Introduction to Social Work

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Preface

The two volumes on ‘Introduction to social work’ will introduce you to the discipline of professional social work. Social work is a fully recognized profession across the globe. However, in India, social work is yet to be recognized as a full-fledged profession. Many people still confuse social work with voluntary work, charity and other forms of social services. Social Work emerged as a profession early in the 20th century and today the profession charged with fulfilling the social welfare mandate of promoting well-being and quality of life of people across continents. It is a field of study that has uniquely blended perspectives from other disciplines, particularly the biological and social sciences, with its own values, knowledge, and skills.

Social work as a professional discipline evolved in the West, mainly in Europe and America. Today the profession is practised in most countries of the world including Africa and Asia. This profession is being practised in numerous settings. Social workers today are employed in governmental, non-governmental, private and industrial settings as well as work as private practitioners. Since evolving as a profession in UK and USA, it has now spread to other countries of Europe, Latin America, Australia, Asian, African and middle east countries.

The philosophical and historical bases of social work and social welfare form the backbone of the profession. Trends in contemporary practice can be better understood in the context of the history of social work profession and practice. A historical perspective gives insight into the attitudes about persons receiving social work services, evolution of the different social work
methods, and the nature of training and education that emerged for those volunteering to provide help in a more systematic way.

The first two chapters ‘Introduction to social work concepts-I’ and ‘Introduction to social work concepts-II’ will help you understand the basic concepts used in the social sector and social work profession. The third chapter ‘Emergence of social work abroad’ introduces you to the history of social work in the west. The tradition of social work in the west continues to influence the profession in our country as well. Indian social work educators and social work practitioners are trying to evolve indigenous methods and techniques for social work practice. The fourth chapter ‘Evolution of social work and social service tradition in India’ traces the development of social work profession and social work education in India.

Chapter five to chapter nine will clarify the important concepts related to the social work and the evolution of schools of social work in India and abroad. These chapters will introduce you to the philosophy, principles, methods and ethics of social work profession. The fifth chapter ‘Professional Social Work: nature, scope, goals and functions’ describes the place of social worker in the society. We also discuss about the various tools that the social workers use in their profession. The variety of approaches and ideologies of social work profession are also introduced to you in this chapter. The sixth chapter further explores the areas of social work, methods, principles and their application. The next chapter ‘Social service and social welfare programmes in Five Year Plans’ will introduce you to the various programmes that the government implements for the well-being of its people. The ‘Five
Year Plans' reveals the approach of the government towards social issues and therefore a brief discussion is presented here which is very informative. The eighth chapter ‘Voluntary action and social work in India’ describes the non-governmental initiatives being taken to improve the living standards of people. The ninth chapter ‘Social work ethics in Indian context’ deals with the need and importance of professional ethics in social work profession in the Indian context.

Chapter ten on Knowledge about basic social science concepts deals with sociological terms that are frequently used in social work practice. The eleventh chapter ‘Evolution of society: nature and characteristics’ discusses how society evolved from simpler forms to complex forms as a result of social forces from within the society as well as from outside it. Chapter twelve on ‘Social process’ deals with processes like competition, conflict, assimilation and cooperation. Chapter thirteen on ‘Social change: concept and factors involved in social change’ explains the forces of changes in society and its consequences on an individual and society. Chapter fourteen on ‘social control’ deals with the concepts of social control. Agencies of social control and its functions are described in this chapter. While studying sociology which mainly deals with how society evolved and social groups behave, the social worker should remember that the influences of social groups can be positive or negative.

In the first four chapters in the second volume you will read about some of the important components of the society such as family, class, caste, culture and the state. They play an important role in influencing the individual’s personality. They also determine the role of individuals in society, the value framework within
which he or she makes decisions and the privileges and liabilities associated with status.

Chapter fifteen on ‘Marriage and family’ deals with one of the most important institutions of society—the family. Chapter sixteen ‘Society and culture: plurality of culture in India’ explains the mutually interacting components of social structure and culture. Seventeenth chapter deals with ‘Social stratification’ which explains the dynamics of caste and class to you. Chapter eighteen is on ‘The state as a social institution: its role and impact on other institutions’. This chapter deals with the state which play an important role in the promotion of welfare among people and protecting their rights.

We have five chapters dealing with the concepts and theories of personality development. Social workers frequently work with people having personality disorders and other personality related problems. While this is particularly relevant to social workers working in correctional settings, schools, health care settings, family counselling centres, and industries, it is also useful to social workers who work in community settings as well.

Chapter nineteen on ‘Personality development’ introduces you to the concepts and theories of personality development. Chapter twenty on ‘Determinants of personality: role of heredity and environment’ deals with the factors and agencies that contribute to personality development. Chapter twenty one on ‘Different stages of human development’ deals with physiological and psychological changes and development in an individual from conception to death. Chapter twenty two is on ‘Theories of personality’. It explains to you the different theories of personality by some of the prominent psychologists including Erickson,
In the last five chapters of the second volume you will be introduced to the basic concepts of psychology and their use in social work practice. Like sociology, the knowledge of psychology is very important in social work. It contributes to our understanding of individual human being and their behaviour. Improving human relationship is the objective of social work. However the use of psychology is not restricted to the social worker’s dealing with the client. It can be used profitably in relationship with fellow professionals, staff members and others. But its greatest use for the social worker may be in understanding his/her own self. Since the social worker uses his/her self and his/her relationship with the client as a 'tool' in problem solving process he/she needs to understand his/her own motives, emotions, and reactions to various situations. Psychology gives us the key to understand ourselves and unlock the secrets of our personality. Many of these secrets though unknown to us influence our behaviour to a great degree.

Chapter twenty four ‘Relevance of psychology in social work practice’ explains the importance of psychology in social work practice and describes the various branches of psychology. In chapter twenty five ‘Basic psychological concepts in human behaviour’ are provided. The next chapter deals with ‘Defence mechanism’ which explains uses and consequences of defense mechanism in human behaviour. Another chapter: ‘Normality and
abnormality’ will help you understand abnormal behaviours in human life, its symptoms and cures. The last chapter ‘Basic concepts of social psychology’ deals with individual behaviour in social groups.

The compilation of these two volumes would not have been possible without the dedicated support and cooperation of several eminent academics and professionals. I am deeply grateful to Prof. Surendra Singh, Prof. P.K. Gandhi, Mr. Joselyn Lobo, Ms. Uma, Dr. Kanaka Durgaube, Dr. B.V. Jagadish, Mr. Vedanshu Tripathi, Dr. Sanjay Bhattacharya, Mr. Joseph Varghese, Prof. K.K. Jacob, Mr. M.K. Saju, Dr. Renu Sharma, Prof. Manjit Singh, Dr. Raj Kumar Singh, Prof. J.S. Gandhi, Dr. Vimla Bhaskaran, Dr. R.K. Chaudhary, Mr. Sundara Babu, Mr. Gautam Prabu, Prof. Eshanul Haq, Prof. A.S. Inam Shastri, Dr. B.D. Pandey, Dr. Hannah Anandraj, Dr. D.P. Singh, Dr. Tomy Philip, Prof. Girishwar Mishra, Dr. Richa Chaudhary, Dr. Gayatri, Ms. Jayanti Mohapatra and Dr. K.R. Nair for their valuable contribution in the form of chapters as well as for collaborating in editing and finalising these two volumes.

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Introduction To Social Work Concepts-I

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Introduction

Social work is relatively a newer and socially less recognized profession, mainly because of its inability to demonstrate the ready visibility of results that follow from its practice. The most important reason behind this inability is the use of social relationships as the major medium of professional practice/help which by their very nature are intangible. The major concern of this practice/help with changing personality structure of people and social structure and system in society both of which again are not distinctly visible. Because of the nascent growth of the profession, there is a lot of confusion in respect of various terms which are used while teaching in class-room, doing research in social work and practising the profession with people in need in society. Since effective professional practice demands clarity in terms of the varied kinds of concepts used, it becomes obligatory to clarify and define them and point out the distinction between similar concepts used in social work or the same concepts used in other social sciences like Sociology and Psychology from which social work has heavily borrowed. Some of the noteworthy concepts dealt with here are: charity, shramdan, social action, social defense, social justice,

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social movement, social network, social policy, social reform, social security, social services, social welfare and social work.

**Charity, Voluntary Action and Shramdan**

**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”.

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 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 brothren, 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 Aquiqa (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 Zarathrushta 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 Anjamans of Parsis as also Parsi trusts have done a commendable work in the area of helping the poor and needy. (Desai, 1968: 328-34)

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, getteth 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)

Buddhism and Jainism both have advocated compassion
for the poor and needy where from emanates all kind of charity.

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.

**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. 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 well-being 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.

There is however, another side of human nature. Human beings by their nature are self-seeking also. In the present age of individualism, materialism and hedonism, this self-serving tendency has also increased. This has adversely affected the voluntarism and voluntary action. People today want to know at the very outset as to what is the benefit that will accrue to them out of any thing that they do or any programme or activity in which they take part. However, despite all this, there are still people who provide
voluntary help. In the changed context, therefore, the definition of voluntary action has to be reviewed to include all such expectations of people such as the payment of travelling and daily allowance to meet their travel expenses and a modest/token honorarium to enable them to meet their basic survival needs.

There may be a number of sources which may reinforce voluntarism. For example, some moral/religious discourse may strengthen the motivation to provide voluntary service. Likewise, the exemplary acts of some philanthropist/charitable organization may intensify the feeling to help the suffering humanity. In the same manner some gruesome incident or tragedy may generate the feeling to do something for the victims. Morals taught by parents/teachers/seers and other role models may also motivate a person to engage in some kind of altruistic actions. Development of the spirituality due to realization of the mortality of this physical world and eternity of its Creator, may create a desire to undergo sacrifice and renounce material possessions and for promoting the well-being of others.

**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
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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 travellers 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 characterised 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, Dharmsalas 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 dingily 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 any thing in return for whatever public good they undertaken. 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 every one 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!)

Social Movement and Social Reform

Social Movement

In the present era of democracy which guarantees freedom to people to bring about improvement in their life to lead it in a free, decent and dignified manner by doing anything which is legally permissible and socially desirable, people make a wide variety of efforts, individually as well as collectively. In other words, in a democratic set-up, movements are very common and natural. However, the term social movement is generally used differently by different social activist, political scientists, sociologists, etc. Diani (1992 : 2) goes to the extent of saying: “Even an implicit, “empirical” agreement about the use of the term is largely missing”.

The term social movement “covers various forms of collective action aimed at social reorganization.” In general, social movements are not highly institutionalized and arise from spontaneous social protest directed at specific or widespread grievances. (Ambercrombie, Hill and Turner, 1986:197). In the words of Paul Wilkinson (1971: 27). “A social movement is a deliberate collective endeavour to promote change in any direction and by any means, not excluding violence, illegality, revolution or withdraw into ‘utopian’ community .... A social movement must evince a minimal degree of organization though this may range from a loose informal or partial level of organization to
the highly institutionalized or bureaucratized movement and the corporate group.... A social movement’s commitment to change and the reason d’etre of its organization are founded upon the conscious volition, normative commitment to the movement’s aims or beliefs, and active participation on the part of followers or members.” According to Mc Adam et al. (1988) cited in (Veena Das(Ed), 2003:1525): “The term ‘social movements’ refers to a diverse spectrum of collective social and political phenomena, as heterogeneous as revolutions, religious sects, political organizations or single-issue campaigns, or anti-colonial resistance and resistance against inroads by alleged ‘outsiders’.”

In the words of Madden (1995:1253) : “A social movement is an organized attempt by a number of people united by a shared belief to effect or resist changes in the existing social order by non-institutionized means”.

