

Section A: Introducing Sociology

UNIT- I
SOCIOLOGY AS A DISCIPLINE

Very Short Answer Questions

1. What is the etymological meaning of sociology?

Ans. The word 'sociology' is derived from two words. The first is the Latin word 'socius' or 'societas'. The word 'socius' means 'companion' or 'associate' and the word 'societas' means 'society'. The second is the Greek word 'logos', which means 'study or science'. Thus, the etymological meaning of sociology is the 'science or study of society'.

2. Who coined the word 'sociology'?

Ans. Auguste Comte coined the word 'sociology'.

3. Who is known as the father of sociology? ('06)

Ans. Auguste Comte is known as the father of sociology.

4. In which year did August Comte coin the word 'sociology'? ('08)

Ans. In 1839, August Comte coined the word 'sociology'.

5. How does Emile Durkheim define sociology?

Ans. Emile Durkheim defines sociology as the study of social facts.

6. What is positivism? (08)

Ans. Positivism is a method of scientific enquiry and calls for empirical research.

7. What is a science?

Ans. Science is a systematized body of verified knowledge about reality obtained through the application or use of the scientific method.

8. What is social science?

Ans. Social science deals with social realities or human social behaviour.

9. Mention one difference between social science and physical science.

Ans. The difference between social science and physical science is that social science deals with social realities or human social behaviour and physical science deals with realities that have no life.

10. Assignment.

11. What is the Sociology of Economic Life?

Ans. The Sociology of Economic Life is a branch of sociology which studies the social aspects of income, occupation and consumption.

12. Broadly define 'social anthropology'.

Ans. Social anthropology is a branch of anthropology which deals with social and cultural aspects and also the social organization of simple societies.

13. What is the basic difference between sociology and anthropology?

Ans. The basic difference between sociology and anthropology is that anthropology studies tribal, peasant and pre-literate societies in the world whereas sociology studies complex, modern and urban-industrial societies.

14. What is the chief method of data collection in sociology?

Ans. The chief method of data collection in sociology is social survey.

15. Who divided sociology into Social Statics and Social Dynamics? ('12)

Ans. Auguste comte divided sociology into Social Statics and Social Dynamics.

16. What is Value-neutrality? ('12)

Ans. Value-neutrality means that the values or ideas or biases and prejudices of the scholar should not influence his conclusions. It requires objectivity or looking at realities as they are, and not as they should be.

17. What is meant by sociological perspective? ('13)

Ans. Sociological perspective consists in looking at the relationships between individuals and the wider society.

Short Answer Questions:

1. Ans: Sociology is the scientific study of society and human behaviour.

2. Ans: The word 'sociology' is derived from two words. The first is the Latin word 'socius' or 'societas'. The word 'socius' means 'companion' or 'associate' and the word 'societas' means 'society'. The second is the Greek word 'logos', which means 'study or science'. Thus, literally 'sociology' means the 'science or study of society'.

3. Ans: Empiricism means understanding based on experience.

4. Ans: Yes, sociology is a science because it fulfills the requirements of a science. It makes use of the scientific method in understanding society and social realities.

5. Ans: The steps in a scientific method are:

- (i) Emperical observation or collection of information on reality as it exists.
- (ii) The organization and interpretation of information.
- (iii) It consists in drawing reliable and verifiable conclusion.

6. Ans: The difference between social sciences and natural sciences are:

- (i) The subject matter of natural sciences is relatively static and unchanging, whereas the subject matter of social sciences is flexible.
- (ii) The methodology in natural sciences is truly positivist and objective whereas in social sciences, it is difficult to be completely objective and value free.

7. Assignment.

8. Ans: The two similarities between sociology and economics are:

- (i) Sociology is also interested in economics activities. In fact, there is a branch of sociology called the Sociology of Economic Life which studies the social aspects of income, occupation, consumption, and so on.
- (ii) Economics also has benefited from sociology because it has begun to take into account the social dimensions of economics activities.

9. Ans: Comte called sociology as a positive science of society because he believed that by using the positivist method, it was possible to formulate the laws of society.

10. Ans: The two differences between sociology and social anthropology are:

- (i) Social anthropology studies tribal, peasant and pre-literate societies in the world whereas sociology studies complex, modern and urban-industrial societies.
- (ii) Sociology makes use of various methods and uses the social survey as its chief method whereas social anthropology makes use of participant observation as its chief method of data collection.

Essay Type Questions:

1. Ans: The word 'sociology' is derived from two words. The first is the Latin word 'socius' or 'societas'. The word 'socius' means 'companion' or 'associate' and the word 'societas' means 'society'. The second is the Greek word 'logos', which means 'study or science'. Thus, the etymological meaning of 'sociology' is the 'science or study of society'.

Definition of sociology:

Auguste comte defined sociology as the "science of human association". Emile Durkheim defined sociology as the "study of social facts". Max Weber defined "sociology as the science which attempts the interpretative understanding of social action".

2. Ans: Human beings have always shown an interest in knowing about their society. In particular, thinkers and philosophers have made observations about human society. Other ancient thinkers have also made observations about human society and have pointed out how human beings should live in society. Similarly, sacred books like the Bible contain many observations and regulations about human society. Though these ancient writings offer important sociological insights, they are philosophical or theological in nature. Scientific sociology had its origin in the west only in the 19th century. Thus, the roots of sociology can be traced to ancient thinkers, but its emergence took place only in recent times. For this reason it is said that sociology has a long past but short history.

In the 19th century there were rapid and far reaching changes in the European societies. This was due to the following factors.

- (i) The emergence of modern sciences.
- (ii) The Commercial Revolution following the discovery of America and new routes to India.
- (iii) The Industrial Revolution.
- (iv) Political revolutions like the French Revolution in 1789.

These factors brought about a transformation in European societies with regard to their economy, polity and community living. There was considerable progress and development but there were also numerous social problems. In such an atmosphere, some social thinkers felt that a scientific study of society was necessary to pursue greater progress and to solve problems. This led to the emergence of sociology as the scientific study of society.

3. Ans: Sociology is defined as the scientific study of society or human social behaviour. Science is a systematized body of verified knowledge about reality obtained through the application or use of the scientific method. The scientific method is a systematic way of proceeding in understanding empirical reality. This method consists of various steps.

- (i) Empirical observation or the collection of information on reality as it exists.
- (ii) The organization and interpretation of information.
- (iii) Consists in drawing reliable and verifiable conclusions.

In all these steps rational and logical procedures are used. An important aspect of the scientific method is theory or a master idea which guides the entire procedure. To sum up, a discipline or study can be called a science if it is empirical, theoretical, cumulative and value-neutral.

