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Advance Diploma in Social work

Paper II: Basic concepts in Social work

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Introductory letter

Dear student,

Welcome to Advance Diploma in Social work semester 1. There are four papers in ADSW. The paper on Basic concepts in social work familiarizes you with concepts related to social work. This paper will acquaint you with the concepts used by professionals in different organizations, both governmental and non-governmental. In first unit Concepts like Charity, Philanthropy, Voluntary Action and Shramdan are discussed. Relationship of Social Work with other Disciplines is also discussed. Second Unit highlights the Professional Social Work Concepts. Sociology for Social Work is part of third unit. Unit IV exposes you to Social Psychology: Definition, Nature, Scope and Relevance and Importance of Social Psychology for Social Workers.

Paper II is of 80 marks and 20 marks will be for internal assessment. Centre for Distance and Online Education students will be given objective type online assignment of 20 marks. For 80 marks of theory, there will be 9 questions in all. The first question is compulsory and shall be short answer type containing 10 short questions spread over the whole syllabus to be answered in about 30 to 35 words each, carrying 20 marks i.e. 2 marks each. Rest of the paper shall contain 8 questions from 4 units. Each unit shall have two long questions and the candidates shall be given internal choice of attempting one question from each unit. Each question will carry 15 marks.

Detailed syllabus is attached for your ready reference. In each lesson there are further readings, in case you have any doubts you can reach us through email.

Best wishes,

Prof Madhurima

Course leader

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Syllabus

- **Unit: I**

Concepts: Charity, Philanthropy, Voluntary Action, Shramdan

Relationship of Social Work with other Disciplines: Sociology, Psychology, Medicine, Public Administration, Law and Economics.

- **Unit: II**

Professional Social Work Concepts: Social Welfare, Social Service, Social Defence, Social Security, Social Network, Social Justice and Social Policy, Social Work and Social Action

- **Unit: III**

Sociology for Social Work: Society & Culture; Community; Institution; Social Group; Social Structure; Social Change: Meaning and Characteristics

- **Unit: IV**

Social Psychology: Definition, Nature, Scope; Relevance and Importance of Social Psychology for Social Workers; Conformity and Deviance; Social Work and Human Behaviour

Charity, Philanthropy, Voluntary Action, Shramdan

Structure

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Charity
- 1.3 Philanthropy
- 1.4 Voluntary Action
- 1.5 Shramdan
- 1.6 Summary
- 1.7 References
- 1.8 Further readings
- 1.9 Model Questions

1.0 Objectives

After reading this lesson you will be able to

- explain meaning of charity
- define Philanthropy
- discuss Voluntary action
- explain Shramdaan
- differentiate among charity, philanthropy & shramdaan

1.1 Introduction

In this lesson an attempt has been made to explain significance of basic concepts like charity, philanthropy, voluntary action and sharmdaan in social work.

1.2 Charity

Quite often charity, particularly the giving of alms, is also considered social work, which is not correct. The term charity as defined in the Webster's Encyclopedic Unabridged Dictionary (1996: 248) refers to "charitable actions, as alms giving or performing other benevolent actions of any sort for the needy with no expectation of material reward". As a profession, social work has its formal origins in nineteenth-century concern about the poor, and is an out-growth of the pioneering work of charity organization societies and settlement houses, primarily in England and the United States. Thus, social workers are inclined to be attentive to the needs of low-income, culturally diverse, and oppressed patients and families. Although contemporary social workers provide services to individuals and families at all points on the socioeconomic spectrum, the profession continues to have an abiding concern for the disadvantaged.

The practice of charity means the voluntary giving of help to those in need, as a humanitarian act. There are a number of philosophies about charity, often associated with religion.

Most of the organized religions all over the world have advocated charity as a great virtue which their followers must possess. Reinforcing this, Mujeeb (1968: 324) writes: "Every religion enjoins charity, and some forms of charity is an essential element in the practice of all religions".

The Hindu religion sanctifies charity.

The earliest reference to charity can be traced in the Rig Veda, the oldest, wherein the god Rudra is highly praised for giving many gifts. Encouraging charity it mentions (1.XIII.2): " May the one who gives shine most". All the Hindu scriptures unequivocally advocate the virtue of charity which must be unfailingly practiced by every householder. Charity has been glorified as an exercise in spirituality and socially sanctioned as a duty to be performed by every Hindu to pay the Rinas (varied kinds of debts which every Hindu owes). However, it has also been cautioned that charity should be given to a person who deserves it. The Atri Samhita clearly mentions that an undeserving person who accepts help, commits theft, and the persons who helps him/ her abets the theft. Generally, men including Brahmins (scholars seriously devoted to studies) and disabled were considered to be the eligible persons.

The Old Testament has laid a great stress on charity. Jews have been enjoined upon to obey God and to care for the needy. Love for the neighbours has been advocated as an important duty in Judaism. Christianity advocates brotherly by love. "Suppose that a man has the worldly goods he needs, and sees his brother go in want, if he steals his heart against his brother, how can we say that the love of God dwells in him." Jesus Christ himself said: "I was hungry and you gave me food; thirsty and you gave me drink; I was stranger and you brought me home; naked and you clothed me, sick and you cared for me, and a prisoner and you came to me Believe me, when you did it to one of the least of my brethren, you did it to me." (Mathai, 1968:318-22)

In Islam, charity has been depicted as equivalent to prayer, Mujeeb (1968:324) writes: "As every Muslim must pray, he must also, if he possessed the prescribed minimum of property, pay a contribution to the public treasury (bait al mal). Apart from obligatory payments, generosity and hospitality, feeding of the hungry and provision of amenities for travellers have been imposed on the Muslim as obligations that are almost as binding as any religious injunction." On special occasions Muslims distribute sweets, fruits and even money among their friends, relatives and poor. The giving of alms is one of the five basic tenets of Islam; and Waqf, dedication of property for purposes of charity, is an important part of Muslim law. Zuckat, Fitrah, Sadqua or Khairat are noteworthy concepts of Islam related to charity. Under Zuckat every pious Muslim is required to spend one fortieth of his annual income on charity. It is the God's portion.

Under Fitrah, those who possess gold, jewellery, house or any kind of valuable assets are required to pay 2.5% of their savings which is distributed among poor and needy. In addition, each family is required to distribute 3.5 kg wheat for each of its member among indigent. Sadqa or Khairat is the alm which every one can give according to his/her wish or desire. Even on important ceremonies like Aquiqah (hair shaving of child for the first time) a devout Muslim must sacrifice one goat in case of a girl or two goats in case of a boy and divide the meat thereof into three parts and distribute one part among poor and one part among relatives, retaining only one part to be consumed by family members. Even the sale proceeds of skins of goat(s) and cash or silver equal to the weight of hair of the child should be distributed among poor.

Zoroastrians, the followers of Zarathushtra and commonly known as Parsis in India, believe in "Ushta Ahmai Yehmai Ushta Kehmaichit" (Gatha Ushtavaiti) which means "Happiness unto him, who renders Happiness unto others." Panchayats and Anjamins of Parsis as also Parsi trusts have done a commendable work in the area of helping the poor and needy. (Desai, 1968: 328-34)

Vand Chhakna - sharing what one earns, generosity, the giving of charity. This is considered a religious duty because Sikhs believe this encourages compassion. Sewa - giving selfless service to the community. This should be practised in all areas of a Sikh's life. Sikh history is replete with innumerable examples of voluntary service to the entire humanity, irrespective of any sect or cult for God's pleasure or divine grace. Guru Nanak Dev has clearly said: "He who serves others in the world, get a seat in the court of God." Guru Govind Singh issued an edict vide which every Sikh is required to part with one - tenth (dasawandh) of his income in favour of his community. (Singh, 1968: 334-340). The Sikh emphasis on giving is seen in the institution of 'langar', a free communal eating area attached to every temple or gurdwara. Guru Nanak started the practice of langar against the background of a caste system in which the food of a higher caste was considered polluted by even the shadow of someone from a lower caste passing by. The Guru insisted that all people, rich and poor, beggar and king, sit together on the same level, to eat food prepared and served by those of an equally varied social background.

Buddhism and Jainism both have advocated compassion for the poor and needy wherefrom emanates all kind of charity. Buddhists believe that giving without seeking anything in return leads to greater spiritual wealth. Moreover, it reduces the acquisitive impulses that ultimately lead to continued suffering from egotism. Dāna, or generosity, can be given in both material and immaterial ways. In the Sutta-pitaka the Buddha spoke of six kinds of people in particular need of generosity -- recluses or hermits, people in religious orders, the destitute, travelers, the homeless and beggars. Other early sutras speak of caring for the sick and people who are needy because of disasters. Throughout his teaching, the Buddha was clear that one should not turn away from suffering but does whatever can be done to relieve it.

The Jain scriptures have laid down a well thought process of giving Dana (charity). and all who have potential of life. Life in all forms is divine and has a right to live without fear. The Jain scriptures suggest that protection of life (Abhaya-Dana) is the highest form of charity.

Still, through most of Buddhist history charity per se was an individual practice. Monks and nuns performed many acts of kindness, but monastic orders generally didn't function as charities in an organized way except in times of great need, such as after natural disasters.

Charity whether in cash or kind, is different from social work in the sense that the former results in temporary relief and makes the recipient dependent on the donor whereas the latter though having its roots in charity, develops the capacity for self-help among people either by rendering service to them or by introducing required changes in the obstructive and depriving social system.

Self-Assessment Question

Name charity practices in Sikhism

1.3 Philanthropy

Philanthropy involves charitable giving to worthy causes on a large scale. Philanthropy must be more than just a charitable donation. It is an effort an individual or organization undertakes based on an altruistic desire to improve human welfare. Wealthy individuals sometimes establish private foundations to facilitate their philanthropic efforts.

Bacon employs philanthropia only once as a word in his published works, in the 13th essay of a collection first published in 1612. Titled "On Goodness and Goodness of Nature," this essay is nothing less than an extended meditation on the very meaning of philanthropy, given the thrust of its opening sentence:

I take goodness in this sense, the affecting of the weal of men, which is that the Grecians call philanthropia; and the word humanity (as it is used) is a little too light to express it. (Bacon & Pitcher, 1985, p. 96)

Bacon thus considers philanthropia to be synonymous with "goodness" and "affecting the weal of men," which he then goes on to describe as the habit of doing good.

Goodness of nature, by contrast, he describes as the inclination to do good. Bacon's conception of philanthropia and goodness thus correlates to the Aristotelian conception of virtue, as consciously instilled habits of good behavior (Aristotle & Irwin, 1985,). Bacon further declares goodness to be the greatest virtue of the mind, answering to the theological virtue of charity and admitting of no excess except error.

In this first edition, Webster (1989) defines philanthropy as the love of mankind; benevolence towards the whole human family; universal good will. It differs from friendship, as the latter is an affection for individuals.

The current online version of the OED defines philanthropy as

a. Love of mankind; the disposition or active effort to promote the happiness and well-being of others; practical benevolence, now esp. as expressed by the generous donation of money to good causes.

b. The love of God for humanity.

The most recent edition of Webster states that philanthropy “especially” means “active efforts to promote human welfare.” The OED, by comparison, describes the predominance of philanthropy “as expressed by the generous donation of money to good causes”.

Researchers have classified the benefits of engaging in a philanthropic act into two broad groups: public benefit and personal benefit.

1. Public benefit is the result of the activities that individuals, philanthropists and non-profit organizations pursue for the benefit of others. It takes various forms, such as improved education, delivery of food, health services to the destitute, increased employment opportunities for the less fortunate, accessibility of art to all, etc.

2. The private benefit of philanthropy is the reward experienced by the donor, the volunteer, the activist or the philanthropist. This can be a matter of feeling better about oneself, a sense of achievement, recognition or acknowledgment by society, access to powerful politicians, invitations to high-level events, etc.

Indians show a very strong commitment to supporting their extended family and community, which can be a caste, village or other social group. A recent report by the Charities Aid Foundation (CAF) India revealed that at least 24 per cent of Indians gave money to friends, neighbours and colleagues.

Fifty-three per cent of donors also believed that if they lent money to relatives and were not repaid, it was a donation. Such support, both monetary and non-monetary, is a significant channel for economic and social contributions and has always been the main safety-net in India's largely non-existent welfare system.

Another form of giving is seen in the relationship that families, particularly middle-class families, have with their domestic help – a relationship that is more than transactional. In addition to the salary these families pay, they often give food and clothing, contribute to the education costs of the helper's children, provide emergency loans, and may contribute towards healthcare costs. The helpers in turn often provide additional help with care of children and the elderly.

A final form of giving is to religious institutions. Prior to the emergence of modern philanthropy, the most important sources serving the public and the poor were institutions such as temple trusts, waqfs (endowments set up under Islamic law for charitable purposes) and gurdwaras (Sikh temples). In many parts of the country such institutions are still significant.

1.3.1 Types of Philanthropists

Long-established family dynasties These are the long-established families that inherit and pass on well-established trusts, often linked to a family business and a tradition of giving. Family members take on the role of perpetuating family giving, but these trusts can be at least partly autonomous. Often these trusts hold shares in the family business from which they can draw revenue. However, their mission can be too restrictive to accommodate family members' evolving interests.

Self- made entrepreneurs

A lot of today's wealthy are self- made entrepreneurs. They built successful businesses that have emerged since the 1990s – particularly in information technology, pharmaceuticals, healthcare, and more recently finance and infrastructure – and are among the most prominent philanthropists in the country. With most of their wealth still tied up in the business, a lot of their giving is undertaken through the business's corporate foundation or corporate social responsibility (CSR) activities.

Royalty

The influence of royal families declined in the years following independence. Nevertheless some retained an important role in their communities and a number still own substantial wealth. Many of them engage with and support social initiatives.

Corporate executives

Executives in the country's largest companies, as well as finance professionals in private equity, law, consulting and investment banking, earn salaries on a par with their western peers. Very little is known about their giving patterns.

Medium- sized business families

The majority of Indian businesses are family- owned. Many of these remain small by the standards of the wealthiest conglomerates. With most of their wealth and attention tied up in business, most of these families are not overtly active in philanthropy, either corporate or personal.

With this wealth creation, old patterns of giving are certain to change. More affluent middle- class Indians already give more formally; the commitment to community is no longer the main driver for giving; and executives are starting to give to intermediary organizations or to build those that are missing, rather than giving directly to individuals.

1.4 Voluntary Action

Compassion towards suffering brethren is an inherent part of human nature. It is an innate human urge. It is because of this basic impulse that people have always come forward on their own will and accord to provide help to persons in distress. If we look at different types of needs of people, we clearly find that these needs can be broadly categorized as physical, psychological, social and spiritual. People do not want their bare survival only but they also want love, affection, autonomy, respect, recognition, self-actualization and above all, moral and spiritual development for which they take recourse to distribution of charity and provision of varied kinds of help. Generally it is out of their natural feeling of altruism, devotion and dedication to serve the entire mankind or at least the members of their own society that people extend their helping hand to the

needy, not necessarily with absolute selflessness (quite often it is because of their desire to go to heaven after death or to get rid of the cycle of birth, death and rebirth by attaining salvation through charity or other forms of help to the oppressed and suppressed in society that people involve themselves in voluntary action). However, they generally do not expect any tangible material returns for the charity which they give, or help they provide or services they render.

Lord Beveridge describes voluntary action as that action which is not directed or controlled by the state. He calls it a private enterprise for social progress. Thus, a voluntary organisation or agency is one, which is not initiated and governed by any external control but by its own members. Voluntary action presupposes the perception of the need by the community, or a section of the society, its assessment that the need can be met, and its readiness to regard it a duty to mobilize itself to meet the need. For the healthy functioning of democracy, voluntary action of this nature is of the highest significance. It serves as a training ground for the potential leadership of the community and helps to continually broaden the concepts of social justice. Voluntary action also helps in continually focusing the attention of the members of a community on its problems and needs. It promotes the acceptance by the individual citizens of their social and civic responsibilities and it gives them an opportunity to learn to work cooperatively. Voluntary action is that action which is done by people voluntarily – on their own will and accord, out of natural feeling of compassion and concern for well-being of others without expecting any kind of tangible material gains in lieu of the work done due to their own wish and desire. In other words, it is direct or indirect help or service which people individually or collectively provide out of their feeling of compassion to assist others, especially those who are the victims of poverty, ill-health, idleness, illiteracy, suppression, oppression, abuse, exploitation, etc.

Voluntary action is mainly characterized by:

- 1) Innate urge to help others and promote their wellbeing in all possible ways-not necessarily monetarily.
- 2) Absence of any kind of expectation for any material gains in lieu of the help given.
- 3) Sense of social concern and orientation of helping others in need.
- 4) Faith in the highest virtue of service to humanity.
- 5) Belief in the primacy of one's duty over one's rights.

By and large voluntary action is generated through social, religious and cultural organisations. This is made possible by organisations appealing to people for help.

But this does not mean that volunteers always work through or in a particular organisation. With the turn of the century people are increasing by turning to political solutions to tackle social and religious reforms and movements.

Self-Assessment question
What is the role of Voluntary Action in Social work?

1.4.1 Voluntary Services in India

It is generally claimed that like our culture, Indian voluntary institutions were known in ancient India. The history and development of social welfare in India is primarily the history of voluntary action. The roots of this can be traced to the nature, social milieu and ethos of Indian people who believe in acts of the charity of various kinds.

Voluntary Services, Pre-19th Century

In the pre-19th century, "it was mainly during the emergencies such as famine, flood, etc. that giving on a large scale as voluntary action took place outside the religious channels", according to Dr. P. V. Kane. The Chinese traveler Huein Tsang observes the Indian people voluntarily planted trees to give shade to the weary travellers, and, in groups, dug tanks and wells for the community. In medieval India, communities organised educational institutions, boardings, libraries for students by collecting funds and distributed grants to hospitals, colleges and poor homes. Late in the sixteenth and seventeenth century, severe famine resulted in large-scale poverty and the kings responded generously but there was no insurgency. Throughout the 18th century poverty was dealt by traditional means that is individual philanthropy and religious charity.

Voluntary Services, Post-19th Century

In the 19th century there were three directions in which voluntary services were manifested. These were:

- Area of religious and spiritual tenets religious reforms.
- Area of customary practices, social and ritualistic social reforms.
- Area of new problems and needs that demanded a solution as a result of urbanization voluntary social work.

In the latter part of the century, enlightened religious and social leaders organized voluntary Movements such as Arya Samaj, Rama Krishna Mission, Theosophical movement and Anjuman-Himayat-I-Islam. Voluntary action got a boost in the early twentieth century when it organised itself through a formal organisation and structure in the form of registered societies. With Mahatma Gandhi in the political realm fighting against the Britishers for the emancipation of the motherland as well as for reforms in socio-economic areas, voluntary action gained unprecedented momentum. Gandhi reinforced voluntarism in the life by decentralization of political authority and the empowerment of gram panchayats, which were to be completely independent of the central government. For him voluntarism was the key to the reconstruction of India's economic and political organisation.

During the last 20 years a large number of voluntary agencies have come up in India. It is estimated that in addition to those which existed in the pre-independence period, the number of such agencies would run to around 20,000, spread through the length and

breadth of the country. But mostly these organisations are located and functioning in the urban areas. However, it is difficult to number the voluntary agencies and to classify them into groups based on their objectives. In the post independence period, due to the breakdown of traditional institutions, the spread of education, social reforms, inadequacy of welfare services to the needy, rehabilitation problems, minority problems, the welfare of SC/ST/OBC etc., a phenomenal rise in the number of voluntary organisations is observed.

1.4.2 Voluntary Services in the Present Century

India appears to be at the threshold of affecting speedy basic socio-economic changes for the betterment of its people in the new millennium. Not only is there a need to strengthen existing democratic elements and processes, natural and social resources need to be harnessed sooner rather than later to produce more wealth and contribute to social welfare. It is imperative that the tradition of voluntary action developed during the last 200 years be further analyzed in order to provide guidelines for further action. This is necessary to cleanse the national climate for constructive and productive voluntary action. There are always new horizons opening before voluntary action. In order to deal with the complex conditions of modern life there is far wider scope for collective action, both statutory and voluntary.

Voluntary action is experimental, flexible, and progressive. It can adjust more easily than the statutory authority with its machinery and methods, to deal with changing conditions and with the diversity of cases. This capacity for experiment, for trial and error is one of the most valuable qualities in community life. Voluntary actions have not only pioneered the way for state action, but when a service has been taken over by a statutory authority, in many cases voluntary agencies continue to provide a valuable supplementary agency with the help and the full consent and co-operation of the statutory authority. The twentieth century gives abundant evidence of this in the fields of education, public health, and moral welfare and in the many spheres of social assistance where personal attention and good casework are essential.

1.5 Shramdan (Voluntary Manual Labour)

There is a widespread tendency among people to label Shramdan as Social Work which is thoroughly incorrect and misleading. Shramdan has its origin in Hindi. It consists of two words ---Shram (Manual labour) and Dan (Donation). Taken together, they mean the act of doing labour voluntarily to promote collective good through some kind of work of building or construction or plantation. The important characteristics of Shramdan are: (i) Manual labour, (ii) Voluntariness, (iii) Collective and cooperative endeavours and (iv) Promotion of some common public good or protection of some common public interest. There has been a very healthy tradition of working together voluntarily for furthering people's well - being throughout the world, especially in India. In the early stages of social evolution, when life was very hard as people had not only to

face the vagaries of weather but also to protect them from all kinds of dangers, particularly from beasts and poisonous reptiles. No sophisticated tools and equipments were available, and people for their very survival, had to work together by contributing their labour voluntarily. Whether it was breaking or shifting of rocks or it was clearing of shrubs for construction of narrow passages through dense forests or hunting of animals to eat their flesh or building of improvised bridges over nullahs and rivers or construction of embankments or bunds on the banks of rivers or digging of wells, or ponds for purposes of drinking water or construction of shelters alongside the roads for the travelers to enable them to take rest or cooking of food for community feasts, voluntary manual labour was essential. This kind of arrangement continued very well until the community living characterized by the fellow feeling or the feeling of oneness with or belongingness to the community, and until the state as an agency of society took the responsibility of promoting people's well-being through performance of varied kinds of works by hiring labour for compensation in lieu of the work done by them. Even now there are innumerable examples where aggregates of people work together by contributing their manual labour to bring about improvement in the conditions of people's life and living – may be through construction of roads, canals, irrigation channels, drains, etc or through digging of ponds, wells, compost pits, etc. or through building or repairing of bunds or embankments of rivers, lakes, ponds, etc or through building of community huts, sarais, Dharmshalas etc.

Even the government has launched such programmes like National Service Scheme, National Cadet Corps, etc wherein educated youth are required to contribute their manual labour voluntarily to better the conditions of people in the areas in which they decide to work, particularly with a view to promoting the dignity of labour and inculcating it as a part of youth's personality.