According to Fuchs and Linkenbach (2003 : 1525), “A social movement takes the forms of collective self-organization for the attainment of social recognition and the assertion of rights or existential interests hitherto denied to a group or category of people. It engages in resistance against the threat or a group’s or category of people’s rights and basis of existence.”

We may define social movement here as any deliberate and collective action done by people without any established institutional structure to bring about changes in society which they think are desirable and required for enabling them to lead a decent and dignified life in accordance with their commonly cherished normative standards.

The salient features of a social movement are:

1) Existence of some sort of discontentment from the
existing social structure and system or need for protecting and promoting the thus far neglected interests or fascination for introducing some innovations or desire to get recognition for a distinct social identity which people might have enjoyed for long time and which they may feel is in danger.

2) Awareness of and commitment and devotion to the common cause and some kind of organization for launching collective action through mobilization of like-minded people’s efforts.

3) Initiation of one or the other kind of commonly agreed upon activity according to some formulated or chalked out plan as per decided programme schedule.

4) Some kind of reference to ideas of autonomy, equity, human dignity, human rights, social recognition, removal of social evils, etc.

5) Varied kinds of manifestations such as revolt, rebellion, reform or revolution and employment of method likes protest, demonstration, strike, gherao, bunds, etc.

6) Unstable and transitory nature and non-visibility of any distinct point of beginning or termination of social movement.

There may be a multiplicity of factors due to which a movement may start. There may be some evils like Sati, untouchability, dowry, deforestation, child labour, bonded labour, etc. that may act as a source of generation of discontentment from the existing situation. There may be some dominant groups / sections of people such as organized groups of criminals, mafia dons etc. which may be abusing or exploiting people and subjecting them to unnecessary harassment. There may be some religion/sect which
may be passing derogatory remarks against or trying to subjugate some other religion/sect, generally in minority. There may be some ideology that may be against the basic tenets of democracy — the most widely cherished system of governance in contemporary society or against the widely accepted values and norms. There may be some dominant culture that may openly condemn some other different culture(s) and may try to endanger their basic existence. There may be the followers of a particular religion or culture which may in a very subtle manner try to change their original nature or culture. There may be some issue of current interest related to empowerment of people or sustainable development or preservation of distinct cultural identity, promotion of unity and solidarity among people and strengthening of social integration or inculcation of patriotism or protection of interests of their region which people may think to be of vital importance for their decent and dignified living. However, it has always to be borne in mind that spread of education and rapid advancements in science and technology, particularly — information technology, have accelerated the emergence of social movements in different areas which are significant for leading life with decency, respect and freedom.

All social movements motivate their participants to actively engage themselves in the correct analysis and interpretation of situation – how it promotes or thwarts their common collective interests and what kind of actions including establishment of an organization are required to be undertaken for their furtherance in the best possible manner so that the future may be as they visualize it to be. Social movement may not necessarily succeed but those who are involved in it make their best possible efforts to achieve the
stipulated objectives. However, once they succeed in attaining the desired results, they terminate, paving the way for other movements to emerge which may be relevant for the existing needs of society. It is certain that the social movements will continue to remain until such political, economic, educational and social institutions are created as may guarantee the promotion of development of right kind of humans.

Social movements are not able to radically overhaul the entire social fabric, nor do they permit the exploitative and abusive social systems to continue in their traditional form. Then, as observed by T.K. Oommen (1977 : 16), social movements, “provide the stage for confluence between the old and new values and structures.”

Social movements are highly significant for social work because they bring about desired change in the social structure, eradicate social evils and prevent abuse and exploitation, and all these are the prime concerns of social work.

**Social Reform**

In every society cultural degeneration sets in of some point of time, particularly when its followers forget the basic purpose behind varied kinds of customs and traditions. They continue to religiously observe various rites and rituals associated with them, mainly because their forefathers have been performing them. Consequently, they develop varied kinds of social evils which hamper the personality development and obstruct effective social functioning. For example, in India the open ‘Varna’ system degenerated into closed caste system which further deteriorated into untouchability, unseeability and even unapproachability.
When social evils start manifesting themselves on a very large scale and become fairly widespread, some enlightened people start giving a serious thought to them and devising measures to get rid of them; and it is at this juncture that social reform begins. The term ‘reform’, according to Webster’s Encyclopedic Unabridged Dictionary (1996:206) means “the improvement or amendment of what is wrong, corrupt, unsatisfactory, etc”. Social reform thus, broadly speaking, refers to eradication of immoral, unhealthy, corrupt and wrong practices which thwart human and social development. According to M.S. Gore (1987:83), “Social reform involves a deliberate effort to bring about a change in social attitudes, culturally defined role expectations and actual patterns of behaviour of people in a desired direction through processes of persuasion and public education.”

We may define here social reform as the deliberately made collective and non-violent efforts made by like-minded people who commonly believe and feel that certain practices prevalent in their society are obstructing social progress and retarding human development, which aim at eradicating them only without radically overhauling the entire social system which they, on the whole, consider to be satisfactory.

Major characteristics of social reform are:

1) Existence of some social evil impeding proper human growth and social development.

2) Collective and focused efforts deliberately made by people to mitigate and eradicate social evil.

3) Overall satisfaction with the generally prevailing situations in society and existence of belief that the overall system is not to be overthrown.
4) Employment of non-violent methods and means to bring about desired changes in the area in which evil practices exist and use of such measures like persuasion, conscientisation, change of heart, etc. as may lead to eradication of existing evils.

It will be proper here to understand the similarities as well as differences between social reform and revolt. The most striking similarities are: 1) In case of both of them dissatisfaction with the existing conditions in society is noticeable. 2) Both of them try to bring about desired changes in societal conditions so that human and social development may be promoted. 3) In case of reform as well as revolt, initiators/leaders appeal to the inactive/sleeping members of the community to wake up, accord legitimacy and join their cause. 4) Both of them may, if necessary, make use of violent means and method. As for the differences between the two, relatively more noteworthy are: 1) Social reformers are more or less satisfied with the overall conditions that exist in society and their discontentment remains confined only up to certain specific areas of social life; on the contrary, in case of revolt, there is generally marked dissatisfaction with the existing social structure and system and basic values which regulate them, and people who take the lead want to prepare and organize people to overthrow them. 2) While social reformers approach and influence the powers-that-be to formulate such policies and enact such laws as may lead to introduction of desired changes in certain areas of social life which they consider to be undesirable and to exert baneful effects on personal and social development, revolutionaries want to radically overhaul, and if possible, even to overthrow, in some cases, the existing social structure and system which in their opinion is basically degenerated, not necessarily always through bloodshed. (Pimpley in Sharma (Ed.), 1987: 2-3).
Study of social reform is important for professional social workers because they are concerned with improving the social functioning of people and introducing desired changes in social structure and system; and both these objectives cannot be attained till varied kinds of social evils and unhealthy and undesirable usages and practices continue to exist in society. Social workers generally, because of their basic faith in non-revolutionary approach to be adopted for introducing desired changes in society, want to bring about almost social changes, to begin with, by doing away with varied kinds of social evils like dowry, Sati, Purdah, child labour, bonded labour, etc. through social reforms.

**Social Network**

The term network generally denotes any net like 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. It 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 formalised the network metaphor. The basic idea underlying the network analysis is the interconnection of different points by lines, and the pattern of lines which connect these points can be mathematically processed.

In Social Work the term ‘network’ is used in a specific sense to refer to an interconnection or web or fabric of various like minded 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.

**Conclusion**

In this chapter we have seen some of the basic concepts related to social work. We have seen the differences and similarities, if any, between charity, voluntary action and shramdan. Charity refers to providing aid in material terms or otherwise to needy individuals. Most religions advocated the practice of charity for
obtaining religious merit. Voluntary action is done by individuals for improving the conditions of others without expecting any tangible benefit in return. It may be motivated by natural feeling of concern and compassion. However now days we often observe that many people who claim to engage in voluntary action are guided by less social motives. Sharamdan is contributing manual labour free of cost for doing those activities which will result in common good. Social movements are collective actions outside an established institutional structure to resolve a common problem. Closely related to the concept of social movement is social reform which means bringing about changes in the practices of people to eradicate social evils. You must have noticed that there is considerable difference in the way a social work professional uses these words and the way a layman uses them. You being a student should learn to use them as professional would use them.

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2

Introduction to Social Work
Concepts-II

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Introduction

In this chapter we continue our study of concepts that are relevant to social work profession. Here we deal with concepts such as social service, social welfare, social work, social policy, social justice, 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.

Social Service, Social Defence, Social Security and Social Welfare

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 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 1996:1304). The term help never means spoon-feeding. It has been etymologically derived from Teutonic ‘helpan’ which

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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 (1943:13) 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 interchangeably and taken as synonyms of each other.

At present when the state is gradually withdrawing from social sector leaving every thing to market forces/corporations 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 every thing 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.

**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 and 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.

**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 his/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 (1963:5): 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 super-annuation 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 every one. 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 dependants and performance of social roles effectively by utilizing their own resources.

Social Welfare

All civilized societies throughout the globe have been praying for the well being 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, 1996:1619). 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 (1965:11-19): “ 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 special 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 protentials, 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.

Social Justice and Social Policy

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.

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. Justice has to be done at all costs. Fiat Justicia Ruat Coleum (Let heavens fall, justice has to be done) has been the guiding principle followed by all civilized societies.

Justice is of immense social significance. It gives rise to a sense of duty and concern for others. It creates and sustains trust and confidence among people. It preserves law and order. It fosters understanding and thereby promotes harmony and integration. It strengthens unity and solidarity. It generates an atmosphere of peace and tranquility. It underscores the principle of live and let others live or peaceful coexistence. It accelerates socio-economic development, and ultimately optimizes the personal and social functioning.

Social justice, a part of the overall framework of justice, implies within its ambit the idea of 'just distribution' and not 'equal distribution' of benefits for the purpose of creating a just society. Miller (1967:1) has rightly observed: “The concept of social justice is best understood as forming one part of the broader concept of justice in general. As a special form of justice, it means what is socially just and what is socially just keeps on changing with time and space. Allen (1950:3) rightly observes. “We hear much today of social justice. I am not sure that those who use the term most glibly know very little what they mean by it. Some mean ‘distribution’ or ‘redistribution’ of wealth; some interpret it equality of opportunity—a misleading term since opportunity can never be equal among beings who have unequal capacities to grasp it; many, I suspect, mean simply that it is unjust that any body be more fortunate, and more intelligent than themselves, and mean that it is just - I would rather say benevolent, that every effort should be made at least to mitigate the disparities
of human inequality and that no obstacle should be offered but rather help afforded, to practicable opportunities for self improvement."

Social Justice is a dynamic term which provides sustenance to the ‘Rule of Law’ in a democratic society. It helps in the establishment of a just social order by removing varied kinds of inequalities with the help of law and ensures freedom for optimal personality development of the individual. It has a tilt in favour of removal of structural and systemic inequalities because the basic idea underlying social justice is equalization by providing special opportunities to weaker and vulnerable sections of society who either because of being subjected to social suppression and oppression or because of being the victims of varied kinds of disabilities and handicaps, are prone to be misused and even abused and exploited. Left to themselves they will not be able to be the part of mainstream of society. The expression social justice, in its narrow sense, means rectification of injustice in personal relations of people and broadly, it refers to removal of imbalances in political, economic and social life of people.

According to Justice Krishna Iyer (1980: 157-158), “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 inegalitarian and unjust social system which has been assigning to them far inferior social status in social hierarchy based on as 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.

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.

