allport   - Personality

4. Floyd L Ruch   - Personality and Life.

Lesson - 11

Adjustment, Stress, Frustration and Conflicts

11.0 Objectives

After reading this lesson the learner will be able to

- Define Adjustment
- Describe the characteristics of adjustment
- Explain the spheres of adjustment
- Understand Stress
- Explain causes and consequences of Stress
- Present coping strategies for stress
- Define Frustration
- Identify the sources of frustration
- Explain the effects of frustration
- Suggest ways and means how frustration can be reduced
- Define conflict
- Identify sources of conflict
- List different types of conflict
- Describe the techniques for managing conflict

Contents

11.1 Introduction

Adjustment, Stress, Frustration and conflict are the psychological states of human mind. These concepts are closely related to each other. A change whether positively or negatively in one state of mind will have and impact and influence on other states of mind. All manifestations in human mind will result in different types of pyschological, physiological, sociological, cultural behaviours of human beings. Stress, frustration and conflict are the dysfunctional aspects of an individual personality, while adjustment is a functional and positive dimension of human behaviour. Though all these factors initially stem from an individual and this will influence the groups of people like community, institutions and the society in general. Holistic personality development of individual, therefore, depends upon the fact that what extent an individual is aware of such psychological states of mind, causes and consequences and mechanisms to manage them effectively for his / her well being, well being of others and for the society as a whole. These topics are received a wide attention by training institutes, administrative reformers, psychologists organisational theoriests, sociologists, social workers and more so among the academicians. Therefore, this lesson will discuss all these issues in detail.

11.2 Adjustment

We come across the word 'Adjustment' in our daily life. In a particular class rooms having space for twenty five students if there are thirty students the teacher asks the students to adjust themselves, while travelling in a train or a bus, we often use this term, even when a guest comes to staty with us for a few days we have to adjust the guest in our home. Although sometimes we face some problems in making these adjustments but they are very crucial to maintain personal as well as social peace and harmony in the society.

The concept of adjustment originated from the biological term 'adoption' we know that the history of evolution of man is the history of this adaptation to the climatic condition. Both nature as well as the world at large make demands or create problems for the individual who has to deal with them appropriately. He may feel happy or other wise in dealing with these demands or problems. These problems are never ending. You solve one and the second is ready, and so on.

A common man in a society always tries his best to maintain personal as well as social peace and harmony just by conforming to the prevailing behavioural norms of his / her society. He / she is said to be a normal and well adjusted person. But every person has psychological and biological needs which demand fulfilment. These needs partly arise from the biological makeup which he / she acquires through his / her experiences in living with others.

The inner need for food or drink compels a child to cry or get restless for it. He / she does not even mind graft it from others. In the same social make up the child learns gradually neither to cry for food, nor to graft it from others even when bilogical need for food is there. He / she tries to maintain balanced and harmonious relationship between his / her own needs (in her environment) and demands of the society (outer environment) this is a contionous process by which an individual strives to cope with his / her inner needs, tenstions frustrations and conflicts. He / she tries to bring harmony between these inner demands and the demands imposed upon him / her by the outer world which is indicated by his / her behaviour. Thus, we can say that adjustment is the psychological process by which an individual manager or copes with various demands.

Characteristics of adjustment

Three important characteristics of adjustment are given below.

(a) Adjustment is a continous process - It is a process which continues through meeting strain and stress in life. Hence a person considered to be quite adjusted now, may have sever adjustment problems at any time in life.

(b) Adjustment differs from culture to culture - An individual considered to be well - adjusted in one society with a particular cultural background may not be considered the same in a different society with a different cultural setting for example undressed males in a particular sect of a religion, or half-dressed men or women of tribal cultures may not be considered as adjusted in often societies with different cultural background.

(c) Adjustment is subjective - Since no two persons are alike, their coping processes also cannot be similar. Besides inner and outer demands tolerance for frustration, ability to profit from experience, adaptability prejudices, attitudes, values and social norms make the adjustment a subjective process which is known only to the person who is adjusting.

When the relation between an individual and his / her environment is in conformity with the existing norms or standards of behaviour. It is called healthy or normal adjustment. For example a child who obeys his / her parents, studies regularly, is tidy in his / her habits and is acceptable to his / her mates is said to be a well adjusted child. On the other hand, a child whose behaviour is different from the behaviour described above is considered to be maladjusted. The line of demarcation between adjustment and maladjustment is not well defined.

For healthy living proper adjustment has to be made in the three principal spheres of life (1) personal (2) social and (3) occupational

(1) Personal adjustment

Adjustment is understood as the psychological process by which an individual copes with various demands. These demands may be internal as well as external. Psychological demands arise in interaction with the environment and the individual is constantly under stress to cope with those demands.

Society has been in flux since the beginning of civilization. Change has led to life and death, survival and extinction, and evolution and destruction. However, the human being has survived, thrived and prospered. We all realise that there are still many challenges - big and small to be overcome and encountered by the human race. Thse challenges put persons under stress for adjustment. An individual has to cope with these stresses of life effectively.

(2) Social Adjustment

As a social being, we live in a society. We form opinions about others and others have opinions about us. Everybody wants recognition and acceptance from society. We try to behave according to the norms of society so that we are able to adjust with others. But it is not an easy task as the personality of each individual is a unique organization. This organization has to make special efforts to adjust with other unique organization, which we call society.

(3) Occupational adjustment

The money we earn through specific jobs called 'occupations'. Occupation is a part of our life whether it is industry, agriculture, teaching etc. In every occupation one has to deal with a number of

persons working there. Occupations as source of need satisfaction are of extreme importance in society. Every one is expected to play a useful role in his / her work which he / she has learnt.

Adjustment in the occupational sphere refers to the harmonious living with individual in relation to the world of work with minimum conflicts. An individual's occupational adjustment is measured by the degree of balance between the satisfaction which he / she seeking from his / her work and the satisfaction which the job is providing to him / her.

The following are the problems which are likely to be encountered in occupational adjustment.

Resolving conflict in work which arise from the nature of the job, duties and tasks performed by the worker as a part of his / her occupation.

Overcoming frustration in work because of insignificance of one's work, lack of defined role, isolation of his / her work within the community and economic insecurity.

Stress

We often use the word stress in our daily life. Government, Officials, Managers, Financiers administrators, Executives, Politicians, Students and also house wives experience sterss. Stress had its effects on all walks of life. It can be explained basically as pressure upon a person's psychlogical system which arises out of complexity or intensity of one's work life. Though stress basically depends upon a person's psychological setup, it also turn in effects his / her physical and behavioural systems.

11.3 Definition of Stress

Ivanceivch and Matteson, define stress simply as "The interaction of the individual with the environment".

According to Beehs and Newman, Stress is 'a condition arising from the interaction of people and their jobs and characterised by changes within people that force them to deviate from their normal functioning".

Fned Luthans defines the stress as "an adaptive response to an external situation that results in physical, psychological and / or behavioural deviations among people.

Causes / Sources of Stress

The sources of stress comes from are called stressors. The stressors or the so called antecidents of stress come from both inside our body and mind and outside of ourselves. The stressors thus fall logically into four categories.

1. Environmental

2. Organisational

3. Group

4. Individual

1. Environmental Stressors - Environmental factors do effect an individual and, thus have impact on stress also. Social and technical change has had its great impact on people's life styles which is carried over into their jobs. To mention, while medical science has increased the life span of the people by eradicating or reducing the life - claiming threats of many dreaded diseases, on the one.

hand, the modern living style caught up in the rush, rush, mobile, urbanized and crowded has deteriorated the wellness and increased the potential for stress on the job on the other. For most people in the recent years, their weak financial position has forced them to do extra job or the spouse has had to join work to meet over increasing ends. This situation reduces time for recuational, relaxation and family activities.

2. Organisational Stressors - Stressors occur not only outside the organization, but with in it also. Organisational stressors can be categorized into policies and strategies, structure and design, processes and working conditions, organisational changes to meet challenges are usually accompanied by stressors.

3. Group Stressors - Generally people are the members of various formal and informal groups. The section or department to which one belongs, for example, is formal group. Group bears trenendous influence on individual member's behaviour. The group, therefore, can also be a potential sources of stress - These group stressors can be categorized into three types.

(i) Lack of group cohesiveness - The famous Harlthorne studies have made it clear that cohesiveness or "togetherness" provides satisfaction to the employees. Lack of cohesiveness creates conflict which served a potential stressor for the employees. Lack of cohesivenity to employees to develop and not accepting and employee by other employees produces but stress in the employee.

(ii) Lack of social support - We all as the members of groups look for support from comembers in times of happiness and sorrow. If we get this social group, we are much better out. If such a support is lacking for an individual member, the same can also cause stress.

(iii) Inter personal and inter group conflict the incompatibility interms of needs and values between co-workers or colleagues usually creates interpersonal conflict. Like wise, variance in objectives and goals between groups leads to intergroup conflict. Conflict studies indicate that such dysfunctional conflicts can also lead to considerable stress for individuals.

(4) Individual Stressors - A part from the stressors discussed so far (environmental, organizational and group)there are also individual factors which serve as stress.These are:

(i) Role conflict and Ambiguity - Individual employees have multiple roles to play in with as well as outside the organization such as superior, subordinate, colleague, family, community and so on. These roles are a set of expectations that other members have of an employee. Variation too expectations leads to role ambiguity. If these expectations make conflicting demands on the employee he / she experience role conflict. Both role conflict and ambiguity cause considerable stress to the employee.

(ii) Personality traits - Personality affect behaviour. Personality traits vary from individual to individual.

(iii) Life and career changes - Life's changes may be slow (getting older) or sudden (the death of a spouse) particularly sudden changes have a dramatic effect on people. The same is true for career changes also. Frequent and sudden changes in one's career or nature of job and responsibility, under employment or over employment etc can be stress - providing.

Consequences of stress

Stress is inevitable in people's lives. Stress is not always damaging or bad. A mild stress, for example, may lead to increase in employees's activity and performance. People in certain jobs like journalists, TV announcers would seem to benefit from a mild level of stress. But, a high level of

stress has harmful consequences on both the employees and the organisation. These are classified into physical, psychological and social.

(i) Physical Consequences - Stress has tremendous impact on physical health. Stress is a major factor in hypertension leading to heart attack. Various psychosomatic ailments such as asthma, ulcers, migraine and arthritis are associated with stress conditions. Severe stress produces biochemical changes in the body viz., secretion of a dremaline hormone which can lead to organ dysfunctions.

(ii) Psychological consequences - A part from physical consequences, stress has psychological consequences also. Even a mild stress can have effect on the psychological well being of the person. It can produce nervousness anger, anxiety depression, irritability, lack of self-confidence, emotional instability. In several cases suicidal thoughts and attempts are possible.

(iii) Social consequences - Stress can affect social interactions and productivity. People under severe stress are often unable to maintain friendship and good relationship. They lose initiative and self-confidence and as a result lose efficiency in work. The consequences of stress on employee's behaviour reflected include over eating or undereating, sleeplessness increased smoking and drinking and drug abuse what follows next is tardiness, absenteesim and turnover.

Coping with Stress

Stress is a part of existence and it can be overcome. Some amount of stress is necessary in life. Without stress, life would be dull and without challenge. Stress needs to be coped with or managed to effectively minimise its undersirable consequences. Two strategies can be used to cope with stress - individual coping strategies and organisational coping strategies.