Undoubtedly, Shramdan is of immense significance for promoting socio-economic development because through it becomes available a vast reservoir of voluntary manual labour which finally culminates into many kinds of concrete achievements. However, it is different from social work not only in terms of objectives but also in terms of methods and techniques as well as philosophy. Shramdan has the objective of getting some concrete work accomplished, particularly by voluntary pooling of the manual labour of aggregates of people who do not expect anything in return for whatever public good they undertake. Its underlying philosophy is the duty of every person to contribute his/her best to promote the well-being of fellow brethren as also the significant role which the manual labour plays in holistic, multifaceted and integrated development of people's personality as also of the entire social system.

Unlike Shramdan, social work is a specialized kind of activity which for its effective performance requires a typical body of knowledge as well as technical skills.

It aims at improving the social functioning of persons in society or bringing about desired changes in the social system so that everyone in society gets opportunities for

optimum realization of one's potentials without being subjected to any kind of unwanted sufferings or obstacles as also for making the kind of contribution which the society expects from him/her and getting the equitable-rewards-economic, psychological and social.

It is based on democratic and humanitarian philosophy which reinforces the values of equality, justice, liberty and fraternity and which promotes the well-being of all as our great seers and sages had envisioned thousands of years ago by advocating (May all be happy; may all be free from disease; may all be well and may no one suffer from any sorrow!)

1.6 Summary

In this lesson we have explained charity, philanthropy, shramdaan and voluntay action as used in Social work. Charity is benevolent actions of any sort for the needy with no expectation of material reward. Most established religions favour the practice of charity. Social workers believe that while charity does provide temporary relief to the suffering person it cannot sustain him/ her for long. Philanthropy is a more strategic process of giving that seeks to identify the root causes of systemic issues and make the world a better place by tackling societal problems at their roots. Most of the celebrities are actively engaged in philanthropy. Basically, charity and philanthropy both seek to accomplish the same outcome – to address needs and make the world a better place – but the method that philanthropic entities and charitable entities each use to reach that outcome is different. Charity refers to the direct relief of suffering and social problems. Philanthropy systematically seeks out root causes of these issues and endeavors to find a solution. Shramdaan means a voluntary contribution by the person towards community welfare involving physical effort. It is a way of helping our community and contributing to help and change the environment around us for better. Today, voluntary action is not a mere charity but a profession as far as the workers are concerned, as they are being paid handsomely. Nowadays many of the most active voluntary organisations are staffed entirely by highly trained and also fairly well paid professional workers. The distinctively 'voluntary' character of such bodies in the product, not in the kind of workers they can employ but in their origin and the method of government.

1.7 References

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1.8 Further readings

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1.9 Model Questions

- What do you understand by Charity? Explain the relation between Charity and Philanthropy?
- Highlight the features of Voluntary Action?
- Write a note on Shramdaan.

Lesson 2

Social Work and Its Relationship to other Disciplines

Structure

2.0 Objectives

2.1 Introduction

2.2 Relation between Social Work & other Social sciences

2.3 Sociology and Social Work

2.4 Social work and Psychology

2.5 Economics and Social work

2.6 Social work and law

2.7 Medicine and Social Work

2.8 Public Administration and Social Work

2.9 Summary

2.10 Further readings

2.11 Model Questions

2.0 Objectives

After reading this lesson you will be able to

- understand relation of social work with other sciences

2.1 Introduction

Social work has been called a helping profession, a problem solving profession or an enabling profession. To qualify to be a profession, social work should meet several criteria. One of the major criteria is that it should have its own knowledge base (Greenwood,1957; 44-55). It should be able to produce knowledge and its practice should repeatedly validate. Theories and concepts should be formulated which explain the relationship between various factors that influence human behaviour. Models for interventions should be formulated to solve problems. However social work, as it is a helping profession, has a major limitation in this area. Most social workers are engaged in practice with little time for developing theoretical perspectives.

Social work academics are often criticized for producing research (knowledge) which is not of much use to practicing professionals. Social work in the early period of growth depended to a large extent on knowledge derived from other disciplines like psychology, sociology, economics and political science.

However since 1970s social work scholarship has broadened and deepened its scope. The profession's self-generated fund of knowledge has expanded substantially (Reamer in Reamer, 1994; 1). But this does not mean that social work's engagement with other disciplines has reduced or limited.

This lesson will give you an over view about the relationship between social work and other disciplines.

2.2 Relation between Social Work & other Social sciences

Social work uses the knowledge of the other social sciences. In India, especially we have a huge diversity of ethnicities and religious groups. We pride ourselves in diversity. As social workers we learn about the different cultures in order to better serve them. From cultural anthropology, social work learns about the cultural values in societies around the world. From religious studies, we learn about unique views and practices in the different religions. Psychology especially helps us to relate everything to human feeling and behaviour. And sociology tells us how human beings interact in smaller groups such as family and larger organizations such as Nation.

All social work does is endeavor to help people solve their problems in real life in whatever place they are at. But as social workers it helps a lot if we can quickly understand something about their culture and religion and psychology by asking a few quick questions. So it is all interconnected.

2.3 Sociology and Social Work

Sociology (Latin “socius” meaning companion and Greek logos the study) is the scientific study of the human society. It is called the science of society. All social sciences study human behaviour, but the content, approach and the context of sociology are very different from other disciplines.

According to Inkeles (1999;14-15) sociology has three distinctive subject matters. Firstly, sociology is the study of society with society as the unit of analysis. Here it studies the internal differentiations and how they interact with each other and how they influence each other. It studies the allocation of functions to the different structures of the society. Max Weber, for example, studied the relationship between religion and capitalism and how the later helped capitalism emerge. Sociology also studies the external characteristics of the population and the rate and stage of its progress. The problems of the society are explained using these factors. Secondly sociology as the study of institutions – political, economic, social, legal, stratifications, etc. It studies the features that these institutions share and the features that are different. Their degree of specialization and level of autonomy are also studied. Durkheim, one of the pioneers of sociology, called sociology as the study of social institution. Thirdly sociology is the study of social relationships. By social relationship we mean the interactions between individuals. Interactions between individuals are mediated by norms and values of the society and are intended to achieve goals. The subject matter for sociology was collective behaviour of human beings. Society, community, family, religion, nation and groups are concepts that sociology investigates and studies. Its methods are

considerably influenced by natural sciences. Even more importantly sociology studied the European society that was polarized and divided on ideological lines. The society was in danger of being disintegrated. Sociologists through their theoretical contributions were responding to this major crisis that they saw around them. They were suggesting the ways and means that societies could adopt to face the problems caused by modernity. Professional social work and sociology emerged in the European society in the nineteenth century which was the period of great changes in the society. Both responded to the crises caused by the changes in the modern society.

They used the scientific methods to validate their means of work, gain acceptance and popular support. There were hard fought ideological debates within the adherents of each discipline so as to the best way to solve problems. For example in social work the COS approach and the settlement approach influenced the direction of social work. The COS favoured the person centered approach which depended on case work to resolve social problem while the settlement house favoured a structural change to resolve the problem. In different forms the debate continues so as to find the best way to resolve social problems.(Dominelli, 2004; 47)

But sociology and social work differ in many aspects. 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 practioner as many other factors come into play which should be taken into account to reach a realistic solution. On the other hand, sociologist 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) Sociology has a significant influence on social work. The work of Charles Booth on poverty gave new perspectives to the society. Sociological analysis provides theoretical perspectives that can subject policies and the work which practioners do to systematic analysis thereby enhancing our understanding of what is done and why (Dominelli, 1997;5). The following are the areas in which contribution of Sociology is significant.

- 1) The systems theory in sociology has been used in the ecological model of social intervention in which the client systems are seen as being part of the environment and being influenced by it.

2) The major three approaches of sociology – structural functionalist, Marxian and interactionist – have influenced social work practice. Marxist theories have helped social workers understand that conflict is part of society and that different sections in society have conflicting interests. These perspectives have helped social workers look critically at its own methods and see whose interests the profession is serving. Further they have enabled social work professionals to influence social policy by advocating for legislations and programs. The integrationist school has contributed to the understanding of sub-cultures and delinquency. Some of the key theorists and their concepts that have been significantly used in social work include Foucault concept of power, Marx's class relationship, and Goffman's closed institutions.

3) Sociological concepts like role, status, authority, power, rights, responsibility, groups, communities and nations are used in casework, group work and community organization which has enriched social work practice.

4) The study of family, types of families, changing roles of family members, changing functions of family and its members, the problems and means to resolve these problems.

5) Problems of elderly and their solutions.

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

Social work is a profession concerned with the aim to solve personal, family, community problems to attain satisfying personal, group and common relationships through social work practice. Sociology is the scientific study of society. It focuses on human interaction & inter-relationship between different groups, resources & development in the society.

Social work deals with the individual and social problems in reference to the theoretical knowledge of sociology. Both sociology and social work look at the society as a network of social relationship.

Sociology provides scientific analyze of society and social problems whereas, Social work provides most scientific and suitable means and methods to help people with problems. Sociology means understanding & classifying problems while; by analyzing those problems, Social work solves it.

Sociology studies relationship and problems between people and society to maintain and establish social adjustments. If sociology studies relation and problems between individuals or society, social work helps those individuals and society to maintain and establish adjustment with the help of social work methods like case work, group work and community organization.

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

Self-assessment question
Define Sociology.

2.4 Social work and Psychology

What is Psychology?

- Psychology is concerned with behaviour and mental processes and how they are affected by an organism's physical state, mental state, and external environment.
- Psychology is the systematic study of behaviour: how we learn, think and interact with others, what motivates our actions, and the role that personality and individual difference play in behaviour.

Psychology (Latin psyche soul and logos study) is the study of mental processes and human behaviour. Psychology can be defined as the science of human and animal behaviour; it includes application of this science to human problems (Morgan,C.T. et al, 1993; 30). Being a science it uses the tools of observation, measurement and classification to study human behaviour.

Three main approaches dominate the field of psychology

(1) Freudian and neo Freudian approaches. This approach gives importance to the unconscious part of the mind which plays an important role in determining the behaviour of the individual. Sigmund Freud is the main proponent of this approach but since then many others like Carl Jung have contributed to giving new direction to this approach.

(2) Behavioural approach which takes behaviour as being learnt. Skinner the proponent of this approach advocated the use of empirical methods to study human behaviour.

(3) The third approach is the gestalt approach which takes a holistic approach to the study of human behaviour. Psychology is further divided into various specializations

— clinical psychology, abnormal psychology, industrial psychology, counseling psychology, developmental psychology and sports psychology. While much of psychology is descriptive and analytical in nature, Psychology is also a practice profession. A variety of agencies employ psychologists for work related to recruitment, counseling and training. Clinical psychology provides diagnosis to mental disorders and prescribes therapies for their cure. The area of social worker and the clinical psychologist overlaps even in other areas like child development and there are common areas of concern also. Often social work and psychology expand their respective spheres of influence.

Along with sociology, psychology had a major influence on the social work profession. The emergence of Freud's psychoanalytical approach gave a major impetus to case work in the earlier part of the twentieth century due to the following reasons

(1) Case work in its initial stages was a very general method which needed only common sense and logical thinking to practice. The psychoanalytical approach gave it an established (medical) base on which it could develop into a specialized method.

(2) the need for knowledge to explain difficult phenomena with which practice was involved.

(3) the entrance into the general culture of psychoanalytical ideas.

(4) political and economic contexts that, time to time, emphasized individual culpability over social justice and societal responsibility.

Social workers trained in this skill extended the clientele of social work profession from the poor to middle class and the rich classes. Social work profession's total identification with poor, destitute and the disabled was reduced when clients from other section of the society started using their services. Most of these clients were well off and were part of the mainstream of the society. They mainly suffered from psychological ailments rather than from poverty. Thus social work came to be seen as a helping profession rather than solely caring for the poor. This new role of the social work was also better paying than those on other positions.

Even now the categories of social work professionals who are the highest incomes are who offer individual and privatized care to their clients.

Psychology contributed a number of techniques to social work profession

- 1) Behaviour modification theories, psychoanalysis techniques like dream analysis, etc.
- 2) Child development with emphasis on role expectation at every stage.
- 3) Abnormal psychology and the various classification of mental illness.
- 4) Counselling psychology.

- Social Case work is primarily concerned with the psycho- social problems of the individuals.
- Psychology helps social workers in understanding the psychological aspects of the problems especially while providing support services to clients with emotional, mental and/or behavioral issues.
- Theoretical perspectives from psychology have been added to the field of social work which enable a social worker both to understand and to practice.
- Social Workers Counsel clients in individual or group sessions to assist them in dealing with substance abuse, mental or physical illness, poverty, unemployment or physical abuse.

Social worker often used these techniques in their practice to increase their effectiveness. But social work engagement with psychology has its critics. The adoption of psychology methods removed social work from its original mission of helping the poor. Further this view also influenced the way social work saw the problems of society. Seeing social problems as being created due to the individual's incapacity diminished the part unjust social structures played in perpetuating injustices.

Self-assessment question
Define Psychology.

2.5 Economics and Social work

What is Economics?

- Economics is the study of how individuals and societies choose to use the scarce resources that nature and previous generations have provided.

According to Mankiw, Economics is the study of how society manages its scarce resources.

According to Hedrick Economics is how society chooses to allocate its scarce resources among competing demands to improve human welfare.

Economic is the study of how the goods and services we want get produced and how they are distributed among the society. Economics has a number of branches—agricultural economics, development economics, financial economics; industrial economics etc. Economic policy is how the system of production and distribution work better. No area of society is free from the influence of economic policy. Many issues related to social work like income, poverty, unemployment, migrations are directly related to the economic situation. Social worker has to understand the situation, has to adopt a thorough analysis of the situation which often includes the study of economic factors. Often individual and relationship problems have its root in the economic condition that in turn is created by factors beyond the control of people affected by it. For example, unemployment can increase tendency to divorce and depression

Amartya Sen's concept of entitlements and Mahbub ul Haq's Human Development Index (HDI) have given social work a sound basis for the provision of services to individuals. It has clear evidence that these measures are not only the rights of the people but has benefits for the whole society.

2.6 Social work and law

Social work and law have an important relationship. (1) In many countries especially in the West social work has been given statutory powers to intervene in selected areas of social life, for example the family to protect children or prevent domestic violence. (2) Due to scandals in the social services regulation through law has increased in these areas. (3) The limitations in law and the legal system has made it difficult for common people to get justice. Social workers have understood this chronic malady afflicting the legal system. Therefore law has an ever increasing importance in social work education as well as professional service. Another important development that has made law important for social work is the emergence of human rights based practice.

The need for knowledge of law is of paramount importance to the Indian social worker. Indian social legislations are often attempts to bridge the gulf between consensual values and their apparent incongruence with prevailing patterns of behaviour. It creates a legal framework for the new situations and provides opportunities for change in the desired direction.

Social workers need the knowledge of law when they perform their roles as counselors. Secondly, social worker as mentioned earlier performs a number of quasi-judicial

functions in the correctional field, childcare, adoption and mental health field. Thirdly, in developing countries like in India the social worker need the knowledge of law to protect the poor from the misuse of law by the powerful. PIL is a tool to ensure rights to those whose rights are violated.

Hence the social work has to get a basic understanding and knowledge of the following:

- 1) Constitution with special emphasis on rights and directive principle
- 2) Legal Aid
- 3) Legislations related to marriage, divorce, maintenance, adoption and succession
- 4) Special legislations to protect disadvantaged sections like Dowry Prohibition Act, People with disabilities Act, Prevention of atrocities of SC&ST, Juvenile Justice Act
- 5) Public Interest Litigation
- 6) Basic procedures related to arrest, bail, First Information Report, charge sheet etc.

2.7 Medicine and Social Work

The social work had a strong presence in the health sector. Consequently knowledge about the various diseases, their causes, diagnosis and cure are necessary for the social worker. Social workers should be aware of the social implication of these illnesses. The impact on the family, the resources available to the client, governmental and nongovernmental resources available to support the client are areas of concern for the social worker. The importance of social work in healthcare is often underestimated even though social work can provide knowledge and skills that healthcare organizations and institutions could use to help their patients. Patients with health problems often experience personality and social environment difficulties while trying to manage their disease, especially chronic diseases. The overall goal of social work in healthcare is to prevent and reduce negative social and psychosocial consequences of diseases and to encourage and teach these patients how to use their own resources. This work includes helping individuals find strategies to cope with the difficulties of living with a chronic disease. Hospital social workers help patients and their families understand a particular illness, work through the emotions of a diagnosis, and provide counseling about the decisions that need to be made. Social workers are also essential members of interdisciplinary hospital teams. Working in concert with doctors, nurses, and allied health professionals, social workers sensitize other health care providers to the social and emotional aspects of a patient's illness. Hospital social workers use case management skills to help patients and their families address and resolve the social, financial and psychological problems related to their health condition. Job functions that a social worker might perform within a hospital include:

- Initial screening and evaluation of patient and families;
- Comprehensive psychosocial assessment of patients;
- Helping patients and families understand the illness and treatment options, as well as consequences of various treatments or treatment refusal;
- Helping patients/families adjust to hospital admission; possible role changes; exploring emotional/social responses to illness and treatment;
- Educating patients on the roles of health care team members; assisting patients and families in communicating with one another and to members of health care team; interpreting information;
- Educating patients on the levels of health care (i.e. acute, sub- acute, home care); entitlements; community resources; and advance directives;
- Facilitating decision making on behalf of patients and families;
- Employing crisis Intervention;
- Diagnosing underlying mental illness; providing or making referrals for individual, family, and group psychotherapy;
- Educating hospital staff on patient psychosocial issues;
- Promoting communication and collaboration among health care team members;
- Coordinating patient discharge and continuity of care planning;
- Promoting patient navigation services; occupational profile
- Arranging for resources/funds to finance medications, durable medical equipment, and other needed services;
- Ensuring communication and understanding about post-hospital care among patient, family and health care team members;
- Advocating for patient and family needs in different settings: inpatient, outpatient, home, and in the community; and
- Championing the health care rights of patients through advocacy at the policy level.

2.8 Public Administration and Social Work

According to Luther Gulick 'public administration is that part of the science of administration which has to do with the government and thus concerns itself primarily

with the executive branch where the government is done'. Public administration is also a discipline that studies the functioning of this part of the government. Public administration has many branches — administrative theory, financial administration, welfare administration, administrative law and personnel administration. Social work is concerned with welfare administration as it deals with the provision of social welfare services and correctional services.

The American Council of Social Work education has defined 'administration as the process of transforming community resources into a programme of community service, in accordance with the goals, policies and standards which have been agreed by those involved in the enterprise. It is creative in the sense that it structures roles and relationships in such a way as to alter and enhance the total product. It involves the problem solving process of study, diagnosis and treatment or action and evaluation of results.'

The scope of social welfare administration is (1) the analysis of social problem and determining the administrative response to the problem (2) the planning and execution of social services (3) organizing social security programmes (4) administering social welfare agencies (5) formulation of social policies.

The discipline of social welfare administration includes the study of organizational and administrative structure at the various levels — local, regional, state, national and international; the role of social welfare administration at different levels; Financial administration; Personnel administration; Public relations; administrative task like vision building, planning, coordinating, control, communication etc; research and evaluation. (Sachedeva, 2003; 97)

The role of the social worker in UK, USA and other western countries in the provision of welfare services of the government is significant. The social worker has to have the knowledge of the various services and resources provided by the government. She often has to decide who is eligible to obtain welfare services. In correctional services the social worker is often the probation officer who plays an important role in determining the fitness of the person to be considered for probation and parole. To perform these functions the social worker has to be familiar with the political and administrative context in which he performs the role. Also he needs to know the laws, rules and regulations, procedures which are associated with the process. The humanization of the social services was the major aim of social work (Rogers and Stevenson, 1973,) of late the role of the social worker in policy formulation is gaining importance. Social workers are increasingly aware that participation in the formulation of policies is an important means to bring about social change in line with their values. Policy science is itself a multidisciplinary subject, which deals with how policies are made and how policy analysis can be done. The knowledge about both these aspects are important to the

social worker. The need for participation in policy formulation has made knowledge about social policy important.

2.9 Summary

Social work is a practice profession. The first and foremost aim of the social work is to help the clients. The three factors that determine the quality of the professional service that the social worker provide are knowledge, skill and attitude. Knowledge means the capacity to understand, skill is the capacity to perform and attitude is characteristic response of the individual towards an issue. Knowledge is important as it improves the personal ability to comprehend and analyze while skill helps in the delivery of services. Other disciplines have contributed to the knowledge and skill of the social worker. The concepts, theories and ideologies have helped the social worker to go beyond the obvious and to establish cause and effect relationship. As mentioned earlier social work often borrows from different disciplines from the wider society. However, this is inevitable, as social work cannot remain indifferent to the increase in the knowledge base of various disciplines and has to respond to these developments. In fact social work knowledge comes from a wider range of sources which includes precedent, experience and common sense.

However social work should and does adapt the various theories to its practice. Often these theories lose their relation with the larger theoretical framework from which it had evolved which is not of great concern for the social worker. He often uses the most suitable means to achieve his objective. This eclecticism has contributed to the effectiveness of the methods

The major methods of social work are its original tools for practice — case work, group work and community organization. Knowledge creation for the sake of knowledge is not the aim of social work. Alex Flexner in 1915 termed social work as not qualifying as a profession as it does not have a knowledge base of its own. But over the years social work has accumulated large amount of knowledge. However it has not been able to theorize these experience. Consequently, no universally accepted theories exist. Social work's borrowing from other disciplines helps reduce this lacuna.

2.10 Further readings

Desai, Murli, (2002) Ideologies and Social Work, History and Contemporary Analyses, Rawat Publications, New Delhi

Dominelli, Lena.(2002) Social Work , Polity Press, London

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2.11 Model questions

Explain relation of social work with Sociology, Psychology & Economics.

How Social work is different from Medicine?

What is the role of Laws in Social work as a discipline?

Lesson 3

Professional Concepts of Social work- 1

Structure

3.0 Objectives

3.1 Introduction

3.2 Social Service

- 3.3 Social Defence
- 3.4 Social Security
- 3.5 Social Welfare
- 3.6 Social Network
- 3.7 Summary
- 3.8 Further readings
- 3.9 Model questions

3.0 Objectives

After reading this lesson you will be able to

- explain meaning of Social Service
- discuss the concept of Social Defence
- understand the significance of Social Security
- comprehend the importance of Social Welfare

3.1 Introduction

In this lesson we will refer to the concepts that are relevant to social work profession. We will deal with concepts such as social service, social welfare, social security and social defence . The modern state has taken major responsibility in ensuring the welfare of its citizens. Voluntary action by individuals and agencies also contribute to supplement these efforts. In some cases voluntary agencies act as critic of government performance by raising issues related to human rights and excessive government action. We must understand the relevant concepts to understand these issues.