**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 (1996:1113) 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” . The term social policy is quite often used loosely and unprecisely. Eyden (1969:5) has been of the view that “social policy is taken as including those courses of action adopted by the government which relate to the social aspects of life, action which is deliberately designed and taken to improve the welfare of its citizens.” In the words of Kulkarni (1987:94), “The key word ‘policy’ implies adoption of a sagacious course of action in order to achieve the desired objective(s) .....What is pragmatic is called policy and what is based on principles is referred to as doctrinaire.” Yet at another place he (1978:15) writes that “the term ‘social policy’ has been used to denote three specific areas or aspects, namely : i) the social objectives of state policy, including those of economic growth; ii) the policy with regard to the promotion of social services as an integral part of a developing economy; (iii) the policy governing
promotion of social welfare services as a part of development plans."

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.

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), “Modernisation 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.

**Social Work and Social Action**

**Social Work**

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.

Researches in social services have continuously established that since various dimensions of social reality are indivisible, social reality has to be taken as an integrated whole. Consequently, social workers also thought of integrating the separate practice of its primary and secondary methods and today there is
well accepted notion of integrated practice of social work involving the use of all the six methods according to situational requirements.

In order to understand what social work is, it appears essential to present some important definitions given from time to time.

Dr. Abraham Flexner (1915): Social work is “any form of persistent and deliberate effort to improve living or working conditions in the community, or to relieve, diminish or prevent distress, whether due to weakness of character or to pressure of external circumstances. All such efforts may be conceived as falling under the heads of charity, education or justice, and the same action may sometimes appear as one or another according to the point of view.”

Cheyney (1926) includes in social work all “voluntary attempts to extend benefits in response to needs which are concerned with social relationship and which avail themselves of scientific knowledge and employ scientific methods.”

Helen L. Wilmer (1942:121) expressed the view. “The prime function of social work is to give assistance to individuals in regard to the difficulties they encounter in their use of an organized group’s service or in their performance as a member of an organized group.”

According to Arther E. Fink (1942:2) “Social work is the provision of services to aid individuals, singly or in groups, in coping with present or future social and psychological obstacles that prevent or are likely to prevent full or effective participation in society.”

According to Hodson (cited in Khinduka, 1962:4), Social work is “a form of service which attempts, on the one hand, to help the individual or family group, which is
out of step, to attain more orderly rhythm in the march of existence and, on the other, to remove, so far as possible, the barriers which obstruct others from achieving the best of which they are capable."

J. P. Anderson (1945) says: “Social work is a professional service rendered to people for the purpose of assisting them as individual or in groups, to attain satisfying relationship and standards of life in accordance with their particular wishes or capacities and in harmony with those of the community.”

Helen I. Clarke (1945:16) observes: “Social work is a form of professional service comprising a composite of knowledge and skills, parts of which are and parts of which are not distinctive of social work which attempts, on the one hand, to help the individual to satisfy his needs in the social milieu and on the other to remove, as far as possible, the barriers which obstruct people from achieving the best of which they are capable.”

In the opinion of W.A. Friedlander (1963:4): “Social work” is a professional service based upon scientific knowledge and skill in human relations which assists individuals, alone or in groups, to obtain social and personal satisfaction and independence.”

Boehm (1959:54) 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.”
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 free, 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) Education/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 unequalitarian 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/or 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 Action**

Every person by sheer virtue of living in society and therefore, being a social animal, does participate in social action. The concept of social action, generally speaking is comprised of three components: (1) Social being, (2) Social context or situation, and (3) Inspiration.

As a concept, it originated in Sociology – the science of society. Action is to be distinguished from behaviour in that it involves meaning or intention. “Social action in Sociology is analysed in terms of typical actors in typical situations by identifying actors goals, expectations and values, the means of achieving those goals, the nature of situation and the actor’s knowledge of that situation” (Ambercombe, Hill and Turner, 1986:14). There are two main forms of action theory-
1). hermeneutic and 2). positivist. Hermeneutic theorists like Schutz uphold that action invariably has meaning. Positivists like Parsons explain action in terms of goals and means defined by social structure and internalized in course of socialization.

Social action in Social Work which is considered as one of its auxiliary methods is different from that in Sociology. 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 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 (1958:52): 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.”

K. K. Jacob (1965:63): “Social action is essentially an effort aimed at as initiating suitable changes and reforms to improve socio – economic conditions and to better social climate.”

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.

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 the existing institutions threatened by vested interests of certain dominant sections of society.

4) The method of social action seeks to usher in the desired changes in society through conscientisation, awareness generation, promotion of social integration, formation 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.

Conclusion

We conclude our introduction to the basic concepts related to social work and disciplines related to it. As the course progresses you will come across these concepts repeatedly and your understanding will become broader. When you go to the field, practice the social work methods or conduct research there will be greater scrutiny of these concepts.

Social security, social services, social welfare and social defense 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.

Social justice is a much discussed topic in our country. Clearly there are many dimensions to the concept. Basically it means that every member of the society get his or her due, that is a fair deal. It stands against all values which advocate inequality, violence, entrenched privileges etc. social justice is part of the larger social policy which is also discussed. Policy can be defined as the framework within which a stated course is adopted to attain certain objectives.

Finally we discussed social work and presented a brief discussion on it. You will, of course, be studying about social work in detail later. Though there are six methods in social work we have discussed only one method, social action as the term is used differently in different disciplines.

References


Emergence of Social Work Abroad

Joselyn Lobo

Introduction

Social work is a professional discipline, and at present, is being practised in numerous settings and in many countries. Social workers today are employed in governmental, non-governmental, private and industrial settings as well as work as private practitioners. Since evolving as a profession in UK and USA, it has now spread to other countries of Europe, Latin America, Australia, Asian and African countries.

Social work emerged as a profession early in the 20th century and today is the profession charged with fulfilling the social welfare mandate of promoting well-being and quality of life of people across continents. It is a field of study that has uniquely blended perspectives from other disciplines, particularly the biological and social sciences, with its own values, knowledge, and skills.

The philosophical and historical bases of social work and social welfare form the backbone of the profession. Trends in contemporary practice can be better understood in the context of the history of social work profession and practice. A historical perspective gives insight into the attitudes about persons receiving social work services, evolution of the different social work methods, and the nature of training and education.

Joselyn Lobo, Roshini Nilaya, Mangalore
Introduction to Social Work

that emerged for those volunteering to provide help in a more systematic way.

History of Social Work in the United Kingdom

In primitive society, sometimes referred as the ‘folk society’, the larger family or tribe took over the support of those whose needs were not satisfied in the normal way. Children deprived of parental support were taken into the homes of relatives or adopted by childless couples. Food resources were shared among relatives and neighbours. In course of time, when the feudal system gave way to the wage economy, legislation was enacted to compel the poor to work. Whipping, imprisonment, and even death punished begging.

Role of the Church

In Europe, in the early Christian era, the folk tradition continued and the faithful considered it a religious obligation to care for those members of the group who could not care for themselves. Religion provided the greatest motivation for charity. The church, especially the monasteries, became the centres for distributing food, medical aid and shelter. Alms were collected in the parish and distributed by the parish priest and other clergymen who knew the individuals and their situation.

Welfare Becomes a State Responsibility

The shift from church responsibility to government responsibility for relief is seen first in the restrictive legislation forbidding begging and vagrancy. In England between 1350 and 1530, a series of laws were enacted, known as the “Statutes of Labourers,” designed to force the poor to work. The decreasing authority of the
church and the increasing tendency to shift responsibility to governmental authorities gave rise in England to a series of measures which culminated in the famous Elizabethan Poor Law of 1601.

**The Elizabethan Poor Law 1601**

The Poor Law of 1601 was a codification of the preceding poor relief legislation. The statute represented the final form of poor law legislation in England after three generations of political, religious, and economic changes that required government action.

The law distinguished three classes of the poor:

1) *The able-bodied poor* were called “sturdy beggars” and were forced to work in the house of correction or workhouse. Those who refused to work in the house of correction were put in the stocks or in jail.

2) *The impotent poor* were people unable to work—the sick, the old, the blind, the deaf-mute, the lame, the demented and mothers with young children. They were placed in the almshouse where they were to help within the limits of their capacities. If they had a place to live, they were given “outdoor relief” in the form of food, clothes and fuel.

3) *Dependent children* were orphans and children who had been deserted by their parents or whose parents were so poor that they could not support them. Children eight years and older able to do some domestic and other work were indentured with a townsman.

The Poor Law of 1601 set the pattern of public relief under governmental responsibility for Great Britain for 300 years. It established the principle that the local
community, namely the parish, had to organize and finance poor relief for its residents. The overseers of the poor administered the poor law in the parish. Their function was to receive the application of the poor person for relief, to investigate his or her condition, and to decide whether he or she was eligible for relief.

**Influence of The Elizabethan Poor Law**

Though there were similar reform plans advocated in Europe; it is the Poor Law of 1601, sometimes known as 43 Elizabeth, which was most influential in the development of public welfare and social work. There are several important principles in the English Poor Law, which continue to have a dominating influence on welfare legislation four centuries later.

1) The principle of the state’s responsibility for relief is universally adopted and has never been seriously questioned. It is in tune with democratic philosophy as well as with the principle of the separation of church and state.

2) The principle of local responsibility for welfare enunciated in the Poor Law goes back to 1388 and is designed to discourage vagrancy. It stipulates that “sturdy beggars” to return to their birthplaces and there seek relief.

3) A third principle stipulated differential treatment of individuals according to categories: the deserving as against the undeserving poor, children, the aged, and the sick. This principle is based on the theory that certain types of unfortunate people have a greater claim on the community than other types.

4) The Poor Law also delineated family responsibility for aiding dependants. Children, grandchildren,
parents, and grandparents were designated as “legally liable” relatives.

The Elizabethan Poor Law was noteworthy and progressive when it was enacted. It has served as the basis for both English and American public welfare.

**The Poor Law Revisions: 1834-1909**

In 1834 a Parliamentary Commission presented a report which aimed to revise the Elizabethan and post-Elizabethan Poor Laws. Upon the basis of the committee’s report legislation was enacted enunciating the following principles: (a) doctrine of least eligibility, (b) re-establishment of the workhouse test, and (c) centralization of control.

The doctrine of least eligibility meant that the condition of paupers shall in no case be so eligible as the condition of persons of the lowest class subsisting on the fruits of their own industry. In other words, no person receiving aid was to be as well off. According to the second principle, the able-bodied poor could apply for assistance in the public workhouse, but refusal to accept the lodging and fare of the workhouse debarred them from qualifying for any aid. Outdoor relief was reduced to an absolute minimum. As per the third principle, a central authority consisting of three Poor Law Commissioners had power to consolidate and coordinate poor law services throughout the land. Parishes were no longer to be the administrative units.

Between 1834 and 1909 there were numerous changes in Poor Law legislation, the cumulative effect of which was to veer the entire system away from the principles of 1834. The most important changes were those that began to develop specialized care for certain disadvantaged groups. For instance, for dependent
children district schools and foster homes were provided and for the insane and feeble-minded specialized institutions were started.

A more positive approach to the poor laws can be seen in The Poor Law Report of 1909. The report stressed curative treatment and rehabilitation rather than repression, and provision for all in the place of the selective workhouse test. If the principles of 1834 provided a 'framework of repression', those of 1909 may be termed as the 'framework of prevention'.

**The Beveridge Report**

In 1942, Sir William Beveridge, chairman of the Inter-Departmental Committee on Social Insurance and Allied Services, presented the Committee’s Report to the government. The report emphasized four major principles:

1) Every citizen to be covered,

2) The major risks of loss of earning power – sickness, unemployment, accident, old age, widowhood, maternity – to be included in a single insurance,

3) A flat rate of contribution to be paid regardless of the contributor's income, and

4) A flat rate of benefit to be paid, also without regard to income, as a right to all who qualify.

