

**DEPARTMENT OF SOCIAL WORK
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ODD SEMESTER EXAMINATION- 2014
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Time: 3 HOUR

M.M= 75 MARKS

PAPER: - SW-103 Sociology for Social Work

Model Answer

I. ATTEMPT ALL QUESTIONS EACH CARRY EQUAL MARKS 10X2= 20

1. The 'bourgeoisie' type of society was expounded by _____

Ans. Karl Marx

2. The components of material culture are

- a. External
- b. Internal
- c. Tangible
- d. Both A&C

Ans. (d) Both A & C

3. Studies of social interaction, groups etc. belong to macro sociology. (True/False)

Ans. False

4. Classification of groups into in-group and out-group was presented by _____

Ans. Sumner

5. *C.H Cooley* is the author of the book 'Social Organization' which was published in 1909. (True/False)

Ans. True

6. Which of the following is not a characteristic of primary group?

- a. Intimacy
- b. Closeness
- c. Familiarity
- d. Impersonality

Ans. (d) Impersonality

7. Which one of the following will you categories as achieved status.

- a. Sex
- b. Age
- c. Marital
- d. Caste

Ans. (c) Marital

8. Custom is an informal method of social control. (True/False)

Ans. True

9. Class struggle is more intense in a _____

Ans. Capitalistic Society

10. Name the system adopted by a given society to guide family or blood relationship.

- a. Marriage
- b. Culture
- c. Kinship
- d. Taboos

Ans. Kinship

**II. ATTEMPT ANY FIVE QUESTIONS (Write your Answers 150- 200 Words)
7X5=35.**

1. Define Sociology and discuss its importance as a course of study.

Ans. The term, sociology has been derived from the Latin word, 'Societas' or 'Socius' meaning society or associate and the Greek word, 'Logos' meaning theory or study or science. Etymologically, then, sociology human society or of human association. The term, sociology is not very old. Its origin can be traced to recent past. It was coined by Auguste Comte (1798-1857) the French Philosopher and sociologist in 1833. He introduced it to designate the science of human association. Now it has been regarded as a specialized field of study.

For a clear understanding of what sociology deals with and of its field of investigation, we would do well to examine some important definitions of sociology given by eminent sociologists, out their opinion is divided on its scope and subject matter. There are as many definitions of sociology as there are sociologists. All of them have discussed sociology from their own viewpoints. They have emphasized on one aspect or the other, depending upon their understanding and interest and few important definitions are given below.

Gillin and Gillin says that in its broadest sense sociology may be described as the study of interaction arising from the association of living beings.

MacIver and Page say that sociology is about social relationships, the network of social relationship we call society.

M. Glinsberg thinks that sociology is the study of human interaction and inter-relations, their conditions and consequences.

Ferdinand Tonnies holds the view that 'Sociology on the whole is the theory of human living together'.

Kimball Young believes that "Sociology deals with the behaviour of man in groups."

Importance of Sociology

Sociology makes a scientific study of society: Prior to the emergence of sociology the study of society was carried on in an unscientific manner and society had never been the central concern of any science. It is through the study of sociology that the truly scientific study of the society has been possible.

Sociology studies role of the institutions in the development of the individuals: It is through sociology that scientific study of the great social institutions and the relation of the individual to each is being made. The home and family ,the school and education, the church and religion, the state and government ,industry and work ,the community and association, these are institutions through which society functions.

Study of sociology is indispensable for understanding and planning of society: Society is a complex phenomenon with a multitude of intricacies. It is impossible to understand and solve its numerous problems without support of sociology. It is rightly said that we cannot understand and mend society without any knowledge of its mechanism and construction. Without the investigation carried out by sociology no real effective social planning would be possible.

Sociology is of great importance in the solution of social problems: The present world is suffering from many problems which can be solved through scientific study of the society. It is the task of sociology to study the social problems through the methods of scientific research and to find out solution to them.