Individual coping strategies

Individual strategies are based on 'self-help' or 'do yourself' opproaches. Some specific techniques that individuals can use to effectively manage their stress are :

(i) Behavioural self-control - Behavioural self control refers to 'self management' A consicious analysis of the causes and consequences of their own behaviour helps employees achieve self control. In ultimate sense, the self control strategy implies employees controlling the situtation instead of letting the situation control them accordingly, one way to avoid stress is to avoid people or situtation that will employees under stress.

(ii) Net working - Psychological researches have confirmed that people need and benefit from social support developing social support, therefore, can be used as a strategy for reducing got stress too. Doing so would entail forming close associations with trusted co-workers and collegues who are good listeners and confidence exilders. There co workers at time, help the stressful employee get over stress. Such alliances sought out and developed in the organisations are called networker or networking.

(iii) Physical exercises - Exercise in any form be it walking, jogging, swimming, riding, bicycles or playing games help people contat stress. Without going into the sematics about the exact relationship between exercise and stress. It can safely be said that atleast some side effects of exercise such as relaxation, enhanced self -esteem and simply getting one's mind out the work for a while help people better cope with stress.

(iv) Counselling - Counselling is yet another strategy widely used in organisations for dealing with stress. Employees are given counselling in the matters like career planning to provide them clearly to their career goals and opportunities.

Organisational coping strategies

Coping strategies an organisation will adopt to control stress will aim to reduce the already existing stressors and present occurrence of potential stressors. Accordingly, an organisation can adopt the following strategies.

1) Clear objectives should be set for the organisation and the members must commit themselves to achieve these objectives. This helps minimize role ambiguity which usually filters down the organisation in the form of memories.

2) Once objectives are clearly defined organisation must be sincerely committed to effective utilization of its human resources to achieve the organisational goals. For this, an organisation development (OD) department should be started with a responsibility to create meaningful and enriching jobs for its employees.

3) The organisation must be adaptable to the changing social, economic, political and technological developments. Thus, the organisational structure must be flexible so as to accommodate such changes.

11.4 Frustration

No man in the world can entirely fulfil his desires. Failure in the satisfaction of some desire is normal in every person's life and the path of satisfaction of most of our motives is marred by obstacles and troubles. Naturally our desire of motive remains unsatisfied on this account. Frustration is the natural consequence of such difficulty. Frustration is an unavoidable feature of human life.

Human behaviour being goal-directed, an individual undertakes a series of activities to achieve a goal. If a goal is not achieved, it produces a sense of deprivation in individual this may result in frustration. Frustration is the blocking or slowing down a goal directed activity. Frustration is a sort of disappointment that people face in their everyday life.

Sources of frustration

1. Privation 2. Deprivation 3. Conflict

1. Privation - When an individual experience lack of something relevant to a desired goal, it may produce frustration for him / her. If a student, for example, preparing hardwork to seek admission in an central university may not pursue his goal because of lack of received financial resources, may feel frustration caused by 'privation'.

2. Deprivation - Blocking or interfering with one's goal directed activities may also produce frustration. If an employee preparing hard for a career advancing examination falls ill and is forced to take rest, may feel frustruated due do deprivation factor.

3. Conflict - Frustration may also be caused by conflict between two goals; be these especially attractive goals, excially unattractive goals, or attractive, unattractive goals.

Effects of frustration

People experience frustration quite often in their every day life. Hence, it will be interesting to know how frustration affects them i.e., their behaviour people manifest wide range of reaction to frustration.

Aggression - Aggression is the most common reaction to frustration. It may take the forms of general aggression like kicking, knocking, stamping hoof, it reaking etc. Target, directed aggression such as anger expressed towards the loss or subordinate. Self-directed aggression by planning oneself for frustrated situation, and displaced aggression when anger is diverted to some other person (s) them the personals seen causing disappointment as a manager cannot express his / her anger to the superior or loss but may express anger two weaker ones such as wife and subordinate.

Regression - Regression is characterised by reverting to the previous mode of behaviour. It may take the form of Retrogression when one reverts to one's part behaviours.

Flight - One reaction to frustration is escaping or flight from frustrating situation. It may take several forms like apathy when one neglects the frustrating situation. Withdrawl, that is not attend such situations fantary say drawing pleasant things and creating fantasies of doing something one cannot do in real life, and rationalisation when one attributes certain reason for not getting what was expected.

Exploration - The exploration mode of reaction to frustration is problem solving. In this mode of reaction, the individual explores alternative strategies with often to solve the frustrating problem. It may take forms like alternative generating, self action, action by often and joint action.

Coping with frustration

Frustration is inevitable in human life. There is, therefore, no way out but to manage it or cope with it.

The following are few steps that may help managers effectively manage frustration of the employees. These are subdivided under two general categories V12, diagonstic and constructive steps.

Diagnostic steps

The phenomenon of frustraion is highly individualistic in nature, hence, it first needs to be diagnosed before trying to combatting it the following steps may help the manager diagnostic the frustration.

To know the feeling of the frustrated employees - The first step involved in diagnosing the frustration is listening to the feelings of the frustrated employees. Oneway to ensure the employees that the manager has listened to their feelings is to restate the employees feelings points of view etc at the end of the sessin.

To share own feelings of disappointment the next step is to express and share one's own feelings of disappointment, if any, for the employee's frustration if an employee is not duly rewarded.

Constructive steps

This state consists of combatting assures one such step is to help the frustrated employees realise and assess damages frustration is causing to them. Frustrates causes damages in terms of physical effects (such as sleeplessness, tension loss of appetite) social effects (such as distoration in social relationship reduced social contacts) and effects on work (like absenteeism, work efforts, fall in work quality, neglect of work. Engaging oneself in physical exercise, mediation, self management techniques, and manage the work at home are some of the steps to be taken to combat frustration.

Conflict

Human beings experience conflict in their daily life. Conflict has considerable influence on organisational as well as individual performance conflict management has, therefore, become a matter of great concern for the managers to make the organisation effectively run.

11.5 Definition of Conflict

Like other behavioural terms, the term conflict has also acquired divergent meanings. In simple sense, conflict is a tension or collision or disagreement. Here, we are producing some important definitions of conflict to make its meaning more clear.

Chung and Megginson have defined conflict as the struggle between incompatible or opposing needs, wishes, ideas, interests, or people. Conflict arises when individuals or groups encounter goals that both parties cannot obtain satisfactorily.

Thomas has defined conflict as a process that begins when one party has negatively affected or is about to negatively affect, something that the first party cares about.

According to Kolb and Bartinek, conflict can be a disagreement, the presence of tension, or some other difficulty within or between two or more parties. Conflict can be public or private, formal or informal, or be approached rationally or irrationally.

Now, conflict can simply be defined as disagreement, be it in violent or subtle form **between two persons or parties.**

Conflict differs from Competition

Like confict, competition occurs when two or more parties engage in activities that are in some sense incompatible. Since both parties cannot win, the success of one prevents the other from achieving success. Though conflict and competition seem the same, they differ in the degree of self-interest displayed by each side. The same distinguish one from the other.

Competition does not involve direct action by one party to interface with the activities of the other. But, in case of conflict, one party tries to prevent or to inhibit the success of the other. This difference can be exemplied by a sport example.

Track events are examples of competition rather than conflict because each runner attempts to run faster than others but no one is allowed to trip or interfere with the others. In contrast, games of football, and hockey involve both conflict and competition because each team acts directly to interfare with the activities of the other. Yes, the degree of conflict is limited by the rules of the game, and penalties are assessed when players violate the rules.

Conflict designed to destroy other party is not uncommon in organisations. Price wars involve conflict between organisations, with one company trying to drive its competitors out of business. Conflict between union and management is also common in modern organisations.

Sources of Conflict

Conflict can arise from a variety of sources. They can be classified into two broad categories: structural factors, which stem from the nature of the organisation and the way in which work is

organised, and personal factors, which arise from differences among individuals. Following summarizes the causes / sources of conflict within each category.

Conflict

Structural Factors	Personal Factors
Specialisation	Skills and Abilities
Interdependence	Personalities
Common Resources	Perceptions
Goal Differences	Values and Ethics
Authority Relationships	Emotions
Status Inconsistencies	Communication Barrier
Juridicational Ambiguities	Cultural Differences

The structural factors and the personal factors are also called as the external factors and the internal factors respectively. The most important of these are, now, discussed here under.

Specialisation

When jobs are highly specialised, employees become experts at certain tasks. For example, in case of a software company, while there is one specialist for data bases, another for statistical packages, and yet another for expert systems. As the highly specialised people have little awareness of the tasks that others perform, such a case leads to conflict among the specialists.

Interdependence

Interdependence occurs when two or more groups depend on each other to accomplish their tasks. Depending on other people to work done is good when the process works smoothly. However, when problem arises, it becomes easy to blame other party, and as such, conflict escalates. The potential of conflict increases as the degree of interdependence increases.

There types of task interdependence have been identified :

Pooled Interdependence : A conflict of pooled interdependence occurs with additive tasks when the performance of different groups is simply combined or added together to achieve the overall performance.

Sequential Interdependence : It occurs when the task of one group cannot be completed unless the preceding group has completed its task. For example, in case of assembly line manufacturing, the products must first pass through department A before they can proceed to department B.

Reciprocal Interdependence : Such an interdependence also occurs with conjunctive tasks when each group depends upon the performance of each of the other group. While A group depends upon B and C, B and C groups depend upon each other and as well as A. Reciprocal interdependence can be seen in hospitals where various department like the X-ray unit, the blood laboratory, the nursing unit, the emergency centre, and the anesthesiology staff all depend on each other to provide skilled patient care.

Goal Differences : Sometimes different work groups having different goals have incompatible goals. For example, in a cable television company, the salesperson's goal was to sell as many new installations as possible. This created problem for the service department, because its goal was timely installations.

Jurisdictional Ambiguities : It refers to the presence of unclear lines of responsibility within an organisation. Recall, have you ever contacted your own University administration for some problem and have you been asked to go to different people and departments?

The sources or causes of conflict just discussed are external or structural in nature. There are other conflicts also that come from differences among individuals, also personal / internal sources or causes of conflict.

Skills and Abilities

Work force in an organisation/department is composed of people with varying levels of skills and ability. Such diversity in skills and abilities leads to conflict, especially when joys are interdependent. Workers may find it difficult to work with a new boss, fresh from University knowing a lot about managing people but unfamiliar with the technology with which they are working.

Personalities

We pointed out in Chapter 4 that personality also causes individual differences. It is differences in personality that neither the manager likes all of his co-managers and subordinates nor all of them like the manager. This creates conflict among them. Research studies report that ussually an abrasive personality is rejected by others. An abrasive person is one who ignores the interpersonal aspects of work and feelings of colleagues.

Perception

Like personality, differences in perceptions can also lead to conflict. One area in which perceptions can differ may be the perception of what motivates employees. Managers, for example, usually provide what they think employees want rather than what employees really want.

Values and Ethics

People also hold different beliefs and adhere to different value system. Older workers, for example, value company loyalty and probably would not take a sick day when they were not really sick/ill but, the younger workers, valuing mobility, may take a sick day to get away from work.