3.2 Social Service

Every civilized society, in order to enable its members to lead a emancipated, respectful, decent and dignified life and for that to promote proper personality development through optimum realization of their potentials -talents and abilities, makes provision Introduction to Social for varied kinds of services like health, housing, education, recreation, etc. Broadly speaking, the term service means "an act of helpful activity; help" (Webster's Encyclopedic Unabridged Dictionary 1 996: 1 304). The term help never means spoon feeding. It has been etymologically derived from Teutonic 'helpan' which means aid or assistance given to another through some kind of reinforcement or supplementation of the other's actions or resources to make him/her more effective in terms of performance of socially expected roles as a responsible member of society (Webster's Encyclopedic Unabridged Dictionary 1996:659). Thus social service in its broadest sense means any aid or assistance provided by society to enable its members to optimally actualise their potentials to effectively perform the roles expected prescribed by society and to remove obstacles that come in the way of personality development or social functioning. According to H.M. Cassidy (1 943:13) the term "social services" means those organized activities that are primarily and directly concerned with the conservation, the protection and the improvement of human

resources", and "includes as social services: social assistance, social insurance, child welfare, corrections, mental hygiene, public health, education, recreation, labour protection, and housing" (Friedlander, 1963 :4).

Social services thus are those services which are envisaged and provided by society to its members to enable them to develop optimally and help them to function effectively and to lead life of decency, dignity, and liberty. These services directly benefit all the members of society, irrespective of their religion, caste, race, language, region, culture etc.

The two other terms used in literature are: public services and social welfare services. A finer distinction between 'public services' and 'social services' is that the former are envisaged and organized by the state as an institution created by society to manage its affairs, to the citizens whereas the latter are envisioned and provided by people in society as enlightened persons for promoting human and social development. Despite this fine distinction both the terms are quite often used inter- changeably and taken as synonyms of each other.

At present when the state is gradually withdrawing from social sector leaving everything to market forces¹corporations or corporate bodies or organizations and civil society organizations, it is more appropriate to use the term 'social services' as compared to public services.

Social welfare services are those 'social public services' which are specifically visualized and designed for weaker and vulnerable sections of society to enable them to effectively compete with other sections of society to join the mainstream.

The characteristic features of social services are as under:

- 1) Social/public services are visualized and organized by society/state.
- 2) These services directly benefit all sections of society.
- 3) These services have a very wide scope including everything that has a direct bearing on the quality of life of people.
- 4) These services aim at promoting human and social development, protecting human rights of people and creating a sense of duty among them towards society.

Social services are very important for social work because -

- 1) Social work is concerned with promoting human and social development.
- 2) Social work seeks to enhance effective social functioning and create new social institutions which are required and modify the existing institutions in order that people

may optimally realize their potentials and effectively contribute their mite towards society's proper functioning.

3) Social work aims at promoting 'sustainable' development by conserving and developing environment so that enough resources may be left for future generations also to enable them to lead proper life.

3.3 Social Defense

In the present age of corrections in which reformatory theory of punishment is being strongly advocated mainly on the ground that 'criminals are not born but are made' by adverse and oppressive social conditions that prevail in a social system. A concern for the protection of society as also for promoting the interests of offender as a human person belonging to a civilized society, is being widely shown too.

The term 'social defense' has both narrow and broad connotations. In its narrow sense, it remains confined to the treatment and welfare of persons coming in conflict with law. In its broad meaning, it includes within its ambit the entire gamut of preventive, therapeutic and rehabilitative services to control deviance in general and crime in particular in the society.

The aim of social defense is to protect society from the varied kinds of deviance resulting into widespread social disorganization which seriously disrupts the effective functioning of society. In the absence of any well - thought out policy and planned programme of social defense, the basic objective of any society to ensure happy and peaceful living to all its members is seriously hampered. Thus social defense is a planned deliberate and organized effort made by society to defend itself against the onslaught of disruptive forces which endanger its law and order and thereby impede its socio-economic development. With increasing incidence of acts of people in violation of the prevalent laws of society, it has become essential to formulate policies and plans & organize programmes which may help in preventing the illegal activities and treat and rehabilitate the offenders in order that they themselves may be able to lead decent and dignified life and may contribute their best towards effective functioning of society.

Social defense consists of measures relating to prevention and control of juvenile delinquency and crime, welfare services in prisons, after - care services for discharged prisoners, probation services, suppression of immoral traffic, prevention of beggary and rehabilitation of beggars, prevention and control of drug abuse and alcoholism and treatment and rehabilitation of drug addicts and alcoholics.

Correctional services which are part of social defence programmes are an important field of social work practice. Social workers are working as care workers, probation officers, managers of juvenile cadres.

3.4 Social Security

Security i.e., freedom from danger or risk is one of the accepted needs of people. Every person wants protection against any kind of unforeseen event which may endanger his/her safety and threaten the continuity of him/her income; and this security has been guaranteed to people through varied kinds of institutions which have been fast changing. Initially, this security was being provided through the institution of family and occupational guilds, and more so by the joint family system and caste in India;

but in course of time these basic social institutions started disintegrating. It was realized by enlightened people that some deliberate efforts were required to be made at the level of society to ensure security to its people. It was for the first time in 1935 in England, that a pioneer Sir William Beveridge, came forward with the idea of 'social security' as means of freedom against five great giants: want, disease, ignorance, idleness and squalor. Since then social security has become very widely used in social science literature.

In contemporary society, social security has become very important because

- 1) The traditional social institutions like joint family, caste, occupational guilds, etc. are not able to provide the needed security.
- 2) There has been a revolution in science and technology leading to the emergence of global village and promotion of tendency among people to frequently move, and even migrate from one part of the world to another, frequent occurrence of accidents, even those which are fatal, and exposure to varied kinds of diseases including occupational diseases. All these expose people to varied risks.
- 3) There has been a sea change in values and orientations of people – from collectivism to individualism, from spiritualism to materialism, and so on.

Hence, people today lack in basic human sensitivity and concern for others, and are bothered only about themselves or at best their family members' or closely related person's needs.

- 4) There is a sizeable section of society which is unlettered, unemployed and poor leading a sub-human and insecure life.

Defining social security for the first time Sir William Beveridge (1942:120) expressed the view: "The term 'social security' is used to denote the security of an income to take the place of earnings when they are interrupted by unemployment, sickness or accident, to provide loss of support by the death of another person, and to meet exceptional expenditures, such as those concerned with birth, death and marriage."

The International Labour Organization (1942:80) defines social security "as the security that society furnishes through appropriate organization, against certain risks to which its members are exposed."

According to Friedlander (1963): By "social security" we understand a programme of protection provided by society against those contingencies of modern life-sickness, unemployment, old age, dependence, industrial accidents and invalidism – against which the individual cannot be expected to protect himself and his family by his own ability or foresight".

The National Commission on Labour in India (1969: 162) expresses the view: "Social security envisages that the members of a community shall be protected by collective action against social risks, causing undue hardship and privation to individuals whose private resources can seldom be adequate to meet them."

Thus we define social security as the collective endeavours made by people in society to protect as a matter of right their brothers and sisters against varied kinds of unforeseen situations called contingencies such as biological like maternity, economic such as unemployment and bio-economic like old age, which imperil their working capacity and disrupt their continuity of income and thereby impair their ability to support themselves and their dependant family members with decency and dignity and which they cannot face by utilizing their own as well as dependant's resources.

Major characteristic features of social security are:

- 1) Social security is the security deliberately provided by making collective efforts by people in society in an organized manner as a matter of right.
- 2) This security protects against different types of contingencies or unforeseen situations which may confront people from cradle to grave, from birth to death.
- 3) These contingencies may be purely biological such as maternity, or they may be purely economic such as unemployment, or they may be bio-economic such as superannuation retirement, etc.
- 4) These contingencies imperil the working capacity of people and disrupt the continuity of income and impair their ability to lead a decent and dignified life for themselves as well as dependants in the family.
- 5) It is not possible for common people in society to effectively face the challenges thrown by these contingencies by utilizing their own as well as their dependants' private resources.

6) Collective endeavours made may or may not require the beneficiaries to contribute may be very nominally, for the benefits, which they may avail of in case of occurrence of certain specified kinds of contingencies.

7) Social security benefits may be in the form of cash or kind or both.

8) Social security is both a mental state and objective fact. In order to provide proper protection to people against contingencies, it is necessary that they should have confidence that benefits adequate in quality and quantity will become available whenever required.

There are three major forms of social security: 1) Social insurance, 2) Public/social assistance, and 3) Public or social services. In case of social insurance, prospective beneficiaries are required to make some contribution, may be it is very nominal for the benefits which they are given in case of occurrence of contingencies. These benefits are so decided that they may be able to cater to assumed average need. However, in certain cases, special exemption may be granted from the requirement of payment of contributions.

Public / social assistance may be given in cash and / or kind to enable people to meet the existing actual need and to lead a minimum desirable standard of living. A subtle difference between public and social assistance is that public assistance is provided through the state exchequer after assessing the existing actual need and ensuring that prospective beneficiaries fulfill certain prescribed eligibility requirements including those relating to family responsibility and observance of morality. Social assistance is provided to indigent people considered to be eligible according to certain specified criteria by some civil society organizations to enable them to satisfy their basic minimum needs.

Public/social services are made available by the state/society to promote human/social development. Sometime a very fine distinction is made between public and social services -the former organized and provided by the state and the latter by society through some civil society initiative.

Understanding of the concept of social security is essential for any professional social worker because he/she works for promoting human and social development, increasing peoples' active participation in various types of programmes directed towards guaranteeing a minimum desirable standard of living to everyone. In case people's continuity of income is threatened and their capacity to work is impaired, they will not be able to satisfy their own minimum needs, let alone the provision of any kind of support to their family dependents and performance of social roles effectively by utilizing their own resources.

3.5 Social Welfare

All civilized societies throughout the globe have been praying for the wellbeing of the entire mankind. In India our sages longed for 'May all be happy' and worked for devising such institutions as could promote the welfare of all and strengthening them from time to time. Derived from 'welfaren', the term 'welfare' means "the state or condition with regard to good, fortune, health, happiness, prosperity, etc". (Webster's Encyclopedic Unabridged Dictionary, 1996). While expressing his views on the concept of welfare, Sugata Dasgupta (1976:27) has observed: "By welfare we refer to the entire package of services, social and economic, that deal with income support, welfare provisions and social security, on the one hand, and view the whole range of social services, on the other."

Social welfare is the people's well-being promoted by society through a wide variety of ways and means. Wilensky and Lebeaux (1957: 17) define social welfare as those formally organized and socially sponsored institutions, agencies and programs which function to maintain or improve the economic conditions, health or inter-personal competence of some parts or all of the population. According to Friedlander (1963:4), " 'Social Welfare' is the organized system of social services and institutions, designed to aid individuals and groups to attain satisfying standards of life and health, and personal and social relationships which permit them to develop their full capacities and to promote their well-being in harmony with the needs of their families and the community." In the opinion of Wilensky and Lebeaux (1965): " two conceptions of social welfare seem to be dominant today: the residual and the institutional. The first holds that social welfare institutions should come into play only when the normal structures of supply, the family and market, break down. The second, in contrast, sees the welfare services as normal, "first line" functions of modern industrial society, the major traits which, taken together, distinguish social welfare structure are :

- 1) Formal organization
- 2) Social sponsorship and accountability
- 3) Absence of profit motive as dominant program purpose
- 4) Functional generalization: integrative, rather than segmental, view of human needs
- 5) Direct focus on human consumption needs,"

"Social Welfare in a broad sense", as conceived by Skidmore, Thackeray and Farley (1991 :3-4), "encompasses the well-being and interests of large numbers of people, including their physical, mental, emotional, spiritual and economic needs.. . Social welfare includes the basic institutions and processes related to facing and solving social

problems." While highlighting the aim of social welfare, Zastrow (1978:3) observed: "The goal of social welfare is to fulfill the social, financial, health and recreational requirements of all individuals in a society. Social welfare seeks to enhance the social functioning of all age groups, both rich and poor. When other institutions in our society such as the market economy and the family, fail at times to meet the basic needs of individuals or groups of people, then social services are needed and demanded."

Durgabai Deshmukh, the first chairperson of Central Social Welfare Board in the country (1960:VII) unequivocally said: "The concept of social welfare is distinct from that of general social services like education, health, etc. Social welfare is specialized work for the benefit of the weaker and more vulnerable sections of the population and would include social services for the benefit of women, children, the physically handicapped, the mentally retarded and socially handicapped in various ways."

We may, therefore, define social welfare as specifically designed system of services and institutions aimed at protecting and promoting the interests of weaker and vulnerable sections of society who left to themselves will not be in a position to maximally develop and effectively compete to enter the mainstream and to live with liberty, decency and dignity.

Important characteristics of social welfare are:

- 1) It is a deliberately organized system of services and institutions
- 2) These services and institutions specifically cater to the varied kinds of needs of weaker and vulnerable sections of society.
- 3) The weakness and vulnerability of these sections may emanate not from any personal fault of people belonging to them but from different types of physical, mental, social and, moral handicaps that may encounter and adversely affect them.
- 4) The aim of social welfare is to protect and promote the interests of these sections to enable them to optimally realize whatever potentials, talents, abilities they may have to carve out a dignified place for themselves in society, and to effectively discharge the duties and responsibilities of positions which they happen to occupy.

3.6 Social Network

The term network generally denotes any netlike combination of filaments, lines, veins, passages or the like. In the words of Scott (in Kuper and Kuper (Eds.) 1996:795) "A social network is any articulated pattern of connection in the social relations of individuals, groups and other collectivities" The origin of the term may be traced back to 1930s when many social scientists started using the terms like 'web', 'fabric', etc in the context of society. Basically borrowed from textiles, these metaphors were used to

indicate the interweaving and interlocking nature and character of social relationships which people in society are forced to establish in order to satisfy their varied kinds of needs physical, psychological, social and spiritual. These words were initially used by Radcliff Brown in Anthropology and Jacob L. Moreno in Social psychology was Moreno who propounded the idea of depicting a social network with the help of a diagram called 'Sociogram'. It was in the 1950s that a distinct methodology of social network came into being, It was George Homan who in the year 1951 formalized the network metaphor. The basic idea underlying the network analysis is the interconnection of different points by processed.

In Social Work the term 'network' is used in a specific sense to refer to an interconnection or web or fabric of various likeminded voluntary organizations(VO)/ community based organizations(CBO)/ non-government organizations (NGO) engaged in the pursuit of similar objectives, created with a view to working together in a coordinated and effective manner. In the contemporary social set up in which the state is gradually withdrawing from the social sector, leaving it primarily to the voluntary organizations to work, there has been a mushroom growth in their numbers; and many of them singly are quite weak; and it has become essential now that social networks are created to increase their effectiveness through their webbed existence and' coordinated functioning.

Important characteristics of social network as used in the Social Work are as under:

- 1) Like-minded NGOs/VOs/CBOs working in a particular field in a specified areas which may be as limited as a town/city or as broad as the entire world, come together to constitute a network of their own.
- 2) These NGOs/VOs/CBOs agree to work for certain well specified issues or concerns.
- 3) These NGOs/VOs/CBOs form social network to protect and promote their common interests and thereby to strengthen them through mutual reinforcement.
- 4) These NGOs/VOs/CBOs agree to abide by and observe a commonly agreed code of conduct.
- 5) These NGOs/VOs/CBOs contribute to create a fund to enable their social network to function.
- 6) Social networks undertake a wide variety of programmes and activities and perform a multiplicity of functions to protect and promote the genuine interests of member NGOs/VOs/CBOs with special reference to the commonly cherished concerns.
- 7) These NGOs/VOs/CBOs agree to abide by a commonly evolved and agreed upon code of conduct while performing their functions as also while relating to other partners

of the social network or to other NGOs/VOs/CBOs or government departments or clients or people in the community.

These social networks are highly useful for social work because they provide organized platforms for mobilization of required resources and formation of healthy public opinion and promotion of well-being of people, especially the weaker and vulnerable sections of society, help in promoting socio-economic development and assist in speedy eradication of social evils which impede human development and effective functioning of people.

3.7 Summary

Social security, social services, social welfare, social defense and social network are primarily related to government policy and programmes. Social services refer to any aid or assistance provided to society to enable its members to perform effectively as a citizen. In other words, it consists of all efforts to improve the human resources of the society. Social defence on the other hand consists of all efforts by the society to prevent deviant behaviour which can lead to social disorganization.

Social service is promotive whereas social defence is preventive and rehabilitative. Social security refers to the protection of citizens from various risks like disease, want, unemployment and idleness. Social welfare is the organized system of social services and institutions to provide the citizen with those services and goods which will help the citizen lead a productive and satisfying life.

3.8 Further Readings

Chowdhry, D. Paul (1992), Introduction to Social Work, Atma Ram & Sons, Delhi.

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Srivastava, S.P., April (2000), "Explaining the Concept of Social Defence", *Social Defence*, Vol. 49, No. 144.

3.9 Model Question

Explain the following concepts

1. Social security,
2. social services,
3. social welfare,
4. social defense

5. social network

Lesson 4

Social Justice,Social Policy,Social Action

Structure

4.0 Objectives

4.1 Introduction

4.2 Social Justice

4.3 Social Policy

4.4 Social Work and Social Action

4.5 Summary

4.6 Further Readings

4.7 Model Questions

4.0 Objectives

After reading this lesson you will be able to

- define the term Social justice
- explain the concept of social policy
- Understand the relation between Social work and Social Action

4.1 Introduction

In this lesson Social Justice, Social policy & Social Action have been explained. These concepts are relevant for Social Work. Social workers empower individuals and groups to influence social policies and institutions and promote social justice. Social workers advocate for change to ensure that all people have equal access to the resources and opportunities required to meet basic needs and develop fully.

4.2 Social Justice

The term justice eludes any precise definition. Dias (1985:65 - 66) rightly says: The term justice is too vast to be encompassed by one mind. Krishnamurthy (1982: 18) has also been of the view: "In spite of best efforts, it has not been possible to clearly define justice. Though every society throughout human history has had some arrangement for administering justice but its nature and form as also the methods and manners of administration have been varied, depending upon the values and norms that have prevailed in a particular society at a particular point of time. Every society develops some system for protecting and promoting the socially accepted rights of people. These systems, broadly speaking, are characterized by two types of approaches: (1) protective and (2) promotive. Protective approach safeguards people against abuse and exploitation, and promotive approach creates such conditions in society as may spontaneously ensure equality, freedom, fraternity and provide special opportunities to those who for some reason (s) have lagged behind and are out of the mainstream.

4.2.1 Definitions

Aristotle defines justice as "virtue of the soul distributing that which each person deserved". Its origin, according to Cicero, can be traced in the divine law of eternal and immutable morality. Justice creates holiness among people. Justice the attribute of God. It is the name of certain moral rules essential for promoting people's well-being. People, therefore, are duty - bound to attach greater significance to justice as compared to other codes framed to govern the mundane affairs of society. Justice towards people in society has been equated with holiness toward God. It is truth in practice. Thus justice is comprised of all virtues which ensure conformity with the morally prescribed code of conduct. Justice, in the ultimate analysis, stands for doing away with injustice.

The term 'justice' is used today in two senses: (1) abstract sense, and (2) concrete sense. In its abstract sense it refers to a code of conduct, legal as well as moral, which promotes people's welfare. In its concrete sense, it denotes the faithful implementation of existing laws. Traditionally, justice means the virtue by which we give to every man what is due to him /her as opposed to injury or wrong. Today it means the protection of rights which people are entitled to enjoy. Justice is the hallmark of any civilized society.

The word 'social justice' is formed by combining two words: social and justice. Each has a specific meaning and they convey a particular meaning when conjoined. According to John Rawls, the concept of social justice is: all social primary goods – liberty and opportunity, income and wealth, and the basis of self-respect are to be distributed equally unless an unequal distribution of any or all of these goods is to the advantage of the least favoured.

According to B. R. Ambedkar, social justice is a means to create an ideal or a just society. To him a just society is a casteless society, based on the principles of social justice and a combination of three components: liberty, equality and fraternity. Ambedkar's ideal society is based upon two fundamental principles. The first is that the individual is an end in himself and that the aim and object of society is the growth of the individual and development of his personality. Society is not above the individual and if the individual has to subordinate himself to society, it is because such subordination is for his betterment and only to the extent necessary. The second essential is that the terms of associated life between members of society must be regarded by consideration founded on liberty, equality and fraternity. Thus the key components of Ambedkar's concept of social justice are liberty, equality and fraternity.

According to Justice Krishna Iyer (1980: 157-1 58), " Social justice is a generous concept which assures to every member of society a fair deal. Any remedial injury, injustice or inadequacy or disability suffered by a member for which he is not directly responsible, falls within liberal connotations of social justice." The concept of social

justice is broad enough to include within its ambit not only distribution of means, benefits, burdens, etc. throughout the society as it results from its major social institutions (Miller, 1972:22) but also biological, social, economic and cultural development of individual in a society (Govind, 1995 :6). Justice Krishna Iyer (1980) is absolutely correct when he says: "Social justice is no narrow legalistic nostrum but, in its spacious sweep, confronts and conquers arrogant inequity and entrenched privilege, restores repressed and oppressed men to their wholeness and through plural strategies tinged with spiritual touches, offers the only healing hope for ailing humanity."

Developing countries like India characterized by fairly widespread and serious problems of unemployment, poverty, illiteracy, ill-health and insanitation, stand committed to promote welfare of people (for example, the Constitution of India in Article 38 clearly adumbrates: "The State shall strive to promote the welfare of people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life". Minimum needs of people necessary for their empowerment or capacity building, will have to be satisfied; and opportunities for fullest development of every one, and special opportunities for people belonging to underprivileged sections of society not because of any fault of theirs but because of inequalitarian and unjust social system which has been assigning to them far inferior social status in social hierarchy based on ascription, will have to be given.

The term social justice as used here refers to adoption by society whose social system has, through a deliberately evolved invidious arrangement by which certain sections of society have been subjected to oppressions, suppressions, neglect and even rejection and forced to live a life of miseries and sufferings at an inferior level, of such special protective, remedial, ameliorative and promotive measures as may be instrumental in removing their special disabilities and enabling them to lead a decent, dignified, unfettered and respectful life characterized by equality, liberty and fraternity.

The general aim of social justice is to ensure the just and orderly functioning of society, distribution of benefits according to entitlements contributions and needs of people and imposition of punishments according to the severity of their deviations and damages caused to society.

4.2.2 Objectives of Social justice

Specific objectives of social justice are:

- 1) To ensure that 'Rule of Law' prevails in society.
- 2) To guarantee 'equality of opportunity'
- 3) To provide special opportunities to weaker and vulnerable sections.

- 4) To ensure equality of outcome.
- 5) To prevent abuse and exploitation of weaker and vulnerable sections.
- 6) To preserve the religion and culture of minorities and to provide freedom to pursue and propagate them without endangering public order and peace

Wherever discrimination, abuse and exploitation exists in the name of caste colour or creed in any part of the world, some kind of arrangement for social justice also exists simultaneously. Even in the most developed country of the world, the United States of America, a system of affirmative action in the form of special opportunities for the development of Blacks and natives exists. In India, for its system of stratification known as caste, special privileges have been given to Scheduled Castes and Scheduled Tribes right from the time of enforcement of Constitution of India. In course of time, they have also been extended to socially and educationally backward communities currently known as 'Other Backward Classes'. Now various political parties in power -some in states and some at the Centre, are vying with each other to extend the benefit of social justice to economically backward upper castes and Muslims in order to get some mileage in the impending elections.