4. Ans: Refer the answer of *Q.3 Essay Type Questions*.

5. Ans: The difference between social science and natural science are:

- (i) The subject matter of natural sciences is relatively static and unchanging, whereas the subject matter of social sciences is flexible and dynamic.
- (ii) The methodology in natural sciences is truly positivist and objective. There is no room for subjectivity and bias. But in social sciences, it is difficult to be completely objective and value free.

6. Assignment.

7. Ans: Science has a particular areas or topic of study. Such a topic of study is called the subject matter of that science. Sociology is the general science of society. Therefore, the matter of sociology is society or social life as a whole. However, sociology does not deal with human society in a vague manner. This is because sociology has a definite scope.

The term 'scope' means range or extent. Thus, the scope of science means the range or extent to which a science deals with its subject matter. Hence, sociology has a distinctive subject matter and a definite scope.

The following are the various aspects of society that are the subject matter of sociology and fall within its scope.

1. Social organization:

The term 'social organization' refers to interdependence of different aspects of society such as groups, communities and collectivities. It is an essential characteristic of all enduring social entities.

2. Social structure:

The term 'social structure' refers to the pattern of interrelations between individuals. Social structure is the complex of institutions, groups and arrangements relating to status and power. In every society, community or groups, there is such a pattern or arrangement. Such patterns or arrangements are social structures.

3. Social institutions:

A social institution is a stable cluster of norms, values and roles. It is a procedure or established practice found in a group or collectivity. People create social institutions to meet their basic needs of survival. There are social institutions relating to economy, politics, education, religion, etc. But the most important institutions relate to marriage and family, social differentiation and hierarchy.

4. Culture:

Culture is the totality of learned behaviour in a society that is transmitted from one generation to the next. It includes language, symbols and signs, religious beliefs, rituals practices, music, arts, and material things like artefacts.

8. Ans: The relationship between sociology and history are as follows:

- (i) Many sociologists realized that the present society cannot be understood without an investigation into the past. Therefore, they have made use of historical data in their studies. This has given rise to historical sociology.
- (ii) Many historians have adopted the sociological perspective in their studies. According to them an event cannot be understood without reference to other events of the time. This has given rise to what is known as social history.

In conclusion, it may be said that sociology and history are essentially related because both deal with human society and social relationship. Therefore, both cooperate with each other and enrich each other.

9. Ans: The difference between sociology and history are the following:

- (a) Sociology is concerned with the present and to some extent with the past. But history is concerned only with the past. Therefore, the basic difference between sociology and history is their time frame.
- (b) Sociology is concerned with events or social phenomena. It seeks to know the inter-relationships between events and to discover patterns in order to find causal relationships between them. History wants to describe as accurately as possible the events of the past. It seeks to find out how events are related in a time sequence.
- (c) Sociology deals with the regular and recurrent events or phenomena. It wants to discover general patterns. Therefore, it is a generalizing science. It is an analytical science. History studies a particular or individual event. It investigates unique and individual events. It is also a descriptive discipline.

Thus, sociology and history are distinct and autonomous because of the time frame of their investigations and approaches.

The relationship between sociology and history- Refer the answer of *Q.8 Essay Type Questions*.

10. Ans: The following are the differences between sociology and economics:

- (i) Economics studies only the economic activities, relationships and organizations in a society, though these are also social realities. On the other hand, sociology studies all social activities.
- (ii) Economic theory explains social realities only from the economic perspective. For example, Adam Smith explains that division of labour came into existence because of the mass production of goods. But Emile Durkheim says that the division of labour came into existence because of the transformation of a simple society into a complex society. According to him, social organization in a simple society is mechanical, while in a complex society it is organic and requires an elaborate division of labour.

Relationship between sociology and economics:

In spite of the differences between sociology and economics, there is a close relationship between them. Sociology is also interested in economics activities. In fact, there is a branch of sociology called the Sociology of Economic Life which studies the social aspects of income, occupation, consumption, and so on.

Economics also has benefited from sociology because it has begun to take into account the social dimensions of economics activities.

In conclusion, it may be said that sociology and economics are two distinct social sciences. At the same time they are essentially related because both deal with human society. Both cooperate with each other and enrich each other.

11. Ans: **The relationship between sociology and political science:**

Political science studies power relations and the governmental processes. Sociology is also interested in the study of power relations in the wider social context. For example sociology studies the processes which enable a group to secure and wield power. This interference between sociology and political science is known as political sociology. In India, a major area of study in political sociology has been the role of caste in politics in general and elections in particular.

Sociology and political science are essentially related because both deal with human society and behaviour. They also cooperate with each other and enrich each other. This has given rise to discipline called political sociology.

12. Ans: Dissimilarities between sociology and political science:

- (a) Sociology studies all the aspects of society. But political science restricts itself to the study of power as embedded in formal organization like the state and the government.
- (b) Sociology has its focus on the inter-relations between institutions such as the state, government and political parties. But political science focuses on the governmental processes.

Similarities between sociology and political science- Refer the answer of Q.11 Essay Type Questions.

13. Ans: The main differences between sociology and social anthropology are the following:

- (i) Social anthropology studies tribal, peasant and pre-literate societies in the world. On the other hand, sociology studies complex, modern and urban- industrial societies.
- (ii) Sociology makes use of various methods and uses the social survey as its chief method. Social anthropology makes use of participant observation as its chief method of data collection.

The relationship between sociology and social anthropology:

In spite of their differences, sociology and social anthropology are closely related. Both study society in a holistic manner. Both are comparative in nature. They accept each other's conclusions. Therefore, despite the differences, they are so close to each other that in India the distinction between them has become completely blurred.

2. Ans: Society is dynamic and changing in nature because of the habits, norms, customs, mores, structure, institutions, etc. vary from society to society. Society is always changing and moving. Change is taking place in order to meet the challenges of the time and to meet the situational necessities of the people.

3. Ans: Yes, Indian society is a multicultural society.

It is so because there are many sub-cultures. Each state has its own cultures and sub-cultures. For example, in India there are many sub-cultures like the Assamese, Punjabi etc.

4. Ans: The two characteristics of a society as listed by Harry M. Johnson are:

(i) Definite territory:

Society is a territorial group. Even a society of nomads has a territory which the people consider as their land or country. There are other smaller territorial groups within society. Such smaller groups are villages, cities, neighborhoods and so on.

(ii) Progeny:

Progeny means children and young persons. Progeny is important because a society usually gets new members through reproduction or giving birth to children.

5. Ans: Gemeinschaft society is characterized by intimate social life. It is a community where everyone knows everyone else, and where people share a sense of togetherness whereas Gesellschaft society is dominated by impersonal relationships, individual accomplishment and self interest.