Beveridge emphasized that the underlined social philosophy of his plan was to secure the British against want and other social evils. Everyone is entitled to benefits, which include maternity, sickness, unemployment, industrial injury, retirement and grant for widows. The related services are Family Allowances, National Health Services and National Assistance.
The Beveridge Report of 1942 takes its place as one of the great documents in English Poor Law history—601, 1834, 1909, and 1942. The Report became the foundation of the modern social welfare legislation for UK.

Beginnings of the COS Movement and Settlement House Movement

In England, where the problem of competing and overlapping social services in London had been increasing over the years, a group of public-spirited citizens founded in 1869 the London Charity Organization Society (COS). Octavia Hill and Samuel Barnett were two of these founders. In her work as housing reformer, Octavia Hill introduced a system of “friendly rent collecting” as a method of improving slum housing.

Octavia Hill communicated to the volunteers certain principles or laws to be followed in their activities, through weekly meetings and ‘Letters to Fellow Workers’. She stressed that ‘each case and each situation must be individualised.’ Everyone must be treated with respect for his or her privacy and independence. She advised her workers not to judge the tenants by their personal standards. She believed in the value of dignity of even the most degraded of her tenants.

Samuel Augustus Barnett was the founder of Toynbee Hall, the first settlement house, in which wealthy Oxford students “settled” in an attempt to improve living conditions in the slums of Whitechapel. The basic idea was to bring the educated in contact with the poor for their mutual benefit. Realization had dawned on the Christian Socialists that mere distribution of charity
does not solve problems. In order to better understand the situation of poverty and underdevelopment, one needed to live with the poor and listen to their problems.

After outlining the beginnings in England, we shall now see the growth and spread of the social work profession in the United States.

**History of Social Work in The United States of America**

The English Poor Law legislation's and related developments provided the background for the development of American systems of relief. The colonists from England, who came in the early and mid-seventeenth century, brought with them English laws, customs, institutions and ideas and implanted them in America.

**Three Social Movements**

During the last half of the 19th century, the US experienced an increase in social problems as a result of rapid industrialization, urbanization, and immigration, together with the massive growth of the population. In response to these problems, three social movements began that formed the basis for the development of the social work profession:

1) The Charity Organization Societies (COS) movement, which began in 1877 in Buffalo, New York;

2) The Settlement House movement, which began in 1886 in New York City; and

3) The Child Welfare movement, which was a result of several loosely related developments, notably the
Children’s Aid Society and the Society for the Prevention of Cruelty to Children, which began in New York City in 1853 and 1875, respectively.

Let us look at these movements in more detail as they form the basis for future developments.

**COS Movement**

The settlement house movement and the child welfare movement eventually made important contributions to the development of the social work profession, but it is in the COS movement that the origin of the profession is to be found.

S. Humpherys Gurteen, an English cleric who had been impressed with charity organization in London, founded the first COS in the United States in Buffalo, New York, in 1877. The Buffalo COS served as a model for rapid development of similar organizations. Within 15 years, there were COS agencies in 92 American cities.

The beginning of professional approach to the problems of human need can be seen in the philosophy of COS movement. The “scientific charity” attitude adopted by the COS enabled them to understand and cure poverty and family disorganization rather than merely assisting the poor. The charity organizations wanted to apply science to social welfare in the same way that it had been applied to medicine and engineering.

The COS leaders sought to replace chaotic charity with a rational system that would stress investigation, coordination, and personal service. Each case was to be considered individually, thoroughly investigated and assigned to a “friendly visitor.” The techniques used by the friendly visitors consisted of personal attributes such as sympathy, tact, patience, and wise advice. The COS friendly visitors, most of them women, are the true forerunners of today’s social workers.
Besides, the COS movement fostered the development of the family service agencies of today, the practice of family casework, family counselling, schools of social work, employment services, legal aid, and many other programs which are a part and parcel of social work today.

In addition to these contributions may be listed the establishment of the first social work publication, *Charities Review*, which was merged into *The Survey* in 1907 and continued publication until 1952.

**Settlement House Movement**

Another significant development of social services in America has been that of the social settlement house. Settlement houses in the United States began in the late 1800s and were modelled after Toynbee Hall, founded in England in 1884 by Samuel Barnett. Many settlement houses were established in cities across the country, including Chicago’s Hull House, started by Jane Addams and Ellen Gates Starr in 1889.

The settlement house movement, which combined social advocacy and social services, was a response to the social disorganization that resulted from widespread industrialization, urbanization and immigration. Through group work and neighbourhood organizing strategies, the settlement house workers established neighbourhood centres and offered services such as citizenship training, adult education, counselling, recreation, and day care.

The settlement house workers were young, idealistic college graduates from wealthy families who lived among the poor as “settlers” and thereby experienced the harsh realities. For the most part, they were volunteers and community leaders and not employed as social work professionals.
The settlement house leaders believed that by changing neighbourhood they can improve communities and by changing communities they can develop a better society. The seeds of social work methods, namely, Group Work, Social Action and Community Organization, were thus sown in the settlement house movement.

**Child Welfare Movement**

The Children’s Aid Society (1853) and the Society for the Prevention of Cruelty to Children (1875) which began in New York City formed the basic elements of a child welfare movement. However, the beginnings of the Child Welfare movement can be traced back to 1729 when the Ursuline sisters established an institution in New Orleans for children of parents massacred by Indians.

The child welfare agencies had limited aims. They were basically concerned with “rescuing” children from inadequate homes or from the streets and finding for them wholesome living situations. Once their goals were accomplished, the agencies considered their job to be over.

**Evolution of Social Work Methods**

Many of the basic principles and methods upon which social work rests today are a direct offshoot from the above Societies and movements. The keeping of careful case records, respect for the client as an individual, a rehabilitation approach to problems, an analysis of causes rather than blanket condemnation of behaviour, — all these were basic principles under which the early charity organization societies operated.

Social work methods, namely casework, group work and community organization, will be dealt in detail in
subsequent units. However, a brief outline of their evolution is given below.

**Social Casework**

Social casework is the first of the social work methods to be developed and is one of the most studied. Growing up largely in the voluntary agencies which were established after the COS movement began, social casework represents the accumulated and codified experience of workers in these agencies.

In *Social Diagnosis (1917)* and *What Is Social Casework?* (1922), Mary Richmond identified the first principles, theories, and methods of social casework, or social work with individuals. Social casework, according to Richmond, was comprised of four processes: "insight into the individual, insight into the social environment, direct action mind upon mind, and indirect action through the social environment " (Lubove, 1965)

In 1905 medical social work was established at Massachusetts General Hospital under the sponsorship of Dr. Richard C. Cabot for the purpose of studying the conditions under which patients live.

In later years, Freudian concepts were gradually adopted by social agencies in their attempts to deal with less seriously disturbed people. Social workers took over with eagerness insights gained from psychological findings. Such concepts as the significance of unconscious factors in human behaviour, the crucial importance in later life of the early formative years, and the implications of ambivalence (the feeling of two contradictory emotions at the same time), all proved highly workable and useful in casework. The newly developed psychological tests and the widespread use of the Intelligence Quotient (I.Q.)
reinforced social work’s interest in psychological processes.

**Group Work and Community Organization**

Social group work and community organization methodologies were gaining formal acceptance and recognition as interventions in the 1940s and 1950s. Group work, which uses small-group interaction as a vehicle for social change, and community organization, which stresses change in larger groups and organizational units, both emphasize the situational context of behavioural change.

Voluntary recreational agencies and settlement houses had began the development of professional Group Work. The Community Chests and Councils of America, now United Community Funds and Councils of America, was established in 1918, officially inaugurating what is now called Community Organization.

The inclusion of group work and community organization as acceptable social work methods marks a significant transformation in the social work profession. Previously, social work tended to be seen as identical to casework. The profession of social work, with its three major methods of practice, was firmly established as a skilled response to the needs of clients.

**The Generalist Model**

The search for a common base of practice was precipitated by a professional desire to unify the three methods of casework, group work, and community organization that make up social work practice. The multi-method approach or combined practice was popularized after the publication of the Hollis-Taylor Report (1951).
In the decades of the 1970s and 1980s, the generalist conception of practice gained recognition and acceptance. A number of models have been constructed that unify the three-method conception of social work practice into a generalist framework.

**The Quest for Professional Status**

By the 1890s, there was a felt need and a strong desire among COS personnel for granting professional status to social work. Among the many reasons which contributed towards professionalism are:

1) First, professionalization was a major trend during that era. Medicine and engineering had demonstrated the wonders that could occur when science was applied to practical problems through the vehicle of a profession.

2) Second, most COS workers were individuals who needed to earn a living, they were interested in establishing their work as deserving a decent wage.

3) Third, a new class of women, who were well educated and wanted careers outside of the home, was emerging. Developing charity work into a full-fledged profession in which they would not be blocked because of their sex was a good strategy.

4) Fourth, paid charity workers as well as volunteers were discovering the immense complexity of the task they were facing. Helping people deal with social problems like family breakdown and poverty was as complicated as those performed by physicians or lawyers. Some sort of professional training and education was a felt need.

It is on account of the above mentioned reasons that by the late 1890s, a powerful movement to develop
training and research centres as well as train and equip people doing charity work was gaining momentum.

**Flexner’s Remarks on Professional Status**

The question of whether social work is in fact a profession has challenged social workers for nearly a century. Social work’s professional status was evaluated by Abraham Flexner in 1915, and his conclusion has reverberated among social workers ever since.

Flexner’s speech, “Is Social Work a Profession?” delivered at the 1915 meeting of the Baltimore Conference on Charities and Correction, was an event of utmost significance. Flexner, a noted expert on professional education, delineated six attributes that he called “earmarks of a profession.” According to Flexner,

> “Professions involve essentially intellectual operations with large individual responsibility, derive their raw material from science and learning, this material they work up to a practical and definite end, possess an educationally communicable technique, tend to self-organization, and are becoming increasingly altruistic in motivation.”

Flexner concluded that as of 1915, social work was not yet a profession on account of the following:

a) Because social work mediated between other professions, it did not have the responsibility of power of a true profession.

b) While social work drew its body of knowledge, facts, and ideas from both the laboratory and seminars, it was not founded on a purposefully organized educational discipline.
c) It did not possess the high degree of specialized competency required by a profession, because of the broad scope that characterized social work practice at that time.

Flexner, however, acknowledged the rapid evolution of a “professional self-consciousness,” recognized that social work was in the beginning stages of professionalization, and praised the altruistic motivation of social workers and their devotion to “well-doing”.

Since the time Flexner publicly proclaimed the non-professional status of social work, there has been a zealous quest for professional status. The subsequent flurry of activity included expanding the number of schools of social work, forming a professional accreditation body, standardizing educational curricula, advocating training for all social workers, and holding a series of conferences to testify to the singular, generic nature of social work skills applicable in any setting.

**Greenwood’s Model**

Ernest Greenwood’s (1957) classic article, “Attributes of a Profession,” provides another landmark in the evaluation of the professional status of social work. Greenwood mentions the following indicators of a profession:

1) A profession has fundamental knowledge and develops a systematic body of theory that directs the skills of practice; educational preparation must be intellectual as well as practical.

2) Professional authority and credibility in the client-professional relationship are based on the use of professional judgement and competence.
3) A profession is empowered to regulate and control its own membership, professional practice, education, and performance standards. The community sanctions regulatory powers and professional privilege.

4) A profession has an enforceable, explicit, systematic, and binding regulatory code of ethics that compels ethical behaviour by members of the profession.

5) A profession is guided by a culture of values, norms, and symbols within an organizational network of formal and informal groups through which the profession functions and performs its services.

Using the above model, Greenwood contended in 1957 that social work is already a profession. It has too many points of congruence with the model to be classifiable otherwise.

In more recent years, social work’s professional status has been scrutinized by evaluating whether social work has the monopoly in the provision of social work services.