Emotion

The moods of the people can also be a source of conflict in the work place. Problems at home often spill over into the work arena, and the related moods can be hard for others to deal with.

Communication Barriers

Communication barriers such as physical separation and language can create distortion in messages, and these, in turn, can lead to conflict. Value judgement also sometimes serves as barrier.

Types of conflicts

Conflict can take on any of several different forms in an organisation. It can occur within an employee, between individuals or groups, and across organisations. Thus, the different types of conflict are : Intrapersonal, interpersonal, intergroup and interorganisational conflicts. It is important to note that the prefix intra means "within", whereas inter means between". A brief description of each of these is as follows.

Intrapersonal Conflict

When conflict occurs with in an individual, it is called intrapersonal conflict. It emerges as a result of conflicting role taken by the individual. (One such type of conflict many employees experience is work / home conflict, in which their role as worker clashes with their role as spouse or parent.) For example, when a child gets sick at school, the parent often must leave work to care for the child.

Interpersonal Conflict

Conflict between two or more people is called interpersonal intergroup conflict. Individual differences create interpersonal conflicts. Wide differences are noticed between people interms of personalities, perceptions, values and attitudes.

Intergroup Conflict

When conflict occurs between groups or teams, it is known as intergroup conflict. Such conflict emerges when one group sets out to undermine the other, gain power, and improve its image. Conflicts also arise from such causes as different viewpoints, group loyalties, and competition for resources. Suchgroup conflicts have negative consequences like aggression, hostile, and prejudice toward the other group. But, some group conflicts can be constructive also. Conflicts can have predictable effects within each group, such as increased group cohesiveness, increased focus on tasks, and increased loyalty to the group.

Interogranisational Conflict

Conflict that occurs between two or more organisations is called Interorganisational conflict. Such conflict may include conflict between organisations pursuing similar objectives, conflict between government agency and organisation and conflict between head office and manufacturing unit. Competition among organisations also can lead to inter-organisational conflict.

Functional Conflict

Conflicts that support the goals of the group and improve its performance are known as functional conflicts. Studies have suggested that some conflicts not help but may be a necessary condition for creativity / improvement.

11.6 Summary

Adjustment, Stress, Frustration and Conflicts are the psychological drives and instincts that will influence the human behaviour. Adjustment is the psychological process by which an individual copes with various demands that arise in interaction with the environment. Stress is an adaptive response to an external situation that results in physical, psychological or behavioural deviations of the people. Frustration is a failure to reach a desired goal. It is a sense of deprivation, denial and a sort of disappointment. Conflict on the other hand is a state dilemma state of mind, weaving thought and fighting with for or more competing goals or roles. Stress, frustration and conflicts are the metal disorders while the adjustment is a kind of compromise or defence mechanism or solution. Stress, frustration and conflicts during intial periods can sustain an individual to cope with diversities and they are detrimental to human potential and inner strengths. Similarly an adjustment is also a temporary solution for a problem. Therefore an early identification of such psychological imbalances should be identified and efforts are to be made to prevent and manage them.

11.7 Key terms

Adjustment   -   a psychological process by which an individual manages or copes with various demands.

Stress   -   The demand made on the organism to adjust, to cope, and to adapt.

Frustration   -   It is a sort of disappointment that people face in them everyday life.

Conflict   -   Conflict is the difference between the perceived expectation and reality.

11.8 Self Assessment Questions

1.   Define adjustment and describe its characteristics.

2.   Explain spheres of adjustment.

3.   Define stress and state the causes and consequences of stress.

4.   How do we cope with stress

5.   What is frustration explain its causes.

6.   Define conflict describe its causes or sources.

7.   Write short notes on the following.

(a) Concept of adjustment

(b) Occupational adjustment

(c) Types of conflicts

(d) Various reactions of frustration

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Lesson - 12

Defense Mechanism : Types

12.0 Objectives

After reading this lesson the learner will be able to

- Understand defense mechanism

- Know the general characteristics of defense mechanism

- Identify the types of defense mechanism

Contents

12.1 Introduction

Stress, Frustration and Conflicting tendencies of human mind as a matter of fact, are indispensable. These psychological states of mind will have positive effects. However, if an individual is experiencing the same over a long period of time that would endanger his health. Hence, there is an imperative need to bring an intergrating, balance and adjustment among all these psychological inbalances. If this is ensured, an individual is able to work effectively and efficiently. Adjustment cooperate also with others. This, indeed, helps to maintain harmonious relations with others and this is the sign of good socialisation process in the society. Hence, there is a need to know more about defence mechanism.

Defense mechanism

All types of stressors cause emotional imbalance and disturb mental equilibrium. But we have a natural tendency to restore and maintain this equilibrium by special methods. These methods are mental mechanisms which imply some forms of self-deceptions. Strangely, we are not always fully aware of the presence of these self deceiving adjustment mechanisms nor do we like to pay our attention to them. Nonetheless they soften our feelings of failure and frustration and pressure our inner harmony. In pyschology such defences are called "Defense mechanism".

Defense mechanisms are the methods used by the ego to protect itself from experiencing anxiety that usually results either from recognising unconscious impulses or accepting blame for immoral acts. Hence the Ego has to deny or distort reality. Ego defense mechanisms are generally

practised unconsciously. Although most of the processes of Ego are conscious but sometimes its processes are partly unconscious.

The term defense mechanism was first introduced by freud. Basically the term defense mechanism means mechanism of self defense. It means a habit which a person usually develops for defending himself / herself as well as for enhancing his / her own regard for himself / herself. The specific reactions that are used to defend the self against threats of different kinds of frustration are called defense mechanisms.

Defense mechanisms have two general characteristics.

First, it defends the self when the self (or self-image) is threatened to be damaged or injured.

In the second place the defence mechanisms are unconscious or atleast partly so. They are not used deliberately when one uses a defense mechanism one does not understand its purpose. One may or may not at all become aware of it even later. Indeed one usually denies the very purpose for which it was used if one was confronted with it.

Everyone of us uses all or atleast some of these mechanisms. More over it is done very frequently. If used occasionally they may do no harm and may actually do much good through reduction or release of tension.

(a) Rationalization

(b) Projection

(c) Reaction formation

(d) Repression

(e) Regression

(f) Agressions

(g) Displacement

(h) Fantasy

(i) Day-dreaming

(a) Rationalization

To a lay person rationalization means making excuses or giving acceptable reasons instead of the real ones. It is also called 'Sour grape reaction'. By doing this a frustrated person consoles himself / himself with some assurance which is basically false though easily acceptable to him / her. It is used primarily to preserve self-respect and good opinion of friends, and others without a conscious purpose by substituting "good" reasons for "real" reasons. The individual does this so that the actions may appear justified, reasonable, and socially laudable. The popular saying like "show but sure" and "beautiful but dull" or brainless beauty are examples of rationalization.

(b) Projection

In a word, projection is a scape goat mechanism. By this process one tries to attribute one's own lapses or failures on somebody else. Personal faults and short comings specially are projected on others, the commonest example of projection is found among the unsuccessful students who just

describe the cause of their failure to "bad teaching" or "lengthy" or "tough" question paper or "poor health conditions" in such indirect fashion the attempt to attribute the personal defects serves to protect the ego aganist self criticism.

(c) Reaction formation

It is rather an unusual method of controlling undesirable and socially unacceptable urges. It is done by totally denying their existence, and also by developing just the dia metrically opposed qualities, which help in concealing and checking the most basic motives. To protest too much, as noted by shakespeare is equivalent to an admission of guilt. It is a well known fact that many crusaders against vices or social evils are themselves often guilty of the very same actions they condermn in others.

(d) Repression

It is an unconscious process of forgetting. Here one tries to suppress at the deepest level of mind, some most undesirable events of life. It is an involuntary or spontaneous exclusion from the conscious awareness of those thoughts and impulses which are distributing to an individual. Because these are painful and immoral nature.

(e) Regression

In depending the self, one goes back to an earlier or happier period of one's life. In doing so one may even adopt the behaviour patterns including nature of thinking and feeling of the earlier period. Sometiems it is found that when a second baby is born in a family the first child manifests the childhood behaviour which he had already given up. Bed-wetting may thus suddenly start in many older children because of this regression reaction. The popular saying "old age is second childhood" carriers the same idea of regressive reactions.

(f) Aggression

It is a violent manifestation of anger expressed either verbally or through severe muscular movements. It is said that aggressive reactions are mostly learnt from childhood simply through imitation of others. However, most of the aggressive behaviour manifestations are reactions to frustration. In such cases an individual may directly attack either the obstacle itself or some other substitute for that obstacle which stands in the way of reaching the goal. Since attack is aimed at overcoming the barriers causing the frustration, aggressiveness may be highly adaptive. However, our cultural and social norms often carefully curb aggressiveness since our very existence depends upon living together in social groups.

Severe aggressive reactions are considered to be realistic and acceptable in some particular situations. For example, a person is allowed by society to take any severe action (even killing) against an armed dacoit or a criminal in defence of his / her own life or that of his / her family members. Usually however aggression is not a satisfactory technique of adjustment. It may temporily reduce the mental or physical tensions which accompany frustration, but in the long run, it is likely to meet with social disapproval or punishment or even strong guilt - feelings. This in turn creates a new source of frustration.

(g) Displacement

By this process a person direct his / her frustrated feelings of love or hatred towards some object or person often other than the particular one which actually causes the frustration. For example, a childless couple or an aged unmarried person often shows excessive love towards a domestic animal like a dog, cat etc. Here the frustrated feeling of love for a child or a life partner is transferred on to manifestation of an affection towards animals. When an office employee is taken to task by his / her boss for some fault in his / her office duty he / she may fail to protest against his / her boss. He / she to silently suffer whenever ill-feelings might generate in the unpleasant office situation. When he / she returns home, he / she starts showing anger to his / her wife / husband or children for no fault of theirs. Thus, he / she ventilates his / her pent - up feelings of aggression which should have been directed at his / her / boss. Similarly when a school student comes back home after having been severly scolded or punished by his / her teacher for his / her poor performance in class he / she starts quarrelling with his / her mother or other sibling or any parent.
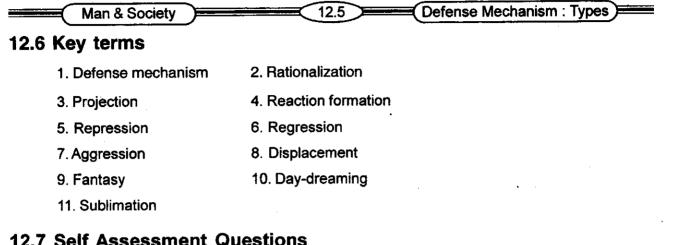
(h) Fantasy

When a person's desires are frustrated by reality he / she may slip off or retreat into a world of his / her own making by imaginary elements where his / her unfulfiled or frustrated wishes are satisfied. This process of self-defense is known as fantasy. Infact it is an escape mechanism where an individual seeks a temporary escape from his / her frustrations of reality. This is considered to be perfect normal activity unless it is carried to the extent that the individual gives up all his / her strivings for satisfaction in the real world. There is evidence that indulgence in fantasy is a univeral activity among normal children and young people of both sexes all her the world. Not only that, constructive fantasy enriches imaginativeness and sometimes also helps in creating and contributing many novel things, artists and archietects, indulge infantasy in some phases of their creative performances.