Sociology has drawn our attention to the intrinsic worth and dignity of man: Sociology has been instrumental in changing our attitude towards human beings. In a specialized society we are all limited as to the amount of the whole organization and culture that we can

experience directly. We can hardly know the people of other areas intimately. In order to have insight into and appreciation of the motives by which others live and the conditions under which they exist knowledge of sociology is essential.

Sociology has changed our outlook with regard to the problems of crime etc: It is through the study of sociology that our whole outlook on various aspects of crime has change. The criminals are now treated as human beings suffering from mental deficiencies and efforts are accordingly made to rehabilitate them as useful members of the society.

Sociology has made great contribution to enrich human culture: Human culture has been made richer by the contribution of sociology. The social phenomenon is now understood in the light of scientific knowledge and enquiry. According to Lowie most of us harbour the comfortable delusion that our way of doing things is the only sensible if not only possible one.

Sociology is of great importance in the solution of international problems: The progress made by physical sciences has brought the nations of the world nearer to each other. But in the social field the world has been left behind by the revolutionary progress of the science. The world is divided politically giving rise to stress and conflict. Men have failed to bring in peace. Sociology can help us in understanding the underlying causes and tensions.

The value of sociology lies in the fact that it keeps us update on modern situations: It contributes to making good citizens and finding solutions to the community problems. It adds to the knowledge of the society. It helps the individual find his relation to society.

2. What is Community? Distinguish it from Society.

Ans. The word 'community' has been derived from the words of Latin namely 'com' meaning together and 'munis' meaning 'service'. Thus community means 'to serve together'. The community is an organization of human beings framed for the purpose of serving together. A community is a social group of people living in a given area and having a degree of we feeling. The fact of social living and common specific area gives birth to community. *Ferdinand Tonnies* was the earliest sociologist who treated the concept of community.

Man cannot live alone. He is related in many ways to his fellows to form a group. But it is not possible for man to become the member of all groups. He establishes relations only with

those people who reside near him in a definite locality. It is natural that people who reside in a particular area for a considerable length of time develop social likeness among themselves. They develop common social ideas, common traditions and customs, sense of belonging together. This fact of social living and common specific area gives birth to community.

Definition of Community:

E. S. Bogardus: Community is "a social group with some degree of "we-feeling" and living in a given area".

Lundberg: Community is a "human population living within a limited geographical area and carrying on a common interdependent life".

K. Davis: Community is "the smallest territorial group that can embrace all aspects of social

Ogburn and Nimkoff: Community is "the total organisation of social life with a limited area".

Talcott Parsons: "A community is that collectivity the members of which share a common territorial area as their base of operation for daily activities".

Maclver and Page: "Whenever the member of any group small or large live together in such a way that they share, not this or that particular interest but the conditions of a common life, we call that group a community.

So, Community is a group of people living together and leading a common life in a definite geographical area. It is marked by some degree of social coherence. A village, a tribal, and a city, are some examples of community.

The main points of differences between society and community are the following:

1) Society is a web of social relationships. It includes every relationship which established among the people. This social relationship may be direct or Indirect, organised or unorganized, conscious or unconscious. But community consist group of individuals.

2) A definite geographical area is not necessary for society. It is universal and pervasive; but, a definite geographical area is essential for a community.

3) Community Sentiment or a sense of "we feeling" is not essential in a society; community sentiment is indispensable for a community. There can be no community in the absence of community sentiment.

4) Society is wider; there can be more than one community in a society. Community is smaller than society. There cannot be more than one society in a community.

5) Society is abstract. It is a network of social relationships which cannot see or touched. On the other hand, community is concrete. It is a group of people living in a particular area. We can see this group and locate its existence.

6) In a community, common interests and common objectives are necessary. People in a community live together for achievement of common interests and common objectives. On the other hand, common interests and common objectives are not necessary in society.

7) Society involves both likeness and differences. Both common and diverse interests are present in society. But, likeness is more important than difference in community.

3. Discuss the relation of Sociology with Social Work.

Ans. Sociology and social work are two related fields which both deal with the relationships of human beings to their social environments. However, the two career paths involve very different work environments, practices and educations.