**Professional Education**

The first step in the effort to establish charity work as a profession was the establishment of training schools. Many social workers, notably Anna Dawes (1893) and Mary Richmond (1897), argued (through their published papers) for the need of education and training for personnel and the development and systemization of the accumulated knowledge and expertise gained by social workers.

The Summer School of Philanthropy, a six week long program under the sponsorship of the New York
Charity Organization Society, which began in 1898, was a pioneering effort at formal professional education. Other cities, namely Chicago, Boston, Missouri and Philadelphia, quickly followed New York's lead and established professional schools for the training of charity workers.

Let us now look at the emergence of social work education in more detail from the origins in Europe and its spread throughout the globe.

**Social Work Education**

The roots of social work education can be traced to their international beginnings in Britain and some countries in Europe towards the end of the 19th century. From Europe, the profession spread to United States, Africa, Asia and South America.

**Origins in Europe**

Social work education evolved from the work of the Victorians in London who attempted to develop models of charity work and the first two-year full-time teaching in social work as early as 1899 in Amsterdam. The Amsterdam Institute of Social Work Training is credited to be the first two-year training programme with theory and practice.

Though the very first school of social work was in Netherlands, the real beginnings of social work education are found in Octavia Hill’s training of volunteers in housing management and ‘friendly visiting’ in the 1870s. She worked in the slum neighbourhoods of London and initially trained volunteers and later full-time workers. John Ruskin, an art critic, encouraged Octavia Hill in her work and financed her activities.
The Barnetts, who founded Toynbee Hall for men, were not interested in training. Hence, the initiative for training activities was taken by the women’s settlements, foremost among them being the Women’s University Settlement established in 1887 in London by women graduates of Oxford and Cambridge. The training pioneered by this group evolved into organized courses, and ultimately, into professional education for social work.

Another noteworthy beginning in Europe was the one-year training course in social work for young women initiated in Germany by Alice Salomon in 1899. Salomon, one of the founders of the International Association of Schools of Social Work, was an outstanding leader in social work education and women’s rights. Her course in 1903 became the Alice Salomon School of Social Work, which was for many years the accepted model for social work education in Germany.

The beginnings, thus, made in Britain at the close of the 19th century developed into organized education for social work in Continental Europe and North America early in the 1900s and somewhat later in other continents.

**North America**

A course entitled ‘Summer School on Philanthropic Work’ heralded the beginning of professional education for social work in the US. It was inspired by Mary Richmond and organized by the Charity Organization Society of New York. The course consisted of lectures, discussions, conducting inquiries, visiting agencies and institutions, and working under the supervision of experienced agency guides. The course evolved into a
one-year programme in 1904 as the New York School of Philanthropy and in 1911, it added a second year.

Similarly, in Chicago, the Hull House and the Chicago Commons in collaboration with University of Chicago, organized a course in 1903 which a year later became the Chicago Institute of Social Sciences. In 1920, it was renamed as the University of Chicago School of Social Service Administration—the first autonomous graduate school of social work within a university.

**Other Continents**

In later years, the pioneering efforts of Europe and US spread to South America, Africa, Asia and Australia.

a) **South America**

In South America, the first school was launched in 1925 by two remarkable men, Dr. Rene Sand of Belgium and Dr. Alejandro del Rio of Chile. Both were physicians, pioneers in social medicine and social welfare. The School, later renamed the Alejandro del Rio School of Social Work, offered a two-year programme. The curriculum was heavily weighted with subjects and field placements related to health. As the School flourished many of its graduates became the pioneers of social work education throughout Latin America.

b) **Africa**

In South Africa, schools patterned on the British model were established since 1924. The first institution was a three-year diploma at the Cape Town and Transvaal University College. The first degree course was established at the University of Stellenbosch in 1932.

The early South African schools, with a few exceptions, were admitting only white students. The first school
to qualify non-white students as social workers is the Jan H. Hofmeyr School of Social Work established by the YMCA in Johannesburg in 1947. Hofmeyr, a philanthropist and a member of Parliament, and Dr. Ray Phillips, a missionary were responsible for the school. Many graduates of the school, of whom Winnie Mandela is one, are found in government, politics and social welfare agencies.

c) **Asia**

The first institution to be established in Asia was the Department of Sociology and Social Work, Yenching University in 1922. It was a four-year course with a Bachelor of Arts degree. However, it did not survive the Communist revolution and, therefore, suspended.

Hence, the credit of starting the first school of social work in Asia goes to Tata Institute of Social Sciences, which was established in 1936 and became a university in 1964. Clifford Manshardt, an American missionary from Chicago, established The Nagpada Neighbourhood House in Bombay and later collaborated with the Sir Dorabji Tata Trust in housing the school in his institution and becoming its first Director. His collaborator Dr. J.M. Kumarappa, a well-known educator with MA and PhD degrees from Columbia University, later followed as the first Indian Director of the Institute. The one difference, on account of historical reasons, from the American and British pattern, is that the Indian schools of social work include Labour Welfare and Personnel Management.

d) **Australia**

Australia initially developed a social work tradition largely derivative of UK and USA models and has only
lately developed more indigenous theory, practice and publication. The first social work training institutes, numbering five, were established outside universities prior to World War II (between 1929 and 1937), in the cities of Sydney, Melbourne and Adelaide. These first schools offered general social work training via a two-year undergraduate course and a one-year medical social work specialization which could be taken after the general training. The early leaders of these programs were largely British women trained in medical and psychiatric social work.

In Australia, the practice of social work is largely carried out under government auspice and to a lesser degree under non-government (voluntary) and religious auspice. Approximately two thirds of social workers are employed by federal and state government social service agencies, while the remaining one third are employed in a variety of non-government and religious organizations.

The Rise of Professional Organizations

To expedite job placement for their graduates, several women’s colleges established a professional organization, the Intercollegiate Bureau of Occupations, in New York City in 1911. A further impetus for forming professional associations came from social work educators attempting to gain acceptance in the academic community. As speciality areas emerged, other professional associations like the American Association of Medical Social Workers (1918), the National Association of School Social Workers (1919) and the Association for the Study of Community Organization (1946) were formed.
**National Association of Social Workers**

In a quest for professional unity, various social work organizations merged in 1955 to form the National Association of Social Workers (NASW). With a membership of over 100,000 NASW is currently the largest social work organization in the world. Full membership in NASW is available to graduates of accredited social work programs of the Council on Social Work Education (CSWE) at the bachelor’s and master’s degree level. Associate membership in NASW is available to other human service practitioners. As a membership association, NASW provides support and resources to social work practitioners, promotes professional development, establishes practice standards and a Code of ethics, and promotes the humanitarian ideals and values of social work.

**Council of Social Work Education**

The Council of Social Work Education (CSWE) formed in 1952 became the standard-setting organization for social work education. Although initially charged with accrediting master’s degree programs, the CSWE has been concerned since 1974 with all levels of social work education, including preparation for the baccalaureate degree. As of 2000, the Council on Social Work Education (CSWE) accredited 421 BSW programs and 139 MSW programs. CSWE’s purpose, to promote high-quality social work education, is achieved through the accreditation of programs, conferences for educators, professional development activities, task force work on educational programming, and the publication of journals.
Current Trends and Practices

The profession of social work is firmly established itself in many countries and the demand for trained social workers is ever increasing. Social workers today practice in a variety of settings: hospitals, mental health and community centres, schools, social service agencies, employment settings, courts and correction. In private practice, they provide clinical or diagnostic testing services covering a wide range of personal disorders. Although most social workers are employed in cities or suburbs, some work in rural areas.

Career Avenues

Employment of social workers is expected to increase faster than the average for all occupations through 2010. The elderly population is increasing rapidly resulting in job growth among gerontology social workers. In addition, continuing concern about crime, juvenile delinquency, and services for the mentally ill, the mentally retarded, the physically disabled, AIDS patients, and individuals and families in crisis will spur demand for social workers. Other career options for social workers include teaching, research, and consulting. Some also help formulate government policies by analysing and advocating policy positions in government agencies and in research institutions.

Legal Regulation (Licensing)

To restrict the practice of social work to qualified practitioners, the profession had followed the lead of older professions and advocated for the passage of licensing laws. As of 1994, social work is regulated in all states and territories of the US, licensed in 47, and registered in the other six. In 33 states and the District of Columbia, social workers are eligible to
receive third-party reimbursements. Licensing, however, is opposed on the ground that it is elitist and that it is not exclusive enough. Whether licensing is a good thing or not, in today's situation, licensing is the ultimate indication of whether an occupation is a profession.

**Privatization of Social Work Practice**

Traditionally social work had been practised in either government or private non-profit agencies. However, a growing number of social workers are now practising in private fee-for-service settings and in private for-profit businesses. Private fee-for-service organizations are practice organizations that are typical of those used by professionals, such as physicians and lawyers, in which social workers provide services, generally counselling or therapy, for an hourly fee. Private for-profit businesses employing (or owned by) social workers that have expanded include drug and alcohol treatment programs, nursing homes, eating-disorder clinics, adult day care centres, and companion services. The Bureau of Labour Statistics estimated that the number of social workers who are self-employed will increase by about 20 percent between 1990 and 2005.

**Conclusion**

We have seen how social work as a profession emerged from the charity orientation of the Church to the State's role in public welfare. The movements and organizations, which originated in Great Britain, were replicated in the United States when the English colonists settled in the New World. The profession then spread to other continents and schools of social work providing BSW and MSW degrees or Diploma in some cases where established in many universities across the world.
The challenge to social work and social work education, today, is to hold on to its beliefs and values, remain flexible to changing times and to stand up for social justice and human rights. Social work, which has grown and adjusted to changing circumstances for over a century will continue to grow and change in the years to come and able to face with confidence the needs and challenges of the millennium.

References


Evolution of Social Work Tradition and Education in India

*Uma*

Introduction

A systematic analysis of the social work, its philosophy, values and principles can only be understood after a proper reference and attempt is made to understand the concept of social work and its evolution in India. This should encompass various perceptions and viewpoints with regard to its growth and development.

The social work profession is primarily committed to solidarity with marginalized sections of society. The basic human rights are very often violated for people who lack economic, physical, mental social and/or emotional resources. Lack of resources leads to powerlessness and thereby marginalization of people by the social, economic and political systems. Marginalized people are vulnerable to deprivation and exploitation by those who have control over resources. Thus, this profession recognizes that marginalized people need to be empowered so that they themselves play a decisive role for their development and welfare. Empowerment is the process of gaining control over self as well as the resources, which determine power. This process aims at reforming the nature and direction of the systemic forces, which marginalizes the powerless.

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characteristic was doing or initiating welfare and common good of all, the glimpses of which can be found in folk tales and legends in old literary works, Smritis or Dhramshastras. The earliest mention to charity can be obtained from Rigveda which encourages charity by saying “May the one who gives shine most”. The Arthasastras, ascribed to Kautilya is one of the oldest works in polity- that refers to the construction work for public good by joint efforts of villagers. It also mentions social work as care of children, old or invalid in case of no protectors. Special regulations were established for persons living in cities for common good. Collective charity was popular form of social work, of which progress of education or Vidyadana was an important one as one of the numerous Jatakas reflect. Other Upanashidas like Brihadarnayaka, Chhandogya and Taittiriya prescribes that every householder must practice charity.

Next to education, reference may be made to religion, which took precedence over everything else to the people of ancient India. One of the popular methods of performing social activities, hence was Yagnas. The main aim of yagnas was the common welfare of all, devoid of any personal benefit or profit. There were several Yagnashalas, which were like classrooms wherein students were instilled with the feeling of working without the egocentric desires. This learning and spirit transcended to the home, workplace and in the ordinary community life. The community was urged to move ahead as one entity and achieve progress. According to Geeta privileged sections must strive towards the fulfilment of its duty to serve the poor, handicapped and underprivileged.