6. Ans: The three characteristics of a social group are:

- (i) A social group is a collection of individuals. The members can be very small or very large. There must be at least two members.
- (ii) A social group has a pattern of interaction between the members. Without such interaction there can be no group. In fact, social interaction distinguishes a group from other collections of individuals such as a category and an aggregate.
- (iii) A social group has an organized structure. This is because the pattern of social interaction is based on shared values, norms and interests. If there is no organized structure, a collection of individuals remains only a potential group even if there is some interaction among the people.

7. Ans: The four characteristics of a primary group are:

- (i) Face- to- face association.
- (ii) The unspecialized character of association.
- (iii) Relatively permanence.
- (iv) Limited size and limited membership.

8. Ans: The three characteristics of a secondary group are:

- (i) Formal relationships-impersonal relationships.
- (ii) Lack of intimacy among the members.
- (iii) Unlimited or large size with a large numbers of members.

9. Ans: Refer the answer of Q.6, 8, 9 & 10 Very Short Answer Questions.

10. Ans: Refer the answer of Q. 11& 12 Very Short Answer Questions.

11. Ans: Formal group refers to the organizations which are characterized by impersonality, ranked positions, large size, relatively elaborate complexity and long duration, and are more structured than small informal groups. The two examples are (i) School (ii) Church. Whereas informal group are generally small groups and relatively not organized. The two examples are (i) Family (ii) Friends circle.

12. Ans: Refer the answer of Q. 16 Very Short Answer Questions.

13. Ans: Informal social control is unofficial because it takes place through 'unofficial' mechanisms or means are unwritten norms and can be even casual in nature. Some of the mechanisms of this nature are praise, ridicule, gossip and ostracism. Informal social control tends to occur in small groups.

14. Ans: The three mechanism or means of social control as listed by Crosbie are:

- (i) Social rewards which include smiles, nods of approval, and promotions. They reward conformity and indirectly discourage deviance.
- (ii) Punishment which includes frowns, criticism and even physical threats that targets deviant acts with an intention to stop them.
- (iii) Persuasion is another way of bringing deviants into proper way of behaving.

15, 16 & 17. Assignment.

Essay Type Questions

1. Ans: The word 'society' is derived from the Latin word 'societas' meaning 'companionship'. So the root (etymological) meaning of the word society is a system of life of companions.

The following are the characteristics of society:

(i) Likeness:

Society means likeness. Where there is likeness there is society. Likeness manifests in many forms- likeness in sex, nationality, language, attitudes, norms, values, institutions, beliefs, aspirations, physical features and the like.

(ii) Differences:

Difference is equally important as likeness. Mere likeness limits social relationships. People differ in their capacities, in ideas, in attitudes, in desires, in sex, etc. Factors of difference lead to mutual exchange and sharing.

(iii) Interdependence:

There is an absolute necessity of 'give' and 'take' in social living. For example, family is based on sex interdependence- procreation is a combined activity of family life. Similarly, a woman alone cannot look after the children she begets. She requires the help of the father of the children. So also the man is dependent on woman in day to day life. Interdependence is found in all walks of life and is absolutely necessary for human survival.

(iv) Co-operation:

Cooperation means working together for a common goal. Man is capable of achieving many things independently. But many of the human needs and urges can only be fulfilled by working together with others. For example, the success of 'family welfare programme' is the result of the cooperation of its members. Cooperation helps to maintain orderliness, unity and solidarity of the group.

(v) Norms and institution:

Norms are nothing but standards of behaviour. An institution means a set of fixed norms in performing an important human activity. All major activities of man are institutionalized so that any possible confusion is avoided. Marriage, family, transfer of wealth and property, funeral observations, functioning of state, religious activities of people etc. are institutionalized or brought into the fold of fixed procedures.

(vi) Social control or authority:

Social control refers to the regulation of behaviour and activities of man. Habits, customs, folkways, traditions, mores, education, laws etc. are the controlling factors in society. If norms are violated the individuals are forced to obey them through the sanction associated with the norms. Sanctions are nothing but rewards or punishment for obeying or disobeying norms. Thus, society includes various social control mechanisms.

(vii) Dynamic and changing nature:

Habits, norms, customs, traditions, mores, structure, institutions, etc. vary from society to society. Therefore, societies are of varied nature. Besides, society is always changing and moving. It seldom remains static. Change is taking place to meet the challenges of the time and to meet the situational necessities of the people. Thus, society is dynamic and changing.

2. Ans: MacIver and Page define society as “the web of social relationships”.

The characteristics of a society according to Harry M. Johnson are:

(i) Definite territory:

Society is a territorial group. Even a society of nomads has a territory which the people consider as their land or country. There are other smaller territorial groups within society. Such smaller groups are villages, cities, neighborhoods and so on.

(ii) Progeny:

Progeny means children and young persons. Progeny is important because a society usually gets new members through reproduction or giving birth to children.

(iii) Culture:

Culture is the way of life of a society. Every society has its own culture. A society has a “comprehensive” culture because it is culturally self-sufficient. In a large society there are usually sub-cultures. For example, in India there are many sub-cultures like the Assamese, Punjabi etc.

(iv) Independence:

A is not a sub-group of any other entity. Society is a permanent, self-contained and integrated group. Therefore, it exists independently.

3. Ans: Refer on Page 19.

4. Ans: MacIver and Page defined social group as “a social group is a collection of human beings who are brought into social relationships with one another.”

The four points of differences between primary and secondary groups are:

- (i) Social relationships in a primary group are face to face and intimate, but they are formal and usually indirect in secondary groups.
- (ii) The members of a primary group share their interests in common, but members of a secondary share only limited interest in common. Thus, primary groups are said to be person oriented and secondary groups are goal oriented.
- (iii) In a primary group, members have an intrinsic value while in secondary groups persons have extrinsic value.
- (iv) Primary groups are small in size, but secondary groups are usually transitory and temporary.

5. Ans: Informal groups are generally small groups and relatively not organized. Informal groups are characterized by relatively frequent and intense interactions and relatively lengthy relationships that require a high degree of allegiance. The examples are family, friends circle, neighbourhood, play group, etc. whereas formal groups or organizations are characterized by impersonality, ranked positions, large size, relatively elaborate complexity and long duration, and are more structured than small informal groups. A formal organization is a group deliberately constructed to achieve specific objectives through explicitly defined roles and specified rules. Examples are school, church or temple, hospital etc.

6. Ans: Informal social control is unofficial because it takes place through ‘unofficial’ mechanisms or means are unwritten norms and can be even casual in nature. Some of the mechanisms of this nature are praise, ridicule, gossip and astracism. Informal social control tends to occur in small groups.