Self-Assessment Question
Name two objectives of social justice.

4.3 Social Policy

Policy, broadly speaking, refers to a framework within which and a stated course of action by adopting which a vowed objectives are to be attained. Webster's Encyclopedic Unabridged Dictionary (1 996: 11 13) defines policy as "a definite course of action adopted for the sake of expediency, facility, etc.. . . . a course of a action, adopted and pursued by a government, ruler, political party, etc action or procedure conforming to or considered with reference to prudence or expediency" .

Social policy can be referred to both in the plural and singular case.. When referred to in the plural, it denotes comprehensive and integrated set of policies in the social sectors such as health, social welfare, education, social security etc., when used in singular the term social policy refers to a specific governmental policy such as the policy towards the SCs and STs, the policy for providing universal education etc.

According to David Gill:

Social policies are principles/course of action designed to influence:

- i. the overall quality of life in a society;
- ii. the circumstances of living of individuals and groups in that society and
- iii. the nature of intra- societal relationships among individuals, groups and society as a whole.

Thus social policy means a framework within which or stated course by adopting which the state as protector and promoter of the interests of society as also of human rights of people wants to conduct its affairs so that the goal of welfare of all may be promoted by organizing a series of services in diverse fields of nutrition, water supply, education, health, housing, employment, recreation, etc.

4.3.1 Features of Social policy

The salient features of social policy are as under:

- 1) Social policy is the policy of state responsible for conducting the affairs of society.
- 2) It states the framework within which and course of action by adopting which affairs of society are to be conducted.
- 3) It relates to people in general and concerns itself with provision of social services which in their nature are direct and general.
- 4) It aims at promoting human and social development.

A finer distinction has to be clearly understood here between social policy and social welfare policy. While social policy concerns itself with the provision of social services affecting the life and living of people in general, social welfare policy relates itself to organization of specially designed social welfare services for weaker and vulnerable sections of society to enable them to come at par with other sections.

The scope of social policy is fairly wide. It includes within its ambit all such services which have a direct bearing on the modus vivendi of people in a society and varied kinds of related matters which may have a bearing on such services.

As observed by Kulkarni (1987:94), "Modernization of society, implying adoption of science and technology, raising the national standard of living , building up civic and political institutions to suit the changed and changing needs and problems, and generally to work towards an open, pluralistic society of equal opportunity, could with all these elements be regarded as the pith and substance of social policy."

The basic source of social policy is the Constitution of any country and varied kinds of social enactments made there' under because the Constitution acts like a fountainhead wherefrom flow all the directions in the light of which specific laws promoting proper human and social development are enacted.

Social policy in India has been specifically enunciated in Part IV of the Constitution entitled as Directive Principles of State Policy. There are specific Articles like 38 and 46 which provide for promotion of people's welfare within the overall framework of social justice. It is noteworthy here that there has been a drastic change in social as well as social welfare policy of the Government of India after 1991 - the year in which the policy of liberalization, privatization and globalization has been adopted as part of the Structural Adjustment Programme.

4.3.3 Problems in Policy Implementation

- i. Lack of political will
- ii. Prevalence of coalition government
- iii. Widespread corruption at each and every level of functioning
- iv. Financial constraints
- v. Red-tapism
- vi. Erosion of moral values
- vii. Financial constraints
- viii. Inadequate staffing
- ix. Absence of training
- x. Lack of people's participation
- xi. Gross mismatch between actual needs and perceived needs of people
- xii.** Delay in getting justice.

4.4 Social Work and Social Action

Boehm (1959) in the Curriculum Study sponsored by the Council on Social Work Education expresses the view: "Social work seeks to enhance the social functioning of individuals, singly and in groups, by activities focused upon their social relationship which constitute the interaction between man and his environment. These activities can

be grouped into three functions, restoration of impaired capacity, provision of individual and social resources and prevention of social dysfunction."

Self-assessment Question
Name two Problems in Policy Implementation?

A perusal of the above definitions clearly indicates that it is very difficult to define social work but still keeping in view its historical development from service to professional service and its concern from helping people in need to changing the social system, we may define social work as under:

"Social work is a specialized kind of work - honorary or paid, done by making use of scientific knowledge and technical skills with humane and democratic outlook, to render help to people in need to enable them to realize their potentials optimally, to perform their social roles effectively and to live in a he, decent and dignified manner, particularly by introducing required changes in personality as well as social structure."

Important characteristics of social work as it exists today, particularly in India which has had great social service tradition, are as following:

- 1) Social work is a specialized kind of work.
- 2) This work is performed by persons who are specifically trained to do this work.
- 3) Educational training for social work equips social workers with some specialized kind of scientific knowledge and technical skills and develops among them a democratic and humanitarian outlook and orientation.
- 4) Social Work adopts the required strategy according to the nature of problem it deals with and its root causes which may lie in the personality structure of the person who is facing problem or in the un-equalitarian and unjust social system of which he/she is a part.
- 5) Strategy used in social work may introduce changes in the personality structure of person faced with problem and for bring about transformation in social structure as well as system.
- 6) Social work promotes human and social development, ensures fulfilment of human rights and guarantees performance of social duties - obligations towards family members, people in the community and members of society at large.

7) Social worker may accept (and generally he/she does accept) compensation for the work done by him/her either from those who engage him/her or take work from him/her or from those who benefit from his/her work. At times, moved by altruistic considerations a trained social worker may be seen providing services absolutely in an honorary manner.

Social work which emerged out of the need to provide poor relief in a systematic manner gradually grew into a semi - profession or profession having expert knowledge and technical skills for effective provision of help to needy. In the initial stage it was concerned with helping people to solve their psycho - social problems which obstructed their effective social functioning. In course of time, it was realized that social living as it operates at the practical plane had three distinct and noteworthy levels: of individual, group and community. There was need for dealing with them separately by developing three different methods of social casework dealing with individuals, social group work with groups and community organization with communities. In course of time, they were accepted as the three primary methods of social work. It was also realized that while providing social work help by using these three methods, there was always a need for providing some social welfare services and gathering validated knowledge, and this realization finally culminated into development of two subsidiary/auxiliary methods of social work namely, social welfare administration and social work research.

In course of time it was seriously felt that since psycho-social problems have their roots in faulty social structure and system, and any client facing these problems cannot, be held responsible for his/her problems, there was need for evolving and including some weapon in the armoury of social work which could play a significant role in bringing about desired changes in society, and thus emerged social action as an auxiliary/secondary method of social work. Social action in Social Work which is considered as one of its auxiliary methods is different from that in Sociology.

4.4.1 Social Action

A review of available literature on social action reveals that there is no unanimity on the concept of social action which has quite often been confused with community organization, community work and community action. It was Mary E. Richmond who in 1922 used this term for mass movement through propaganda and social legislation. Since then, a number of definitions have been given by various writers on the subject. Some noteworthy among them are as under:

Kenneth L.N. Prey (1945:348): Social action is "the systematic, conscious effort directed to influence the basic social conditions and problems out of which arise the problems of social adjustment and maladjustment to which our service as social workers is directed."

Elizabeth Wickendon (1956): "Social action is a term applied to that aspect of social welfare activity directed towards shaping, modifying or maintaining the social institution and problems that collectively constitute the social environment. Social action is concerned with beware adjustment of the social environment to meet recognized needs of individuals and to facilitate those relationships and adjustments necessary to its own best functioning."

Arther Dunham (1958): Social action "may be defined as efforts to bring about change or prevent change in current social practices or situations through education, propaganda, persuasion or pressure, in behalf of the objectives believed by the social actionist to be socially desirable."

W. A. Friedlander (1963:218) "Social action is an individual, group or community effort, within the framework of social work philosophy and practice that aims to achieve social progress, to modify social problems and to improve social legislation and health and welfare services."

M. V. Moorty (1968:217): "Social action is a social work technique which makes entire community, or at least a large number of its members, conscious of the unsatisfactory state of affairs and desirous of effective solutions."

Thus social action may be defined as a method of social work in which conscious systematic and organized efforts are made under the guidance of professional social worker, by some elite(s) and /or people themselves to bring about change in the system which facilitates the problem solving and evil eradication and thereby improves the conditions in society to enable people, particularly the weaker and vulnerable sections, to optimally realize their potentials and effectively function as part and parcel of the mainstream of society.

4.5.2 Features of social action

Important characteristic features of social action as used in social work are:

- 1) It is a method of social work which is practised in close collaboration with other methods;
- 2) It aims at bringing about changes in social structure and system to enable people realize their innate and inherent capacities and to participate in social functioning at equal plane. The ultimate aim of social action is to promote equality -social as well as economic and curb injustice, abuse and exploitation.
- 3) The process of social change sought to be introduced through social action may be reformative in nature directed towards eradication of social evils or it may be developmental geared towards creation of new institutions or strengthening of progress.

4) The method of social action seeks to usher in the desired changes in society through conscientisation, awareness generation, promotion of social integration, information and strengthening of people's own organizations, formulation of conducive policies, enactment of socially healthy laws, eradication of existing social evils which thwart the desired development of people and retard social progress.

5) Social action in its basic nature is non - violent. Undoubtedly, there are times when vested interests in society- the powers which exercise domination and rule and want to perpetuate the status quo. They become impatient due to organized strength of the people involved in social action and direct and the state machinery to suppress the voice of dissent, even by resorting to violent methods. Though there are some writers like Britto (1980) who advocate the conflictual nature of the social action process (may be because it creates some kind of conflict between the vested interests of the privileged and rich and genuine interests of the deprived and depressed) yet at the practical plane it has to adopt and follow the methods and techniques which do not lead to violence and bloodshed. Thus, by making two the types of approaches, of change of heart of the dominant and powerful sections in society through exposition of varied kinds of atrocities, abuses and exploitations of the suffering brethren, and social transformation through changes in policies, laws and enforcement machinery, which may result in promotion of human and social development.

6) Social action as a method contemplates that all power is taken away from the so called 'do gooders' and it should actually be transferred to the people who are the intended beneficiaries, and in order to achieve this, it takes recourse to desired transformation in social policies, laws, plans and programmes.

Social problems and conflicts have remained an integral part of the society from the time immemorial. For providing relief and solution to these problems, social work and social welfare have also remained a part of human society. Professional social work utilizes certain methods of working with people, in view of empowering the people to solve their problems. Among the methods of social work, social action is a new introduction in the professional social work practice. Though its relevance is often felt in the field situations, social workers do not practice this method quite frequently. The inherent theme behind social action is re-adjustment of the social institutions and redistribution of power and resources for social justice and empowerment of the community.

As a method of social work, social action mobilizes the general population to bring about structural changes in the social system. Also the relation of social action with other methods of social work is very important to understand. Social action process heavily rests on other social work methods like group work and community organisation. In fact social action comes into the picture when people's needs and problems remain

unmet and unsettled through other methods of social work. Social action seems to be a step forward to community organisation. Social work research helps in perceiving the social problem objectively. Social action process heavily rests on other social work methods like group work and community organisation. In fact social action comes into the picture when people's needs and problems remain unmet and unsettled through other methods of social work. Social action seems to be a step forward to community organisation. Social work research helps in perceiving the social problem objectively.

4.5 Summary

In this lesson an effort has been made to explain Social justice. Social justice refers to the rights and powers of individuals, groups and societies on the basis of notions of equal treatment, access and inclusion. Social justice is mostly defined by vague terminology such as justice versus injustice or equality versus inequality. Meaning of Social policy has also discussed. Social justice refers to the rights and powers of individuals, groups and societies on the basis of notions of equal treatment, access and inclusion. Social justice is mostly defined by vague terminology such as justice versus injustice or equality versus inequality freedoms and by means of a series of measures and actions that do not ignore social integration. Social action is a method of professional social work aimed at solving social problems through redistribution of power and resources. Its objective is to achieve social justice and empowerment of the community. Social action mobilizes the general population to bring about structural changes in the social system.

4.6 Further Readings

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4.7 Model Questions

1. Explain the the significance of social Justice.
2. Highlight the importance of Social policy in Social work.

3. Discuss the relation between Social work and social action.

Lesson 5

SOCIETY

Structure:

5.0	Objectives
5.1	Introduction
5.2	Meaning
5.3	Characteristics
5.4	Origin of Society
5.4.1	Social Contract Theory
5.4.2	Organic Theory
5.5	Discussion
5.6	Summary
5.7	Further Readings
5.8	Model questions

5.0 Objectives

After reading this lesson you will be able to

- mention meaning of society
- explain the origin of society

5.1 Introduction:

Formally, Sociology is defined as the science of society and therefore the first question what we have to ask is what is Society? How do we define it? How the society came into being? In order to understand questions, we must learn that individual and society are inseparable entities.

5.2 Meaning:

Society consists of a number of individuals who live in it and recreate it. This creation and recreation of society by men is a continuous process, which has been going on since the human species came into being. But when one talks about creation and recreation of society by men it does not mean that one fine morning some people sat down and decided to form a society. In fact society and individual are two inseparable dimensions of same reality. There cannot be a society without individuals and we cannot think of survival of an individual apart from society. A human infant is born feeble and helpless. He cannot survive without the care of his parents and other family

members. First of all, he gets involved in the small and personal world of immediate experience. He experiences face to face relations interacting with family, friends, neighbours, fellow students, teachers etc. All the human attributes like language: food, habits, dress and religion are acquired in the process of living and growing in a particular society. Human infant is not born with these attributes but learn them from small world of immediate experience. If there were no body then individual would neither survive nor be what he is. He is a product of society at the same time he is the builder of society. These are two sides of the same reality are man and the society. In brief, the total wand of human beings, who cannot exist independently of each other, who are inter-related by a pattern of social relationship through which interaction is regulated and develop edifices of culture, is referred to as human society.

5.3 Characteristics of Society - Society is a Group of Individuals

Society consists of a number of individuals who co-operate with each other to achieve their common goals. For example, goals like self-preservation, self-perpetuation, production of food etc. Every society has such activities like giving birth to children, providing them protection and care so that they grow into adults who then can take over the entire work of the society. Hence the children much be born and taken care of. Similarly, every society has some system of producing food and other items of consumption for its members, like catching fish, cultivation of land or manufacturing of clothes, cycles etc. Shelter is also a very essential need of man. Thus, in every society houses are built for its members. Then society also has to protect itself from outside dangers. Outsiders may attack and cause harm to the members. Therefore, arms and trained personnel are also essential. These are just few examples as of the type of goals and interest, which member have in common. This list could be extended to any length. Individuals cooperate with each other for the achievement of these goals. They are common goals shared by all the members and can only be achieved through. cooperation. However, when we talk of cooperation it must be borne in mind this co-operation is natural, spontaneous and not a contract.

Society is a Continuity

Individuals are born in the society. They grow and after completing their life cycle when become old they die. Thus, the individuals come and go but society persists. It is like a continuous process, which goes on over a long period of lime. There is no definite beginning or end. Continuity means society persists uninterrupted in time and space.

Society has Complex Associational Relationship

'Society is defined as web of social relationship" by MacIver and Page. Social relationships exist where individuals are aware of each other's presence, it may be psychic in nature, or may involve actual interaction between two or more persons, it

would be an interesting exercise for the student who is reading this to imagine market place. As one enters the market one would find someone is selling food, other is making clothes, on the pavement there is a cycle repairer and there is a chemist dispensing medicines to the sick people. In other words, in a society there are tailors, grocers, teachers, physicians, clock repairers, farmers, blacksmiths, bus drivers and so on, who do different type of jobs for each other. We all need these services. We are dependent on each other for these services. In a way we all men are similar. We are alike each other but it is equally true to say that in a very real sense, we are different from each other as well. We learn to do different kind of jobs, acquire different skills and then perform different functions in the society. This implies society involves both likeness and difference. Likeness depends upon comprehension of its relation to the other, which means difference.

Society also has Territorial Establishment and Boundaries

Every society big or small, simple or complex has a boundary, it has a time and space dimension. Individuals living in a particular society feel they belong to each other. As compared to other societies they are similar in terms of language, dress, food, habits and the type of houses they build for themselves. Those who speak different languages, eat different types of food, put on different style of dresses and 'build their houses in different ways are considered as outsiders. However, it does not mean that all the members of society are exactly similar in taste and habits but by and large members of society are alike, and they belong to a particular geographical area. Concept of boundary is, thus, both physical and psychological.

Society must be differentiated from Temporary Groups

Society is the basic and a large scale human group. Individuals are born and live in it. They live in it for their entire life. It is durable and personal and should be differentiated from temporary or accidentally created aggregates of human beings. For example, passengers travelling in a bus, train or a steamship are together only for a short period of time. They do not form a society. While travelling individuals may enter into conversation with each other but they do not have lasting mutual relationship. There is absence of mutual expectations and give and take. Relationships are very limited in nature. Similarly, a crowd or mob is not a society- A crowd or a mob just spring up temporarily. Members constituting the crowd or mob do not have permanent relationships with each other. They came together for a short period of time for some specific purpose then fall apart. For example, due to breakdown of electricity or failure of projector film show is suddenly stopped. Frustrated audience start shouting anti management slogans and demand refund of their money. In this process, large number of people get together. They shout and accuse the management for inefficiency and corruption. In such situation, people are talking to each other but this relationship is very

short lived. Soon every one will get away from this sight and the mob would disappear. But it must be remembered that such situations take place within the basic large-scale human group called society.

Variety in Social Relationships

Social life is characterized by a great deal of variety of social relationships. It would be very useful for the student who is reading this lesson to note down the numerous social relations he has. In other words, type of interactions between him and other members of the society. Please try to analyze the contents of various social relationships. They are so different from each other. For example, your relationship with your parents is that of respect and affection, relationship with your siblings is friendly; your relationship with neighbours is informal. Suppose you are member of a football team. As a member you have to abide by rules of the team. You cannot do whatever you like to do. Similarly, in the school your relationship with teacher is general. You cannot ask your teacher to cook food for you as you do to your mother. This does not exhaust the whole range of relationships that you have. You must be interacting with so many other people like your barber, shoe repairer, class mates and so on. If one single individual enters into so many forms of interaction then Just imagine the great variety of relationships that exist at the societal level: Relationships between mother and child, teacher and student, husband and wife, customer and shopkeeper, employer and employee, doctor and patient, lawyer and client are all examples of social relationships. We label these relationships as personal, Impersonal, friendly and antagonistic. They are different from each other in content. They are qualitatively different.

Society is a Normative Order

Norm is a standard for judging the behaviour or any societal form or function. Every society has such norms which regulate the behaviour of its members. Norms are shared by the members and they feel sentimental about them. Norms are part of the cultural heritage-- For example, paying respect to the elders, parents taking care of the children; avoid trespassing on some one's private, property or not to pay of courtesy call on your friend at odd hours lest he feels disturbed. Purpose of the norms is to regulate the behaviour of individuals in society. People behave according to these norms and also expect others to do the same. In brief, norms are products of social interaction, transmitted through social heritage, shared on common which regulate the behavior.

5.4 Origin of Society

Some Sociologist have compared the structure and functioning of society to those of biological system Society is conceived of as a great organism exhibiting similar kind of unity and any other individual organism. Others explain origin of society to social contract theory. Let us understand these in details.

5.4.1 Social Contract Theory

The "Social contract theory" throws light on the origin of society. Since, at least the fifth century before Christ, various philosophers have viewed society as a contrivance deliberately set up by men for certain ends. According to this theory all men were born free and equal. Individual precedes society individuals made a mutual agreement and created society. The classical representatives of this school of thought are Thomas Hobbes, John Locke and J.J, Rousseau.

Thomas Hobbes, an English thinker, was of the opinion that society came into being as a means for the protection of men against the consequences of their own nature. In the book "Leviathan", he made it dear that man in the state of nature was not at all social. He was in perpetual conflict with his neighbours on account of his selfish nature. According to him, the life of man was "solitary, poor, nasty, brutish and short". Every man was an enemy to every other man. They were like hungry wolves each ready to pounce on the other with all its ferocity. In order to protect himself against the evil consequences of his own nature man organized himself in society in order to live in society. They entered into a social contract to ensure for them security and certainly of life and property. The contract became binding on the whole community as a perpetual social bond.

Another English philosopher John Locke believed that the state of nature was not a state of war. It was a state of peace, good will, mutual assistance and preservation. Man in the state of nature was enjoying an ideal liberty, free from all sorts of rules and regulations. But "corrupt and viciousness of degenerate man" forced men to face such an ill condition in which man lived in conditions full of fears and dangers. To overcome this, man made a contract to enter into a civil society or the state. This contract Lock called a "Social Contract". This contract gave rise to civil society, which later on contributed to governmental control. This system gave rise to a system of law and justice in it to check "ill condition".

In the book "The Social Contract" J.J. Rousseau held that men in the state of nature were equal, self-sufficient and contented. Man was a noble savage and led a life of primitive simplicity and idyllic happiness. He was free from all notions of virtue and vice. They sought their own happiness uncontrolled by social laws and social institutions. But with increase in population, families were established, institution of property emerged and human equality was ended. This gave rise to quarrels among them and war, murder, conflicts, etc, became the order of the day. It necessitated the establishment of civil society. Consequently, men entered into a contract in virtue of which, everyone, while uniting himself to all, remains as free as before. Natural freedom gave place to civil freedom by a social contract.

According to Adam Smith, society is an artificial device created to foster a mutual economy.

Criticism of the Theory

The social contract theory seems to assume that man as individual is prior to society but this assumption is erroneous because of the fact that sociality is not born in man. Human beings are human beings inside and not outside of society. Society intact emerged gradually. There is also nothing in history to shown that the society has ever been deliberately created as a result of voluntary agreement or contract. This theory has given more importance to the individual than society, which is more of fiction than reality. The societies have emerged spontaneously and followed its own line of development. This theory also raises the debate, which came first individual or society.

Self-assessment question
Who gave Social Contract Theory?

5.4.2 The Organic Theory of Society

Opposite to the contract theories is the view that society is a kind of organism, a kind of biological system. So long as we merely compare a group or community to an organism in order to bring out the interdependence of individuals within the unity of the social system we are using a simple and helpful analogy. But the situation is very different when we describe the society as actually an organism for this view fate to do justice to his social nature. There are significant resemblances between an organism and social structure both have parts and are wholes but at the same time it is the individuals who think and act unlike the parts of an organism. Individuals do not belong to the society as the cells belong to organism. But at me same time it is only because they are part of society that individuals are endowed with interests, aspirations and goals. It is only in society that human nature can thrive. The failure to recognize this interdependency characterizes the writings of the individuals and the views of the thinkers who declare that society exists in its own right and sometimes say that it is even desirable to sacrifice the welfare of the individuals to that society.

Plato compared society and state to a magnified human toeing. He divided society into three classes of rulers, the warriors and artisans. Aristotle drew a comparison between the symmetry of the state and symmetry of the body and firmly held that the individual is an intrinsic part of society. Herbert Spencer has tried to draw parallelism between an individual organism-and social organism. He said that the state is subject to same laws

of growth and decay to which the human-body is. It has its youth, prime, old age and death. The organic theory considers society as a unity similar to that which characterizes a biological organism. The unions of different groups have been compared with different parts of human body.