The communitarian structure of early Vedic period functioned like an extended family, where everybody
Social Reform in Medieval Period (1206-1706)

The approach followed while mentioning the social reform activities during the medieval period would be to focus not on individual kings and their achievements but to the extent of their contribution to changes in social institutions and structure. The Muslim Sultanate who formed a significant phase of the medieval period were motivated and driven by the same spirit of social service in the fields of religion and education. The practical needs of consolidating conquered territory and providing efficient administration in a foreign country necessitated the delineation of the role and functions of the kings. These duties included maintenance of peace, protection from external forces, levying of taxes and providing justice to subjects. Beyond these limited secular functions, the rulers took little interest in promoting the general welfare of the masses. The religion enjoined upon the Muslims to render help to the underprivileged by the payment of zakat, “the annual legal alms of five things, namely money, cattle, grain, fruit and merchandise”. Provision of drinking water, building of mosques, provision of sarais, charity to poor was regarded as pious act.

Humayun was the pioneer amongst the Muslim rulers to make the efforts to prohibit sati system. Akbar was an illustrious ruler who took initiatives in bringing reforms in Indian society by abolishing slavery in 1583. He introduced equality among people irrespective of class and religion, and established comprehensive system of poor relief which was of two types: granting relief in cash/kind to every needy person who made requests for the same and the other was systematic and organized assistance provided regularly.
Ram Krishna Mission, Indian Social Conference, Servants of India Society etc.

However, this social reform movement confined to small elitist segment of the population mostly consisting of English speaking middle class. But with the advent of Gandhiji on the scene, the entire social reform and political independence movement took a turn. Significantly, Gandhiji linked political movement with the social movement and transformed this into a mass movement with the participation of all sections of population notably women and peasants and lower castes.

The establishment of the first school of social work, Sir Dorabji Tata Graduate School of Social Work, Bombay in 1936 marks a watershed in training and education of social work profession. Subsequently, several institutes of social work were established in various parts of the country.

After independence, the government shifted towards the welfare approach and took several areas of social work under its purview. The popularity of ideas of social change, social development, institutional change and programmes of family planning, elimination of mass poverty and reduction of income gaps among the population reflect the direction of social orientation towards seeking and striving to achieve the goals.

**Gandhian Ideology and Sarvodaya Movement**

Any discussion about the history and development of social work in India will not be complete without mentioning the contribution of Mahatma Gandhi, one of the significant crusaders of social reform. He exemplified the integration of political and social reform
Gandhiji’s value system has moulded the social policy of the government of India since the achievement of independence. His efforts are reflected in adoption of constitution guaranteeing freedom of conscience, worship, speech and expression and prohibited discrimination on grounds of religion, race, caste or sex; political-administrative consolidation of the country; progress towards a welfare state focussing on the problems of social welfare and a thorough examination of issues associated with them.

Sarvodaya and Social Welfare

Gandhiji conceptualized social welfare as *Sarvodaya* meaning “the well being of all in all phases of life”. In the same time he paid special emphasis on the welfare of the lowest, humblest-underprivileged such as Harijan, women, destitute, rural folk. His constructive programme nor only emphasizes the well being of all but also deals with all aspects of individual, social and national life.

Mahatma Gandhi while advocating the cause of social reform and dedicating himself to eradication of all social evils, indirectly brought in specific plans of action. He promoted inter group relations, created favorable public opinion, launched mass programmes and induced changes at a mass level. Gandhiji’s philosophy was based on dignity and worth of individual. He believed in the dignity of labour and the right of all people to earn a livelihood. He did not impose his views on other people, but showed understanding and love for them.

The main stay of ‘Sarvodaya’, emphasized the values of Swarajya and Lokniti, that is people have to govern themselves in order to obtain equity and justice. This philosophy accepted that people are knowledgeable
workers being interested at one and the same time in social reform and in helping the individual adjust to his present circumstances. Gandhiji, thus played a significant role in preparing the intellectual climate for the growth of professional social work in India.

**Interface Between Voluntary and Professional Social Work**

Voluntary social work has always been regarded most commonly as the ‘relief of distress’ or providing assistance to underprivileged and marginalized sections of society through individual or group means. Associated with charity, sympathy, philanthropy and spiritual urge to assist those in adversity, voluntary social work has become one of the exalted values. It is underlined with true spirit of dedication with little or no motive for personal enhancement, profit, prestige or political mileage.

Voluntary social work in fact has an age long tradition in India. As is common in traditional community based society merits of charity, philanthropy, cooperation and charitable disposition towards the poor have always been extolled. Compassion towards the downtrodden have always remained the significant pillar of Hindu culture. This voluntary service has been synonymous with honorary or unpaid services and thus the paid worker does not get similar respect and the professional social worker is held in lesser esteem. Though, in the present context the term ‘voluntary’ encompasses all organized social work, paid or unpaid, under the management of government or non-governmental agencies’ voluntary social work without reward still occupies a significant place in Indian society.

The fact that the history of social work/welfare has existed since the birth of the civilization can be
This change of social realities complemented with social reform movements led to the organization of welfare activities on systematic lines. It necessitated imparting of integrated skills and knowledge to develop a committed manpower capable of taking actions to better serve the objectives of social development. Thus, training was needed to deal with and answer the complex issues afflicting the Indian society. Though the humanitarian outlook of both voluntary and professional worker is alike what sets them apart is this professional scientific training. However, with thin difference between the voluntary and professional social work which primarily lies in the technique and mode of delivery; increasing focus is now upon the need to build network between the state agencies and voluntary sector to facilitate the effectiveness of the management of developmental programmes.

**Social Work Education in India**

The first training course for social work as claimed by University Grants Commission (Social Work in Education in Indian Universities, 1965) was organized by Social Science League in Bombay in 1920. This was a short-term course meant for voluntary workers engaged in welfare work. The first professional institution that provided training for a career in social work was established in 1936 in Bombay. The genesis of social work education in India has its roots in this establishment of **Sir Dorabji Tata Graduate School of Social Work** (later known as Tata Institute of Social Sciences). It admitted mainly graduates (sometimes few undergraduates also) and awarded Diploma in Social Service Administration after two year course of training. Till 1942, Institute admitted students every alternate year. It did not seek affiliation to University as the management felt that it would hinder freedom
program. Data shows that Maharastra clearly leads in the field of social work education with roughly fifty institutes established therein. Thus, while Maharastra, Tamil Nadu and Karnataka having a cluster of institutions, there were none till recently in states in extreme north and east, such as Punjab, Jammu & Kashmir, and the Himalayas and the north eastern hill states. This brings out the skewed nature of territorial representation of Social Work institutes and the need to ensure a systematic development of social work in terms of geographical distribution.

The University Grants Commission appointed the First Review Committee for Social Work Education in 1960 and the Second Review Committee in 1975 for the promotion, maintenance of standards of education, coordination of social work education, training, research and practice. The report has been prepared with the perspective in view that any profession must review its past and must look ahead to its future so that it may be able to equip its members for practice. One of the important decisions was to establish a National Council on Social Work Education for the promotion and development of social work education in India. The Third Review committee for social work education in 2001 has emphasized the need for linking social work education to the social realities in which the profession is practised. It advocates that curriculum be divided into four sets or domains. The four domains are the core domain, the supportive domain, interdisciplinary domains and elective domains. The core domain consists of the philosophy, ideology, values, ethics, theory and concepts, the supportive domain provides the knowledge and skills to assist the core domain. The interdisciplinary domain has the theories and concepts from other disciplines which are related to the social work profession. The
the regional and local needs; and develops integrated knowledge and skills in working with people.

**Areas of concern for the Development of Social Work Education**

While closing this discussion, we have also attempted to briefly mention the areas of concern for the development of social work education. The primary concern for this is to ensure a systematic development of social work education in terms of geographical distribution and affiliation to recognized boards and universities. Sustained efforts must also be made to provide a holistic framework of the development of a ladder education programme with several termination points related to job functions in the country, and to relate each phase with another. Constant endeavor to develop syllabi relevant to social realities must be done. Together with these, other key concerns relate to developing teaching/research materials for social work education for all levels and developing research expertise and funding of research projects etc.

Such progress in desired direction requires organizational structures for bringing change development and stability in growth. For instance, University Grants Commission has a panel on Social Work Education on the same lines as of other disciplines. However, suitable modifications are required for social work profession. Also, Department of Social Welfare, Government of India - has established separate Division for Planning Research, Evaluation and Monitoring (PREM) which has far reaching implications in raising the professional practices. Its work in association with Planning Commission in conducting research studies and compilation of statistics has made data accessible.
sati system etc. The movement, confined to western educated middle class however, gave way to Gandhiji coming on the scene. His philosophy linking political and social reform movement brought forth the biggest mass movement India had witnessed. His contribution did not lie only in influencing the social welfare approach of the practitioners and policy planners but also gave a much needed fillip to the profession of social work. 1936 witnessed a watershed in social work education and training in India with the establishment of Sir Dorabji Tata Graduate School of Social Work, the first school of social work in Bombay. Subsequently, several schools and institutes of social work were established in different parts of the country.

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5

Professional Social Work:
Nature, Scope, Goals and Functions

* Kanaka Durgaube

Introduction

Different people give different meanings to social work. Social work for some is *(shramdan)*, for others it may be charity or disaster relief. Services like road building or cleaning houses or surrounding places will come under *(shramdan)*.

But all these are not always social work. Social work helps people with behavioral problems, say children marital problems, and rehabilitation problems of chronic patients.

The reasons for misconceptions are:

1) Social workers are unable to separate western professional components and traditional religious components of social work.

2) Terminology has not developed as social workers are preoccupied with solving problem of day to day nature.

3) Precision and accuracy is lacking as most of the findings are drawn from social Sciences.

4) Social work deals with problems about which even a layman has some fixed ideas.

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providing some help to the helpless. But in social work, face to face interaction of the worker and client is important. In certain instances, in addition to temporary relief, the social worker also helps in improving interpersonal relations and adjustment problems related to disaster and natural calamities. The kind of involvement needed to deal with deeper issues and other relationship problems is called social work.

**Scientific Base of Social Work**

Social work practice has a strong scientific base. Social workers do not believe is knowledge for its own sake. Social work for its basis, a scientific body of knowledge, though borrowed from different disciplines of social and biological sciences. Social work like any other discipline has three types of knowledge.

1) Tested knowledge.

2) Hypothetical knowledge that requires transformation to tested knowledge.

3) Assumptive knowledge which is practical wisdom requires transformation to hypothetical knowledge and from there to tested knowledge.

The knowledge is borrowed from sociology, psychology, anthropology, political science, economics, biology, psychiatry, law, medicine etc. All disciplines have contributed much to the understanding of human nature. Social workers make use of this knowledge to solve problems of their clients.

Social work is rooted in humanitarianism. It is “Scientific Humanism” as it uses scientific base. Social work is based on certain values which when organised
body of knowledge for a social worker and she/he uses this theoretical base for helping people i.e., for practice. What theory postulates has to be put into practice. The required capacity to do it is known as skill. Hence, professional social work with selected knowledge and the set of social work values, has to be transformed into a professional service.

A social worker has to establish a positive relationship with the clients. S/he should know how to interview and write reports. She/he should be able to diagnose i.e., find out the cause for the problem and finally she/he should work out a treatment plan. An Assessment of the problem, planning for its solution, implementing the plan and evaluating the outcome are the four major steps involved in social work. Social worker's keen interest in helping the client, alone will not solve the problem. S/he should know how to help his/her clients. The methods of social work will help his/her to understand ways of helping people. Social work methods are:

1) Social case work
2) Social group work.
3) Community organisation.
4) Social work research.
5) Social welfare administration.
6) Social Action.