Crosbie has listed four types of mechanisms or means of informal control.

- (i) Social rewards which include smiles, nods of approval, and promotions. They reward conformity and indirectly discourage deviance.
- (ii) Punishment which includes frowns, criticism and even physical threats that targets deviant acts with an intention to stop them.
- (iii) Persuasion is another way of bringing deviants into proper way of behaving.
- (iv) Redefined norms are the fourth type of informal social control. It involves in redefining norms in the context of the changed set of circumstances and values.

Formal social control is official and usually involves the law, police and the courts. The agents of formal organizations such as police departments, courts, and prisons enforce rules that have been written into law. Formal social control is usually well defined, and consists of written norms or rules. It includes all the legislation and enactments enacted at various levels such as village, district, state, national and international levels.

- 22. Ans:** Avunculate behaviour is the kind of behaviour or usage which gives the maternal uncle an important status so far as his sister's children are concerned.
- 23. Ans:** Couvade is kinship behaviour in which a husband imitates the behaviour of his wife during pregnancy and child birth.
- 24. Ans:** When two kinsmen do not address each other directly rather through a third person or symbol, the usage is known as teknonymy.
- 25, 26, 27, 28, 29, 30, 31, 32 & 33.** Assignment.
- 34. Ans:** The term 'monarchy' denotes simply the rule of one man (or woman), whether good or bad, legitimate or in lawful, wise or incompetent.
- 35. Ans:** Democracy is the rule of the people. In a democracy, the people participate in their own political governance.
- 36. Ans:** E.B.Tylor defined religion as "A belief in supernatural beings".
- 37. Ans:** Animism is the belief in the soul (anima) or the spirit. It is the belief that all objects, animals and human beings are inhabited by spirits or souls.
- 38. Ans:** Hinduism is an example of polytheism.
- 39. Ans:** Monotheism is the belief in one God. The examples are Christianity, Judaism and Islam.
- 40. Ans:** Education is the transmission of knowledge and skills to the younger generation. In its simple meaning, education stands for a learning process.
- 41. Ans:** The education which an individual acquires in the course of day-to-day life activities in the family and outside; in the company of others constitutes the system of informal education.
- 42. Ans:** 'Shiksha' means 'acquisition of culture'.

Short Answer Questions:

1. Ans: The two major forms of marriage are:

(1) **Monogamy:** Monogamy (single marriage) is a marriage of a man (husband) with one woman (wife) at a given time. It is the most accepted form of marriage and is found in all types of societies. In a society where there monogamy prevails, a man or a woman can marry again only after the death of the spouse or the dissolution of the marriage through divorce.

(2) **Polygamy:** Polygamy (multiple or plural marriage) is a form of marriage in which either a woman has more than one husband or a man has more than one wife. Thus, polygamy can have two forms, namely, (a) Polygyny and (b) Polyandry.

2. Ans: The two forms of polygamy are:

(a) **Polygyny** is a union in which a man is married to more than one woman who are alive. Polygyny can be further distinguished into two types:

(i) sororal polygyny, if a man is married to two or more sisters and

(ii) non-sororal polygyny, if a man is married to two or more women who are not sisters.

(b) **Polyandry** is the marriage of a woman to more than one man who are alive. Polyandry can be of two types: (i) Fraternal polyandry, if a woman is married to two or more brothers and

(ii) Non-fraternal polyandry, if a woman is married to two or more men who are not brothers.

3. **Ans:** Refer the answer of Q. 2 Short Answer Question.

4. **Ans:** Polygyny is a union in which a man is married to more than one woman who are alive whereas Polyandry is the marriage of a woman to more than one man who are alive.

5. **Ans:** Refer the answer of Q. 2 Short Answer Question.

6. **Ans:** Refer the answer of Q. 2 Short Answer Question.

7. **Ans:** Family is an important institution because it is the basic unit of society, and is the most important social group. It is essential for procreation and socialization.

8. **Ans:** The social functions of family are:

(i) Satisfaction of Sex:

The first essential function of family is sex gratification. In general, societies accept and approve sex relations between husband and wife as legitimate. The family as an institution is designed to approve a lifelong partnership to the spouse. Besides, it avoids uncertainty and sex rivalry.

(ii) Procreation and Rearing:

The perpetuation of society is another very important function of the family. The human child at birth is incapable of surviving on its own. The parents are obliged to rear it under the institution of family. So also care taking, training and socialization are the basic functions of the family. The family alone can ensure the foundation for an individual's personality.

9. **Ans:** Refer the answer of Q. 14 & 15 Very Short Answer Question.

10. **Ans:** Family socializes the individuals by imparting the lessons of morality and discipline Family imparts social culture and teaches the social norms to its members.

11. **Ans:** The family which consists of more than one primary family is called joint family. All the members are blood relations or close kin and generally share common residence, kitchen and property. Joint family generally consists of three or more generations.

12. **Ans:** Kinship is a social relationship among individuals based on marriage, blood or adoption.

The two types of kinship are:

- (i) Affinal and (ii) Consanguineous.

13. **Ans:** Refer the answer of Q. 16 & 17 Very Short Answer Question.

14. **Ans:** Affinal kinship is based on affinity (nearness) due to marriage as between a husband and wife whereas consanguineous kinship is based on common blood.

15. **Ans: Avoidance:** It is a type of usage through which some restrictions are imposed on close interaction of certain kinsmen. Among the Hindus, as a result of such restrictions, certain relatives avoid talking to each other directly, avoid physical contact, and maintain minimum social interaction with each other. Some of the kins covered by such restrictions among the Hindus are - parent-in-law, mother-in-law and son-in-law, husband's elder brother and younger brother's wife.

Joking Relationship: It is just the opposite of avoidance. The relatives are free to crack jokes at each other's expense, tease each other and make fun of each other. The relatives are expected not to take offence or to mind each other's conduct. A joking relationship is generally found between a man and his wife's younger sister or between a woman and her husband's younger brother.

16. Ans: Avunculate: It is the kind of behaviour or usage which gives the maternal uncle an important status so far as his sister's children are concerned. The maternal uncle is considered more important than even the father. The maternal uncle transfers his property to his nephew (i.e. the sister's son). The nephew works for him rather than his own father. Avunculate is common in matrilineal societies.

Amitate: The kinship behaviour which assigns a special role to one's father's sister is called amitate. Her role is similar to that of the maternal uncle under avunculate. The children show special respect to their father's sister. It is usually found in patrilineal societies.

17. Ans: The three types of kinship terms classified on the basis of linguistic structure are:

(i) Elementary Term:

Elementary Terms are such that they cannot be further reduced or broken down into simpler words. Examples of such elementary terms are- father, mother, brother, sister, nephew, niece, etc.