Criticism

There is absence of continuity and unity in society as is present in human body. The units of society are not fixed as is there in human organism. Society has no common sensorium, no central organ of perception and thought as an individual has. The human bodies take birth and die, but it cannot be compared with the birth and death of the society. The proposition that society is like an organism seems to be workable but cannot be accepted in totality because individuals grow without many conscious efforts whereas society grows by conscious efforts.

Both the theories have their own limitations. The social contract theory puts undue emphasis upon the individual minimizing thereby the value of society which is said to be a mere instrument devised for the satisfaction of certain human needs. The organic theory of society has given more emphasis on resemblances between society and an organism. There are significant differences between the two.

5.4 Discussion

All these examples illustrate the fact that human nature develops only when man is social man and he is among other humans sharing a common life.

Every individual is the offspring of a social relationship which itself is determined by pre-established mores.

Society is more than a necessary environment and the soil in which we are nurtured. Our relation to the social heritage is more intimate than that of the seed to the earth in which it grows. The social heritage, continuously changing because of our social experiences, evokes and directs our personality. Society both liberates and limits our potentialities not only by affording definite opportunities and stimulations but also subtly and imperceptibly by moulding our attitudes, our beliefs, our morals and our ideals. In short without society, without the support of the social heritage, the individual personality does not and cannot come into being.

Man is social by nature. Man's nature is such that he cannot afford to live alone. No human being is known to have normally developed in isolation. Necessity also completes man to live in society.' Many of his needs will remain unsatisfied if he does not have the cooperation of his fellow beings. Every individual is the offspring of a social relationship established between man and woman. Man lives in society for his mental

and intellectual development, society preserves our culture and transmits it to succeeding generations. It both liberates and limits our potentialities as individuals and shapes our attitudes, beliefs, morals and ideals. The mind of a man without society, as feral cases shown, remains the mind of an infant at the age of adulthood. The cultural heritage directs our personality. Thus, society fulfills not only physical needs but also determines our mental conditions.

According to Cooley 'society and individual do not denote separate phenomena but a simply elective and distributive aspect of the same thing. Without society the individuals cannot survive.' The close dependence of the individual upon his social milieu makes it possible to account for some aspects of human behaviour without reference to psychological characteristics. But the individual is not a passive instrument of society. He is to be seen as an active being who not only does action but also innovates and modify the behaviour and actions. The individual also resists restrictions imposed by the society, which may disturb the social equilibrium.

5.6 Summary

On the basis of the above discussion, it may be concluded that individual and society are interdependent. The relationship between them is not one-sided, both are essential for the comprehension of either. Neither the individuals belong to society as cells do not belong to organism, nor the society is a mere contrivance to satisfy certain human needs. Neither the society itself has a value beyond the service, which it renders to its members, nor can the individuals thrive without society. Our understanding of individual and society then is the understanding of a relationship between man and man and group. Society with all the traditions, institutions provides a great changeful order of social life arising from the psychological as well as physical needs of the individual an order wherein human beings are born and fulfill their needs with whatever limitations wherein they transmit to coming generations the requirements of living. Any view sees the relationship between individual and society from merely one or the other side is inadequate.

5.7 Further Readings

Haralambos, M. and R. M. Heald.(1991) Sociology Themes and Perspectives, Oxford University Press, New Delhi.

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5.8 Model Questions

1. Define Society? What are its characteristics?
2. Discuss Origin of Society?

Lesson -6

CULTURE

Structure

- 6.0 Objectives
- 6.1 Introduction
- 6.2 Meaning
- 6.3 Characteristics of Culture
- 6.4 Components of Culture
- 6.5 Dimensions of Culture
- 6.6 Summary
- 6.7 Further readings
- 6.8 Model Questions

6.0 Objectives

After reading this lesson you will be able to

- define meaning & features of Culture
- explain different dimensions of Culture

6.1 Introduction

The customs, traditions, attitudes, valued norms, ideas and symbols govern human behaviour pattern. The members of the society not only endorse them but also mould their behaviour accordingly. They are members of a society because of the traditions and customs which are common and which are passed down from generation to generation through the process of socialization. These common patterns designate culture and it is in terms of culture that we are able to understand the specific behavior pattern of human beings in their social relations and also the activities of the group vis-à-vis. (against) other groups.

6.2 Meaning

A classic definition of culture was given by Sir Edward Tylor in 1871. "Culture is that complex whole which includes knowledge, beliefs art, morals, law, custom and any other capabilities and habits acquired by man as a member of society." An important

aspect of Tylor's definition was that it introduced the concept of acquired behaviour at a time when belief in biological determinism was especially widespread.

Many subsequent definitions of culture are conceptually tied to Tylor's. For example, one definition stresses the time dimensions implicit in Tylor's definition. It means that to study a particular culture one must take into account this continuous-in-time notion. Another definition stresses the behaviour-channeling nature of culture. According to this definition it is the culture that influences individuals rather than the other way about. As Culture is present before a person is born and will continue to be after he is dead, changes that occur do so regardless of any specific persons. In other words, Culture is the collective heritage learned by individuals and passed from one generation to another.

Culture is everything which is socially learned and shared by the members of a society. The individual receives culture as part of social heritage and, in turn may reshape the culture and introduce changes which then become part of the heritage of succeeding generations.

From the above discussion, we can list the following characteristics of culture :

- (1) It is unified whole.
- (2) It is learned.
- (3) It extends throughout time.
- (4) It is cumulative and selective in its transmission (that is, each culture adds to and deletes various parts of itself).
- (5) It is symbolically anchored through shared meanings.
- (6) It is potentially both functional and dysfunctional (i.e. both helpful and harmful.)

6.3 Characteristics of Culture

Before highlighting some of the main characteristics of the culture, it may be borne in mind that broadly speaking, culture can be classified as material and non-material. The material culture is manifested by artifacts and other products of technology whereas the non-material culture is symbolised by ideas, beliefs, superstitions, religion and action. The non-material is the main source of material culture as without idea and action the material culture cannot be created. Some of the main characteristics of culture are:

- (i) Culture is a Learned Behaviour: Herskovits states that in psychological terms, culture is the learned portion of human behaviour during the course of socialization. A

large part of human behaviour is learned which man acquires by coming in close contact with greats like parents, friends, school, religious institutions etc.

{ii) Culture is Shared by Members of Society: Learned behaviour and products of learned behaviour are not the exclusive right of an individual or a group. Instead they belong to members of society and are shared by a large proportion of them so as to identify them as members of a society or group which has the same culture.

(iii) Culture is Transmitted Among the Members of Society: Learned behaviour is passed down from one generation to another. It may be transmitted by word of mouth, by written word, by etchings and paintings on the walls by inscription on pillars and in various other ways considered suitable at the particular time by society.

(iv) Culture is Continually Changing: In other words, it is not static but dynamic. The dynamic aspect of culture may be attributed to the fact that change is way of life. However, we also try to "preserve our culture" or "fold traditions". Changes in culture take place slowly and gradually.

(v) Culture is Gratifying: It satisfies in specific ways man's biological and socio-culture needs as man enters into relationship with others- both at the group and individual level.

(vi) Culture is Adaptive: Culture must adjust itself to external forces of various kinds. For example, adjustment to geographical environment - people living in areas of water scarcity or cold or heat should have their culture behaviour adapted to their environment and meet their needs according to these natural forces. Moreover, as culture is always changing, it adapts itself to the changing situations.

(vii) Culture Sets Ideals for Conformity: The patterns of behaviour characterizing a culture constitute an ideal pattern towards which persons are expected to conform.

Culture also refers to the symbolic world of meanings and understandings built up through social interaction. Culture is an ordered system of symbolic meanings and understandings. The above explanation highlights the following elements of Culture.

1. Symbols : The human society differs from animal society because human beings are capable of creating symbols. A symbol may be defined as anything that stands for or represents something else. A symbol represents something else. Tricolour is a symbol of India. A badge is a symbol of authority; but it is not authority in itself.

2. System of Symbols or Symbolic Order : Symbols are organised into systems which carry meaning for those who create and use them when symbols are combined into systems they bind the members of the group together and help them, organize their actions and affairs.

3. **Meaningful Symbols:** The meaning of a symbol is social in origin. Meaning is given to a symbol of those who use it. Words are the most common symbols. The more meaningful the symbols are, the more they contribute to the course of action. In other words, the greater the significance of a symbol, greater would be its power to control and direct the behaviour of the members sharing a common symbol.

4. **Stored Symbols:** Culture can also be seen as a store house of meanings. It is the sum total of meanings that people can use in organising their lives and their society. These meanings are gathered and stored in people's memories or by artificial means such as writing, artifacts etc.

Self-assessment question
Mention two features of culture.

6.4 Components of Culture

Culture can be categorized in many ways. As sociologists are interested in social behaviour, they have to investigate those standards which pattern the human behaviour. These can be discussed under components of Culture which are given below.

1. **Ideas:** All cultures are saturated with various ideas. In each culture things are viewed through its own frame of reference. It means that members of each culture have their own point of view through which they view the world. This point of view exists for many generations. Cultures differ from one another because of the nature of ideas common to various cultures. Ideas describe, restrict and provide an inventory for the perceptual influences of a culture.

2. **Beliefs:** These are systems of symbols or ideas that pertain to specific situations e.g. work family, schools etc. The beliefs express people's expectations and sentiments in the shape of what should be the state of affairs. All cultures have belief systems that are not subject to stringent tests of their truth or falsity. These unquestioned, often irrational, belief systems account for much that is unique to a culture, e.g., the people of India believe that cows are sacred. This belief is reflected in their over behaviour and justifies their social norms. A cow may choose to be down in the middle of a busy street. Traffic must detour around it not killing the sacred object. If a cow enters a house it may be coaxed out but not driven out. The people may be hungry, even starving, but the cows remain unthreatened. Thus beliefs influence and control our thoughts and actions. It is through these beliefs that cultural patterns are maintained.

3. Values: These are abstract ideas or conceptions that members of a society share regarding what is appropriate or inappropriate. Good or bad values constitute standards by which choices can be made among alternatives and by which specific courses of actions can be judged, according to Hindu philosophy of life one should refrain from too much materialism. It is valued to control and keep to the minimum needs and desires. Values are not only transmitted from one generation to another but transcends all social content and spheres. Many of the values of a society are not easy for its members to verbalize, for they may be so taken for granted that people are not conscious of them. Cultural values may be defined as widely held sentiments that some relationships or goals are very important to the individual and community wellbeing.

4. Norms: Norms are mutually agreed upon modes of acceptable behaviour, which all people are expected to follow with varying degrees of conformity. Norms are rules of conduct that specify what "should" be done in social situations. Norms vary in their importance to the group and in the intensity with which they are believed. It is based on these cultural norms that individuals dress, behaviour are evaluated. The mode of dress, although increasingly diverse, has limits. Your teacher, your fellow students and you may decide independently to dress more or less formally for your class, if your teacher and / or fellow students came to class dressed in some tribal outfit you would probably be shocked because their behaviour is in violation of learned and shared group expectations. Similarly, members of a basketball team are expected to act for the good of the whole team. Their actions and responses to other's actions are expected to complement the goal of the entire team. Without such norms social life would be chaotic. Norms are thus essential for the continuation of a society.

5. Folkways: This concept is developed by William Graham Sumner. Folkways are simply the customary, normal, habitual ways a group does things. Shaking hands, eating with knives and forks; driving on left-hand side of the street are examples of a few folkways. New generations absorb folkways partly by deliberate teaching but mainly by observing and taking part in life about them. Children are surrounded by folkways. Since they constantly see these ways of doing things they become the only real ways. Violation of folkways does not bring punishment, though it may result in ridicule or gossip; such violation suggests that the person is somewhat incompetent in knowing the customs of the group. Sometimes such person may gain by 'building a reputation for being different, interesting, independent or non-conformist.

Self-assessment question
Give example of values in Indian Culture.

6. Mores: Mores are those standards which people regard as crucial for the welfare of the group. Mores are those strong ideas of right and wrong which require certain acts and forbid others. Violation of mores is a serious matter and some kind of group-enforced punishment is invoked.

Members of a society normally share a sublime faith that violation of their mores will bring disaster upon them. Outsiders, however, often see that at least some of the groups mores are irrational. They may include food taboos which make cattle, or horses unfit to eat modesty taboos which forbid exposure of the face, the legs language taboos which forbid misuse of certain sacred or, obscene words, and many others. Such taboos seem very important to their believers that may be entirely unknown in other cultures. There are however, some mores which are based upon a very genuine cause-and-effect relationship. For example, random killings would threaten group survival and individual peace of mind: therefore every known society has condemned the killing of a fellow member of that society (except under certain specified circumstances).

7. Laws: When mores are put into a written code with specific punishments for violations and when social agencies are created with authority to enforce them and punish violators, then mores are laws. Those who do not conform to laws are punished; imprisoned or even executed. Laws also change as new situations and problems develop for a group. However, the pace of modern life often requires rapid decision making in many areas and much modern legislation are traffic rules, business law, Anti-beggary law, Anti-Gambling law and many other laws.

8. Institutions: Organized clusters of folkways and mores dealing with functions the society considers to be highly important. They are embodied in the social institutions for the society. Institutions include behaviour norms, values and ideas and systems of social relationships. In most complex societies there are five basic institutions - family, religion, education, polity and economy.

An institution is including a set of behaviour patterns which have become highly standardized. It is a body of traditions, rituals, ceremonies, symbols and customs which all are part of culture.

6.5 Summary

Social worker needs to be sensitive about the cultural context in which she is practicing. Though most social workers claim that they are sensitive to the values of the society often errors are committed.

6.6 Further Readings

Haralambos, M. and R. M. Heald.(1991) Sociology Themes and Perspectives, Oxford University Press, New Delhi.

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6.7 Model questions

What is culture? Discuss its Characteristics?

Explain culture and its components.

Lesson 7

Community and Institution

Structure

7.0 Objectives

7.1 Introduction

7.2 Community

7.3 Use of the Concept 'Community'

7.4 Limitations in the Use of the Concept 'Community'

7.5 Institutions

7.6 Institutions are structural processes that control human behavior

7.7 Summary

7.8 Further Readings

7.9 Model Questions

7.0 Objectives

After reading this lesson you will be able to

- define Community
- explain the meaning of Institutions

7.1 Introduction

In this lesson an attempt has been made to explain Community and Institution. "Community," in the sense in which it is used here, refers to two major groupings of people. Firstly it may be all the people in a specific geographic area, i.e., a village, a town, a city, a neighbourhood, or a district in a city. Secondly, it is used to include groups of people who share some common interest or function, such as welfare, agriculture, education, or religion. Institution has been defined as form of organization that is accepted as essential part of the social structure and the society in general.

7.2 Community

Like society, different sociologists have also defined 'community' differently. Horton and Hunt define a community as a local grouping within which people carry out a full round of life activities. Explaining it in greater detail they include the following characteristics.

Community is a grouping of people: Community consists of a number of people living together and sharing a common life. They interact with each other frequently and purposefully.

A fixed geographical area: This is an important characteristic of the community. A community has well-defined boundaries that are recognized by the members of the community as well as outsiders. To become a member of the community, one needs to have some relationship with the specific geographical area. In some cases, membership of the community can be had if one's parents belong to the specific community.

Division of labour: In every group, many functions have to be performed, so that the group survives. No individual or group can do all these functions by themselves. There

are also differences in the skill and aptitude of the individuals. These factors lead to division of labour and occupational specialization.

Members are conscious of their unity and of belongingness to the community:

Members are aware of their membership in a particular community. It affects their behaviour in many ways. They take pride in the achievements of their fellow-members and are concerned when undesirable things happen to them. Members act collectively in an organized manner to achieve common goals: Members live in a particular area and share common interests. Therefore, they can be easily organized to achieve common objectives. This condition enables the practice of social work method — community organization. Also, many programmes are implemented because it is felt that the community as a whole will participate and benefit from the programme, for example, the community development programme.

Common culture: Culture of any group develops as a result of group living. A common way of thinking about the different aspects of life develops and this is transmitted from one generation to other. Cultural influences from outside the group are accepted or rejected collectively by the group. As a result of common experiences, a common culture develops and regulates the group behaviour.

7.3 Use of the Concept ‘Community’

The concept also helps in describing and differentiating existing communities. The most commonly used classification is to distinguish between urban community and rural community. Rural communities are characterized by the following attributes: strong community sentiment; importance of neighbourhood; relatively high incidence of extended families; predominance of primary relationships; majority of community members’ occupations are related to the primary sectors like fishing, agriculture, hunting, etc; high degree of informal social control; greater degree of homogeneity. On the other hand, urban community is defined as characterised by the following: weak community sentiments and lesser importance of neighbourhood; predominance of lower degree of informal social control; major occupations of the members are related to industry and services sector and heterogeneity.

Further when the community is taken as a unit for action, it simplifies the formulation and implementation of programmes. Without delineating the boundaries of the community and understanding its structure it would be difficult to analyze the needs of the community.

7.4 Limitations in the Use of the Concept ‘Community’

Though the concept is quite clear on paper, in real life its application is confusing due to these reasons. Firstly, no community seems to fulfill all the characteristics required to be

termed as a community. Also, the distinctions between different types of communities are not clear. We find that characteristics that are attributed to the rural characteristics are also found in the urban areas and vice versa. Secondly, in some Indian villages, there is less or even no 'We feeling' among the members because the community is divided on the basis of caste. Thirdly, it is observed that when people say 'community' they seem to have in their minds only the male members of the community. In many village communities, women do not have a public voice and sometimes are not even seen. In the coming lessons, you will learn how these factors influence the practice of social work methods.

7.5 Institutions

In everyday language, people use institutions to mean organizations. For example, college is called educational institution. But in sociology the concept 'institution' has a specific meaning. According to MacIver, institutions are 'established forms or conditions of procedures characteristics of group activity'. According to Horton and Hunt, an institution is a system of norms to achieve some goal or activity that people feel is important, or more formally an organized cluster of folkways and mores centered around a major human activity. Institutions have the following characteristics. Institutions emerge out of social interactions within a group: According to Sumner there are two types of institutions — Crescive institutions and enacted institutions. Crescive institutions are those norms that emerge unconsciously in society. Its origin is unclear and cannot be dated. On the other hand, enacted institutions are consciously created for specific purposes. Modern day laws, which are rationally formulated, are an example of enacted institutions.

7.6 Institutions are structural processes that control human behavior: Any member of society is expected to follow the rules, regulations and usages prevalent in the society. These rules, regulations and usages can be informal or formal. If it is formal, then it is codified and in most cases will have an organization responsible to see that individuals follow these rules. For example, in Indian society if a person wants to get married she can do so only under one of the Marriage Acts formulated by the government. There will be an agency for conducting marriage and to see that conditions needed for marriage are fulfilled. The male and female agree to perform the duties of husband and wife respectively. In cases of conflict between the partners, there are police and courts to deal with them. The totality of these processes can be called the institution of marriage in India.

All institutions have roles and status: Every institution gives a particular role and status to the individuals involved in it. Role is a set of behaviour expected of an individual in particular social context. Status is the position of the individual in society. In an educational institution, for example, there are individuals who come to learn and are

given the status of students, and the individuals who teach are given status of teachers. In his/her role as a student he or she has to attend class, maintain discipline, obey the teachers and participate in the class discussions. In his/her role as a teacher as her/she has to take classes, evaluate students' notebooks, control the students and follow the principal's instructions. Institutions operate through the means of roles.

Institutional roles are learnt by socialization: Every institution prescribes specific roles for the particular individual. The different roles individuals perform are learnt through the process of socialization. Main agencies of socialization are family, educational institutions, peer group, state and religion.

Institutions influence each other: There are many institutions in a society and they influence each other. For example, the school teaches the students how to behave like a good citizen. When they grow up they become good citizens who are aware of the laws and their responsibilities. At times various institutions give contradictory norms, which result in confusion in the individual. For example, feudalism and modern democracy co-exist in some parts of India, each of which makes opposing demands on the individual. Democracy advocates equality while feudalism advocates structured inequality. The major institutions which are the subject of the sociological study are political, economic, family, educational and religious. Other important institutions in society are bureaucracy , welfare institutions and military.

7.7 Summary

In this lesson an attempt has been made to explain meaning of community and institution. Being aware that community work and community organisation are integral part of social work Institutions are expectations of attitude, behaviour and a code of conduct that individuals feel obligated to fulfil. The working of institutions is contingent on people understanding conventions and rules associated with an institution and feeling obligated to live their lives by these.

7.8 Further Readings

Hunt, Chester L. and Horton, Paul B. (2004). Sociology. New Delhi: Tata McGraw-Hill.

Siddiqui H.Y. (1997), "Working with Communities", Hira Publications, New Delhi.

7.9 Model questions

- What are institutions? What are the different types of institutions? Explain giving examples.
- How does Community differ from institution?

Lesson 8

SOCIAL GROUP

Structure

8.0 Objectives

- 8.1 Introduction
- 8.2 Meaning
- 8.3 Characteristics
- 8.4 Classification of Social Group
- 8.5 Primary Groups
- 8.6 Secondary Groups
- 8.7 In-Groups and Out-Groups
- 8.8 Reference Groups
- 8.9 Summary
- 8.10 Further Readings
- 8.11 Model questions

8.0 Objectives

After reading this lesson you will be able to

- understand meaning of Social Group
- classify Social Groups
- differentiate between Primary and Secondary Groups.

8.1 Introduction

In sociological terms, a group is any number of people with similar norms, values and expectations who regularly and consciously interact. This lesson on social group deals with meaning of social Groups, its characteristics and main types i.e. Primary and Secondary groups, In groups and out groups and the Reference group.

8.2 Meaning

The group is a major unit of analysis for sociologists. A group simply defined is a collection of people. Not all collections of people, however, are defined as groups. In order to understand the concept of social group, it is necessary therefore to distinguish between groups and other collections of individuals, aggregations and categories.

An aggregation is any number of people who happen to be in close physical proximity to one another at the given time.

A category consists of any number of persons who have some particular attributes in common.

A social group consists of a number of individuals who share a sense of relatedness a consequence of their interacting or having interacted with one another.

Three persons waiting for a bus are not necessarily a group. They may merely constitute an aggregation. Fifty people with an attribute in common, such as hair colour or height, may be a category rather than group. The members of a family, however constitute a social group because individual members think of themselves as being related by kinship and they interact or have interacted with each other.

The concept of social groups can be understood in details by taking an example. Imagine a suburban railway station. Every morning some hundred people board the 8:15 train bound for the Bombay city. This fact alone does not make them a group since they have not developed the sense or relatedness that would bind them together.

So long as they wait for the tram to arrive board it had preceded to their destination without interacting with each other in any way, they remain an aggregation.