(i) Day-dreaming

Basically there is no difference between fantasy and day-dreaming. However day-dreaming can be viewed as an intensified fantasy. When a person indulges in day-dreaming he / she becomes temporarily detached from reality and is closed into the world of fantasy. This condition of mind is also known as reverie.

12.5 Summary

The specific reactions that are used to defend the self aganist threats of different kinds of frustrations are called defense mechanisms. Though rationalisation a frustrated person makes his / her action appear justified, reasonable and socially laudable. By projection one tries to attribute one's own lapses or failures to something else in reaction formation, the person totally denies the existence of socially unacceptable urges. Repression is the unconscious process of forgetting of immoral impulses and painful events of life. Regression is going back to an earlier or happier period of one's life. Aggression is a violent mainfestation of anger expressed either verbally or through severe muscular movements. In displacement a person directs his / her frustrated feelings of love and hatred towards some object or person often than the particular one which actually causes the frustration when a person satisfies his / her unfulfilled desires in the world of his / her own making it is an escape mechanism of fantasy. Day-dreaming is intensified fantasy. Frustrated needs being channelised towards higher goals is the defense mechanism of sublimation.

12.6 Key terms

1. Defense mechanism	2. Rationalization
3. Projection	4. Reaction formation
5. Repression	6. Regression
7. Aggression	8. Displacement
9. Fantasy	10. Day-dreaming
11. Sublimation	

12.7 Self Assessment Questions

1. What is defense mechanism?

2. Write short notes on the following

(a) Rationalization	(b) Projection
(c) Reaction formation	(d) Repression
(e) Regression	(f) Aggression
(g) Displacement	(h) Fantasy
(i) Day-Dreaming	(j) Sublimation

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Lesson - 13

Motivation and Emotion

13.0 Objectives

After studying this lesson you should be able to

- Know the concept of motivation
- Understand the nature of motivation
- Explain the definition and types of motives
- Describe kinds of motivation
- Discuss the importance of motivation
- Define Emotion
- Explain the characteristics and kinds of emotions
- Describe the factors influencing emotional development.

Contents

13.1 Introduction

A boy wants to be an Engineer. A woman strives for political power. A person in great pain longs for relief. Another person is ravenously hungry and thinks of nothing but food. A girl is lonely and wishes she had a friend. A man has just committed murder, and the police say the motive is revenge. These are just a few of the motives that play so large a part in human behaviour. They run the gamut from basic wants such a hunger and sex, to complicated long term motives such as a desire to serve humanity, or a need to master the environment, political ambition.

These examples reveal that behaviour is drives and pulled toward goals. They also show us that such goal-seeking behaviour tends to persist. We need a term refer to the driving and pulling forces which result in persistent behaviour directed toward particular goals. The term is motivation.

We civilised members of Indian culture, like to think of ourselves as national beings who go about satisfying our motives in an intelligent way. To a certain extent we do just that; but we are also emotional beings - more emotional that we often realise. Indeed, most of the affairs of everyday life are tinged with feeling and emotion, joy and sorrow, excitement and disappointment, love and fear, attraction and repulsion, hope and dismay- all these and many more feelings we often experience in the course of a day.

Life would be dreary without such feelings; they add colour and spice to living. They are the sauce which adds pleasure and excitement to our lives. We anticipate our parties and dates with pleasure; we remember with a warm glow the satisfaction we got from getting a good grade, and we even recall with amusement the bitter disappointment of childhood. On the otherhand when our emotions are too intense and too easily aroused, they can easily get us into trouble. They can warp our judgement, turn friends into enemies, and make us as miserable as if we were sick with fever.

13.2 Concept of Motivation

The term 'motivation' orginally comes from the Latin word 'movere' which means "to move" it is derived from the word "motive". Motive may be defined as an inner state of our mind that activates and directs our behaviour. It makes us move to act. It is always internal to us and is externalised via behaviour. Motivation is one's willingness to exert efforts towards the accomplishment of his / her goal.

Let us consider a few important definitions on motivation that will help us understand the concept of motivation is more clear.

In the opinion of stephen P. Robbins, 'motivation is the willingness to exert high levels of effort toward organisational goals, conditioned by the effort ability to satisfy some individual need.

According to Fred Luthans, "Motivation is a process that starts with a physiological or psychological deficiency or need that activates behaviour or a drive that is aimed at a goal or incentive.

Gray and starke defined motivation as "the result of processes, internal or external to the individual, that arouse enthusiasm and persistance to pursue of certain course of action".

Motivation, thus may be regarded as something which prompts, compels and energises an individual to act or behave in a particular fashion at a particular time for attaining some specific goal or purpose.

13.3 Nature of Motivation

Having gone th xt gh the meaning of motivation, the nature of motivation emerges out as follows.

1. **A single r ve can cause different behaviours** - A person with a single desire to earn prestige in the soci ay may move towards to join politics, attain additional education and training join identical groups and changes his outward appearance.

2. **Motivation internal to man** - motivation cannot be seen because it is internal to man. It is externalised via behaviour. It activates the man to move toward goal.

3. Motives interact with the environment - The environment in which we are at a point of time may either trigger or suppress our motives. You probably have experienced environment or situation when the intensity of your hunger picked up just you eat something of palatable food. You may desire an excellent performance bagging the first position in your examination but at the same time may also be quite sensitive to being shunned and disliked by your classmates if you really perform too well and get too much of appreciation and praise. Thus what this indicates is that human behaviour is the result of several forces differing in both direction and intent.

4. Different motives may result in single behaviour - The same or single behaviour may be caused by many motives if a person buys a car, for example, this buying behaviour may be caused by different motives, such as to look attractive, be respectable, gain acceptance from similar group of persons, differentiate the status and so on.

5. Motives come and go - Like tides, motives can emerge and disappear. Motives emerged at a point of time may not remain with the same intensity at other point of time. For instance, a boy overly concerned about his hair and dress styles during his adolesence age may turn his concern towards other things like health and education once he grows up and attains youth.

13.4 Definition of motives

We must explain all human behaviour in the same manner as a scientist explains physical processes. Reflect action is mechanical and a controlled and determined by autonomous nervous system. All behaviour natural or acquired, learned or not learned except that due to reflex action is motivated. Motives are the main springs of action and determining factors of all conscious and even unconscious behaviour of all human beings. Motives are the driving forces of all forms of behaviour.

The following are the important definitions of motives.

Rosen, For and Geregory -

"A motive may be defined as a readiness or disposition to respond in some ways and not others to a variety of situation".

Fisher - "A motive is an inclination or impulsion to action plus some degree of orientation or direction".

Caroll - A need gives rise to one or more motives. A motive is a rather specific process which has been learned. It is directed towards a goal".

All these definitions lead us to generalise that :
1. Motive is generated through basic needs or drives.
2. It is an inner state of mind or an aroused feeling.
3. It is a preparation for responding in some selective way to the satisfaction of the related need.
4. It compels a person to respond by creating a kind of tension or urge to act.
5. It is a goal - directed activity, pursued till the attainment of the goal.
6. Attainment of a goal helps in the release of tension aroused by a specific motive.
7. A change in goal may bring change in the nature and strength of the motive.
8. Motive can be considered as a learned response.or tendency and also an innate dispostion.

In this way, a motive may be considered as an energetic force or tendency working with in the individual to compel, persuade or inspire him to act for the satisfaction of his basic needs or attainment of some specific purposes.

13.5 Types of motives

There exists a variety of motives based on the human basic needs. All motives can be divided into two categories, namely natural and acquired motives.

Motives

Natural   Acquired

(i) Oraganic or Physiological

(ii) Psychological or personal

(iii) Social

1. Natural Motives

(i) Organic or physiological Urges and Drives

These urges are such as hunger, thirst, need for air, protection from bruises, need for minimum amount of temperature, rest, sleep, flow of blood in the body, functioning of respiratory system, digestive processes, secretion from glands, regulated activity of metabolic processes, sexual urge, functioning of sense organs etc. All these needs must be satisfied. Some of these needs for example of food, water and air are essential for the maintenance of life. If these are not satisfied the individual cannot survive. Others are necessary for good physical and mental health. They are to be satisfied in an adequate manner. A minimum amount of food water and air is necessary for the maintenance of life. Of course, excess of any of these is also not desirable. Excess of food, water, oxygen or extremens of temperature are also detrimental to health. More over, in an advanced society these basic needs are also to be satisfied in socially approved ways. Food is not to be eaten in any way one likes or anywhere; it must be eaten in a socially approved way and place. This is what etiquette teaches us.

(ii) Pyschological or personal motives

It is very difficult to disentangle purely personal or psychological motives from social motives. They overlap one another in various degrees. Nevertheless, for convenience of understanding some of the psychological motives are enumerated here. These are : Manipulation; Achievement; Curiosity; Independence; Security; Domination.

The driver of **manipulation** is found in abudance in an infant. We find a young child always doing something or the other. He will never sit silent. Every child is always keen to touch onething or the other. He wants to feel something by touching an object. He is ever desirous to obtain first hand experience by contacting physical objects. He will hold anything which he finds nearby in his hand. He will turn it this way and that. He will throw it away. This is all due to the urge of manipulation which is natural to every child.

The need of **achievement** is also found in every child. It exists even in grown up persons. Every child desires to accomplish onething or the other. This is the reason why he derives pleasure in making and preparing certain things and objects. In grown up persons we find the desire to achieve great things like name, fame and glory. There are two factors underlying this need for achievement. First, it gives satisfaction to the individual. When a man achieves something, it gives pleasure and satisfaction to him. This is because he gets personal satisfaction on account of being successful in the task. Secondly, achievement calls forth admiration of other people. It is because of this that need of achievement can also be considered as a social need.

Curiosity is found in the child as well as in the adult. Every one wants to see new things. New objects attract all. Every individual is motivated by this urge of curiosity to explore new objects and to know as much as possible about unknown things. Advancement in knowledge and other fields of human activity would not have taken place, if there were no urge or drive of curiosity in man. It is a basic and fundamental psychological motive that prompts an individual to plunge into the dangers of the unknown.

To be independent is a strong motive which is found in everyone. Independence is desired by all. No body wants to live in bondage and servility for long. Everyone finds this basic urge of independence in him. Even an infant does not like that his physical movements should be obstructed or hampered. Grown up people like to act independently without the help of others. The adolescent wants to be free from the yoke of parents and elderly people, in his behaviour and actions. No individual likes to do things at the dictation of other persons.

The need of security is felt by all. It is also a universal motive which determines and modifies the conduct of individuals in all situations in life. Everybody wants physical security. This means that every individual wants protection of his body from injury by others. He wants his physical well being. Everyone wants to maintain good health. This is what is meant by the motive of physical security. Similarly everyone is very keen for his economic security; people hoard money so that in rainy days they may be able to make use of it. Another type of security is **social security**. It means everyone is desirous of living in society. No one likes to be ostracised. So we find that the motive of secrulity in different forms is innate of every individual, because everyone is very anxious for his own well-being and safety.

Adler pointed out that the desire to dominate over others is the basic urge, which prompts an individual to do different kinds of things in life. Everyone wants to assert himself, to rule over others. No one likes to feel inferior to others. Feelings of inferiority are despised by all. However, it is important to remember that in order that this motive be fulfilled, one requires other people so that he may rule over them. Hence the motive for domination can also be placed in the category of social motives.