The field of **sociology and social work** is the study of the causes and consequences of human behaviour within social settings. All human behaviour is social; therefore, the subject matter of this option includes the family, gangs, religious cults, medical systems, and inequalities based upon the divisions of race, ethnicity, gender, sexual preference, and social class.

Sociologists study human society and social behaviour through research and examination of groups, cultures, institutions and more. They engage in detailed research projects, often using statistical and other methods from the social sciences including interviews, surveys and observations in the field. Their main objects of study are the lives of individuals and groups in the context of larger institutional, economic, political and social events and forces. Religious, political, cultural and other factors play an important role in their research, and sociologists often work closely with leaders and policy-makers on these and other themes as

consultants or in other roles. Other than in universities, sociologists also work in research organizations, government agencies and consulting firms.

Social work, while it deals with similar general issues to sociology, is typically a far more hands-on field. Social workers are either direct-service social workers, who provide immediate help to people with solving everyday personal and social problems, and clinical social workers, who like psychologists help their clients cope with mental and behavioral issues in a clinical setting. Although some professional social workers go on to teach the profession in colleges and universities, most social workers work in clinics, schools, hospitals and government agencies, as well as private practices or organizations. Direct-service social workers work with their clients to determine goals and help with life challenges, to access community and public resources and cope with life challenges such as adopting a child, a medical diagnosis, addiction or disability. Clinical social-workers work on many of the same issues, but focus on developing individual, group or family counselling in order to improve their clients' mental and emotional health and develop individual or family coping strategies for such challenges.

In Sociology the approach to society is theoretical and theory building is its major concern. Social work on the other hand has to be practical and deal with problems. So social workers spend more time in the field with people rather than in the libraries with books. Sociological theory is based on facts drawn from complex social reality. They offer precise cause to explain social phenomena. Often these theories are of little value to the practitioner as many other factors come into play which should be taken into account to reach a realistic solution. On the other hand, sociologists find social workers work to be fragmented and oriented only towards the problem at hand. Another important distinction between social work and sociology is that the latter made claims to be a value free discipline.

Being objective and free from bias was considered a virtue. Social work on the other hand is a value based profession based on humanitarian principles. (Johnson, 1998; 14)

Even though the fields of sociology and social work overlap in terms of their subject matter, the primary difference between the two is that social work tends to advocate for the improvement of existing social conditions and institutions. Sociology examines how various social institutions, such as marriage and educational systems, reinforce cultural beliefs, roles and customs. The field also identifies and analyzes problems that stem from certain inequities

that these practices encourage. Social work provides a means of intervention and support for members of society who experience forms of injustice, such as poverty and abuse.

One of the most prominent differences between sociology and social work is each field's orientation towards social injustice. While sociology attempts to explain why humans behave in certain ways, social work takes action to change or modify behaviours that are considered destructive. Sociology can be viewed as a field that defines a blueprint or map for human interaction. A social worker often uses that blueprint to analyze, make suggestions, and recommend the proper support services for individuals who are temporarily unable to sustain themselves in certain areas.

4. “We born and live in associations and not institutions”. Explain?

Ans. Every association, in accordance with its particular interest, has its characteristic institutions. When men create associations they must also create rules and procedures for the dispatch of the common business and for the regulation of the members.

Such forms are distinctively institutions. The church, for example, has its sacraments, its modes of worship, and its rituals. The family has marriage, that is, the institution of mating relationship; it has home, the family meal and so on.

The state has its own peculiar institutions, such as representative government and legislative procedures. Thus, an institution is the established forms or conditions of procedure characteristic of group activity.

We do not belong to institutions, but to associations. Sometimes confusion arises between institution and association because the same term, in a different context, may mean either one or the other.

There is no difficulty in deciding, according to our definition, that the church is an association and communion an institution, that the trade union is an association and collective bargaining, an institution, that the family is an association and monogamy, an institution. But which term shall we apply to a hospital, a parliament, a prison, a college?

When we speak of a hospital we may be thinking of a building for the care of the sick, a system of medical service, a provision publicly or privately established to meet certain social

needs; in other words, we may be thinking of it as an institution. But we may also think of it as a body of physicians, nurses, attendants-in other words as an association.