Suppose that Sangeeta and Puneet Sachdeva two of the commuters happen to sit next to each other on the train occasionally. Both of them are exceptionally fair and by virtue of this common characteristic they belong in the same category. But Sangeeta and Puneet Sachdeva are not a group; they lack a sense of relatedness. Further, they are not interacting with each other.

Now suppose that one day when Sangeeta and Puneet are seated next to each other the train stops and remains stalled. The Ticket Checker informs the passengers that there is an obstruction on the track ahead and that the train will remain stationary for approximately one hour, passengers groan, they express unflattering opinions of the railways giving vent to their feelings they converse with one another. Sangeeta Sighs, "Oh: I will never make it to work on time". Puneet mutters; "This is the worst commuter line in the country". Interaction has begun for these two. A rudimentary feeling of relatedness has been established Sangeeta and Puneet continue to converse. By the time the train finally reached Bombay, they know each other.

In the coming weeks, the two greet each on the train platform. By unspoken agreement they all are together on the train. Conversation is easy and pleasant they like each other.

One morning Sangeeta does not board the train when they meet the next day Puneet says he was worried about her. Was she ill the day before? Now a feeling of

belongingness emerged between the two. This is social group called a dyad that is a group of two members,,

8.3 Characteristics

To the sociologists, everyday term "group" has a technical meaning. Two or more people constitute social group, if following conditions are satisfied.

1. **Mutual Awareness:-** The people are mutually aware of one another. Each member recognizes him as a member.
2. **Interaction:-** Members interact physically or through the use of symbols such communication by words or gestures, writing or even music. Thus members are not only aware of one another, but also respond or behave in particular ways and thus, influence one another.
3. **Reciprocity:-** The members of the group are not only interrelated but their relations are reciprocal. They derive their significance and meaning only in relation to each other e.g. Father-Son, Husband-Wife, Teacher-Student etc.
4. **We-feeling:-** Among the members of the group there is a sense of belongingness which is exhibited through common ideas, values, goals and activities. It is through this process that he develops a sense of identity with the group.
5. **Consensus:-** Members are aware of roles, duties and obligations as well as the privileges resulting from group membership. They accept roles, privileges and obligations as members of the unit or group. The members also have consensus over the means attaining goals. Their social groups have some common means of exerting social control over its members so that they play their roles according to the expectations.
6. **Collective Will:-** The members must think of themselves as a unit (group) and must thought of by others as members of a unit. The members of a social group must realize that group is not only larger but independent of themselves. In other words, once the group is formed, rules are formed, norms emerge, control comes into being. Group becomes the master and the individual becomes the slave. Greater importance is given to group life in comparison to individuals.

Thus social group consists of two or more persons in contact with each other. By contact here we mean that they are in a position to stimulate each other meaningfully and are in a position to respond meaningfully to common stimulus. In other words, social group are the networks of status positions filled by role playing actors who take cognizance of norms.

8.4 Classification of Social Group

There are a large number of groups and great diversity among them. Groups vary in size from two members to several hundred million. The number of group in every society is countless, it surpasses the number of individuals because each individual belongs to more than one group. Some sociologists classify groups according to size, interests, duration, type of organizations and so on, in an infinite variety of ways. We have classified social group on the following basis.

1. **Size:-** Groups can be classified on the basis of size. The size of a group is relative to its function and objective. Two Boys Scout hiking together form smallest possible groups a dyad. When delegates to United Nations, representing countries from all parts of the globe-debate and international crisis they are a group despite differences of opinion among them. Since, they share a sense of relatedness as a consequence of their interaction.

2. **Range of Interest:-** Groups vary according to the range of the members common or similar interests some have a narrow range, e.g. in the case of a golf club, whose members meet to play golf for their own pleasure or for the entertainment of others. On the other hand, a family group has a wide variety of interest such as rearing children, providing economic security, gaining societal recognitions and maintaining, physical and mental health of the members.

3. **Duration of Interests:-** Groups vary according to the duration of interests that hold the members together. A dozen individuals with no particular interests in one – another are walking alone a street when there is a big road accident. The twelve pedestrians rush to the spot extricate the occupants, administer first aid and call the ambulance. When all needs to be done have been done these people go their separate ways. They were not a group prior to the accident, become one, a "protogroup", shortly one when it was over, Groups, thus can exist for a short time to accomplish short term objectives.

On the other hand, Groups can be relatively permanent which serve long range needs of the members e.g. Family.

4. **Degree of Organization:-** The degree of organization is also responsible for classifying the groups into different types. Groups vary in degree of organization, from the relatively unorganized to the highly complex. Organization of group may be viewed as formal or informal. Informal organization is characterized by a relatively loose structure. Interaction among members is comparatively less structured. Formal organized group has a definite structure. It has a recognized prescription for operation.

5. **Social Distance:-** Social groups can be classified on the basis of social distance. Social distance is the degree of closeness or acceptance felt by a member of one group

for members of particular other groups. Where we have close, face to face, direct relationship, we have one type of group. In the absence of this we have another type of group.

1. Primary and Secondary Groups:- Sociologists invariably classify groups into primary and secondary groups. Charles Horton Cooley, was the first to use the term 'Primary group' in the sociological framework. In Primary group member have face to face intimate association and cooperation. They are small in size and of permanent nature. Secondary Groups on the other hand are large in size and exist for a short period of time. Interaction among members is formal, utilitarian, specialized and temporary.

2. In Group and Out Group: This form of classification has been given by W.G. Sumner. An in group is a social unit with which an individual feels identified. So, there is a sense of belonging and from which recognition and loyalty are expected. It is subjective attitude that produces these feelings e.g. we are Hindus or Students of Panjab University.

An out group is a social unit with which an individual does not feel identified, to which there is no sense of belonging and from which loyalty and recognition are not expected. Where the in group is 'we' the outgroup is 'they'. They are Muslims and I am not. They are 'Aggarwals', whereas we are 'Brahmins'.

3. Voluntary and Involuntary Groups:- Ellward has classified the groups as voluntary and involuntary. A voluntary group is one in which individuals gain membership by their own choice. You are achieved e.g. Member of Red Cross welfare group. An involuntary group is one in which individuals become members as a result of factors outside their control, rather than through their own personal choices. Members of such groups have an ascribed status e.g. you are male or female, white or black by compulsion.

4. Horizontal and Vertical:- Miller has classified the social groups as horizontal and vertical. Groups whose members come predominantly from one social class level are called horizontal groups. Examples of horizontal groups would include almost any organization formed along occupational lines an association of Doctors, IAS or labourers. If a group induces members from a variety of social classes it could be called a vertical group. E.g. caste -groups in Indian society are vertical groups.

5. Reference Groups:- Reference groups are groups that serve as models for our behaviour. We assume their perspective and mould our behaviour according to them. A reference is any group to which we refer when making judgements may group whose value Judgements become our value judgement. Each individual will belong to many

reference groups. As a teacher, he would have one reference group, as a wife another and as a Badminton player still others.

After explaining the concept of social group, its characteristics and various forms of social groups, we will now explain Primary and Secondary social groups in details.

8.5 Primary Groups:- All Individuals throughout their lives belong to groups. One such group is called the primary group, it is given this name for two reasons. It is the first group in a person's experience and it is basic to the development of personality and to our concept of us as members of our society.

Charles Horton Cooley, was the first sociologist who used the term primary group, by taking the example of family. First, the family is the first group of which human infant is member. Second it is primary in the sense that it has a primary influence on the child's personality development especially during the early years, the family is the chief agent of socialization. Thus family is a primary group, the relationships of its members are intimate, relatively durable and highly personal. Normally, the family is a source of mutual love affection. The members influence each other deeply and feel very closely related.

The members of a primary group come together of their own volition, often spontaneously. They share information, experience, feelings. They cooperate in many ways. One yields to the wishes of the other when this will further the interests of the whole groups.

Every individual is a member of a variety of primary groups at one time and at different times. You are a member of a family group. At sometime you may have a primary relationship with a few students or with member of a club, a work group or an athletic team, when you fall in love, you establish a primary relationship. When you marry and have children, you become part of still another primary group. The establishment and maintenance of primary groups is facilitated by a number of factors. Among them are the following.

1. **Physical Proximity:-** Members of the primary group have close intimate relationship. They remain in fairly close contact with one another.
2. **Limited Size:-** Primary groups are mostly small in size. It has relatively few members. It is the small size of the group which is responsible for closeness and intimacy among the members
3. **Shared Values and Norms:-** Members of the primary group have fair degree of consistency regarding values and norms. These shared values and norms encourage feeling of closeness.

4. Interaction:- Members of the primary groups interact with one another more frequently and this interaction is informal in nature. These interactions are of long duration and often results in feelings of dose and personal relationship.

5. Equality Among Members:- All the members play an equal part in decision making process. Although there is often a person who assumes the leadership rote but he leadership is accepted voluntarily.

But democratic procedures and complete equality among members are not absolute essentials to the existence of a primary group. Children do not decide by vote whether they will accept their parents as family heads particularly in the years before adolescence they accept instruction and rules of behaviour on the authority of their father and mother, yet the family remains a primary group.

1. Stable membership:- Primary groups are permanent in nature. Family as a group continues to exist, so does the membership of father, mother and children. But the persons change with the time. It is the permanent nature of the primary group which is reasonable for the development of dose, intimate ties that Is necessary to the development of primary relationships.

2. Duration of Group Relationship:- Stable membership per se does not guarantee the development of primary group feeling. The duration of the group plays an important role. Intimacy is developed through frequency and intensity of associations.

The above discussion helps us to bring out certain functions of the primary groups.

1. Primary groups exercise a vital role in the socialization of the individual groups members. As Cooley put it, primary groups 'are fundamental in forming the social nature and ideals of the individuals".

2. All the human beings need emotional response from others, as well as dose associations with them. The primary group fulfils this need.

3. Primary groups function as instruments of social control. The members want approval and seeks to avoid punishment.

A group is primary as it is based upon and sustains on primary relations. Where people live or work together for some time, group based on primary relations emerge.

Primary Relationships:- Primary relationship has the following characteristics.

1. Response to Whole Persons Rather than to Segments:- People in a primary relationship see, value and interact with one another as whole persons. Thus, primary relationships involve the total personality.

2. Interaction is Spontaneous:- People in a primary relationship share their feelings, thoughts, fears and doubts without worrying that other will think less of them. They feel free to do so because they sense that others want them to do so and understand them.
3. Communication is Deep and Extensive:- Communication is free, generally easy and unrehearsed, little is deliberately held back. In the primary relation, communication is often by hints, clues, nonverbal and private behaviour.
4. Personal and Satisfaction are Paramount:- Individuals enter into primary relations because such relations contribute to personal development, security and well being. In the primary relation the individual is accepted for himself and not merely as a means to a practical objective.
5. Personal Intimate Relations:- Primary relations are personal and intimate. Although members have face to face and direct relations, it does not necessarily remain so. Families' lovers and friends may be separated physically yet maintain their primary relations.

6.6 Secondary Groups :- Sociologists who study Cooley's theories perceived a set of traits basic to groups, than primary groups, so they called these, other groups secondary groups.

A secondary group is one in which the relationship, among members is relatively impersonal and business like rather than deep, meaningful and spontaneous. Membership of the secondary group is for some limited and well defined purpose. These secondary groups are usually restricted to special purposes, so the relations between the individuals are defined in this way too- Members are expected to relate to each other only to the extent demanded by the secondary group functions. Interpersonal relations are formalized, confined to channels of control in hierarchy of power and are often specified in written regulations, e.g. organization of the staff of Panjab University, where we have Vice-Chancellor, Registrar, a large number of teachers and administrative staff. The secondary group is capable of indefinite increase in size. It can be divided into smaller units and can exercise multiple levels of control.

In the secondary groups much of the interaction is indirect. The source of many of the actions that originate with specific members of the secondary groups is not directly known to the members who undertake further action in response to them. Interpersonal, relations in the secondary group are specialized and are directed to the goals of the group with little or no reference to the goals of the individual member. The members, therefore, must subordinate his individual desires and objectives to those of the group. Membership in the secondary group calls for self-discipline, self denial and complete dedication to the functions and requirements of the secondary group. Membership in the secondary group also demands and inflexible relation to other group members. In other

words, in a secondary group a member does not necessarily have to like those with he serves or work to perform affectively:

The secondary group concept applies only to specific identifiable sets of persons with well defined and clearly slated specific goals. In the Armed Services for instance, private, personal and affective relations are excluded in favour of maximizing quality and output in the performance of the job. Even where there is the appearance of affective and personal relations as a task requirement in a secondary group, these relations are controlled and curtailed according to finalized requirements. The receptionist, the Air Hostess, the nurse and the actress, for instance are expected to use their personal charm only when performing these roles with client, passenger, patient or dramatic counterpart. They are also expected to distribute their attention impartial to all who meet the formal definition of the relationship.

The existence of functioning secondary groups is essential for our society if wish to enjoy our current life styles. It is true that the impersonality and the demands upon individuals made by secondary groups are often strenuous. However, the assets gained from the goods and services rendered by them have added immeasurably to our every day lives, Mass Communication, mass production, mass education are all end products of emerging secondary groups.

8.7 In-Group and Out Group: - Social psychologists commonly distinguish between in groups & out groups. An in-group is a social unit that we either belong to or identify with. An out group is a social unit that we either do not belong to or do not identify with. Sometimes in groups are termed we-groups & out-groups they-groups. In-groups may include both primary & secondary groups. Our families & our work groups are in-groups & primary groups. Our nations & our professional associations are out-groups & secondary groups.

Feelings of loyalty, solidarity, attraction & cooperation tend to pervade in-groups. Social psychologists commonly term this sense of "we-ness" Cohesiveness. Cohesiveness refers to the forces that act to keep individual members of highly cohesive group, in comparison with members of groups low in Cohesiveness, are more satisfied with one another, interact more frequently and freely, receive a greater sense of security from each other, have greater influence upon one another and communicate more often and in a more cooperative manner.

In examining in-groups and out-groups, we shall focus, upon three aspects of groups. First group has boundaries. Second group has an "objective" existence, we conceive of them as "things" (that is, they exist as social entities apart from the particular relationships people have with one another). Third, people are commonly aware of their

own membership in-groups. Thus the boundaries of the groups are the same for She 'insider' as for the outsiders.

In-groups are characterized by a strong sense of mutual identification, to the point where members feel isolated and out of place when out of the context of the group. Membership & participation in such groups is likely to evoke strong feelings of loyalty, sympathy, devotion. Citizens of countries in which there is a strong sense of nationality are likely to think of the relationship between themselves and the people in other countries as "we" and "they".

In recent years, 'in-group*' has come to be used with respect to groups that have a greater amount of power in a society. One example of such an in-group or clique that controls the policy of a larger group, like a political party, a church or a corporation, may be termed an in-group in that sense. There is a tendency for In groups to attempt to perpetuate themselves and to resist effects groups cope with the real or fancied encroachment on their rights and privileges is to increase the social distance between themselves and out-group members. This can be done by arranging matters so that In group members seldom if ever come in contact with out-group members. In the part this was done by restrictive covenants governing housing. If out-group members are forced to live outside of one's neighborhoods, the amount of possible interaction is thereby reduced. Under such - conditions, outgroup members can be admitted into the houses of in-group members in the role of servant, because differences in status implied by the positions of employer & servant are sufficient to keep interaction within the limit of a highly structured relationship that implies and maintains much social distance. Keeping out-group members out of certain employing them only in subordinate positions.

8.8 Reference Groups: Reference group refers to the social unit with which people identify. People use the standards of their reference group .to define their behaviour and evaluate themselves. A reference group may or may not be a membership group (a social unit to which a individual actually belongs).

Reference groups are groups to which an individual relates himself aspires to relate himself as a part. Reference groups may serve as sources of attitudes and values which are initiated and which serve as basis for further social learning. In effect, persons making use of reference group refer to the attitudes and behaviour of such groups in determining their own attitude and behaviour. As Bandna (1971) points out, we tend to control our own behaviour through standards of self evaluation and self-reinforcement that in turn, are influenced by the real or anticipated reactions of admired or respected member of reference groups.

An individual does not have to be a member of a reference group in order to £.& Influenced by it Popular time stare are: reference groups for many teenagers who are

not themselves actors and never will be. On the other hand the group or which the teenager is actually a member may also be a reference group for him in the sense that he uses it as a basis for learning attitudes and patterns of behaviour. In as much as we reveal "who we are" by the attitudes and behaviour the reference groups which we use as models help us learn our identity.

Parents serve as reference groups for children under ordinary circumstances particularly during the years when children are first beginning to imitate. As the child approaches school age, he begins to identify with and imitate other reference group, some of them rather remote like television cowboys of the west or comic strip characters, but other quite real, like kindergarten teachers or elder brothers.

According to Kelly (1952), reference groups serve two functions.

(i) Normative Function : They provide us with norms and attitudes a frame of reference for guarding our behaviour. We view ourselves as being members in good standing within a certain group. Or as wishing to be member in good standing. Hence we take on the group's political views, its clothing and hair styles, its religious Beliefs or its drop using behaviours: The group's views and norms become our views and norms. In this sense our behaviour is group-anchored.

(ii) Comparison Function : Reference groups provide a comparison function. They serve as a standard or comparison point against which we Judge or evaluate ourselves. We continually, make self assessment regarding our physical attractiveness. Intelligence, health, social ranking and standard of living relative to others. When our reference group is not our membership group, we may experience sense of relative deprivation dissatisfaction derived from the gap between what we have (the conditions or circumstances of our membership group).

8.9 Summary

Interaction among human beings is necessary to the transmission of values and the survival of every society. This chapter examines the nature of social groups and its main types.

8.10 Further Readings

Anderson, W. A. and F. B. Parker. (1966). Society. Princeton: Van Nostrand Co.

MacIver, R. M. and C.H. Page. (1952) Society: An Introductory Analysis. New York: Macmillan.

8.11 Model Questions

- Define social group. Discuss its important characteristics.

- What do you understand by social groups? Explain classification of groups.
- Primary Groups play a pivotal role in a person's life. Explain

Structure

9.0 Objectives

9.1 Introduction

9.2 Meaning

9.3 Characteristics of Social Structure

9.4 Summary

9.5 Further Readings

9.6 Model Questions

9.0 Objectives

After reading this lesson you will be able to

- define meaning of Social Structure
- explain characteristics of Social Structure

9.1 Introduction

The concept social structure as applied in sociological studies, draw their original inspiration from the works of Herbert Spencer. According to Spencer, a society has a structure-it also consists of interrelated parts, such as family, religion, the state and so on. In this lesson, we will understand the meaning of social structure and will also highlight the characteristics of social structure.

9.2 Meaning

Social structure, like any physical object, is made of smaller parts and arrangement in relation to one another. These smaller parts are groups, status, role, individual members and social institutions. In the analysis of social structure, we are interested in knowing not only its various components but also the way in which they are interrelated and interact with each- other.

It is however not possible to "look" at a social structure because it is not a concrete physical object, It becomes observable in the social actions and interaction of members of society. On the face of it society may look like a huge congregation of individual members. But this congregation, spread over a vast geographical space, is not a haphazard collectivity of human beings. In our day-to-day life we interact with a number of persons. Most of the time we know what behaviour is expected from us. Similarly,

other people who come in contact with us are also able to anticipate to some extent, how we shall act towards them. If it were not so, there would be total chaos around us. This orderly behavior provides due to the fact that the society in which we are living (or one which we intend to study) is organized or structured in a certain manner. Orderly behaviour is possible in such a huge collectivity of human beings because different members of society are assigned different positions. And they are interrelated with each other; through these positions. For example, mother and son, sister and brother, father and daughter, officers and clerks and so on. In each interaction situation there are clear cut standards which regulate behaviour of individuals who interact with each other as incumbents of these positions. Positions held by the individuals in different groups interlink different groups giving rise to a network of inter group and intra-group relations.

Another clue to the structure of society is provided by the fact that there is some degree of consistency in the behaviour of members towards each other. To use sociological jargon, there is recurrence of certain patterns of interaction. Same modes of behaviour are adopted repeatedly under same circumstances. Not only behaviour, there is some sort of recurrence of even situations. Same situations arise although actors may change over time. Thus, we find that in spite of great capacity for flexible behaviour the members of society reflect some orderliness and regularity in their day-to-day behaviour and activities.

Social structure is one of the most commonly used concepts in sociology. However, some vagueness has crept into its meaning partly because of variety of definitions of the concept and partly because its usage varies from scholar to scholar. Sometimes the term is used to refer to society as a whole. For example - a scholar may use the term social structure for the Indian society or the term may be used to refer to smaller groups within the larger society. The group may be a city, village, town or even smaller groups like bureaucratic organization, play groups, a gang or even a slum. In this sense we can speak of social structure of Chandigarh city, social structure of Mangli village, social structure of prison, social structure of a gang and so on. Whatever the level of usage of the term- society as a whole or any of its smaller division-social structure refers essentially to one social whole. Very often, however, unless specified, the term social structure is used to denote structure of society as a whole.

Definitions of Social Structure

With this background let us see how the concept of social structure has been used and defined by different sociologists.

In sociology the concept of structure was first used by Herbert Spencer way back in 1858. He borrowed this term from science to apply the analogy of biological evolution to evolution of human society. Later it was used by social anthropologists in their studies

of tribal areas. They were interested in the study of total societies, which they could undertake since the tribal societies were very small and relatively homogeneous. But they gave different meanings to the term. Moreover, problems emerged in using this concept in the context of large, complex and heterogeneous societies. Thus, the complexity of the empirical phenomena as well as the diversity of meanings created controversy around this concept. S.F.Nadel, in his book "Theory of Social Structure" has also discussed various approaches to the concept. We shall take up some of these and some more recent ones in the following paragraphs. One thing to be noted about these definitions is that different authors emphasize different elements to arrive at its structure. Variations in the definition of the term occur partly due to different objectives of the researchers and partly due to their perception of the reality.

Morris Ginsberg defines social structure as the complex of the principal groups and institutions in society. Bottomore too puts forward the same opinion and goes on to examine various social institutions which society requires for its existence. He identifies five such arrangements which every society has. These are (1) a system of communication; (2) an economic system dealing with production and allocation of goods; (3) arrangement for the socialization of new generation (which includes family as well as education); (4) a system of authority and distribution of power; (5) a system of rituals serving to maintain social cohesion.

Some sociologists, particularly Robert K. Merton, use the term social structure to refer to arrangement of roles and statuses and interrelation between them. Merton refers to concepts like status set and role set to explain the form and dynamics of social structure.

Homans (1976; P.54) uses the term social structure to refer to the patterns of interaction and activity among the members of a small group. He is thus concerned with the actual social behaviour of the individual members within groups.

9.4 Characteristics of Social Structure

The main features of social structure are:

Social structure is external to an individual: An individual is born into it. The network of relationships along with norms and values are already there when he enters the world and is assigned a position first within family. His status in family inter connects him with other relatives giving rise to a network of relations constituting his family and kin group. Gradually as he grows up he is inducted into numerous sets of social relationships interlocking with each other.