(iii) Social Motives

Man is by nature gregarious. He seeks the company of others. He wants to mix and live with other people. Everyone feels miserable when alone, leave aside the cases of saints and sages who go to solitary places for Mediation. Family life is based on this tendency of gregariousness, found in all people. Formation of clans, castes, tribes and congregations are based on this urge in human nature.

2. Acquired motives

Many interests and needs are acquired by individual in his life time. These acuired interests depend on environmental conditions. In the first place the acquired needs and interests are determined by physical environment. The needs of people living in cold countries are different from those living in hot countries.

Similarly the requirment of those living in mountainous regions are different from those who live in the plains. Secondly needs also depend on social environment. Customs, conventions, tradition and culture determine the behaviour and activities of an individual in society. All these may be called common social motives. To a considerable extent the behaviour of an individual; his manner and mode of living depend on the nature of society c ·ocial group to which he belongs. People belonging to different castes and communities differ in the·r ʲcial needs. With regard to dress, food etc. Needs

of the individual vary considerably from community to community, class to class. Needs of the individual change from time to time and place to place. Many needs of the child are different from those of the adult. Similarly the needs of the adult are different from those of an old man.

13.6 Kinds of motivation

The motivation can be broadly dividied into two types

1. Natural motivation 2. Artificial motivation

1. Natural motivation or intrinsic motivation - This type of motivation is directly linked with the natural urges, instincts and impulses of the organism. The individual who is naturally motivated, performs an act because he finds interest with in the activity. He is engaged in learning something because he derives pleasure with in the learning of that person takes genuine attention in performing the activity due to some outside motives and goals.

When a student tries to read story or to solve a puzzle and derives pleasure in the taks of reading it or tries to solve puzzle gives him pleasure, we can say that he is intrinsically motivated. In these cases the sources of pleasure lies within the activites. This type of motivation has real values in the learning task as it creates spontaneous attention and interest and sustains it throughout.

2. Artificial motivation or extrinsic motivation - In such motivation, the sources of pleasure does not lie within the task. Such kind of motivation has no functional relation ships to the task. The individual does or learns something not for its own sake, but as a means of getting desired goals. Working for a good grade or honour, learning a skill to earn the livelihood, receiving praise and fame, rewards and punishment etc., all belongs to this category.

13.7 Importance of Motivation

Success of an individual depends upon how strongly he is motivated to do the task, which he wants to accomplish some persons pass their lives in a very dull and lifeless manner. They do not appear to be interested in anything. They go through life like "dump, driven cattle". They have no aim or goal in life such persons are almost motiveless. In extreme cases we find some individuals who lose all interest in life and wordly affairs. They suffer from a morbid state of mind, catatonic schizopherenia is the name of the mental disease which overtakes them. Such persons become completely motiveless; they do not feel inclined to do anything whatsoever. They would not talk or even listen to you. If food is put in their mouth it will be just swallowed automatically on the otherhand, we find persons who are full of energy, vigour and life. Whatever work is given to them they do it with great earnestness and ethusiasm. They possess strong motives for action. They are very ambitious. They aspire to achieve great things. They are energetic with enthusiasm and work with almost missionary zeal. If one wants to succeed in life or in any undertaking one must be strongly motivated.

EMOTION

Etymologically the word emotion is derived from the Latin word 'Emovere' which means 'to stir up', 'to agitate' or 'to excite'. Literally the term 'emotion' refers to movement. Emotions do move us internally. The moving experience involves both physiological reactions as well as 'strived up feelings". Psychologists define emotion as a state of complex pattern of changes consissting of physiological arousal, cognitive process, behavivural reactions, facial expressions, gestures and subjective feelings in response to a situation perceived as personally significant in someway.

Definition of Emotion

Woodworth clarifies that "Emotion is a 'moved' or stirred-up' state of an organism. It is a stirred up state of feeling that is the way it appears to the individual himself. It is a disturbed muscular and glandular activity that is the way it appears to an external observer'.

Mc Dougall (1949) considering instincts as innate tendency maintains that an emotion is an affective experience that one undergoes during an instinctive excitement. For example when a child preceives a bull coming towards him (cognition) he experiences an affective experience in the form of the arousal of accompanied emotion of fear and consequently tries to run away (Conative aspect of one's behaviour). McDougall discovered 14 basic instincts and concluded that every emotion, whatever it may be is, the product of some insitnctive behaviour.

Mc Dougall considering instincts as an innate tendency maintains that all the specific human emotions are derived from instincts; according to him an instinctive behaviour has three aspects.

(i) Cognition (knowing)

(ii) Affection (feeling or experiencing an emotion)

(iii) Conation (doing or striving)

When a child sees a bull coming towards him, he experiences an instinctive behaviour and undergoes the above three processes. Firstly he perceives the bull, secondly he experiences an emotion of fear and thirdly he rises to run away. Therefore he concludes that an emotion is an affective experience that undergoes during an instinctive excitement, he discovered 14 basic instincts. Each and every emotion, whatever it may be is the product of some instinctive behaviour. These instincts with their associated emotions can be listed as :

S.No.	Instinct	Emotion accompanying it
1.	Flight of escape	Fear
2.	Pugnacity or combat	Anger
3.	Repulsion	Disgust
4.	Curiosity	Wonder
5.	Parental	Tender emotion, Love
6.	Appeal	Distress
7.	Construction	Feeling of creativeness
8.	Acquisition	Feeling of ownership
9.	Gregariousness	Feeling of loneliness
10.	Sex, Mating	Lust
11.	Self-assertion	Positive self-feeling or Elation
12.	Submission	Negative self-feeling
13.	Food-seeking	Appetite
14.	Laughter	Amusement

Thus, Whatever, may be the terminoogy used by all these different writers and psychologists their definitions tend to describe emotions as some sort of feelings or affective experience which are characterized by some physiological changes that generally lead them to perform some or the other types of behavioural acts.

13.9 Characteristics of Emotions

Emotions have certain characteristics which can be described as under :

1. Emotions are universal - prevalent in every living organism at all stages of development from infancy to old age.

2. Emotions are personal and thus differ from individual to individual.

3. Some emotions can be aroused by a number of different stimuli objects and situations.

4. Emotions rise abruptly but subside slowly. An emotion once aroused, tends to persist and leave behind emotional hang over.

5. Emotions have the quality of displacement. For example an angry reaction caused by a rebuke by the boss can find expression in the beating of the children at home.

6. An emotion can give birth to a number of other similar emotions.

7. There is a negative correlation between the upsurge of emotions and intelligence. Reasoning and sharp intellect restrain the sudden upsurge of emotions. On the other hand, emotional upsurge adversely affects the process of reasoning and thinking powers.

8. The emotional experiences are associated with one or the other instincts or biological drives.

9. The core of an emotion is feeling, which is aroused on account of the cognition of a perceived stimulus, giving birth to a sort of impulsive act or urge to do.

10. Every emotional experience involves many physical and physiological changes in the organism. Some of the changes which express themselves in overt behaviour are easily observable. Examples of such changes are the bulge of the eyes, the flush of the face, the flow of tears, the pulse rate, the beating of the heart, the choke in the voice. Increased perspiration, the butterflies in the stomach, the goose flesh sensations as the body's hair stand on end, the fleeing from the situation or the attack on the emotion arousing stimulus. In addition to these easily observable changes there are internal physiological changes. Examples of such changes are changes in circulation of blood, the impact on digestive system and the changes in the functioning of some glands like adrenal glands etc.

13.10 Kinds of Emotions

Emotions in general, can be categorized as positive emotions and negative emotions. Unpleasant emotions like fear, anger, jealousy which are harmful to the well-being and development of an individual are termed as negative emotions while the pleasant emotions like amusement, love, curiosity, joy and happiness which are helpful and essential to the normal development are termed as positive emotions.

However, by their nature of positiveness or negativeness it should be concluded that experiencing of positive emotions is always good and that of negative emotions is always bad. While weighing this impact we should also keep in mind the other factors like (i) the frequency and intensity of emotional experience and (ii) the situation, occasion and the nature of the stimulus which arouses the emotion. Excess of everything is bad. Emotion with too much intensity and frequency, whether positive or negative bring harmful effects. On the other hand the so called negative emotions may prove very essential for human welfare. For example, the emotion of fear prepares an individual to face the danger ahead. The child who has no emotion of fear is sure to get injured because he has not learnt to save himself aganist a possible danger.

13.11 Factors in Emotions

The emotional development of the child rests on so many factors. The important ones are given below :

(1) Family atmosphere and relationships - Emotional development is very much influenced by the family atmosphere and relationships. The emotional behaviour of the parents and elder members of the family have all the chances for imitation by the younger ones. Where the cordial atmosphere prevailed at home develops positive emotions among the children, the conflicts, fights and tensions in family relationships give birth to negative emotions. Also the treatment, given to a child by the parents and the members of the family, the first or the youngest child), the size of the family, the socio economic status of the family, the parental attitude (neglected, pampered and over protected child) all are decisive factors in emotional bringing up of the child.

(2) Health and physical development - Physical development and health has a positive correlation with emotional development. Any deficiency in physical side - internal or external - creates emotional problems. The children, weak in somatic structure or suffering from illness, are more emotionally upset and unstable than are children whose health is better. The normal functioning of the glands is very important for the balanced emotional development. Any abnormal increase or decrease in their power of secretion creates obstacles in the proper emotional development.

(3) School atmosphere and teachers - The school life plays an important role in the emotional development of children. The healthy conducive atmosphere of the school always results in the balanced emotional development of children. All such things like the physical facilities provided in the school, the methods of teaching, the organisation of cocurricular activities and social life of the school, the relationship among the staff members and the head of the institution, the attitude of the teachers towards students and the self-example of the teacher's emotional behaviour, influences the emotional development of children.

(4) Intelligence - Intelligence, as the ability to make adaptation, has a significant correlation with the emotional adjustment and sutiablity of the child. An intelligent person, with his reasoning and thinking powers, exercises control according to the situation and make proper use of his emotions. At every stage the child's intellectual power guides and controls the emotional development of the child.

(5) Neighbourhood, the community and the society - The other social agencies like neighbourhood, the community and society, of which an individual is the member, also exerts significant influence upon his emotional set-up. He picks up so many traits of this emotional behaviour from these surroundings. The brave community is sure to produce fearless and courageous children. The society where the elder members of the society unnecessarily exhibit emotional outburst of anger leads the youngers to such negative development. Similarly so many good or bad things related to emotional behaviour of an individual can be acquired through the impact of neighbourhood and the society.

(6) Social development and peer-group relationship - Social development of children is closely linked to their emotional development. The more social is the child, the more emotionally adjustable he wil prove. Socially rejected or maladjusted children always face difficult emotional problems. The maintenance of proper social relationships and acquisition of social virtues are the effective means for bringing essential modification in the emotional behaviour of the child. The proper social development can only bring the desirable and socially approved emotional development in children.

In this way the factors influencing the emotional development of an individual can be labelled into two categories - In the first category there are personal factors like his physical, physiological, mental and social development. In the second category there are social factors like parents, family, school, neighbourhood, community and the society. Both of these factors exert a significant influence upon the emotional development of the child. While taking care of the proper emotional development of the child, the parents as well as the teachers should keep in view all the factors belonging to both categories.