(ii) Derivative Term:

Those kinship terms which are coined by joining suffixes on objectives to the elementary kinship terms are known as derivative kinship terms. Examples of such elementary terms are- grandfather, sister-in-law, step-son, great- grandfather and so on.

(iii) Descriptive Term:

The kinship terms which are formed by combining two or more elementary terms are known as descriptive term. For example, wife's sister, brother's wife, son's wife, daughter's husband and so on.

18. Ans: Primitive economy is characterized by hunting and food-gathering societies. In the economically simplest of societies, hunting and gathering, people live by hunting wild animals and by gathering food as it grows naturally in the form of fruits and vegetables. They use primitive weapons like spears to hunt for game. Hunting and gathering societies are by necessity nomadic, since they must move to follow game and natural food supplies. Such societies are extremely small by modern standards, sometimes as few as a dozen members. They are dominated by kinship relationships and have virtually no political and economic institutions in the modern sense of these terms.

19. Ans: The features of traditional agrarian economy are:

- (i) Traditional agrarian economy depends on agricultural activities were only for consumption. (ii) Agricultural yield was low and there was often scarcity of food.
- (iii) Work was mainly manual, done with hands and the use of animal and human power.
- (iv) Agricultural depended mainly on weather.
- (v) There was great unevenness in land holdings with the majority of people being landless or holding small pieces of land.

20. Ans: The two important features of modern industrial economy are:

- (i) In the modern industrial economy, the production system is very expensive because huge capital is needed for purchasing raw material, machines and tools and other capital goods.
- (ii) Modern industrial economy depends on financing agencies, marketing agencies and transport.

21. Ans: (i) Agrarian economy emerged when agriculture or settled cultivation became the main economic activity whereas industrial economy replaced manual power by the mechanical power in the production process.

- (ii) Economic activities associated with agricultural life such as earthen pottery-making, weaving, and carpentry whereas in industrial economy, the economic activities such as financing agencies, marketing agencies, transport and communication systems have play a vital role.

22. Ans: Mixed economy is a compromise between the two economics systems, capitalism and socialism. It is a system which is free from the evils of both capitalism and socialism but integrates the good features of both.

Planning in a mixed economy is not comprehensive in the sense of socialist planning. It divides the economy into (a) Public and (b) private sectors for the purpose of economic development.

23. Ans: A developed economy is that economy in which there are high levels of living, high per capita income, high consumption levels, food health services, low death rates, low birth rates, etc. and in which the available stock of capital goods are sufficient to employ the available labour force on the basis of modern techniques of production. Whereas

A developing economy is an economy which has introduced industry or mechanized techniques.

24, 25 & 26. Assignment.

27. Ans: Monarchy is the rule of a single person whereas democracy is the rule of the people.

28. Ans: E.B.Taylor defined religion as “A belief in supernatural beings”.

29. Ans: The four basic characteristics of religion are:

- (i) Religion is a system of beliefs and practices shared by the members of a community. Religious beliefs are accepted by the members of the community concerned. Religious practices are also a part of community life.
- (ii) The aim of religious beliefs and practices is to come to terms with the supernatural powers and imply a sense of dependence on them.
- (iii) Religion is concerned with the metaphysical world. It is based on non-empirical beliefs. In this respect religion differs from science which deals with the physical world and is based on empirical truths.
- (iv) Religion is universal social reality in the sense that it is found in all societies in some form or other. In fact, historically no society has existed without religion. However, religion takes different forms in different societies.

30. Ans: The three basic aims of education are:

- (i) Integrates individual with society.
- (ii) Perpetuate of culture and
- (iii) Increasing the efficiency of individuals.

31. Ans: Swami Vivekananda defined education as, “Education is the expression of internal powers of man”.

The basic aims of education are:

- (i) Integrates individual with society.
- (ii) Perpetuate of culture and
- (iii) Increasing the efficiency of individuals.

32. Ans: The education which is imparted in a well-defined institutional setting is formal education. Formal education characterizes the modern system of education. The term ‘formal education’ refers to school education with a formalized institutional set up.

The education which an individual acquires in the course of day-to-day life activities in the family and outside; in the company of others constitute the system of informal education. Family and kinship groups impart informal education. Informal education dominates mainly in societies where there are no schools or insufficient number of schools to provide education to children. For example, family members learn morals, manners, family history and heritage.

Essay Type Questions

1. Ans: Marriage is a socially sanctioned stable union of man and woman for the satisfaction of the sexual need and for procreation. The institution of marriage defines the relationship between a man and a woman as husband and wife. Marriage is, thus the beginning of family life. It is also important in deciding the legitimacy of the children. A marriage comes to an end with the death of a partner (husband or wife). A marriage can also come to end through divorce which is a socially approved dissolution of marriage.

According to Malinowski, "Marriage is a contract for the production and maintenance of children".

Forms of marriage:

There are two basic forms of marriage found in different parts of the world or in different societies. They are: (1) Monogamy (2) Polygamy.

(1) **Monogamy:** Monogamy (single marriage) is a marriage of a man (husband) with one woman (wife) at a given time. It is the most accepted form of marriage and is found in all types of societies. In a society where there monogamy prevails, a man or a woman can marry again only after the death of the spouse or the dissolution of the marriage through divorce.

(2) **Polygamy:** Polygamy (multiple or plural marriage) is a form of marriage in which either a woman has more than one husband or a man has more than one wife. Thus, polygamy can have two forms, namely, (a) Polygyny and (b) Polyandry.

Polygyny can be further distinguished into two types:

(i) sororal polygyny, if a man is married to two or more sisters and

(ii) non-sororal polygyny, if a man is married to two or more women who are not sisters.

(b) **Polyandry** is the marriage of a woman to more than one man who are alive. Polyandry can be of two types: (i) Fraternal polyandry, if a woman is married to two or more brothers and

(ii) Non-fraternal polyandry, if a woman is married to two or more men who are not brothers.

2. Ans: According to Malinowski, "Marriage is a contract for the production and maintenance of children".

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Polygamy: Polygamy (multiple or plural marriage) is a form of marriage in which either a woman has more than one husband or a man has more than one wife.

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(ii) Non-fraternal polyandry, if a woman is married to two or more men who are not brothers.

3. Ans: Marriage is a socially sanctioned stable union of man and woman for the satisfaction of the sexual need and for procreation. The institution of marriage defines the relationship between a man and a woman as husband and wife. Marriage is, thus the beginning of family life. It is also important in deciding the legitimacy of the children.

The important reasons for the emergence of the institution of marriage are:

(i) Sexual gratification which is a biological need.

(ii) Legitimization of children born out of such union which is a social need and

(iii) Economic co-operations which is an economic need.