There is a simple way in which we can find an answer to our question. If we are considering something as an organised group, it is an association; if as a form of procedure, it is an institution. Association denotes membership; institution denotes a mode or means of service.

When we regard college as a body of teachers and students, we are selecting its associational aspect, but when we regard it as an educational system we are selecting its institutional features. We cannot belong to an institution. We do not belong to marriage or property system or solitary confinement, but we do belong to families, to states and sometimes to prisons.

5. Describe the views of any two thinkers on social structure.

Ans. The word structure originally means the construction of a building. Gradually, structure began to imply inter-relations between the parts of any whole. The concept of social structure became popular amongst the sociologists, few years after the World War II. In this period of time the term Social Structure came to be applied to 'almost any ordered arrangement of social phenomenon.'

There are three major views of Social Structure.

1. Structural-functionalist view
2. Structuralist view
3. Marxist view

1. Structural-functionalist view:

It is founded on the analogy between a society and an organism, modelled on the natural science methods of biology. These sociologists were of importance here, like Herbert Spencer, Emile Durkheim, Radcliffe Brown, etc

Spencer introduced the concept of social structure in sociology. For Spencer, a society is made up of different parts, all of which have to work in order to remain healthy.

The understanding of some sort of a social structure is implicit in Durkheim's writings. One can say that for Durkheim to study the collective consciousness in a society was similar to discussing its social structure.

Radcliffe Brown defined social structure far more precisely than Durkheim, who was the source of many of his major ideas. Radcliffe Brown defined social structure as 'an arrangement of parts or components related to one another in some sort of a larger unity'.

It is an arrangement of persons in relationships institutionally defined and regulated,' such as the relationship between the king and his subject, between husband and wife, etc. In this way relationships within society are ordered by various mores and norms.

2. Structuralist point of view:

Claude Levi-Strauss of France is one of the major structuralists. Levi Strauss holds that 'social structure' has nothing to do with empirical reality but it should deal with models which are built after it. Thus, Levi Strauss says that social structure 'can by no means be reduced to the ensemble of social relations to be described in a given society.'

3. Marxist point of view:

Marxist theory of social structure is free from the bias of organic analogy of the structural functionalists. For Marx, the relations of production constitutes 'the economic structure', the real basis on which is created a judicial and political super structure and to which correspond the forms of the determined social conscience.

‘In this explanation Marx has used the term structure, not in the biological sense, but in the sense of a building or construction.

In complex societies, these inequalities define different strata, or classes, that form the stratification system, or class structure, of the society. Both aspects of the social structure, the normative and the distributive aspect, are strongly interconnected, as may be inferred from the observation that members of different classes often have different and even conflicting norms and values.

This leads to a consideration contrary to structural functionalism: certain norms in a society may be established not because of any general consensus about their moral value but because they are forced upon the population by those who have both the interest in doing so and the power to carry it out. To take one example, the “norms” of apartheid in South Africa reflected the interests and values of only one section of the population, which had the power to enforce them upon the majority. In theories of class and power, this argument has been generalized: norms, values, and ideas are explained as the result of the inequalities of power between groups with conflicting interests.

The most influential theory of this type has been Marxism, or historical materialism. The Marxian view is succinctly summarized in Marx’s phrase “The ideas of the ruling class are, in every age, the ruling ideas.” These ideas are regarded as reflections of class interests and are connected to the power structure, which is identified with the class structure. This Marxian model, which was claimed to be particularly valid for capitalist societies, has met with much criticism. One basic problem is its distinction between economic structure and spiritual superstructure, which are identified with social being and consciousness, respectively. This suggests that economic activities and relations are in themselves somehow independent of consciousness, as if they occur independently of human beings.

Nevertheless, the Marxian model became influential even among non-Marxist social scientists. The distinction between material structure and nonmaterial superstructure continues to be reflected in sociological textbooks as the distinction between social structure and culture. Social structure here refers to the ways people are interrelated or interdependent; culture refers to the ideas, knowledge, norms, customs, and capacities that they have learned and share as members of a society.