Social structure is abstract in nature: The structure of physical objects can be observed and analyzed part by part. Social structure is however not visible. It becomes alive through the activities of individual members.

Social structure is relatively more enduring and permanent than the individual members. Social structure persists in spite of complete turnover of population generation after generation.

Self-Assessment Question
Define Social Structure.

Social structure refers to fundamental and relatively more enduring groups and relationships in society rather than temporary groups which are formed not due to any basic need of society but random individual needs. Bottomore suggests that the less persistent groupings arising within society, like voluntary organizations or interest groups should also be included in the conception of the social structure which the earlier formulations neglected

Social Structures vary with Time and Place: Social Structures vary from place to place and time to time. Consider for example the cases of India, China, Russia, America or tribal society. Each one of these societies has a structure of its own which is different from others. These variations depend upon several factors like the extent to which these societies have been able to cope with innumerable empirical situations which arise and change with the passage of time; and in terms of cultural values, group goals, and levels of knowledge.

Besides inter-societal variations in social structures there are intra-societal changes that occur in social structure with the passage of time. By and large structure is relatively stable, enduring and persistent. It continues to persist despite a complete turnover of the population of a society generation after generation. An individual is born into a social structure which provides him a ready-made set of social relationships. Stability however; does not mean that social structure is static and does not change. It is not merely an arrangement handed down to us by our ancestors. According to George Gurvitch, a French sociologist "Social structure is a permanent process, a perpetual movement of destructuration and restructuration." Thus, according to this notion social structure is not an abstract impersonal entity which is fixed and given. But it is amenable to change due to actions of living and thinking human beings, as the generations change the social

structure stands modified to some extent. The circumstances change, new needs arise, as old needs become obsolete with ever advancing knowledge.

Normally, changes in social structure are gradual and partial. By partial change we mean that one aspect of the social structure changes at a time. This change may however, lead to changes in other related aspects. For example, employment of women outside home not only disturbed the traditional authority of the husband, but it also created the need for reallocation of household duties among husband, wife and other family members.

Changes in social structure can also be sudden and complete. Such changes occur only through social revolution or wars, for instance, a society may change from capitalistic to socialistic pattern.

Sudden and total changes in social structure are a rare phenomenon. Generally, we find that social structure of society is all the time building up and breaking down through the social actions of the individual members. These changes are initially small and confined to social actions of few members only which subsequently may become wide spread and involve a large number of people. And finally reach a critical point at which the structure of society as a whole or part of it may undergo a change. Thus, social change may be just a small modification in the pre-existing structure or it may be a fundamental change from one form to another.

Social structure is not in the process of incessant change. Social structure is relatively more stable. It is this stability which makes orderly life possible in society. Our day-to-day social life is not made up of continuously changing and formless events. On the contrary, as indicated earlier, our actions reflect certain consistency, pattern, and order and are aimed at achievement of certain goals and needs. Given this nature of change in social structure let us now discuss some of the sources of change in social structure.

Social structure thus may change but it is relatively stable. Change occurs very slowly over a long period of time. Sociologists make use of an interesting term "dynamic continuity" to explain change in social structure. Dynamic continuity may be differentiated from 'static continuity' which means persistence without change. Social structure persists over a long period of time but it is a dynamic entity and not a static entity. It changes very slowly. Sudden or rapid changes in social structure occur only when there is a revolution seeking to replace the old social structure by a new social structure.

9.5 Summary

From the above discussion it can be stated that social structure refers to the manner in which society is organized, it is an arrangement of parts and their interrelationships in

other words the manner in which different spheres of life are interconnected with each other. Social structure is abstract in nature. It can be derived from the interactions between individual actors as it finds expression in the individual behaviour. Social structure refers to network of relationship between individuals and groups. It comprises of different elements or constituents such as social roles and statuses, social action and interactions, social norms and values and social institution. These elements influence social interaction and social relations in society.

9.6 Further Readings

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9.7 Model Questions

What do you understand by Social Structure?

Explain the characteristics of Social structure?

SOCIAL CHANGE

Structure

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Meaning
- 10.3 Difference between the concepts of social change and culture change
- 10.4 Characteristics
- 10.5 Summary
- 10.6 Further readings
- 10.7 Model Questions

10.0 Objectives

In this lesson you will be able to

- define the concept of social change
- explain the characteristics of social change.

10.1 Introduction

This lesson will deal with the meaning and characteristics of social change. Social change, in sociology, is the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behaviour, social organizations, or value systems.

10.2 Meaning

The study of social change is central to sociological research, for no society is ever static. The discipline of sociology itself was a product of social change. It emerged as a separate discipline with the writings of social thinkers like Comte, Durkheim and Max Weber who tried to understand the social, economic and political events that overtook European societies after the Industrial and French Revolutions. Society is continually exposed to certain processes and forces which necessitate adjustments, adaptation or

substitution. Which are these processes and forces? What is the magnitude of change? These are some of the questions that sociologists have been seeking to answer through their research. As a result, we have a whole gamut of views pertaining to these queries. Above all, what is social change? Does it include all types of changes taking place in society? Or does it refer to some specific changes only? In this lesson we shall focus attention on some of these questions along with the meaning and nature of social change. Let us first discuss what social change is and how it can be differentiated from various changes' taking place in society.

Some or the other change is always taking place in society whether at individual level or societal level. To begin with, individual outlook changes with maturity. His occupation and social Status change over period of time. As human knowledge expands existing ideas and values give way to new ones, human needs change, technological know-how expands which leads to creation of new material equipment, number of social groups and associations multiplies. The nature of social relationships also changes over period of time. For example, the relationship, between father and children was authoritarian in nature sometimes ago but today it is more egalitarian. We can thus go on enumerating the things that change with the passage of time in society. Does it refer to every type of change that occurs in society or is it used in certain specific manner in sociology? And what is change? Change refers to any difference between the current and antecedent (past) conditions.

Let us consider some views. Lundberg gives a very broad definition of social change. He states that social change refers to observable difference in social phenomena over any period of time. On the other hand, MacIver and Page define social change in a narrow sense when they state that social structure is a nexus of social relationships and change in social relationships alone shall be regarded as a social change. Ginsberg regards social change as encompassing change in social structure, and changes in attitude and beliefs in so far as they sustain institutions and change with them. Moore defines social change quite differently. To him social change is the significant alteration of social structure (that is of patterns of social action and interaction), including consequences and manifestations of such structures embodied in norms (rules of conduct), values, and cultural products and symbols. The scope of the concept of social change thus has been viewed differently by different scholars. However, in spite of these differences we find a common strand among them. Each author is concerned with social structure although in their definition they highlight different aspects of social structure only.

10.3 Social Change and Cultural Change: The difference between the two terms

Social change to repeat refers specifically to any variation or alteration, over a period of time in structure and functions of any part of society such as social institutions (family,

marriage, religion, economic and political institutions system of social stratification, social relationships, patterns of social action and interaction. Sociologists often distinguish between social change and' cultural change. Cultural change refers to changes in forms of art, language, symbols and material things like new inventions, technological knowhow etc. In practice, however, social change and cultural change are closely interrelated, and it is difficult to separate the two. Both complement each other. Social change leads to cultural change. While social change can itself be generated by cultural changes taking place in society.

According to Davis, social change has specific connotations. It refers to changes in the structure and functions of society. Cultural change is a broader term which includes "all changes occurring in any branch of culture, including art, science, technology, philosophy, etc. as well as change in the forms and rules of social organization." Social change is thus only a part of cultural change. Sociologically we are interested only in those cultural changes which "arise from or have an effect on social organization." There are several cultural changes which not sociologically relevant Davis are cites examples of evolution of phonetic sounds, musical styles, development of mathematical theory, or the history of art forms. While social changes that occur independently of above mentioned cultural changes include changes in role expectations of a status social prestige of an occupation, or changes in social relationship for example between employer and employee, husband and wife, or parents and children.

MacIver and Page distinguish cultural change from social change by arguing that in the case of cultural change the process of creation of the product and the end product can be analytically separated from each other. Society continues to inherit the end product generation after generation, for example — poems written by a poet, or folk songs, ballads etc. On the other hand, society or any social institution exists and endures only in the process of interaction. The institution of religion, for example, would survive only in so far as people conform to certain beliefs about God or supernatural powers, and observe the practices or rituals to appease these powers or pray to them. If people stop holding such beliefs and observing rituals the entire institution of religion would cease to exist. Same is true of other social institutions norms, values, customs and pattern of action and interaction. "Social custom, norm, or value," to borrow words of MacIver and Page, "has no body that remains after it dies. It survives only in the actions and beliefs of members of society."

While highlighting the difference between social and cultural change, MacIver and Page bring in an important element of social change i.e. time. Since society is a process of becoming not being the elements of flexibility and time sequence are built into its very nature. Society becomes observable in the actions, interactions or social relationships of men. It changes in the very process of becoming. Therefore, social phenomena to a

great extent are historical phenomena having a past. We can understand their nature fully only when we study it in a time perspective.

Change in the structure or function in any part of society or in society as a whole become apparent or noticeable only over a period of time. To study social change in India, for example; we shall investigate the differences that have appeared in the Indian society over time and find out which forces have caused these changes. The main point which is to be kept in mind is that social change, implies difference through time in any social phenomena in so far as it has consequences for the structure and function of social system.

10.4 Characteristics of Social Change

According to *Wilbert Moore*, social change in the modern world is a normal phenomenon which has the following characteristics :

Speed of Change

Change in the contemporary society occurs very slowly but continuously.

Permanent

Change is neither temporary nor spatially isolated. The consequences of social change are likely to be seen not only in a particular region or country but in the entire world. For example, the end of the Soviet Union as a world power has brought about changes throughout the world.

Proportion of Change

In a modern society, change is mostly planned. As a result, the proportion of change has increased significantly.

Expansion of Technology

Because of rapid change in the society, a wide range of material technology has entered into the market. For example, cellular phones, mobile phones, pagers, E-mail, internet have become the modern means of communication.

Individual and Society

The normal occurrence of change affects a wide range of individual experiences and functional aspects of societies in the modern world. It is not because such societies are in all respects more "integrated" but because it is regarded as a normal aspect of life.

Additional Characteristics

In addition to the above mentioned features, there are many other characteristics of social change.

Change is Normal

Many sociologists think that change, in some sense, is a violation of the normal. Sociologists working within this perspective are more concerned with structures than with processes. Even when they deal with processes, they deal with them within structurally limited bounds. Persistence and regularity have been viewed as the normal state of affairs. Change has been viewed as a kind of social deviance.

Change, however, is normal. Whether we are dealing with the individual or the social level, change is the essence. Humans must either grow or decay. Change can't be entirely absent. The speed of change can be slow.

Change is Pervasive

Social change refers to alterations in social phenomena at various levels of human life from the individual to the global. Changes that are significant at one level are not necessarily significant at other levels. Attitude change may or may not lead to or reflect changes in inter-personal relationships, organizations or institutions. Besides, changes at one level may be occurring more slowly than changes at another. For example, the attitude towards a particular phenomenon such as male attitude towards working women may change. It may change more or less quickly than the pertinent social institution that is the percentage of women working in the various sectors of the economy. For some, there is no change or at least no significant change, unless the institution itself has changed. For others, even changes in attitudes reflect significant alterations in social life.

Change is Patterned

Change is patterned as well as pervasive. If there were no pattern, we could develop no theories of change. **Wilbert Moore** has identified ten geometric patterns that can be found in various theories. Change is not purely a capricious process. There is a form or a pattern in change that allows us to understand, describe and analyze it. Some changes follow an upward trend. For example, population growth, price index etc. A variety of changes have been cyclical. Business cycles are perhaps one of the well-known cyclical phenomena. There are also cycles in organizational behaviour and social behaviour. Fads and fashions appear and disappear. Marriage rates, divorce rates and murder rates, all tend to fluctuate over time. In some cases, there is a long-term upward or downward trend along with the fluctuations, but the cycles are clearly seen. There are a variety of other kinds of patterns. Some things change in a curvilinear fashion, increasing, then leaving off and sometimes, decreasing. In short, there are patterns in social change.

Direction of Change

Social change is not always unidirectional. The course of change may be gradual or rapid, peaceful or violent, continuous or spasmodic, orderly or erratic. Thus changes in death rates when riots or war is there, may be rapid, violent, spasmodic and erratic. Similarly, the fact that a given population has been growing rapidly does not mean that it will continue to grow at the same rate. An analysis of the various demographic and social factors affecting population growth may indicate that it will grow even more rapidly (as in the case of India). It can grow even considerably less rapidly (as in the case of China).

10.5. Summary

In this lesson, we discussed meaning and characteristics of social change. We can say that social change is any change in Social Phenomena over a period of time. It refers to changes in the size of group, its structure and changes in the social institutions.

10.6 Further Readings

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Srinivas, M. N.(1966) Social Change in Modern India, Allied Publishers, Bombay.

Vago, S. (2004). Social change (5th ed.). Upper Saddle River, NJ: Prentice Hall.

10.7 Model Questions

Define Social Change.How is it different from cultural Change?

Explain the characteristics of social Change?

11.0 Objectives

11.1 Introduction

11.2 Social Psychology: It's Scientific Nature

11.3 Social Psychology focuses on the behavior of Individuals

11.4 Social Psychology seeks to understand the causes of social behavior and thought

11.5 Social Work and Human Behaviour

11.6 Relevance and importance of social psychology for social workers

11.7 Summary

11.8 Further readings

11.9 Model Questions

11.0 Objectives

In this lesson you will be able to

- explain meaning of Social Psychology
- understand the nature of Social Psychology
- discuss the relation of Social Psychology with Social Work

11.1 Introduction

Social psychology is the scientific study of how people's thoughts, feelings, and behaviors are influenced by other people. Social psychologists strive to describe social behavior carefully and to explain its causes. Social psychology attempts to understand an individual's thoughts and behaviour in interaction with others. Social psychologists focus on factors that shape the actions and thoughts of the individual human being within different social settings. They are mainly concerned with understanding the wide range of conditions and circumstances that shape the social behaviour and thought of individuals, their actions, feelings, beliefs, memories and influences with respect to other persons. A large number of different factors play an important role in this regard. Factors influencing and responsible for social interaction and behaviour may be either biological, cognitive, ecological, and cultural characteristics and behaviour patterns of other people. Social psychologists study all these aspects carefully with the help of

different tools and techniques of modern scientific research methodology, draw inferences from their findings and develop theories pertaining to them.

As this definition suggests, the subject matter of social psychology is very broad and can be found in just about everything that we do every day. Social psychologists study why we are often helpful to other people and why we may at other times be unfriendly or aggressive. Social psychologists study both the benefits of having good relationships with other people and the costs of being lonely. Social psychologists study what factors lead people to purchase one product rather than another, how men and women behave differently in social settings, how juries work together to make important group decisions, and what makes some people more likely to recycle and engage in other environmentally friendly behaviors than others. And social psychologists also study more unusual events, such as how someone might choose to risk their life to save that of a complete stranger.

11.2 Social Psychology: It's Scientific Nature

Science is not simply based on common sense. Rather, there are five primary characteristics of science.

1. Any science must include the observation of facts.
2. All sciences have formal methodologies, which are systematic procedures used to collect data.
3. Science involves the accumulation of facts and generalizations.
4. Theories, which are sets of related propositions that explain phenomena, are used in science to organize observations.
5. Science should have the ability to predict and control phenomena based on formerly gathered observations.

Social psychology meets most of the requirements for science. Social psychology, as a field, is deeply committed to these values and applies them in its efforts to understand the nature of social behavior and social thought. For this reason, it makes sense to describe it as scientific in orientation. As for the observation of facts, there are many thousands of empirical articles. As for methodology, many are used, including experiments and surveys. Social psychologists accumulate facts through these methods. There are also many theories of social psychology, which are outlined above. However, social psychology is only sometimes effective at predicting and controlling certain phenomena.

One basic technique for studying social behavior involves systematic observation—carefully observing behavior as it occurs. Such observation is not the kind of informal observation we all practice from childhood on, such as people watching in an airport; rather, in a scientific field such as social psychology it is observation accompanied by careful, accurate measurement of a particular behavior across people. For example, suppose that a social psychologist wanted to find out how frequently people touch each other in different settings. The researcher could study this topic by going to shopping malls, restaurants and bars, college campuses, and many other locations and observe, in those settings, who touches whom, how they touch, and with what frequency.

Another technique that is often included under the heading of systematic observation is known as the survey method. Here, researchers ask large numbers of people to respond to questions about their attitudes or behavior. Surveys are used for many purposes—to measure attitudes toward specific issues such as smoking, to find out how voters feel about various political candidates, to determine how people feel about members of different social groups, and even to assess student reactions to professors. Social psychologists often use this method to assess attitudes toward a variety of social issues—for instance, national health care reform or affirmative action programs.

Social psychologists employ a method of research known as experimentation or the experimental method. Experimentation involves the following strategy: One variable is changed systematically, and the effects of these changes on one or more other variables are carefully measured. If systematic changes in one variable produce changes in another variable (and if two additional conditions we describe below are also met), it is possible to conclude with reasonable certainty that there is indeed a causal relationship between these variables: that changes in one do indeed cause changes in the other. Because the experimental method is so valuable in answering this kind of question, it is frequently the method of choice in social psychology.

11.3 Social Psychology focuses on the behavior of Individuals

Societies differ greatly in terms of their views concerning courtship and marriage, yet it is still individuals who fall in love. Similarly, societies vary greatly in terms of their overall levels of violence, yet it is still individuals who perform aggressive actions or refrain from doing so. The same argument applies to virtually all other aspects of social behavior, from prejudice to helping: the actions are performed by, and the thoughts occur in, the minds of individuals, although they may, of course, be strongly influenced by other people. Because of this basic fact, the focus in social psychology is strongly on individuals. Social psychologists realize, of course, that we do not exist in isolation from social and cultural influences—far from it.

11.4 Social Psychology seeks to understand the causes of social behavior and thought

In a key sense, the heading of this section states the most central aspect of our definition. What it means is that social psychologists are primarily interested in understanding the many factors and conditions that shape the social behavior and thought of individuals—their actions, feelings, beliefs, memories, and inferences concerning other people.

Social psychology is the scientific field that seeks to understand the nature and causes of individual behavior and thought in social situations. It is scientific in nature because it adopts the values and methods used in other fields of science. In sum, social psychology focuses mainly on understanding the causes of social behavior and social thought—on identifying factors that shape our feelings, behavior, and thought in social situations. It seeks to accomplish this goal through the use of scientific methods, and it takes careful note of the fact that social behavior and thought are influenced by a wide range of social, cognitive, environmental, cultural, and biological factors.

Self-assessment question
Define Social Psychology.

11.5 The origin and development of social psychology

The science of social psychology began when scientists first started to systematically and formally measure the thoughts, feelings, and behaviors of human beings (Kruglanski & Stroebe, 2011). The earliest social psychology experiments on group behavior were conducted before 1900 (Triplet, 1898), and the first social psychology textbooks were published in 1908 (McDougall, 1908/2003; Ross, 1908/1974). During the 1940s and 1950s, the social psychologists Kurt Lewin and Leon Festinger refined the experimental approach to studying behavior, creating social psychology as a rigorous scientific discipline. Lewin is sometimes known as “the father of social psychology” because he initially developed many of the important ideas of the discipline, including a focus on the dynamic interactions among people. In 1954, Festinger edited an influential book called *Research Methods in the Behavioral Sciences*, in which he and other social psychologists stressed the need to measure variables and to use laboratory experiments to systematically test research hypotheses about social behavior. He also noted that it might be necessary in these experiments to deceive the participants about the true nature of the research.

Social psychology was energized by researchers who attempted to understand how the German dictator Adolf Hitler could have produced such extreme obedience and horrendous behaviors in his followers during the World War II.

After the war, at the same time that Hovland and his colleagues developed their highly creative work on communication and persuasion, Kurt Lewin and his successors continued their vigorous exploration of group dynamics. Lewin attracted a group of original and highly productive young scholars to the group dynamics enterprise. Festinger joined Lewin and Dorwin Cartwright in establishing the Research Center for Group Dynamics at the Massachusetts Institute of Technology (MIT) near the end of the war. Social Relations at nearby Harvard University (Festinger, 1980). Thus, Gordon Allport and Jerome Bruner were involved in the dynamic intellectual ferment of the immediate postwar period. In just a few years, due to MIT's waning interest in supporting an endeavor somewhat peripheral to its main concerns, the Center began a move to the University of Michigan. In the midst of this transition, Kurt Lewin suddenly died, and his successors took the leadership role.

Major works from the MIT years included Festinger et al.'s (1950) work on affiliation in housing complexes in postwar Cambridge, Massachusetts.

Another enduring line of research in social psychology also developed in the immediate postwar years. Solomon Asch conducted several extremely important studies of person perception within the Gestalt tradition. Asch, like Heider, had been born in Europe, but moved to New York City when he was thirteen. Like Muzafer Sherif and Theodore Newcomb, he studied at Columbia with Gardner Murphy. Asch's paper *Forming Impressions of Personality* (1946) highlighted two findings. The first was that perceivers given information about another individual's personal qualities organized that information into a coherent whole such that one critical piece of information could color the entire impression. People told to form an impression of a person who was intelligent, skillful, industrious, warm, determined, practical, and cautious perceived that individual very differently from one described as intelligent, skillful, industrious, cold, determined, practical, and cautious. The only difference, of course, is the substitution of the word cold for the word warm. But these two traits serve to organize the overall impression such that terms like determined and industrious have a somewhat different meaning. Again, the whole perception is important, and the whole is different from the sum of the parts. Second, the impressions people form are strongly affected by the order in which they receive different pieces of information. People learning that a person is intelligent, industrious, impulsive, critical, stubborn, and envious form a more positive impression than those who learn about someone who is envious, stubborn, critical, impulsive, industrious, and intelligent. The initial traits form the basis for an initial impression, and later information is made to fit that first impression.

Early research on impression formation and person perception explored questions such as the personal qualities of accurate judges of personality, but Asch's work and that of others (cf. Bruner and Tagiuri, 1954) stimulated a more general consideration of the processes underlying the perception of people.

11.6 Social Work and Human Behaviour

An understanding of human behaviour is essential for the profession of social work in order to deal with psychosomatic or socio-economic problems faced by people. The social worker has to understand the behavioral pattern of the clientele at the individual, group or community levels in order to help them. Client-positive behaviour like cooperation, free dialogue or conversation, participation assistance, coordination, and an interest and willingness to resolve problems help the social worker to make a proper diagnosis of the problem and plan action for treatment. Negative behaviour like unwillingness, noncooperation, escapism, isolation, hiding facts and biases etc., create trouble and impediments to the successful practice of social work profession. During Worker case work, a social worker has to handle his client along with the parents, siblings, other family members, neighbours, friends, school mates, colleagues and others who have some influence on the client. The behavioural interaction pattern of all these have to be kept in mind. Though in casework the focus is on the individual, the actions of others play a significant role. Need for love and affection in a client can only be fulfilled if his/her parents are affectionate to him/her. A teacher can teach well in class if the students are willing to learn and have patience. A group worker may help a group in its formation and harmonious functioning if its members act in a cooperative, and democratic manner. In community organization, the behaviour of community people, community leaders, existing organisational personnel and others who in some way or the other influence the community, play an important role in helping the organization work in the desired direction. The nature of their behavior determines the quality and quantity of the community worker's role and function. Behaviour exposing biases, cultural, social or religious difference, professional or economic reservations, political rivalries and unequal resource distribution may create hurdles in the community work. Though it is a difficult task to have an in depth understanding of the behavior of individuals, the social worker should make an effort to know it in order to be more successful in attaining the goals and objectives pertaining to the client.