4. Ans: Nimkoff defined family as, "The family is a more or less durable association of husband and wife with or without children, or of a man or woman alone, with children".

The social functions of family are:

(i) **Satisfaction of Sex:**

The first essential function of family is sex gratification. In general, societies accept and approve sex relations between husband and wife as legitimate. The family as an institution is designed to approve a lifelong partnership to the spouse. Besides, it avoids uncertainty and sex rivalry.

(ii) **Procreation and Rearing:**

The perpetuation of society is another very important function of the family. The human child at birth is incapable of surviving on its own. The parents are obliged to rear it under the institution of family. So also care taking, training and socialization are the basic functions of the family. The family alone can ensure the foundation for an individual's personality.

(iii) **Provision of a Home:**

A home is more than a residential building. It connotes the idea of love, joy, sympathy, etc. A human being has the needs for affection, because he or she is an emotional being. The home provides a

common place for expressing and experiencing emotions like love, anger, joy, fear, etc. Hence, an individual develops affectionate relationships with others. Thus, home is a place where its members find comfort and affection more than in any other group.

(iv) Economic Function:

The family is an economic unit. Economic security is essential for the maintenance and protection of the members of the family. Economic needs motivated man and woman to form the family. The traditional family was actually a producing-consuming unit. Many of the present day families are only consuming unit. However, every family is to earn economic capacity or the purchasing power for subsistence. Equal distribution and transmission of property to the posterity is a function of the family.

(v) Education:

Education is a part of socialization. Formal education is imparted by the school. A part of informal education is given by the family. Through the process of informal education children are introduced into the culture of society. They are also taught various qualities. So also the virtues of citizenship, love, cooperation, tolerance, obedience, sacrifice, etc. are imparted to the new generation. Thus, the individual becomes a person in the family.

(vi) Health Care:

The family takes care of the health of its members. It provides protection against diseases and takes care of the sick members. The family also provides women the help during child rearing and periods. In general, the family takes care of the individual from womb to tomb.

(vii) Social Control:

The family is the most important agency of social control. It preserves and transmits the culture to the new generation. The family regulates the behaviour of its norms through the process of internalization of social norms. The personality adjustments of the individual have roots in the formative influence of the family. The personality adjustments of the individual have roots in the formative influence of the family.

(viii) Religious Functions:

The family is the centre of religious training. The religious virtues and the principles of righteousness, service to mankind, human welfare, etc. are taught through religious practices and rituals, religious discourses and sermons.

(ix) Recreation:

The family performs recreational function. The common residence provides scope for recreational activities. The members of the family satisfy their recreational needs participating in ceremonies, religious performances, festivals, etc. observed by family. The family is the most important source of love and affection. The joy an individual derives in family is unique.

5. Ans: Refer the answer of Q. 4

6. Ans: Kingship is a social relationship among individuals based on marriage, blood or adoption.

The various types of kinship usages are:

(i) Avoidance:

It is a type of usage through which some restrictions are imposed on close interaction of certain kinsmen. Among the Hindus, as a result of such restrictions, certain relatives avoid talking to each other directly, avoid physical contact, and maintain minimum social interaction with each other. Some of the kins covered by such restrictions among the Hindus are - parent-in-law, mother-in-law and son-in-law, husband's elder brother and younger brother's wife.

(ii) Joking Relationship:

It is just the opposite of avoidance. The relatives are free to crack jokes at each other's expense, tease each other and make fun of each other. The relatives are expected not to take offence or to mind each other's conduct. A joking relationship is generally found between a man and his wife's younger sister or between a woman and her husband's younger brother.

(iii) Teknonymy:

When two kinsmen do not address each other directly rather through a third person or symbol, the usage is known as teknonymy. The practice is very common in rural India where women generally do

not utter the name of their husbands or elderly in-laws. A woman refers to her husband as the father of the child, using the name of the child.

(iv) Avunculate:

It is the kind of behaviour or usage which gives the maternal uncle an important status so far as his sister's children are concerned. The maternal uncle is considered more important than even the father. The maternal uncle transfers his property to his nephew (i.e. the sister's son). The nephew works for him rather than his own father. Avunculate is common in matrilineal societies.

(v) Amitate:

The kinship behaviour which assigns a special role to one's father's sister is called amitate. Her role is similar to that of the maternal uncle under avunculate. The children show special respect to their father's sister. It is usually found in patrilineal societies.

(vi) Couvade:

It is kinship behaviour in which a husband imitates the behaviour of his wife during pregnancy and child birth. He refrains from active life, goes on sick diet and observes certain taboos. This practice is common among the Khasi tribe of Meghalaya and Toda tribe of Nilgiri Hills.

7 & 8 Ans: Refer the answer of Q.6

9. Ans: The various bases of classification of kinship terms are:

(A) On the basis of **linguistic structure**, kinship terms have been classified into three types:

(i) Elementary Term:

Elementary Terms are such that they cannot be further reduced or broken down into simpler words. Examples of such elementary terms are- father, mother, brother, sister, nephew, niece, etc.

(ii) Derivative Term:

Those kinship terms which are coined by joining suffixes on objectives to the elementary kinship terms are known as derivative kinship terms. Examples of such elementary terms are- grandfather, sister-in-law, step-son, great-grandfather and so on.

(iii) Descriptive Term:

The kinship terms which are formed by combining two or more elementary terms are known as descriptive term. For example, wife's sister, brother's wife, son's wife, daughter's husband and so on.

(B) On the basis of **mode of use**, kinship terms have been classified into two types:

(a) Term of Address:

Kinship terms which are used by us our kins or relatives are known as term of address. For example, papa, daddy, maa, mummy, didi, bhaiya, etc.

(b) Term of Reference:

Kinship terms which are used by us indirectly referring to a person are known as kinship terms of reference. Examples of term of reference are father, mother, brother, sister, etc.

(C) On the basis of **range of application**, kinship terms have been classified into two:

(i) Denotative/ Isolative/Descriptive Term:

The term which applies to only one particular kin category is known as descriptive/ denotative/ isolative term. For example, the term 'father' and 'mother' is applied to our parents only and to no one else.

(ii) Classificatory Term:

The term which applies to persons of two or more kinship categories is known as classificatory term. For example, the term 'cousin' is used to refer to father's son, father's son, mother's brother's son as well as mother's sister's son.

10. Ans: The difference between traditional and modern agrarian economy are:

- (i) Traditional agrarian economy depends on agricultural activities were only for consumption whereas modern agrarian economy depends on science technology.
- (ii) Agricultural yield was low and there was often scarcity of food whereas in modern agrarian economy, food and other cash crops are grown not only for consumption but also for sale in the market.