6. “Status is partly ascribed and partly achieved”. Discuss

Ans. Status is a term that is used often in sociology. It is a very broad word that refers to one's position in a social system. Status refers to what a person is, such as child, parent, pupil, playmate, etc. Individuals usually have multiple statuses assigned to them at any given time. Status is important sociologically because it comes with a set of rights, obligations, behaviours, and duties that people of certain positions are expected to perform.

Ascribed status is the social status a person is assigned at birth or assumed involuntarily later in life. It is a position that is neither earned nor chosen but assigned. These rigid social designators remain fixed throughout an individual's life and are inseparable from the positive or negative stereotypes that are linked with one's ascribed statuses.

The practice of assigning such statuses to individuals exists cross-culturally within all societies and is based on gender, race, family origins, and ethnic backgrounds.^[3] For example, a person born into a wealthy family has a high ascribed status based solely on the social networks and economic advantages that one gains from being born into a family with more resources than others.

In contrast, an *achieved status* is a social position a person takes on voluntarily that reflects both personal ability and merit. An individual's occupation tends to fall under the category of an achieved status; for example, a teacher or a fire-fighter.

Individuals have control over their achieved statuses insofar as there are no restrictions that are associated with their ascribed statuses that could potentially hinder their social growth. Ascribed status plays an important role in societies because it can provide the members with a defined and unified identity. No matter where an individual's ascribed status may place him or her in the social hierarchy each has a set of roles and expectations that are directly linked to each ascribed status and thus, provides a social identity.

7. What part do assimilation and accommodation play in the social process?

Ans. Man is a socio-cultural being and society is both natural and necessary for man. It is difficult for men to live in isolation. They always live in various groups and associations and act in a certain manner. The behaviour of each individual is affected by the behaviour of others. This interaction is the essence of life. Thus, social interaction refers to the entire range of social relationships between individuals. Social interaction is the foundation of society. It is the very essence of social life. Thus, it can be said that interaction is the basic social process, the broadest term for describing dynamic social relationships.

According to **Merrill and Eldredge**, "Social interaction is the general process whereby two or more persons are in meaningful contact as a result of which their behaviour is modified however slightly."

The associative processes of social interaction are of a positive type of interaction. This type of interaction brings progress and stability in the society.

Types:

(1) Co-operation, (2) Accommodation, and (3) Assimilation

Accommodation:

Life cannot go along if groups are engaged in conflicts. Therefore, conflict must be resolved for making social life peaceful. Accommodation is resolution of conflict, which means adjusting oneself to the new environment. Accommodation is an associative process of social interaction. **Lundberg** defines accommodation as "the adjustments which people in group make to relieve the tension of competition and conflict" **Maclver** defines accommodation as "a process in which man attains a sense of harmony with his environment". **Ogburn and Nimkoff** define, "Accommodation is a term used by the sociologists to describe the adjustment of hostile individual or groups."

Characteristics of accommodation:

(1) Accommodation is the result of conflict. If there were no conflict there would be no accommodation.

(2) It is a mixture of both love and hatred.

(3) It is a universal process.

(4) It is a continuous process.

Role and importance of accommodation:

Society hardly goes on without accommodation. Accommodation checks conflicts and maintains co-operation in social life. It enables the individuals to adjust themselves to

changed conditions. Thus, it not only reduces or controls conflicts but also maintains the necessary security of a social order without which it may be difficult for individuals to carry on their life-activities together. Society is essentially the result of accommodation.

Assimilation:

Assimilation is the process where persons and groups acquire the culture of the other group in which they come to live, by adopting its attitude and values, its patterns of thinking and behaving. In short, it is a way of life. Assimilation is another associative process of social interaction. According to **E. A. Bogardus**, "Assimilation is a process whereby attitude of many individuals are united and thus developed into a united group."

Characteristics of assimilation:

- (1) Assimilation is a universal process.
- (2) It is a slow and gradual process.
- (3) It is an associative process which is closely related to accommodation.
- (4) It is a cultural and psychological process.
- (5) It is also an unconscious process.
- (6) It is not a simple but a complex process.