13.12 Summary

Motivation is a keyword in psychology. It is an inner force which drives an individual to a certain action. It also determines human behaviour. Motivation may be positive or negative; without motivation, behavioural changes cannot be expected to take place; positive motivation is often more successful than negative motivation. Motivation is not manipulation. A motivated person acts willingly and knowingly. The term motives, needs, wants, desires and urges are all used synonymously, these terms are interrelated and interdependent.

An emotion is a strong feeling of the whole organism. Emotions motivate human behaviour. An emotional experience is characterised by both external and internal changes in the human beings. The external changes are those which are apparent and easily seen by others such as changes in facial expressions, changes in posture. By studying the facial expression we can find out if a person is angry, happy, depressed or elevated. The internal changes brought about by emotions are psychological such as rapid, pulse, respiration, increased blood pressure, tension and pain. Usually these changes are temporary, and subside when the individual returns to the normal.

13.13 Key Words

1. Motivation
2. Motive
3. Emotion

13.14 Self Assessment Questions

1. Given the concept of motivation and explain its nature.
2. Describe the importance of motivation.
3. Define motive explain its types
4. Define emotion explain its characterstics.
5. Describe the types of emotions
6. Explain the factors influencing emotional development.

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Lesson - 14

ATTITUDES - FORMATION AND CHANGE OF ATTITUDES

14.0 Objectives:

The objective of this lesson is to make the student understand the nature of attitudes and change of attitudes.

Structure:

14.1 Introduction:

The concept of attitude has become popular as it is the basic unit of personality. During the last few decades, attention has been paid to study and measure attitudes. Social Workers are more interested in the study and assessment of attitudes while helping individuals, groups and communities. The word attitudes is established in the vocabulary of scientist as well as layman for the purpose of communication. Attitudes are acquired and are the outcome of social learning and socialization. They are not observed but felt, they are inferred from words and actions of an individual. The different labels we attribute such as politician, businessman, Hindu or Muslim will imply certain attitudes. Mostly man's success or failure will depend on his attitude towards work and abilities. Generally we all try to create favourable attitudes in all those with whom we have to deal.

14.2 The Nature of Attitudes:

According to Allport "An attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual, the individual's response to all objects, situations with which it is related. New comb defines attitudes as a "State of readiness for motive arousal". Sargent and Williamson define an attitude "as a fairly consistent learned tendency to behave in a certain way towards persons, objects or situation". It is possible to determine characteristics from these definitions.

1. An attitude denotes an adjustment of an individual toward a select aspect of his environment or of his conduct. When an individual regrets a line on conduct, we say his attitude is one of remore and when he refuses to join a party we speak of his unfavourable attitude towards that particular party. So an attitude is a state of readiness or predisposition to behave in a particular way towards an object or class of objects.

2. Attitudes are not behaviour but only predispositions to it. They are driving force leading individuals to action. It is the attitude that lead men to go on strike, to vote a particular party or to contribute to National War fund. Attitudes function as motives. They have a feeling tone and emotions colour them.

3. **Attitudes are not inherited and innate:** Attitudes are learned and are acquired in the course of experience. Some of them may be acquired in the course of experience. Some of them may be acquired from others and even in that case also, they are learned. Out attitudes to food is learned. Children of different parts like rice or wheat as they have seen parents taking rice or wheat.

4. **Attitudes are more or less permanent:** Attitudes are permanent and ofcourse change with experience. Attitudes are goal directed either in positive or negative way. They are termed as positive or negative basing on the nature of favourable or unfavourable to the realization of a goal. An attitude is always for or against an object, person or group but the idea of goal is implict in all attitudes.

5. Attitudes are not directly known but inferred from actions or words. In any situation an individual's perception may release position, grandular and neural adjustments with which the individual is prepared to some specific response. Attitudes are known from facial expressions, bodily posture in arm and hand movements, or in the direction of eye fixation. Attitudes are also best known from verbal responses or opinions.

Attitudes are enduring and persistent. They are important components of personality. They tend to be organized into a system. This does not mean that there is conflict or disharmony among various attitudes but are integrated into a whole system.

14.3 Social Attitudes:

Every individual develops a number of attitudes in the course of life and experience. Some are personal and some are social. Attitudes in replying letters, bus journeys, office are personal. Attitudes that are shared by an individual with the group are social attitudes. Attitudes to socialism, mothers, economic planning, widow remarriage etc are shared by all. They are social attitudes and concern a large number of other individuals. Leaders in business and political life and in administration must know how widely and strongly people's attitudes are held. Some attitudes of people were not given importance. What is the attitude of people to mothers, honesty and railway property are not significant socially till the problem has reached anormous proportion. Total defying mothers authority by teenagers, widespread corruption in all areas of work, frequent strikes, in educational institutions and railway properly is damaged on large scale, will make one realize the importance of people's attitudes developed since a long time either creating or solving problems. Social attitudes concern objects, situations, issues and problems known to members of a group or a society. Study and assessment of attitudes is of practical benefit to the society.

14.4 Beliefs and Opinions:

Beliefs and opinions are closely related to attitudes. Knowledge is essential for a belief, although it is recognized that belief; all desires are not beliefs. For example that one is having belief that like earth is round, the may not possess a desire that it should be round. Belief is also not related to action, for one may believe but act in a different way. Belief involves judgement, an affirmation or denial of the validity of a proposition. It is the acceptance of some statement and it is integrated into the process. People who have some beliefs genuinely believe that there is some good rational basis for them and that they can be proved.

An opinion resembles belief in so far as it involves acceptance of a proposition. But the holder of an opinion is less sure of his ground and does not hold it as strongly as he holds his belief. Opinions are vague and the individual only feels that they are correct opinions. They may be favourable or unfavourable like attitudes. When there is controversial topics and when we were unable to hold a particular belief in certain situations we only hold opinions. Some writers refer to opinion as beliefs in case of controversial topics; attitude refers to behaviour but opinion is symbolic and that is why attitudes are measured by opinion statements. Attitude scales are sample opinions. Thus an attitude is an inferred predisposition or tendencies which incline an individual to express opinions indicating beliefs such as acceptance, doubt or disbelief.

14.5 Formation and Development of Attitudes:

The most important factor in the formation and development of attitudes is the cultural pattern of institution and group. People's customs, traditions and beliefs about important aspects of life will make culture. They influence each individual through a variety of influences such as the family, the school the neighbourhood, social groups etc. Thus most of our attitudes develop within the group to which we belong. Another source is personal experiences though they form a small number they are also responsible for the formation of attitudes. Rarely some 'traumatic experience' like sudden physical attack by a member of another communal group would lead to the formation of attitudes.

The cognitive components of attitude are influenced by the general tendency to categorization. For ex: "All Hindus are unreliable" All Muslims are crude" etc. The affective component of attitudes is characterized by the presence of positive or negative emotion. The affective component is influenced greatly by reinforcement and repetition. The positive attitude towards festival is due to food, the light etc. which give rise to pleasure. Similarly negative attitudes are due to unpleasure associated with individuals, groups and events. The behaviour component of attitudes are greatly influenced by social norms, which are held by a group regarding what is correct behaviour and what is not. In the socialization process of children, parents instruct their children what they have to do and what they should not do. When parents dissociate their children from mixing with harijans, poorer sections etc. In order to maintain economically advantageous position, parents keep their children away from poor and illiterates.

Upper caste man for example continue to look upon a person as untouchable though he is superior in education and wealth. Thus the upper caste man maintains his self esteem. Among the personality variables which determine the formation of attitudes, the most important is child training which leads to formation of" Authoritarian personality. People who had stern and punitive fathers and growup into a powerful father figure and developed authoritarian personality.

Another personality variable is 'conscience' or inner control. There is a good deal of evidence

to show that when the mother is the chief socialiser using techniques of discipline like withdrawal of love, the child develops internal controls. But when the father is the chief socialiser using techniques like physical punishment, the child has weak internal control and does not learn to control himself.

Jennings and Niemi (1968) found in a nationwide sample in USA that 76 percent of high school seniors favoured the political party to which their parents favoured. 10 percent had opposite preference.

In many instances the child is exposed to one position at home and in the peergroup etc. reflects his attitudes when they enter college, they will be exposed to conflicting opinions whereby we can see change in attitudes. Studies show that only 50-60 percent agree with the political party favoured by their parents.

Thus attitudes are formed by learning process during childhood and adolescence. Once attitudes are formed, the influence of principle of congitive consistency becomes important. The attitude is not passive, he begins to process new information in terms of what he has already learnt. He rejects inconsistent information and accept more readily information consistent with his attitude thus the established attitudes are extremely resistant to change and others are amenable for change.

14.6 Change of Attitudes:

With a change in society and culture, social workers always aim at change in attitudes so as to improve living and working condition of individuals in order to turn the change to social reconstruction. Measurement of attitudes is also meant for providing information regarding motives of individuals or groups in situation to help planners and reformers to understand dynamics of human behaviour to direct and control deliberate changes.

There is a radical change during last few decades in our attitudes. Our attitudes towards harijans, family planning, position of women, employment of women and number of other social situations under the powerful influence of propaganda through press, speeches, demonstrations, programmes of institutions, examples to leaders and mass contacts. The first method of inducing change in attitudes is education and propaganda. Two examples of change of attitudes are mentioned below: The plan of investigation is that an attitude test is given to a group of individuals and their attitudes towards a specific issue are assessed then the group is subjected to series of influences and studied again they came to know the change of attitudes. Another impressive study was undertaken by Newcomb. And it is known as Newcomb Bennigton Study.

Bennignton College is a small college for women in USA with 250 students and is situated in an out of way place. One of the ideals of the college is to inculcate liberal views on economic and social matters. As students are drawn from well-to-do families, their attitudes are mostly conservative. But exposure to participation and leader ship in a variety of programmes added quality to their personality. When, at the conclusion of the course, again attitudes are measured and they came to know the change of attitudes.

14.7 Summary:

Attitude is important aspect of personality. It is learned. Attitude denotes adjustment. Attitude is not behaviour and it is only a predisposition only. Attitudes are not inherited. They are more or less permanent. Attitudes are not known directly but they can be inferred. It is development and change is important for social workers in order to understand the dynamics of human behaviour.

14.8 Key Words:

* Social Attitudes

* Beliefs

* Opinions

* Culture

* Change

14.9 Self-Assessment Questions:

1. Define Attitude?

2. What are the salient features of attitudes?

3. What is the difference between opinion and belief?

4. How are the attitudes developed?

5. How change occurs in attitudes?

6. Explain how knowledge of attitudes help social workers in their work?

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- Dr. V. KANAKA DURGA

Lesson: 15

LEADERSHIP, TYPES, TRAITS AND FUNCTIONS.

15.0. OBJECTIVE

The objective of this lesson is to make the student understand the concept and nature of leadership types of leaders, personality traits of leadership and the experimental studies in leadership.

STRUCTURE:

15.1 INTRODUCTION:

Leadership is an example of interaction among members of a group and represents a social role. Leadership is described as process of social control as it makes the group accept certain goals and values and means of achieving them. A highway robberer also exerts perfect control and makes the band of robberers move towards their desired goal. This cannot be called leadership. Personal traits sometimes makes one a leader sometimes it is the situation that brings out leadership. The first one is greatman theory which emphasizes the leaders personality where as the second one is times theory stressing the situations and circumstances in which leadership arises. Study of leadership includes analysis of personal traits or social situations in which leaders arise.