The First three are known as direct helping methods and the last three are secondary methods or auxiliary methods. These six social work methods are systematic and planned ways of helping people.
Social Welfare Administration is a process through which social work services both private and public, are organised and administered. Developing programmes, mobilising resources, involving selection and recruitment of personnel, proper organisation, coordination, providing skillful and sympathetic leadership, guidance and supervision of the staff, dealing with financing and budgeting of the programmes and evaluation are, some of the functions of a social worker in administration.

Social work research is a systematic investigation for finding out new facts, test old hypotheses, verify existing theories and discover causal relationships of the problems in which the social worker is interested. In order to scientifically initiate any kind of social work programmes, a systematic study of the given situation is necessary, through social work research and surveys.

Social action aims at bringing about desirable changes to ensure social progress. Creating awareness about social problems, mobilizing resources, encouraging different sections of people to raise their voice against undesirable practices, and also creating pressure to bring about legislation are some of the activities of the social workers using the method of social action. It seeks to achieve a proper balance between community needs and solutions mainly through individual and group initiatives and self-help activities.

**Functions of Social Work**

The basic functions of social work are restoration, provision of resources and prevention. These are interdependent and intertwined. Restoration of impaired social functioning has two aspects—curative and rehabilitative. The curative aspect eliminates the factors
Goal of Social Work

The goal of social work is to reduce suffering by solving people’s problems. People have psycho-social problems with regard to their physical and mental health. Apart from this, adjustment problems in children and adults can be dealt with separately. In other words, social work enhances social functioning of individuals, groups and families by providing recreational services to the public; and by a judicious use of leisure time, can prevent delinquency and crime in the society. It also links client system with the needed resources. Social work helps the individual in bringing about a change in the environment in favour of his growth and development.

Social work provides democratic ideas and encourage the development of good interpersonal relations, resulting in proper adjustments with the family and neighborhood.

Social work does not believe in ‘Social Darwinism’. It does not accept the principle of survival of the fittest. Hence it works for social justice through legal aid. It also promotes social justice through the development of social policy. Social work improves the operation of social service delivery network as well.

The Social worker is also a human being. She/he will experience all the emotions that a human being experiences. As she/he is in the position of helping others, there is a tendency to feel superior. Sometimes when the client is narrating his/her sad, painful past experiences, the social worker will identify with her/his client, experience the same feeling as the client. Sometime the social worker may tend to see the client as a mirror image of herself/himself. All this may have its roots in the worker’s early life and experience. She/he has to understand her/his own feelings and control
profession are even greater for the professional. Formal and informal methods of social control ensure that members conform to the code of ethics. A profession exists when it is recognised. Recognition comes only by reserving jobs for people with technical training, giving preference to qualification in jobs, providing awareness for promotions financial resources etc.

**Ethical Responsibilities of Social Work:** A social worker has ethical responsibilities towards his clients, the employing agencies, his colleagues, his community and towards his profession.

A social worker's ethical responsibilities towards his clientele impose the welfare of the individual as his primary obligation. The social worker should give greater importance to professional responsibility rather than over personal interests. She/he to respect her client's (self determination) opinion. She should keep confidential all matters related to the client. The social worker should respect the individual differences among clients and should not any discrimination on a non-professional basis.

The Social worker has an ethical responsibility towards his employers and should be loyal to them. He/she should provide correct and accurate information to his employer. The social worker should be held accountable for the quality and extent of service, observing the regulations and procedures of the agency. She/he should help his/her agency in increasing its public image even after termination of his/her employment.

The social worker has to respect his/her colleagues and should help in fulfilling their responsibilities. The social worker should assume the responsibility of adding to her/his knowledge. She/he should treat all without
passing the Elizabethan poor Law (1601) in UK to deal with the poor. The Act divided the poor into three categories, the able bodied poor, the impotent poor and the dependent children. The first category was forced to work in the workhouses, whereas the other two categories were given alms in aim houses. The Act, as well as subsequently passed enactments were unable to solve the problem of poverty. The government realised that an individualized approach was needed to understand the problem. The problem may be one, but different individuals have different causes for the same problem. They realised that the individual cause has to be investigated for its solution. Hence charity organisations were started to do that work.

Clinical Social Work Approach: In 1935 the Social Security Act was passed recognising the need for helping the poor. The Act was meant to handle the problem that were a consequence of industrialization. The state took over some of the financial problems of the people. A large number of volunteers Were taken. As volunteers are trained people who can do case work practice, they also supervise untrained people. Most people realised that money alone could not solve problems and they turned to counselling roles. Counselling has drawn its base from psychological sciences particularly from Psychoanalytical theory.

Clinical social work is a specialised form of direct social work intervention with individuals, groups and families, which mostly take place in the worker's office. In this approach with the disciplined use of self, the worker facilitates interaction between the individual and his or her social environment.

Ecological Social Work Approach: In ecological social work approach problems are seen as deficits in the
Feminist Social Work: Liberal feminism is the school of thought that emphasises equality of sexes and demands legal reforms and equal opportunities for suffrage, education and employment to both men and women. Liberal feminists do not analyse the roots of gender oppression in the society.

Marxist feminists view women’s oppression as the outcome of capitalist mode of production. Where there is division between domestic work and wage work, only the latter is productive.

**Spirituality and Social Work**

India is a home for many religions and has a rich spiritual heritage. In Hinduism the Vedas and the Upanishads form the basis for spirituality. They provide a method to control one’s own inner forces to realise the ultimate truth. The truth is the key for knowing one’s own identity and the Purposes of life. It gives a detachment from oneself and helps in controlling one’s own emotions. Similarly other religions also help their adherents to reach these ends.

We believe that service to humanity is service to God. Humanitarianism is the basic principle of social work. It respects the human worth and dignity. Social work believes in the creativity and inherent potentialities of the individuals.

The social worker both is out their potentialities through appropriate institutions and timely opportunities. The social worker will interact with different type of personalities including anti-social personalities. She has to develop a non judgmental attitude towards them accepting individuals and groups as they are. The social worker is trained to have a controlled professional self due to which she avoids feeling superior though she is
References


6

Professional Social Work: Generic Principles, Values and their Application

*B.V. Jagadish

Introduction

Over the years social work has been transformed from a simple helping profession into an empowering profession and in the process passed many a milestone. With a well defined and established value system, principles, skills and techniques; it occupies an important position in the society. Today the social work profession is shouldering the unprecedented responsibility of maintaining a social order that promotes the good of everyone. It is playing an active role in bringing about planned change with an emphasis on humanization of social relationships and transactions for the overall betterment of society.

Generic Values of Social Work

In this section you will learning about the values of social work and their application. Any professional activity is guided by a set of values. The body of knowledge of social work has certain core values, evolved over a period of professional practice, that are common to all social work practice situations, irrespective of the methods.

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responsibility towards the family, counsel and helps the client to take up his responsibility as the head of the family. Thus the social worker restores the social functioning of the client.

As a member of society social worker also adheres to these social values. Sometimes the social worker may get into a dilemma whenever he has to deal with a client who has violated social values which the social worker upholds in high esteem. For example, a social worker, strongly subscribing to the value of honesty and earning by rightful means, may find it difficult to work with an open mind with the client who is an offender and who has caused damage to society. The values of the profession come to the rescue of the social worker in these types of value conflicts and dilemmas.

Social work values focus on three general areas: values about people, values about social work in relation to society and values that inform professional behavior (Dubois & Miley, 1999). Some of the functional values of social work are discussed below:

The value is the conviction in the Inherent worth, integrity and dignity of the individual (Friedlander, 1977); A person failing to perform or follow the social functioning prescribed to him is considered ‘an unworthy and undesirable element by society. He is denied dignity and considered as person with no integrity and treated degradingly by the society. People are not so much concerned about why the person has not been performing his social responsibilities properly. This value reminds the social worker that every client that comes (with a problem) to him is not to be considered as a person having no value and no virtue because he is in a disadvantageous situation. For a social worker the client is as worthy as any other person and the
suitable for him and he should choose some other activity more suitable which is more suitable for him.

The fourth value is social worker’s social responsibly towards himself, his family, and his society (Friedlander, 1977). This value cautions the social worker not to neglect himself, his family and the society in which he is living while discharging his professional duties. If he fails to perform his responsibilities towards himself and his family, then he himself and his family may fail to perform their social functioning and may become failures needing social work intervention.

The fifth value is to transmit knowledge and skills to others (Sheaf or & Morales 1989). This value instructs the social worker to provide the information that he has, that would enable the client to take care of himself, in case the client faces similar problems in future. This is to ensure that the client does not become dependent on the social worker throughout his life. Further, it also suggests that sharing of information and skills among the co-professionals goes a long way in promoting the competence of the professional practice.

The sixth value is separating personal feelings from professional relationships (Sheafor & Morales 1989). This value reminds the social worker that he should not allow personal feelings to intrude in a professional relationship, as this may make him ever concerned or develop a biased or prejudiced view about the client and his problem situation. The social worker might have undergone similar experiences and been in similar social situations in his personal life. And there is a possibility that he might for him to relate these to the present client and may lose the objectivity needed for social work intervention. Therefore he should be watchful about any of his personal feelings are affecting his professional relationship.
Principle of Acceptance

Principle of Individualisation

Principle of Communication

Principle of Self-determination

Principle of Confidentiality

Principle of Non-judgmental Attitude

Principle of Controlled Emotional Involvement Now let us discuss these principles.

**Principle of Acceptance:** The client and the social work professional should both accept each other for getting the best results. The client should accept the worker because the worker is the one who is helping the client to overcome his problem situation. In social work situations the client may approach the social worker directly or the social worker may be nominated by the agency or someone might have referred the client to the social worker. Unless the client feels that the social worker has the potential to understand his predicament and is concerned about helping him out of the problem the client may not cooperate in the relationship through which the social work intervention is to be planned. Any doubt about the competence of the social worker by the client results in serious complications in the helping process. Similarly the worker should also accept the client as a person with a problem who has come to him for help. Irrespective of the appearance and background of the client the worker should accept the client as he is, without any reservations. Sometimes the personal experiences of the worker may come in the way of accepting the client. For example, a worker who was abused by his alcoholic father during his childhood may find it difficult to accept an alcoholic client who has
communication a message is sent by the sender and received by the receiver. A true communication takes place when the meanings of the terms and other symbols the sender and the receiver use and act upon are shared and have the same meanings. If the message of the sender is properly or correctly understood by the receiver then the communication is smooth. But if the receiver fails to interpret the message correctly (the sender wants to convey), then there is a break or misunderstanding in the communication process, which results in confusion and problems. Sometimes, the sender is unable to express the feelings or what he wants to communicate, then also there is miscommunication. In addition to these there are other barriers to the smooth flow of messages, such as distance, noise, temperament, attitudes, past experiences, mental capacity to comprehend and so on.

The social worker should have enough skills to grasp the verbal and nonverbal communication of the client. Communication is stressed in social work relationship because the backgrounds of the client and the worker may be different, the mental state of the client and the worker may vary. The environment in which the communication takes place may change from time to time giving enough scope for miscommunication. Therefore the worker should make all the efforts to see that the communication between him and the client is proper. The client should be made to feel comfortable and at ease to express his thoughts, feelings and facts. Further, he should be assured that the worker understands correctly what he wants to convey. For this, techniques such as clarifications and reclarifications, elaborating what the client has said, questioning and reframing of what the client has said, can be effectively used. Similarly the worker has to make sure that the client understands correctly what
whenever he is asked? In the case of the former the social worker may share the information in the best interest of the client. But in the case of the later, it is really tough for the social worker to withhold information as it has been received under the promise of keeping it confidential. In such circumstances, the decision is to be left to the client whether to disclose it to the social worker or not. And the social worker shall make it clear to the client that he cannot give any guarantee of non-disclosure to the concerned authorities. Where legal requirements compel ordinary citizens to make disclosure of information received by him.