Role and importance of assimilation:

Like socialization, assimilation is a process of learning, but it starts when the individual comes in contact with other cultures. Assimilation is a social and psychological process. It is a result rather than a process. The social contacts thus established finally result in assimilation. The speed of the process of assimilation depends on the nature of the contacts. The ancient culture of India provides a number of examples of assimilation. The Aryans assimilated the Dravidian ideas. The Hindus and the Muslims in India through their prolonged living assimilated the culture of each other.

III. ATTEMPT ANY TWO QUESTIONS. 10X2=20

1. Is social control necessary? What are the various means through which social control may be exercised?

Ans. Different sociologists have given different opinions regarding the means of social control. F.E. Lumley classified the means of social control into major categories; based upon force and based upon symbols. According to him, though physical force is indispensable in social control, yet, it is not merely the force that can manage the individuals. Human societies have to rely upon symbolic devices, which are more effective than force. According to him, the means of social control are rewards, praise, flattery, education, persuasion, gossip, satire, criticism, propaganda and so on.

Informal Means:

The informal means of social control grow themselves in society. No special agency is required to create them. The Brahmins do not take meat. They take meals only after bath. The Jains do not take curd. They take their dinner before sunset. The Hindu women do not smoke. One can marry only in one's caste. The children should respect their parents. All this is due to informal social control.

Now we may describe briefly the important means of informal control:

Social Suggestions:

Social suggestions also are powerful means of social control. Suggestion is the indirect communication of ideas, feeling and other mental states. Such communication may be made through various methods. The first method is putting the life examples of great men. We celebrate the anniversaries of Mahatma Gandhi and Lal Bahadur Shastri. We build monuments in the memory of great men.

Ideologies:

Ideology is a theory of social life which interprets social realities from the point of view of ideals to prove the correctness of the analysis and to justify these ideals. It is the projection of a certain ideal. Leninism, Gandhism and Fascism are ideologies which have analysed social

realities and laid down an ideal before the people. Ideologies influence social life to a very great extent.

Folkways:

Folkways are the recognized modes of behaviour which arise automatically within a group. They are the behaviour patterns of everyday life which arise spontaneously and unconsciously in a group. They are in general the habits of the individuals and are common to a group. They are socially approved. They have some degree of traditional sanction. It is not easy for the members of a group to violate the folkways.

Mores:

Mores are those folkways which are considered by the group to be of great significance, rather indispensable to its welfare. The mores relate to the fundamental needs of society more directly than do the folkways. They express the group sense of what is right and conducive to social welfare.

Customs:

Customs are the long established habits and usages of the people. They are those folkways and mores which have persisted for a very long time and have passed down from one generation to another. They arise spontaneously and gradually. There is no constituted authority to declare them, to apply them or to safeguard them. They are accepted by society. They are followed because they have been followed in the past.

Religion:

Religion also exercises a powerful influence upon man's behaviour in society. The term religion has numerous definitions. Religion is an attitude towards superhuman powers. It is a belief in powers superior to man. It expresses itself in several forms like superstition, animism, totemism, magic, ritualism and fetishism. Religion pervades practically in all the societies, though there may be different forms of religious beliefs and practices.

Art and Literature:

Art in its narrow sense includes painting, sculpture, architecture, music and dance. Literature includes poetry, drama and fiction. Both art and literature influence the imagination and exert control on human behaviour. The martial music of the military band arouses feelings of determination and strength.

Public Opinion:

The influence of public opinion as a means of social control is greater in simple societies. In a village the people are known to one another personally. It is difficult for a villager to act contrary to the public opinion of the village. Public opinion greatly influences our actions. For fear of public ridicule and criticism we do not indulge in immoral or anti-social activities.

Formal Means:

Among the formal means of social control the important ones are law, education and coercion.