11.7 Relevance and importance of social psychology for social workers

By now you would be aware of the nature and tasks of social psychology. We will now discuss the relevance and importance of social psychology for social workers. As you know, social workers use different methods of social work in various fields of practice to solve the individual's or group's psychosocial and/or psychosomatic problems. Sometimes, social work practice aims at the socio-economic development of the

individual, group or community. Social work profession helps individuals and Psychology or groups achieve a positive adjustment with their environment. Here environment includes human and social environment, physical environment, - psychological environment and ecological environment.

Factors responsible for a particular human behaviour in a particular social setting when brought to the notice of a social worker by the social psychologist help social workers to plan and execute their actions. A social worker has to always keep in mind the problem, behaviour pattern and thoughts of his client in the social setting in cases where the social worker has to diagnose the case or provide treatment to the client. The client's thought and behaviour quite often influence the diagnosis and treatment process and persuade the social worker to modify them accordingly:

a At the time of interviewing the client, the social worker should be conscious of the undesired presence of anyone else, as that may make the client unwilling to expose the reality or truth to the worker. The feeling of privacy in the kind of environment created - both physical and social - is vital for a frank sharing of in depth or intimate details of the situation under study.

b When members of the group are engaged in their group activities an outsider drops in, the activity of the group ceases for a short while and the social worker has to make arrangements for accommodating the newcomer in the group.

c Excessive bossiness of a leader in a group often disturbs harmonious and smooth group interaction. A social group worker has to be careful of such a tendency in any group member for its proper functioning. Such a tendency may become an impediment to community organisation also. Planning and functioning of community work may be influenced by that, and hence should be taken care of.

d While handling the case of a truant student in a school setting, a social worker has to take into consideration the behaviour and reactions of his peers, authorities and teachers of the school. Their behaviour towards the student may be the cause of truancy. The student may feel uncomfortable in the school atmosphere resulting in his absence from classes.

e. The behaviour of a doctor or hospital functionaries influences the patient's response to medical advice. Their rough and impatient attitude to the patient and his disease may cause an unwillingness on the patient's part to follow medical advice. The client may neglect and avoid requisite medical instructions. The social worker has to keep in mind the behaviour of the medical and para - medical staff of the clinic and hospital towards a patient and his family, while helping the patient co-operate with medical personnel.

f In an industrial setting, while a social worker is expected to help the workers to adjust with their employer or seniors, he has to give consideration to the latter's behaviour and thoughts.

g In a family setting, a social worker has to pay adequate attention to the behaviour and thoughts of siblings, parents and other family members of the client as they all influence the thought and behaviour of the client.

h. Differences in age, sex, caste, race, religion, education, occupation, income, physical and mental ability, ecological and physical variables and socio-cultural values and ethics, influence the thoughts and behaviour of the individual and therefore all these, should be given due consideration at the time of planning, diagnosing and treating the client.

i Propaganda, public opinion and crowd etc. also influence the individual's behaviour pattern and thoughts. These components of social psychology should also be taken into consideration at the time of social work practice.

11.8 Summary

Social psychology attempts to understand, explain and predict how the presence of another, a group of people and environmental factors, influence a person's thought and behaviour.

A social worker has to be careful of the thoughts and behaviour of his clients as they influence diagnosis and treatment.

11.9 Further readings

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Feldman, R. (2000). Social Psychology. 3rd Edition. Prentice Hall College Division.

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11.10 Model Questions

Define Social Psychology. Discuss its nature.

What is the role of social Psychology in Social work?

Deviance and Crime

Structure

12.0 Objectives

12.1 Introduction

12.2 Nature of Deviance

12.3 Theorizing Deviance

12.4 Difference between Crime & Deviance

12.5 Legal Definitions of Crime

12.6 Nature of crime

12.7 Summary

12.8 Further Readings

12.9 Model questions

12.0 Objectives

After reading this lesson you will be able to

- define Deviance
- define Crime
- explain their theories

12.1 introduction

The concept of 'Deviance' and 'Crime' are central to the understanding of criminal justice in any society. All societies that are constituted by the individual members – men and women – lay down certain ground rules for guiding and regulating the freedoms of thought and actions of its members. Thus, a liberal and permissive society may accord to its members' greater freedom, while as a conservative and authoritarian society may concede limited freedom to its members in matters of thought and action. As a consequence, human behaviour and action is routinely labeled as 'deviant' or a kind of deviation from the expected or normal behavioural standards. What constitutes

'deviation' is in turn influenced by the nature of the society (primitive, traditional or modern), stages of its development (underdeveloped, developing or developed), evolution of systems for dealing with deviations and regressiveness and progressiveness of its outlook etc. 'Crime' constitutes a distinct kind of deviation that is backed by the dominant political power that has far reaching consequences like serious stigmatization, formal prosecution and punishment etc. This makes deviance and crime a multi-faceted and multi issue enquiry.

Every society has its own norms and moral codes of functioning. Individuals are expected to adhere to these norms and rules of society. Those who obey these norms and rules are rewarded but some of them violate these norms which results in their punishment. There cannot be a society in which all people always conform to all norms. As Young and Mack have pointed out, "No norm is always obeyed; no individual always conforms to every set of expectations". Thus those who violate these norms and rules of society are called as deviants. Hence, deviance, that is, the act of going against the rules or norms is there everywhere. Types of deviant behavior are found in every society. Crime, violence, unruly behavior, dishonesty, immorality, betrayal, cheating, gambling, drunkenness etc. are forms of deviant behaviour which do not conform to the societal norms. Mahatma Gandhi violated the salt law and started the independence movement. Martin Luther king and his colleagues violated the rules of discrimination and started the Civil Rights Movement in America. In South Africa, the oppressed people fought against the laws of apartheid. Therefore, in sociological terms deviant behavior is neither good nor bad; it is a neutral act of non-conformity.

Sociologists define human behaviour in terms of infraction of some agreed upon rule. Thus, according to Cohen (1966) deviant behaviour is: Behaviour which violates institutionalized expectations, that is, expectations, which are shared and recognised as legitimate within a social system [p. 1]

The same normative conceptualization is followed by Clinard (1963) who describes deviant behaviour as: Behaviour in a disapproved direction from the norms and sufficient in degree to exceed the tolerance limit of the community, [p. 22]

Sociologists, whose main concern is to capture the social reality as closely as possible, remain pre-occupied with an analysis of institutionalized expectations of normative standards of the community, which tends to bring an element of non-criticality in their approach. Unlike this the lawyer's concern with 'crime', a special form of deviation, has been subjected to much greater analysis that is reflected in the wideness of crime discourse itself. The distinctiveness of crime type deviation lies in:

- a) involvement in acts or omissions which are proscribed by law, and
- b) infraction of norm entailed by imposition of penal sanction or punishment.

Self-assessment Question
Define Deviance.

12.2 Nature of Deviance

The word DEVIANCE has come from the word "Deviate" which means to stray or go away from an accepted path. Deviance consists of those activities, which do not follow the norms and expectations of a particular society. In other words it may be defined as a behavior that is in violation of the norms of a society or a social group. The one who breaks the social rules, norms or laws of society is called as Deviant. Social rules can either be written (laws and rules) or unwritten (normal ways of behaving. Committing Theft, Murder or Incest are deviant acts since they are a violation of the norms of society in general for which the society punishes the deviant. But do all deviant acts have a negative sanction or are punishable by society?

12.3 Characteristics of Deviance

- 1) Deviance is Relative There is no absolute way of defining a deviant act. In a particular society an act which is considered deviant today may be defined as normal in the future. An act defined as deviant in one society may be seen as perfectly normal in another. Deviance is culturally determined and cultures change over time and vary from society to society. E.g. at certain times in Western society it has been considered deviant for women to smoke and consume alcoholic drinks in public. Today this is no longer the case. Homosexuality was formerly a criminal offence in Britain. Since 1969, however homosexual acts conducted between consenting adults in private are no longer illegal. Even in India the act of Homosexuality was earlier punishable by categorizing under 'Sodomy' but today it is no longer punishable by law.
- 2) Deviant Behaviour is different from Normal Behaviour Deviant behaviour is a social problem as it has a disruptive effect on social life. These types of people refuse to live by the rules followed by the majority of the group. They are violent criminals, drug addicts and they do not fit in the social bracket accepted by the society. In practice therefore Deviance is usually limited to those acts which results in negative sanctions.
- 3) Deviance is not based on Value Judgement. From the sociological perspective deviance or crime simply refer to violation of rules. There is every possibility that rules of societies are based on unjust or unequal laws and therefore are considered to be bad and require replacement e.g. the caste rules in India which promoted Untouchability for centuries. Adoption of Civil Disobedience Movement by Mahatma Gandhi to fight the British Raj. Martin Luther King, Nelson Mandela questioned the rules of their political

systems. Therefore, sociologists view crime and deviance as neutral concepts and make no moral judgments.

4) Deviance is not a matter of the cost or consequences of a particular behavior, or the behavior itself. Deviance is a label (PROCESS) used to maintain the power, control, and position of a dominant group.

5) Deviance is a negotiated order. Deviance violates some group's assumptions about reality (social order). It violates expectations. The definition of deviance defines the threat and allows for containment and control of the threat. The definition of deviance preserves, protects, and defines group interests and in doing so maintains a sense of normalcy.

6) Deviance is a product of Social Interaction: It means people learn to violate in interaction with others. Through this interaction and communication, people learn the values, attitudes, techniques, and motives for criminal behavior. Specifically, people within a particular reference group provide norms of conformity and deviance, and thus heavily influence the way other people look at the world, including how they react. People also learn their norms from various socializing agents—parents, teachers, ministers, family, friends, co-workers, and the media. In short, people learn criminal behavior, like other behaviors, from their interactions with others, especially in intimate groups.

Self-assessment Question
Define Deviance.

12.3 Theorizing Deviance

Biologists, Psychologists and Sociologists have propounded various theories which will explain individual's non ability to conform to the societal norms resulting in deviance in society.

.1 Biological Theories

Biological Theorists locate the cause of deviance in the biological attributes of the deviants. They are of the view that the deviants are different from the 'normal' people. It was in 1876 the Italian Criminologist, Cesare Lombroso argued that criminals were born rather than made by the society. Such born criminals were referred to as 'Atavists' by Lombroso. According to him, the criminals or deviants had ferocious instincts of

primitive humanity and the inferiority as that of animals. He theorized that deviants or criminals stand out physically, with low foreheads, prominent jaws and cheekbones, protruding ears, hairy bodies, and unusually long arms. In the middle of the twentieth century, William Sheldon took a different approach, suggesting that body structure might predict criminality (Sheldon, Hartl, & McDermott, 1949). His study conducted upon hundreds of young men revealed that deviance was most common among boys with muscular, athletic builds. E.A. Hooten another criminologist went to great lengths to analyze the height, weight, shape of the body, nose, ears, jaw ankles and foreheads of criminals and came to conclusion that deviance or crime was the result of 'organic inferiority' and not a product of social conditions.

Following the attempts to link constitution and crime, several theories of crime causation consider a hormonal or endocrinal perspective. Endocrinal (ductless) glands such as pituitary, the thyroid, pancreas, adrenals produce certain hormones in brain which can affect both physical and mental process and temperament of a person. Owing to the production of abnormal hormones or abnormal secretions in brain may give rise to criminal tendencies in a person (Hurwitz & Christianne). Irregularity of specific glands has tied to specific crimes, such as the pituitary and adrenal in the crime of murder, pituitary and thyroid in crimes of robbery, deceit and theft. Another theory called as XYY Chromosome theory argues that a chromosomal imbalance exists in some persons due to the presence of an additional Y chromosome at birth. These "supermale" chromosomal persons were claimed to be more aggressive as compared to other individuals. However, current biological theorists focus on genetic factors, abnormal brainwave patterns, hormonal abnormalities, low blood sugar levels, presence of tumors, and many other physical and hereditary factors to determine whether certain biological factors are prone to create certain types of deviant behavior. The theories have not given conclusive results due to their empirical invalidity. Sociologists negate these biological theories which alone cannot explain social behavioral problems. Bribery, corruption, sexual misconduct if seen as deviant acts, then it is known that the deviants can be 'perfect gentlemen' in appearance without any biological deformities. The first use of cigarette, alcohol, or a drug is often the result of peer pressure rather than a biological condition.

.2 Psychological Theories

Psychological explanations of deviance are a critique to biological factors of deviance. They see deviance as an abnormality lying in the mind rather than the body. They emphasize the cause of deviance not located in birth as stated by biological theorists but owing to the role of parents and early childhood experiences or behavioral conditioning in producing deviant behavior. They view deviant individual as a "psychologically sick" person who has experienced emotional deprivation or damage during childhood. The British psychologist Hans Eysenck says that it is the individuals

who inherit different personality traits which make them to take the path of crime. An extrovert personality is likely to break the law because of his excitements, taking of chances and aggressive or impulsive behavior. It is harder to condition and socialize extroverts according to the norms, laws and values of society in comparison to the introverts.

The most famous approach "Psychoanalytical approach" sees the commission of deviant acts by a person due to his unconsciousness, the part which consists of irrational thought and feelings of which one is not aware. According to Freud, our personality has three parts: the id, our irrational drives and instincts; the superego, our conscience and guide as internalized from our parents and other authority figures; and the ego, the balance among the impulsiveness of the id, the restrictions and demands of the superego and requirements of society. It is this 'Id' which gives us, deviant tendencies. It is through socialization process one learns to control its behavior making such tendencies into unconscious. In this way one is able to function effectively according to our society's norms and values. But in some cases inadequate socialization in the early years of a child's life, the ego and the superego have failed to control the irrational drives and instincts of the id, thus leading the individual to produce antisocial behavior in later years. The deviants or criminal thus, typically suffer from the damaged egos or inadequate superegos. The theorists also attribute flaws in personality traits as cause of deviance. Aggression and the impulse for instant gratification are thought to be among the psychological attributes of criminals. Behavioral theorists focus on rewards and punishments. Children learn the behaviour that brings positive rewards and avoid patterns which generate punishments. Living in a traditional community where good behavior is applauded is likely to be adopted by one but if the child living in a crime prone neighbourhood controlled by gangs would find that his certain types of deviant behavior like theft, causing hurt be rewarding by his fellow gang members which are likely to be adopted by the deviant.

Psychological theories have one major demerit that these theories cannot account for the wide variation among people with very similar personality types. Some become career criminals but others may become social workers. The major questions posed are that 'Do all children whose egos have been wounded during early socialization become deviants?' 'Does one always choose to learn patterns of behaviour which are rewarding?' Though psychological theories cannot explain all forms of deviant behaviour they are very helpful in the realm of policy implications. Instead of treating criminals as 'bad' to be reformed by punishments, psychological theories aid in the process of therapy and rehabilitation.

3 Sociological Theories

Sociological explanations suggest that deviants are normal people who have been influenced by the social environment to commit violate social norms. Sociological theories of deviance are those that use social context and social pressures to explain deviance. Sociologists define deviance as behavior that is recognized as violating expected rules and norms. It is simply more than nonconformity, however; it is behavior that departs significantly from social expectations. Sociological theories of deviance reason that aspects of individuals' social relationships and the social areas in which they live and work assist in explaining the commission of deviant acts.

Sociological theories are important in understanding the roots of social problems such as crime, violence, and mental illness and in explaining how these problems may be remedied. By specifying the causes of deviance, the theories reveal how aspects of the social environment influence the behavior of individuals and groups. Further, the theories suggest how changes in these influences may yield changes in levels of deviant behaviors. If a theory specifies that a particular set of factors cause deviant behavior, then it also implies that eliminating or altering those factors in the environment will change levels of deviance. By developing policies or measures that are informed by sociological theories, government agencies or programs focused on problems like crime or violence are more likely to yield meaningful reductions in criminal or violent behavior.

Despite their importance, deviance theories disagree about the precise causes of deviant acts. Some look to the structure of society and groups or geographic areas within society, explaining deviance in terms of broad social conditions in which deviance is most likely to flourish. Others explain deviant behavior using the characteristics of individuals, focusing on those characteristics that are most highly associated with learning deviant acts. Other theories view deviance as a social status conferred by one group or person on others, a status that is imposed by persons or groups in power in order to protect their positions of power. These theories explain deviance in terms of differentials in power between individuals or groups.

12.4 Difference between Crime & Deviance

Crime is an act in violation of the law and the criminal is a person who does an act in violation of the law. On the other hand deviance is an act which violates the norms of a society which may not have serious implications as that of crime. For example committing a murder, rape or dacoity are criminal acts which are punishable by law but acts as that of public nudity, taking alcohol by a woman in public or doing an inter-caste marriage may be regarded as deviant acts which are not punishable by law but are punishable by society since all these acts break the societal norms and moral codes of that particular society. In certain areas of India inter-caste marriage is considered a deviant act for which both the boy and girl are severely punished by their societal members because it is considered a violation to their moral values and sentiments. But

it can't be punished by law since India law permits a boy and a girl to go for an inter-caste marriage. Therefore, all criminal acts are punishable by law but all deviant acts are not punishable by law. In other words, all criminal activities become deviant activities but all deviant activities are not criminal activities. A murderer, rapist, dacoit would be considered both the deviant and a criminal.

Self-assessment question
Who was Ceasre Lombroso ?

12.5 Legal Definitions of Crime

According to the legal definition, 'crime' is any form of conduct which is declared to be socially harmful in a State and as such forbidden by law under pain of some punishment.

1. A behavior can only be called as a crime if there is a certain external consequence or harm. A crime has a harmful impact on social interests of society but there has to be any act of commission of the crime. A mental or emotional state of crime is not enough. Even if one decides to commit a crime but changes his mind before he does anything about it, he has committed no crime.
2. The harm caused by crime must be legally forbidden, must have been proscribed in penal law. Anti- social behavior is not crime unless it is prohibited by law. The law must have specifically prohibited the harm which occurs.
3. There must be "conduct"; that is, there must be an intentional or reckless action which brings the harmful consequences about. One who is physically forced to pull the trigger of a gun does not commit murder, even if someone dies from the bullet.
4. Mens Rea or "criminal intent" must be present. According to legal scholars Mens Rea refers to deliberate functioning to reach a goal. It states that "motives" for a crime might be "good" but the intention itself might be an intention to affect a harm forbidden by the criminal law, a criminal intent.
5. For a crime to take place both Mens Rea and conduct should occur simultaneously. For example if a policeman who goes into a house to make an arrest and who then commits a crime after making the arrest while still in the house , cannot be considered trespasser from the beginning. The criminal intent and the conduct do not fuse or occur simultaneously.

6. There must be a “causal” relation between the legally forbidden harm and the voluntary misconduct. The “conduct” of one who fails to file an income tax return is his failure to take pen and ink, fill out the form, etc.; the “harm” is the absence of a return in the collector’s office. But if, for example, one shot a person (conduct) and the victim suffocated while in a hospital recovering from the wound, the relationship between conduct and harm (death) is not so clear cut.

7. There must be legally prescribed punishment. Not only must the harm be proscribed by law but the proscription must carry a threat of punishment to violators. The voluntary conduct must be punishable by law.

12.6 Nature of crime

Emile Durkheim (1893) Made three specific claims about the nature of crime:

- Crime is normal
- Crime is inevitable
- Crime is useful

Crime is normal: Crimes occur in all societies. They are closely tied to the facts of collective life crime rates tend to increase as societies evolve from lower to higher phases. In societies with mechanical solidarity, punishment was more severe. A crime against another person was crime against the entire society Rejection was the most terrible punishment.

Crime is inevitable: As no society can ever be entirely rid of crime. Each member in society faces variation in background, education, heredity, social influences. Therefore, it is not possible for every individual to adhere or follow the norms and laws of the society.

Crime is useful: Crime is indispensable to the normal evolution of law and morality. According to Durkheim crime in society helps us to know that which part or component of the society is malfunctioning. For example, National Crime Record Bureau of India (NCRB) reveals the alarming increase in number of crimes against women which is a clear indication our police and legal mechanism have failed to provide security to women in our society. Moreover, presence of crime also helps to build and strengthen the collective conscience amongst its masses.

Emile Durkheim stated that crime persists in all societies and therefore crimeless society is impossible. All societies function on some proscribed rules and norms. Violation or breaches of such rules result in punishment. He further argued that crime originates in society and is a fundamental condition of social organization. The changes

in societal norms and economic standards necessitate change in laws and rules. But when there is sudden change in power, wealth or factors of control, the societal norms are often overthrown giving rise to lawlessness and multiplicity of crimes.

Thus, the legal and non-legal definitions of crime do not always coincide because the legal and the social codes of a society can often differ. For example, accepting a bribe (or corruption) is illegal, but, in reality it is a normal activity indulged in by a large number of people, including the rulers of a country (as happened in the Hawala case in India in which a large number of politicians, bureaucrats, and public servants (about 115) were alleged to have received millions of rupees 65 crore in all between 1988 and 1991 from Jain brothers in the garb of donations for political parties).

Similarly, accepting dowry may be seen as a crime by virtue of the Anti-Dowry Act, making it illegal, or, it may be seen as part and parcel of sanctioned social behaviour of people in the Indian society.

Since the legal definition of crime is precise and unambiguous and since the system of our criminal justice is based on legal approach, it is this (legal) definition which is used for all operational purposes, in all official actions, in compiling statistics, and in empirical investigations.

12.7 Summary

The moral code of a society's culture is based upon its norms and values. This system of moral code views a particular behavior as right or wrong, good or bad within that culture. Thus, normal behavior is behavior that conforms to the norms of the group in which it occurs. Deviant behavior is behavior that fails to conform to the group's norms.

Criminal and deviant behavior has been found throughout history. To account for this, scholars have proposed a variety of theories. Biological theories such as those propounded by Lombroso and Sheldon stressed the importance of inherited factors in producing deviance. Psychological explanations emphasize cognitive or emotional factors within the individual as the cause of deviance. Psychoanalytical theory suggests that criminals act on irrational impulses of id because they failed to develop a proper super ego or conscience, in the socialization process. Behaviorists argue that crime is the product of conditioning. Sociological theories of deviance rely on patterns of social interaction and the relationship of the individual to the group as explanations.

12.8 Further Readings

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Douglas, J. D., and F. C. Waksler. (1982.) The Sociology of Deviance: An Introduction. Boston: Little, Brown & Co.

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12.9 Model questions

What do you understand by Deviance? Discuss its nature.

Explain the relation between Crime and Deviance.

How Deviance can be checked?