- (iii) Work was mainly manual, done with hands and the use of animal and human power whereas in modern agrarian economy, use of machinery and scientific techniques has improved production.
- (iv) Agricultural depended mainly on weather whereas in modern agrarian economy, agriculture has become capitalist in nature.
- (v) There was great unevenness in land holdings with the majority of people being landless or holding small pieces of land whereas modern agrarian economy has undergone for reaching changes because of land reforms and the Green Revolution.

11. Ans: Religion is a universal reality. It has existed throughout the history of human society and continues to exist in all societies. It is an important aspect of human social life and shapes human behaviour in various ways. Religion is a system of beliefs in one or more supernatural beings. It also includes various ritual practices which express these beliefs.

E.B.Taylor defined religion as “A belief in supernatural beings”.

Religion has different dimensions:

- (a) Systems of beliefs about supernatural beings.
- (b) Practices which express beliefs.
- (c) Relationship with others who accept the same beliefs and practices.
- (d) Concepts of heaven and hell.

12. Ans: The difference between science and religion are:

- (i) Religion is concerned with the metaphysical world whereas science is concerned with the physical world.
- (ii) Religion is based on non-empirical beliefs. But science is based on evidence that can be tested and verified.
- (iii) Religion considers the belief system as the unquestionable ultimate truth whereas science upholds free thinking and inquisitive mind.
- (iv) Religion creates a sense of fear in people about future existence because of uncertainties about it whereas science provides a strong foundation by removing uncertainties, anxiety and fear.

13. Assignment.

14. Ans: The two systems of education are:

(i) Formal Education:

The education which is imparted in a well-defined institutional setting is formal education. Formal education characterizes the modern system of education. The term ‘formal education’ refers to school education with a formalized institutional set up.

(ii) Informal Education:

The education which an individual acquires in the course of day-to-day life activities in the family and outside; in the company of others constitutes the system of informal education. Family and kinship groups impart informal education. The language is only oral and learning is by doing. People learn their language, rituals and ceremonies, norms and values and skills, etc. through family and community activities, folklores and folk-tales.

The three important components of formal education are:

- (i) An organized structure.
- (ii) A definite and properly spelt out content of education and
- (iii) Definite rules and regulations.

UNIT-IV
CULTURE AND SOCIALIZATION

Very Short Answer Questions

- 1. Ans:** According to E.B.Tylor, “Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society”.
- 2. Ans:** A culture trait is the simplest identifiable unit of a culture. According to Linton, culture traits are the “individual acts and objects, which constitute the overt expression of a culture”.
- 3. Ans:** The term material culture refers to the physical objects which are man-made.
- 4. Ans:** One example of material culture is building.
- 5. Ans:** Non- material culture consists of non-physical abstract ideas, values, knowledge, etc. In other words, non- material culture means ‘what we are’. It is developed through time. It is internal to man.
- 6. Ans:** Socialization is a process of owning, adopting and initiating the newborn, stage to stage in the family, community and society.
- 7. Ans:** Agency of socialization refers to the individuals and groups involved in the socialization of an individual.
- 8 & 9.** Assignment.
- 10. Ans:** The four stages of social of socialization according to Sigmud Freud are:
 - (i) The oral stage.
 - (ii) The anal stage.
 - (iii) The oedipal stage.
 - (iv) The adolescent stage.

Short Answer Questions

- 1. Ans:** According to E.B.Tylor, “Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society”.

The two types of culture are:

 - (i) Material culture and
 - (ii) Non-material culture.
- 2. Ans:** The four features of culture are:
 - (i) Culture is acquired:**

Culture is not innate. It is learned. Through the process of socialization, culture is learnt. It is a deliberate process. Man internalizes cultural contents and develops his personality. Any behaviour which is socially acquired is called learned behaviour. Language is an important instrument of acquiring culture.
 - (ii) Culture is social:**

Culture is the social heritage of man. It is inclusive of the expectations of the members of the group. It is shared by the group members. Culture is shared because it is followed by the majority of the members of group. Thus, it is a social product than an individual product.
 - (iii) Culture is transmissive:**

Culture is transmitted from generation to generation. Parents have learnt the cultural traits from their parents; they in turn pass on the cultural traits to their children. Language plays an important role in transmitting the cultural traits.
 - (iv) Culture consists of ideas:**

Culture includes the idea. It consists of ideas which are abstract or concrete, e.g. concept of God is an abstract idea whereas concept of manufacture of an aeroplane is a concrete.

3. Ans: Cultural traits: A culture trait is the simplest identifiable unit of a culture. According to Linton, culture traits are the “individual acts and objects, which constitute the overt expression of a culture”.

Cultural complex: A culture complex is an integrated and patterned system of culture traits that functions as a unit in society. A culture complex is an organization or institution consisting of more than one culture traits. For example, the joint family, monogamy, religious worship, school education, and automobiles are a few examples of a large number of culture-complexes of human society.

4 .Ans: Cultural diversity refers to the vast variety in culture in a society. The early hunting and food-gathering societies were homogeneous and ‘mono-cultural’. The modern industrial societies are ‘multi-cultural’ because of cultural diversity. Processes like migration, globalization and colonialism have contributed to cultural diversity.

Indian society is known for its degree of cultural diversity. There are several tribal communities, thousands of castes and sub-castes, several religious communities and groups of people with different languages. All these communities form India’s glorious multi-cultural character.

5. Assignment.

6. Ans: Material culture consists of various products which are man-made. Thus material culture is found in the form of physical objects. Example building, dams, radio, furniture, books etc. (write any one). Whereas Non- material culture consists of non-physical abstract ideas, values, knowledge, etc. Example customs, traditions, morals, ideas, values, religion, law, etc. (write any one).

7. Ans: Cultural-lag means the imbalance in the rate of speed of change between material and non-material culture. The uneven rate of change may also take place between any two interrelated aspects of culture.

8. Ans: According to Bronislaw Malinowski, “Culture is the handiwork of man and the medium through which he achieves his ends”.

W.F.Ogburn distinguished between material culture and non-material culture in his theory of social change. Both material culture and non-material culture are undergoing change. According to Ogburn, the change in material culture is quick but in the non-material culture changes are slow. It cannot follow the speed of material culture in its change. This gives rise to a gap between the material culture and non-material culture which is called ‘cultural-lag’. In other words, cultural-lag means the imbalance in the rate of speed of change between material and non-material culture. The uneven rate of change may also take place between any two interrelated aspects of culture.

9. Ans: Assignment.

10. Ans: The process of socialization begins in the family. The role played by the parents is of utmost importance. In particular, the role of the mother is crucial. The parents are the first persons to introduce the child to the culture of their society. Other members of the family, particularly the siblings, also play an important role in the socialization of the child.