Law:

Law is the most important formal means of social control. Early societies depended upon informal means of social control but when societies grew in size and complexity they were compelled to formulate rules and regulations which define the required types of behaviour and specify the penalties to be imposed upon those who violate them. Law is a body of rules enacted by legally authorised bodies and enforced by authorized agencies.

Education:

Along with law, the importance of education as a means of social control is being growingly realized. Education is a process of socialization. It prepares the child for social living. It reforms the attitudes wrongly formed by the children already. Thus, a family may make the child superstitious education will correct his beliefs and remove his prejudices.

Coercion:

Coercion is the use of force to achieve a desired end. It may be physical or non-violent. It is the ultimate means of social control when all other means fail. Physical coercion may take the

form of bodily injury, imprisonment and death penalty. Physical coercion is without doubt the lowest form of social control.

2. What changes are taking place in India's caste system? What is the future of caste system in India?

Ans. It is indisputable that the caste system has been changing. Change has always been present, though its rate in the different aspects of the system has not been uniform.

Changes in the caste system entail three types of changes such as structural change, functional change and attitudinal change.

1. Structural Changes:

Decline in the supremacy of the Brahmins:

There has been a sharp decline in the supremacy of the Brahmins in society. In the past, the Brahmin occupied the topmost position in the caste hierarchy. But today consequent upon the process of modernization the dominance of the Brahmins has been relegated to the background. He does not enjoy the same social status, which he once used to.

Changes in the Caste hierarchy:

The caste system is no longer a clearly demarcated system of hierarchically-ordered caste groups. As a result of certain factors such as occupational diversification, migration to urban areas, mechanisation of agriculture, boundaries between caste groups are tending to blur or break down. There is an increasing degree of interpenetration between different groups, classes and categories. A gradual lessening of the congruence between caste, class and power is visible.

Protection of the Harijans:

The governmental policy of protective discrimination has gone a long way in improving the socio-economic conditions of the Harijans. Consequently, their social status has improved to a considerable extent.

2. Functional Changes:

Change in the fixation of status:

In a caste society, birth was taken as the exclusive basis of social status. But in the changing social scenario, birth no longer constitutes the basis of social prestige. Criteria such as wealth, ability, education, efficiency etc. have become the determinants of social status. The significance of caste as an ascriber of status has been relegated to the background.

Change with regard to occupation:

So far as caste system is concerned, the individual had no choice but to follow the occupation ascribed to him by his caste. But today occupation is not the hereditary monopoly of any caste any more. One is free to take up any occupation he likes according to his ability and interest. Mahatma Gandhi's movement preaching dignity of labour has drawn higher castes to dirty-hand callings while education has opened white-collar occupations for members of lower castes.

3. Attitudinal Changes:

Loss of faith in the ascriptive status:

Under the sway of rapid social transformation taking place in Indian society following the processes of industrialization, urbanization, westernization, secularization and modernization, the attitude of the people towards caste system has undergone considerable changes.

They are not psychologically prepared to accept the fixed status of an individual solely on the basis of birth. They attach importance to ability, efficiency, talent and aptitude. Hence it is quite natural that they repose their faith in achieved status. As such, the very foundation of the caste system has been shattered.

It is not possible to predict about the future of caste system in India. But as Prof. M.N. Srinivas says: Caste system is an organic part of Hindu social organization, so not becomes difficult to imagine the existence of Hindu Society, without caste. But in the opinion of the other scholars like Ghurye, as caste has its significance therefore this system should not continue further. In present day society because of industrialization, urbanization, modern education system, modern means of transport and communication, remarkable changes have been experienced in features of caste system, such as occupation, marriage, food, drink,

social intercourse etc. But at the same time there are some factors like emergence of political parties, method of election, constitutional provision for S.C., S.T. and other backward classes have gradually encouraged the problem of casteism in India.

Future of Caste System:

It is difficult to make an unqualified statement concerning the future of the Caste System in India. It is certainly true the restrictions of marriage, diet, mode of life, behavior, etc., based on the Caste System are breaking down. But as has been described previously, casteism is increasing and Caste System is being encouraged by caste practices in election. Actually it seems more or less definite that there is no possibility of the Caste System being eliminated from the Indian society in the near future.