The key position in a group is leader's position. Group morale ie., group satisfaction always depends on leaders. The leaders will influence the group elivate. Even in groups where members are enjoying ample freedom, the leader is able to influence their thoughts, attitudes and behavious of people either directly or indirectly. Leader always is a source of inspiration and stimulation and also communication. They can both form and direct public opinion. Sometime they clarify and promote better understanding of the issues involved. In times of crisis or when the group takes up a particular task, the leader will help in guiding and directing group energy towards the goal.

Diverse forces may arise in the group and subgroup may be formed. But the leader influences the people, directs them with collective effort towards the goal.

To illustrate an example one can site the example of leadership of **Mahatma Gandhi** during freedom struggle. **Mahatma Gandhi** was able to bring different communities in India and presented a United Front to the British Government and was able to succeed. This indicates the power and value of leadership to the nation. Many groups were unable to pool their resources and mobilise their strength for want of suitable leader.

15.2 TYPES OF LEADERS:

Leaders can be classified depending on life and thought in which they operate or according to the type of control they exercise. They may be listed as follows: The intellectual leader dominates in the world of ideas. He has broad vision and plans for the future of the group. He is an idealist and a dreamer. He may fail on practical side in the execution of his plans but he can foresee the possible consequences of different courses of action. **Galileo, Darwin, Lenin, Gandhi and Goethe** were great leaders of thought.

The Administrative Leader is a man of action who has a knack of getting things done. He is a successful executive commonly seen in business, government and politics. He is unable to see people's point of view; he will have single track mind in execution. The administrative leader may be authoritarian or democratic.

The authoritarian leader works in a group which admits of one-man rule. He is dogmatic, inflexible and autocratic. He acts quickly and makes snap decisions. Such leaders are found in totalitarian states. **Hitler, Mussolini, Stalin** and other dictators are examples of authoritarian leadership; trade unions and business organisations may have such type of leaders.

The democratic leaders, is sober, steady and is eager to feel the change in the public opinion before taking a decision. He checks his power basing on the pubic opinion. **Baldwai** and the longline of Prime Ministers in England were democratic leaders.

Some leaders are agitators and they take up a cause and lead a vigorous erusads for it. Their persuasive power and propaganda drives are very effective. Social reformers like **Rajamohan Rai, Mahatma Gandhi and Dayanand Saraswathi** were able to lead powerful movement for social reform and were having great capacity,in effecting changes in the thoughts and attitudes of the people.

Some leaders are symbolic like Queen of England and President of India. They wield power just in name hence they are nominal leaders and have no authority.

Some leaders are experts in the specific area of their work. They are creative geniuses like Einstein, Darwin, Frend and number of scientists will come under this cadre, their leadership rests on their achievements.

Barthelett classified leaders into three types; they are institutional leaders, dominant leaders and persuasive leaders. Some social Psychologists added charismatic leaders i.e. saints and mystics whose leadership is based on spiritual power. Ex-Joan of Arc Mohammed and the pope; their followers are fascinated and guided by their divine powers.

15.3 PERSONALITY TRAITS OF LEADERS:

What are the traits essential in the mental and moral makeup of a leader? What kind of people become leaders? Caryle is a good exponent of traditional approach. An understanding of traits of heroes and heroship will enable educational parents to train their people with proper selection and training. Some people worship their heroes and follow them blindly. Leaders are made by followers; there are certain distinguishing qualities that make a leader. Certain leaders are not intellectually superior but the social situation is mainly responsible in making them leaders. Some studies on personality traits of leaders indicate that good leaders are found in groups and objectives of the group, administrative skill and tactability to insight of what the group, administrative skill and tact,ability to inspire and will win the confidence of the members and an insight of what the group wants.

Some of the personality traits found among leaders were intelligence, social participation, socio-economic status, dependability, initiative, persistence, self confidence, knowing how to get things done, popularity, masculinity, verbal facility, adaptability extroversion, intreversion scales or in qualities like self sufficiency, emotional control, height, appearance or dominance, leaders have been found to be average.

Many people believe that to be leader one should have light physical statue. Leaders like **Lincoln** and other were tall, but **Nepolean** and **Hitler** were below average in their height. Some believe that abundance of physical energy is important for a successful leader but **Mahatma Gandhi** had a frail physical body. Some argue that people of low stature and poor physical statue to ever compensated themselves by dominating others. Many non leaders were high in their intelligence than leaders. Intelligence by itself does not account for leadership though it is a contributing factor.

Scholastic achievement score is high among women leaders compared to new leaders. Some studies indicate that scholarship among new leaders was also high. Athletic leaders have only average scholastic achievements. Students of colleges who have higher scholastic achievement and also have time for extra curricular activities emerge as leaders, in most extroverts compared to non leader and women leaders.

Higher socio economic status contributes to leaders qualities. Studies show that fifty percent of leaders are from business class. Economic disability prevents youth in securing a position of advantage in the competitive world. Economically poor from their very early age were forced to contribute to family income thereby lose opportunity for participating in extra-curricular activities.

15.4 THE SITUATION FACTOR IN LEADERSHIP:

The second view is that leadership is a process arising out of a social situation in which atleast from factors are present, a group, need for group action a leader and followers.

1. The qualities necessary for leadership will depend on nature and function of the group. In different social situations, leaders are those who respond most adequately to the needs of the situation. A change in social situation needs a change in leadership as well. **Shamberlani Fitted** in British situation in peace where as war time demanded a leader like **Churchill**. Soon **Churchill** was also replaced when the purpose is over. **Mahatma Gandhi's** entry into **Indian National Congress** changed the programs and organisation of political party.

2. Second factor for emergence of leadership is need for action leaders like **Gandhi, Nehru** and **Rajendra Prasad** who created political needs and showed the way to mass action. **The Swadeshi Movement, Salt Satyagraha, Quit India Movement** are some examples.

3. The third factor in leadership is the leader himself. He is more acceptable than any other members of the group. He will understand his role better than others. Leader-ship also depends on group structure. The function and performance will depend on the size of the group. Small groups give opportunity for face to face relationship which is intimate whereas in large groups leadership is dominant and can take decisions with greater independence.

4. Every leader must have followers. Followers interact with leaders and their role is a subordinate one. It is the leader who analyses he situation and suggest ways and means of solving the problem. Leaders chalkout programme of action and followers carry it out. Leaders enjoy great power and prestige.

Some studies related to leader follower relationship were conducted; one study shows leader and followers in American Army during World War II reveals, soldiers drawn from democratic setup disliked the power and privileges given to higher cadre. But mostly followers because of the great qualities and sacrifice on the part of leaders make them think ideal for them. Leaders influence the followers. At the same time followers also influence their leaders. Their expectations make them assure new roles. Leaders identify themselves with followers; **Gandhi** identified with the poor and stayed in Bhangi Colony in Delhi and East End in London, and wore simple dress of a common man.

15.5 THE TWO VIEWS:

The first view is that leaders are necessary to bring about social change and holds that certain personality traits will make them leaders. Where as the greatman's theory maintains that leaders are born and the qualities of leadership are in born and inherited and the democratic theory states that the qualities of leadership are learned; certain schools presume to train leaders. The person who is having an opportunity and desire will become a leader.

The second view of leadership is that leaders are creatures of social situations. They came out of public expectation that is they are products of time. New situations will bring out new leaders. Research studies support both the views and it is difficult to prove or disprove either of them.

15.6. FUNCTIONS OF LEADERS:

Leaders and followers have a sense of mutual identity.

1. **Membership character:** The leader must belong to the group which he seeks to lead. He must be a member of the group that is he should identified be with the members of group. **Nehru** dressed like any other Indian, sat to spin and he wore head dress, ate and danced with the rural mass there he achieved membership. Members identified with their leader.

2. **Background of achievement and success: Mahatma Gandhi** after his success in South Africa in great movement was able to lead Indians in freedom struggle. People accepted his leadership because of his success in South Africa. **Nehru** coming from a wealthy family gave up all his luxuries and accepted imprisonment for the sake of independence.

3. **Leaders must fully understand his followers:** Leaders should know the pulse of the people. He should know their fears, hopes and frustations, needs, goals and values. Leader travels a lot to remote places to know people better.

4. **Leader must be a Policy maker:** Through policies only groups will achieve their goals. **Gandhi** gave us **Satyagraha, Non-cooperation,Khadi** and **Spinning** where as, **Nehru** was able to give **Secularism, non-alignment** and **Industrial Planning.** Both are good policy-makers.

5. Leader must be skillful administrator and organiser: Some campaigns were well organised by **Mahatma Gandhi** and even his worst critics were silenced. Non-cooperation was seen with suspicion. When it was pronounced but soon everybody appreciated because of the organising and administrative skill of **Gandhiji.** He was able to select good assistants and was able to coordinate their work plan for programme and the groups were able to reach their goals.

6. Leader must be an ideal example for the group to emulate: **Gandhiji's** personal example of preaching what he is practising and practising what he is preaching made him an ideal to masses.

7. Leader must symbolize in himself the unity of his group: Diverse groups were brought together by Gandhi in India. He expressed their desires and demand as a group to the authorities.

15.7 LEADERSHIP AND MORALE:

When we say that members have high group morale it means that members accept the goal of the group and are hopeful of attaining it. Leaders create high degree of morale among members. The leader gives his own personal example of courage, sacrifice and service and with his able planning he will mobilize the resources of the group to reach the desired goal. In his trials he will face number of forces threating his work. For some the threatening force may bring about unity among its members under the efficient guidance of the leader. The number of sub groups the leader will unite them with his tact.

One such hindrence to group morale is narrow selfishness and interest of the leaders. Those leaders who are free from such flaws like corruption can lead the members to the expected goals.

15.8 PSYCHOANALYTICAL APPROACH:

All eminent leaders are given loyalty and devotion. People love their leader as much as they loved their father. **Gandhi** was called **'Bapu'** not because he is aged but for his fatherly guidance when things are wrong and people are disappointed and frustrated, they make their leader the scapegoat of their complaints and troubles. This type of attitude is common among children. Children love their father and hate him for snatching away the love of their mother. Freudian theory stressed the importance of early child hood experiences like material pampering and sexual repression in explaining the rise of great leaders. They used compensation for weakness, inferiority or guilt in explaining leadership.

Enrich made an interesting study of **Hitler** and came to the conclusion that masochistic and sadistic drives lead to authoritarian type of leadership. **Hitler** created a hierarchy power in the state that everybody had somebody above whose lust for power must be satisfied.

15.9 AUTHORITARIAN AND DEMOCRATIC LEADERSHIP:

Leadership in democracy is different from leadership in a totalitarian state. Democracy is a way of group living in which persons who like it share responsibility in making decisions affecting common interests and about common problems. Individuals enjoy greater freedom of thought and expression; they have a right to criticise and even condemn government decisions. But in a totalitarian state all the thinking and deciding is done by one individual i.e. the authoritarian leader and others have only to carry out the decisions taken by the leaders. There is great flexibility of inter-action in democracy. While in autocracy social interaction is rigid and inflexible. Authoritarian leader has great power; he alone plans the policies and programmes. He fully controls the activities of the group. He has absolute

power to reward or punish the members of the group. But a democratic leader also has power but his role is different.