11. Ans: Peer groups or groups of equals play an important role in socialization, not only in one’s childhood days but also in adult life. A child learns many things from its playmates and friends. The aspects of culture learnt from peer groups are different from those which the child learns from the parents and elders. Often peer group culture and peer group pressure influence the life and behaviour of an individual.

12. Ans: Assignment.

Essay Type Questions

1. Ans: Culture means the way of life found in a society. According to Bronislaw Malinowski, “Culture is the handiwork of man and the medium through which he achieves his ends”.

The characteristics of culture are:

(i) Culture is acquired:

Culture is not innate. It is learned. Through the process of socialization, culture is learnt. It is a deliberate process. Man internalizes cultural contents and develops his personality. Any behaviour which is socially acquired is called learned behaviour. Language is an important instrument of acquiring culture.

(ii) Culture is social:

Culture is the social heritage of man. It is inclusive of the expectations of the members of the group. It is shared by the group members. Culture is shared because it is followed by the majority of the members of group. Thus, it is a social product than an individual product.

(iii) Culture is transmissive:

Culture is transmitted from generation to generation. Parents have learnt the cultural traits from their parents; they in turn pass on the cultural traits to their children. Language plays an important role in transmitting the cultural traits.

(iv) Culture consists of ideas:

Culture includes the idea. It consists of ideas which are abstract or concrete, e.g. concept of God is an abstract idea whereas concept of manufacture of an aeroplane is a concrete.

(v) Fulfillment of needs:

Culture fulfils human needs either social or personal. Individuals have needs, urges, desires, aspirations, etc. All these are to be satisfied according to culture, e.g. sex desire of an individual is satisfied according to culture.

(vi) Integrated system:

Culture is an integrated system. The diverse elements of culture such as knowledge, ideas, beliefs, norms, values, institutions, etc. are found in a unified system. If any new element is introduced, it is also integrated in it. In other words changes in one element bring changes in other element also.

(vii) Dynamic:

Culture is always changing. The direction and rate of change vary from society to society and from time to time. Innovations and diffusion are the factors of cultural change. This may lead to cultural growth and development.

2. Ans: According to Bronislaw Malinowski, “Culture is the handiwork of man and the medium through which he achieves his ends”. Or

According to Ralph Linton, “Culture of a society is the way of life of its members, the collection of generation to generation”.

A culture trait is the simplest identifiable unit of a culture. According to Linton, culture traits are the “individual acts and objects, which constitute the overt expression of a culture”. Culture traits do not hold any significance by themselves. But they become significant and meaningful only in relationship with other units. For example, exchange of marriage or rules of kicking the ball in football game. A culture complex is an integrated and patterned system of culture traits that functions as a unit in society. A culture complex is an organization or institution consisting of more than one culture traits. For example, the joint family, monogamy, religious worship, school education, and automobiles are a few examples of a large number of culture-complexes of human society.

3. Ans: Socialization is a process of owning, adopting and initiating the newborn, stage to stage in the family, community and society.

The agencies of socialization are:

(i) Family:

The process of socialization begins in the family. The role played by the parents is of utmost importance. In particular, the role of the mother is crucial. The parents are the first persons to introduce the child to the culture of their society. Other members of the family, particularly the siblings, also play an important role in the socialization of the child.

(ii) Peer group:

Peer groups or groups of equals play an important role in socialization, not only in one's childhood days but also in adult life. A child learns many things from its playmates and friends. The aspects of culture learnt from peer groups are different from those which the child learns from the parents and elders. Often peer group culture and peer group pressure influence the life and behaviour of an individual.

(iii) School/Institution:

Schools and educational institutions are important agents of socialization. They provide learning situations and environment to the child thereby makes it easier to impart discipline to the individual and inculcate in him the qualities to develop his personality. They enable him to discover his own needs and those of the group to which he belongs. Thus, he disciplines himself in congruity with the norms set by the school and institution.

(iv) Society:

We live in society. All our actions and behaviours are governed by different rules and regulations. No one can act independently with complete disregard to society and social patterns of life. The action and behaviour should be commensurate with traditions, customs and other rules and regulations prescribed by the society. If individuals living in a society follow the rules and regulations as are applicable and act strictly in accordance with them, they are rewarded, else they are punished for their deviant behaviour.

(v) The church or one's religious group:

Membership of a church or religious group has an influence on socialization. A child learns religious values and ideas from such a group. Religious values and ideas have a lasting influence even in later life.

(vi) Mass media and literature:

As a person grows, he or she is influenced by the books and literature he or she reads. A person is also influenced by films, radio, TV and the newspapers. In modern times the role of the mass media in shaping the ideas of people and in forming public opinion is very great. Often people accept as true whatever the media communicate or present.

4. Ans: Sigmund Freud distinguishes four stages in the process of the stages of socialization. These stages begin at birth and continue till adulthood.

The first stage is usually called the oral stage: This stage begins at birth and continues till about the end of the first year. In this stage, the infant is involved with its mother who satisfies its needs. For the other members of the family, the infant is only a 'possession'. Some of them may satisfy its needs, but when they do so the role of the 'mother'. During this stage, the infant probably internalizes two roles: its own and that of its mother. The infant is passive in relation to its mother, except that it establishes dependency.

The second stage is called the anal stage: It begins at the end of the first year and goes on till the end of third year. During this stage, the child internalizes two roles: its own role, and that of its mother. The child receives care and love from the mother or from the person who fulfils the role of the mother. In return, the child learns to give its love to the mother. The child also learns the distinction between 'correct' and 'incorrect' actions and learns to control itself particularly with regard to toilet.

The third stage is the Oedipal stage: It begins at the end of the third year and usually concludes at puberty. According to Freud, during this stage, a boy develops the Oedipal complex. It consists in having feelings of love towards the mother and feelings of jealousy towards the father. During this

stage, a girl develops the Electra complex which consists of feelings of love for the father and jealousy for the mother. During this stage, pressure is brought on a boy to behave like a 'boy' and on a girl to behave like a 'girl'. Children begin to associate themselves with other children of the same sex, and learn the roles that are considered proper to their sex. A boy imitates the father, and a girl imitates the mother.

The four stage is adolescence: It begins with puberty and ends with the assumption of adult roles. Puberty brings about several biological and psychological changes in the individual. Adolescents experience various tensions. They want to be independent of parental control, but they continue to depend on their parents. Hence there is often rebelliousness. Boys and girls begin to show interest in persons of the opposite sex. The individual also learns the roles he or she will have to play in adult life and internalizes the norms related to those roles. They learn to play the roles of parents, workers and citizens.