The root of the Caste System goes deep in Hindu society and at its basis are the important and beneficial principles of division of labour, specialisation etc, foreign invaders made their best efforts to wipe out the Hindu caste. But in spite of all efforts of the Muslims and Christians not much change was wrought in Caste System. It has definitely been affected somewhat by the influences of western education and western culture. And its form has undergone a vast change.

There is no room for doubting that this form of the Caste System will change further in future, it may even change, beyond recognition. It will also be influenced by the development of the sense of democracy and nationalism, industrial progress and by new political and economic movement.

3. Briefly describe the different theories of socialization.

Ans. There are three important theories to explain the development of self. These theories have been propounded by Cooley, Mead and Freud. A brief description to these theories is given below.

1. Cooley's Theory:

Cooley's concept of self development has been termed "looking-glass self concept. According to him, man develops the concept of self with the help of others. Man does not come to form

opinions about himself unless and until he comes into contact with other people and knows their opinions about himself.

He forms the concept of himself on the basis of opinions held by others about him. Thus when our associates call us intelligent or average, tall or short, fat or thin we react to their opinion and form the same opinion about ourselves as they have formed. In other words, just as the picture in the mirror gives an image of the physical self, so the perception of others gives an image of the social self.

The knowledge about ourselves comes to us from the reaction of other persons. These other comprise our social looking-glass through which we form the image of ourselves.

There are three principal elements of the looking-glass concept: (1) Our perception of how we look to others; (2) Our perception of their judgment of how we look; and (3) Our feelings about these judgments. Take an example. Suppose that whenever you enter a room and approach a small group of people conversing together, the members promptly leave the room with lame excuses.

This self knowledge is first gained from parents and is modified later by the reactions of other individuals. It may also be referred that the reactions of the people about us are not similar or we may misjudge their reactions. An ego-boosting remark may be a mere flattery. Thus, the looking-glass self which the individual perceives may differ from the image others have actually formed. There is often a significant variation between the individual's perception of how others picture him and the views they actually hold.

2. Mead's Theory:

G.H. Mead has given a sociological analysis of the process of socialization. According to him the self develops out of the child's communicative contact with others. The newborn infant has needs like those for food and clothing that press for satisfaction.

The mother satisfies these needs and the child comes to depend upon her and identifies himself with her emotionally. But in course of time the child differentiates himself from his mother and then he has to integrate himself and mother into a new social system, a two-person, two role system, with the child taking a subordinate role to the superior role of the mother. Then the child repeats the process for his father.

He differentiates his father from his mother and then integrates him into the social system. In this way the number of 'significant others' increases for the child; and the child internalizes the role of these others. He puts himself in the role of the others and then responds to his own words and act in terms of the meaning they would convey to the other person.

In this way the self develops and grows. An essential characteristic of the self is its reflexive character. By this Mead, George H. means that the self can be both subject and object to itself. It can reflect upon itself, or in other words, it can be self-conscious.

3. Freud's Theory:

The theories of Cooley and Mead presume a basic harmony between the self and society. According to Cooley, society and individuals are not separate phenomena but are simply collective and distributive aspects of the same thing. Sigmund Freud, the father of psychoanalysis, does not agree with this concept of self and society. According to himself and society are not identical. He has explained the process of socialization in terms of his concept of Id, Ego and Superego which constitute the three systems of mind. The id is the organ of untamed passions and represents instinctive desires.

The ego acts with reason while the super ego acts with ideal and norms. There is found a conflict between id and ego. The id is usually repressed, but at times it breaks through in open defiance of the super ego. Sometimes it finds expression in disguised forms e.g., when a father relieves his aggression by beating the child.

The ego in such a case is not aware of the basis of its actions. Freud has compared the id with the horse and the ego with its rider. He says, "The function of the ego is that of the rider guiding the horse, which is the id. But like the rider, the ego something is unable to guide the horse as it wishes and perforce must guide the id in the direction it is determined to go, or in a slightly different direction.".... It is out of this conflict between the ego and the id that psychosis develops."