He encourages free interaction and inter-communication among the members of the group. He will make his followers understand the meaning and implementation of his policies and programmes. He tries to reduce tensions among subgroups. If he is unable to take the group along with him, he is prepared to remove himself from leadership. The means of social control setup by him are voluntary; unlike authoritarian leader, he does not insist on obedience, submissiveness and repression, but encourages initiative, responsibility and cooperation.

15.10. EXPERIMENTAL STUDIES IN LEADERSHIP:

Study of effect of social climate created by different types of leaders was studied. By using four groups of 11 year old boys, each group was placed under the supervision of an adult leader for seven weeks. All the three types of leaders, one authoritarian, an other democratic and third one is an indifferent leader, supervised the boys seven weeks each.

Later they studied the groups they found; autocratic leader excited hostility on one hand and extreme dependence on the other. Some members rebelled against him. The democratic group had high morale and friendliness and developed a high level of efficiency and the other groups were at the end turned to be disorganised.

Experimental studies have also made of leaderless groups. A number of persons were given a task and then left alone to do it. In the beginning the group is confused then it has become disorganised leading to helplessness. Later they came out of that mood and started working.   I   n conclusion we can say that a leader's presence is very essential in leading a group and a democratic leader can help them to achieve the desired goal very easily.

15.11 SUMMARY:

The concept and nature of leadership, the personality traits of leaders, the functions of leaders and the different types of leaders and some experimental studies regarding leadership were given in this lesson.

15.12. KEY WORDS:

Intellectual Leader
Administrative leader
Authoritarian leader
Democratic leader
Extroversion
Introversion
Social participation
Adaptability
Self sufficiency
Emotional control
Scholastic achievement score
Situational factor (in leadership)

Group morale
Psychoanalytical approach.

15.13. SELF - ASSESSMENT QUESTIONS:

1. Analyse Various types of leaders.

2. Discuss the personality traits of leaders.

15.14. REFERENCE BOOKS:

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USE OF SOCIOLOGY AND PSYCHOLOGY IN SOCIAL WORK PRACTICE.

16.0 OBJECTIVES:

The objective of this lesson is to discuss the use of Sociology and Psychology in Social Work practice.

STRUCTURE:

16.1 INTRODUCTION:

Social work is having a strong body of knowledge. Its knowledge is borrowed from different disciples like Sociology, Psychology, Economics etc. To understand the problem and help individuals and groups to solve their problems, social worker has to analyse the human nature, family relations, its relationship with society. A thorough understanding of social, psychological and economic aspects of problem can be understood if the social workers takes the help of those disciples. Keeping that in mind much of the knowledge of different disciplines were made a part of social work knowledge.

16.2 SOCIAL WORK & SOCIOLOGY:

Sociology has been defined by American Sociologists as follows **L.F. Ward** defined Sociology as, "Science of the Society" and **F.H. Giddings** as, "the scientific study of society"" **A.W. Small** said that, "sociology is the study of men considered as affecting and as affected by association".

Both sociology and social work are interested in people, their interactions and understanding these interactions- Sociology always concerned with how when and why people behave in association with others. Sociologists goal is to find out the nature and cause of the problems. For that he/she will conduct research so as to understand the interaction in human associations. The sociologist is interested in the 'Why' of human interactions. The social worker is interested in understanding people and how they behave in association with others. The social worker is interested in helping the people to solve their problems to improve their social functioning. Sociologist spends time in study where as social worker tries to understand the client or community and make appropriate diagnosis and proceed to treatment. The social worker will help the people solve problems and brings about change for

better adjustment. The social worker is drawing knowledge from sociology to understand the complex modern world. In addition to Sociology, Psychology and Anthropology are also contributing to social work knowledge. **Timms Aptly** says there will not be individualized approach namely social case work ie., helping individuals if knowledge of Sociology and Psychology were not taken into social work. Social work will make use of the accumulated facts preserved in sociology and psychology for solving human problems. Sociologists influence during early ages of training in social work is worth mentioning. The study of sociology has become part of the curriculum of social work. Some early sociologist's contribution helped social workers to understand problems prevalent in the society. **Leonard** theories have become the basis for the diagnosis of the problem. **Leonard** states that certain beliefs served to reinforce personal inadequacies which are responsible for problem. Another Sociologist **Spencer** stated, that there should not be any influence of state to protect individuals from inadequacies. This view influenced Britain and produced charity organization society, which strengthened the belief in extreme "Individualism" in need of independence and self reliance in the face of economic in security. Social Workers of charles booth which showed that poverty is not due to personal inadequacies but due to environment was rejected.

1st Academic institution devoted to the training of social workers in 1930, gave importance to sociological studies particularly of Hobhouse. In America, Sociology provided a frame work to understand social problems which was useful in social work too. In 1917, **Mary Richmond** published her famous book "Social Diagnosis". In that book, she defined social work and social work task in sociological terms. She emphasized the need for social factors to understand individual, the cause and treatment of the problem. Sometimes lack of understanding of social Millie brings number of problems in the relationship of worker and client.

Existing Sociological Perspectives in Social Work:

Social workers will have a kind of Social and Sociological perspective. An experienced Social worker who is familiar with an area and its residents over a period has a good deal of "Social" knowledge. This is not just accumulation of facts. For example family and community life, she can understand the subtlety of relationship with the wider society along with emotional and value laden content. That means beliefs are to be understood. Social worker has to act on the basis of values her values, her agency values and that of her profession and society. On the basis of that she has to arrive at objective understanding of social interactions in which she is involved. Sociology is having an important function of 'education' to the social workers in "debunking" certain popular views in the society.

Once in USA the social work theorist has emphasized a particular approach which is dominated by a sociological thought consensus model which sees groups as having fundamental agreement of certain values and norms and also of social problems and deviance. This leads to social failure and deviance in terms of maladjustment and treatment as a process of adjustment.

Sociology is concerned with the understanding of social problems arising out of industrialization where as social work is a practical exercise of helping individuals and groups but sociological understanding is very essential.

Mc. Iver distinguished sociology and social work in describing sociology as a science and social work as an 'Art'. The former is understanding and the later is concerned with manipulating, controlling and changing individuals and society, thus involving specific use of values. According to **Mc. Iver,** Sociology suggests how social problems arise and it cannot solve problems directly. He describes sociology as a "ready reckoner", sociology gives basic material with which social worker

develops a social philosophy. This gives knowledge of social phenomena involved in each case which transcends the individual case. This would help to set realistic limits to social workers' aspiration on behalf of his clients.

16.3 SOCIAL WORK AND PSYCHOLOGY:

The social worker and the Psychologist are the members of the same professional team, particularly in the treatment clinics and related settings but may raise the question of overlapping and differences between the two disciplines. Psychology played a vital role in the development of social work.

Psychology is the science of mind and it seeks to study, explain and change behaviour of people. The psychologist is particularly interested in understanding the individual and her/his behaviour. Social work deals with the individual and social problems that prevent the harmonious functioning of collective life.

Psychology and social work operate on some common grounds. Both are interested in the behaviours of the people, in their interactional patterns. Here Psychologist focuses on individual patterns. Here Psychologist focuses on individual behaviour where as social worker on social functioning. They both seek the thinking and feeling processes of people.

With regard to differences, the Psychologist has an area entirely for testing and measurements. Psychologist studies biological factors as well as social factors related to the individual behaviour. The psychologist is particularly interested in the attributes of people and aims to understand their characteristics and behaviour; clinical psychologists work beyond study. They will directly work with people in the helping process. Some functions of clinical psychologist overlap social work functions yet the focus is different. Sometimes clinical psychologist works deep with individuals, works like a psychotherapist whereas social work is particularly interested in the social functioning and relationship of her (Social worker's) clients in using community resources to meet their personal and social problems.

Social worker in his study will make use of the analysis of psychologist to understand human behaviour. The level of man's mental development is the mysterious action. Interactions and their complex outcome in the depth of human consciousness determines man's behavior as an individual. Much of his behaviour pattern is projected on his group or social behaviour. Society is composed with individuals and groups. Psychology helps towards understanding of social problems. Mental conflict and mental disorder are responsible for many social problems even the relationship between social worker and the client is purely psychological. Many fields of social work will make use of services of psychology to help people. Ex: child welfare,correctional services etc.

16.4 SOCIAL WORK AND ECONOMICS :

Economics deals with economic aspects of human society. **Prof. Marshall** says that economics" is a study of man's actions in the ordinary business of life, it enquiries how he gets his income and how he uses it" Thus on one side, a study of wealth and on the other and more important side a part of the study of man. It is the study of general methods by which man co-operates to meet his material needs. Social work also aims at the study of man as an unit of society. It also tends to study how man satisfies his wants, what problems he faces and what resources he posses to solve them. Social work helps to plan a way so as to ensure best course of action towards the solution of the social problems.

When one studies the social problems , one will find a number of factors that constitute a social problem. The most important factor among them is economic factor. Economic factor forms the new base of the society. The methods of production of material determines the general character of social, political and spiritual process of life. The way he eats, he lives and the economic and social gratification he finds around will determine his social reactions and attitudes.

Social problems like crime, prostitution, slavery oppression and exploitation threaten the society and impede the human aspirations. The main cause of these problems by and large are based on poor economic conditions. Social harmony is possible if individual happiness is taken care. Social work and economics study the general principles of human relations.

16.5 SUMMARY:

The knowledge base of social work is derived from social sciences like sociology, psychology and economics.

Sociology is the study of society. Both are interested in people. Sociologist is concerned with 'how' 'when' and why people behave in association with others. Sociologist will study the social problems in order to understand interaction in human association. Social worker will make use of such knowledge to understand and help individuals and groups.

Psychology is the study of mind. It seeks to study, explain and change the behaviour of the individual. Psychologist focuses on the study of individual behaviour where as social worker's objective is to understand social functioning so as to restore it, incase of impairment.

Social problems have their origin mostly in economic factors. An understanding of those economic factors will help social worker to alleviate poverty and remove obstacles for their well being.

Sociology, psychology and economics are pure sciences and their goal is accumulation of knowledge in their respective disciplines. But social work is an applied science in making use of these disciplines for the betterment of human welfare.

16.6 KEYWORDS:

1. Pure Science
2. Applied Science
3. Personal inadequacies
4. Individualism
5. Interaction
6. Social functioning

16.7 REFERENCE BOOKS:

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<u>అధ్యాపకుల, విద్యార్థుల సలహాలు, సూచనలు :</u>

అధ్యాపకులు, విద్యార్థులు ఈ స్టడీ మెటీరియల్కు సంబంధించిన సలహాలు, సూచనలు, ముద్రణ దోషాలు తెలియపరచినచో, పునర్ముద్రణలో తగు చర్యలు తీసుకొనగలము. తెలియపరచవలసిన చిరునామా : డిప్యూటీ డైరెక్టర్, దూరవిద్యా కేంద్రం, ఆచార్య నాగార్జున విశ్వవిద్యాలయం, నాగార్జున నగర్ – 522 510.

Course	**Year**	**Paper No. & Title**
M.A. Social Work	1st Year	Paper - II : Man and Society