Failure to maintain confidentiality seriously affects the worker client relationship. Therefore the worker has to show discretion while securing and sharing information about the client with others. Information that is needed should only be gathered from the client. Prior consent of the client is to be taken before sharing the information with even those who are concerned about the client.

**Principle of Self-determination:** This principle emphasizes the client’s right to self-determination. Every individual has the right to assess what is good for him and decide the ways and means to realise it. In other words, it points out that the social worker should not impose decisions or solutions on the client simply because the client has come to him for help. No doubt, the client has come to social worker because he could not solve the problem by himself. The social worker should support and guide the client to develop insights into his social situation in the correct perspective and encourage and involve him to take decisions that are is good and acceptable to him. In this way the client is helped not only to realise his potentialities but also to feel independent and like a person with worth and dignity.
may result in a premature end to the professional relationship. Therefore the social worker should maintain a reasonable emotional distance even while sympathasising with the client. He should indicate the understanding of the predicament of the client without showing pity or appearing to be indifference.

**Profession: A Response to Human Needs**

Each individual has a wide array of needs requiring satisfaction (Stroup, 1965). Human needs can be broadly classified as physical needs and psychological needs. Physical needs revolve around physical comforts that protect us and enable us to perform efficiently in society while psychological needs to emotional and mental states such as the desire for love and affection, social recognition, spiritual fulfillment etc. Every individual strives and struggles to meet these needs. Needs are met in complex interactions between the individual and the social environment. Some times individuals fail to meet some of these needs due to certain reasons. In earlier societies the unmet needs of people were taken care of mostly by family or by occupational groups such as merchant guilds or by religion or by the political group in authority - clan, king or the government. As societies evolved needs become more and more complex and helping activities had to be organised in systematic manner. The ingenuity and compassion in man enabled him to satisfy those unmet needs, that are causing misery to people, in more innovative ways with a human touch and a scientific temperament. This, in turn, resulted in the evolving of various professions such as medicine, nursing, engineering, law etc. And social work is no exception to this. Social work profession exclusively (evolved) to give relief to human society by finding permanently solutions, to these unmet human needs.
replaced untrained Volunteers by trained paid workers. The final outcome was the birth of the profession of social work by the late 19th century, to cater to the physical, social and emotional needs of people; Social work as a profession responds to people’s needs in ways that no other profession does. Social work brings out the full potentialities of the clients and enables them to stand on their own in meeting their needs.

**Social Change for Humanisation as the Goal**

Social change is inevitable and many forces of change are acting upon various social institutions. Sometimes the changes are slow and some other times these are rapid. Whenever sudden and violent changes take place people are taken off guard and fail to cope with the disruption and disorganisation caused by these changes. The changes before and during the medieval periods were slow, but since the industrial revolution changes have occurred very rapid and traditional institutions and ways of living received a jolt. This has caused great misery and suffering. In the process of social change certain sections gain at others cost of others. This in turn causes social tensions and disorder. It is always desirable that social change be planned so as to minimise its ill consequences and maximise its benefits. Social work, emerged in an attempt to shoulder this responsibility.

The goal of social work is to bring about humanisation of the society through a process of planned change. Social work is strongly committed to the most fundamental human values and principles human dignity, equality, democratic way of functioning right to self determination, and right to privacy. Only these values and principles can establish a society with a human face.
at large. The interventions at each level are more or less independent and sometimes inter-dependent depending on the nature and demands of the case in point. Social work practice has developed methodical ways to intervene, and these have crystalised into different methods of social work to deal with various units of society. Casework method deals with individual and family levels, group work method with small groups and also at the family level, community organisation method at the community level and social method action at the societal level.

The individual level intervention attempts to restore the social functioning of the individual. The intervention is done at two levels. At the first level, work revolves around the client alone and helps him to overcome his problem situation by bringing about the changes in his behaviour, approaches, attitudes and perceptions towards his life situations. In some cases the problem is not with the individual but with the environment in which he is living and it is not sufficient to work at the individual's level only. Therefore work at the second level, includes both the individual and his environment, be it the family, or peer group or the community or social organisations such as school, the work organisation or a social club.

The family being the basic social unit to which every person belongs has a great influence on the well being of not only the individual but of the entire social system. The family becomes the unit for social work intervention while providing help to the individual member of a family or the entire family. Stroup (1965) has outlined three types of needs that call for family work. They are firstly those due to external factors, secondly those due to internal factors and lastly, a combination of internal and external factors. These factors result in
and other agencies; builds up leadership among the different groups in the community; enhances the community’s decision making capabilities and the mobilisation of various resources for improving its the living conditions.

Social work is practiced in social welfare organisations being run under government and private auspices. The social worker as an administrator has to plan, organise, direct and coordinate the delivery of services, has to prepare budgets for meeting the costs, has to supervise the staff and finally, reports to the higher levels about the performance of the organisation. Social work knowledge is required in administering these functions. Knowledge of group work comes in very handy to the administrator for forming task groups/teams for improving efficiency and effectiveness of the service delivery and for conducting and overseeing the deliberations of such groups/teams.

**Conclusion**

In this chapter we have learnt about the meaning of the term value and the different professional values of social work, such as inherent dignity and worth of the individual, commitment to democratic functioning and social justice. We have also learnt about the generic principles of social work such as acceptance, individualisation, self-determination, confidentiality and so on. We also looked into the types of human needs and the development of the social work profession to meet these needs with reference to poverty. We have also examined how social change can be brought about through planned intervention by social work process. Finally we have information about how social work intervenes at different levels of basic social units such as family, group and community.
Social Service and Social Welfare Programmes in Five Year Plans

* Vedanshu Tripathi

Introduction

In India, State participation in social welfare has a long and continuous history extending over hundreds of years. The right of an indigent to receive succor has been recognized in India dating back to the Vedic times. It is based on the recognition on the part of the state or community that it was duty to help its less fortunate members.

The dawn of independence in 1947 witnessed the beginning of an era of intensive development activity in the country. Political freedom is incomplete without freedom from economic and social wants. These wants are many and diverse; some have always been with us, others are products of the modern age. Illiteracy, dirt, disease, squalor, superstition, ill health and poor housing, all these have to be removed from our midst as speedily as our resources and talents permit.

Trends in Social Welfare

It is now generally accepted that social welfare programmes play a vital role in the over-all development of a country. The term social welfare services denotes

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and welfare of the physically and mentally handicapped. It would also include, in the special circumstances and background of India, a programme for fulfilling the objective of prohibition.

**Inequality and Participation**

In any society, most types of opportunities are enjoyed by some people, but not by others. Extending freedom widely across society typically involves countering the divide between haves and have-nots.

Participation is intimately connected with demands of equality. At the most immediate level, democratic participation requires the sharing and symmetry of basic political rights to vote, to propagate and to criticise. Actual participation in political movements and public action can make a major difference to the agenda of governments and influence its priorities.

Going beyond that elementary and fundamental association, another important causal connection is that political participation can be more effective and more equally enjoyed if there is some equity in the sharing of economic resources as well.

Indeed, economic inequality can seriously compromise the quality of democracy.

Overcoming the inequalities of power associated with economic privilege is an important aspect of democracy in the full sense of the term.

Social inequalities too can seriously interfere with equality of political participation. Divisions of power and influence related to caste, gender and even education can, in many situations, make the socially
economic growth that work in that direction, and (2) the impact of economic growth on human capabilities can be extremely variable depending on the nature of that growth.

What is crucial in all this is the need to judge the different policies ultimately by their impact on the enhancement of the capabilities that the citizen enjoys (whether or not this comes about through the growth of real income). This differs sharply from the more standard practice of judging economic policies by their contribution to the growth of real incomes seen as a merit in itself. To dispute that practice must not be seen as an invitation to ignore the important instrumental role of economic growth in enhancing basic objectives such as human capabilities it is mainly a matter of being clear about our ends and our means.

**Planning Systems and Social Welfare from First to Eighth Plan**

Planning is programming for action for a particular period for achieving certain specific progressive developmental goals. Socio economic planning has been one of the most noteworthy inventions of the twentieth century.

At present, when the most perceptible accent is on market forces and liberalization, the talk of economic planning might appear to be anachronistic, but, considering the state of economic development in most developing countries, the co-existence of liberalization and planning is most likely to continue for a long time. Besides, the nature of economic planning is likely to experience modifications from time to time as the economies of developing countries undergo structural changes.
We will look at various provisions of social welfare in Five Year Plans from the First Plan up to the Eighth Plan under four sections, i.e. development of women, child development, nutrition status, and other welfare programmes.

**Development of Women**

In the earlier phase of Indian planning, women’s development concerns had a low profile. There were, however, some significant beginnings. A major initiative was the establishment of the Central Social Welfare Board in 1953 to promote and assist voluntary organisations in the field of women welfare, child welfare and welfare of the handicapped. Under the community development programme, Mahila Mandals were promoted and supported since the Second Plan. Some legislative measures were also undertaken to protect the interests of women as, for instance, the suppression of Immoral Traffic in Women and Girls Act, 1956, the Hindu Succession Act, 1965, the Dowry Prohibition Act, 1961 and the Maternity Benefit Act, 1961. The third and the fourth Plans accorded a high priority to education of women. Measures to improve maternal and child health services, supplementary feedings for children and nursing and expectant mothers were introduced. The Fifth Plan supported economic development, employment and training for women as the principal focus for their socio-economic development. The main approach in these plans was generally to view women as the beneficiaries of social services rather than as contributors to development.

The seventies brought women to the forefront of development concerns with the publication of the Report of the Committee on Status of Women in India, the observance of the International Women's Year in 1975 and the preparation of a National Plan of Action for
major responsibility of developing child care services on voluntary organizations. The Central Social Welfare Board established in 1953 was assigned a leading role in promoting and assisting the voluntary effort. In the Second, Third and Fourth plans, child welfare services were added in different sectors of the plan. The Fifth Plan ushered in a new era with a shift in focus from child welfare to child development and coordination of services. The National Policy on Children adopted in 1974 provided a framework for the development of services to children.

The programmes of Integrated Child Development Services (ICDS) with a package of services comprising immunization, health check up, referral, supplementary nutrition, pre school education, and nutrition and health education, was launched in 1975 in 33 blocks in the country on an experimental basis. A school health programme was also started. Maternal and child health services in rural areas were strengthened.

The Sixth Plan saw consolidation and expansion of the programme started earlier. It also witnessed an expansion of ICDS, with the sanction of 1037 projects. Implementation of the programme of universalisation of elementary education was accelerated. Non-formal education programmes were promoted. Vocationalisation of education was given priority. Pre school education centers were supported in the educationally backward States through grants to voluntary organisations.

The Seventh Plan continued the strategy of promoting early childhood survival and development through programmes in different sectors, important among these being ICDS, universal immunization, material and child care services, nutrition, preschool education, protected
In the earlier plans, malnutrition was perceived mainly as a problem of poverty due to which a large number of the poor could not afford a balanced diet. Ignorance about health and nutrition and frequent episodes of infections due to nutrition related deficiencies were recognized as associated as well as aggravating factors. The importance of raising the purchasing power, increasing production of cereals, pulses, milk, eggs and green vegetables and their consumption, therefore, received attention. The vulnerability of children and pregnant and nursing mothers was recognized. The range of direct intervention expanded over the years to cover, supplementary feeding programmes. In the Fifth Plan, supplementary feeding programmes were brought under the Minimum Needs Programme (MNP). A supplementary feeding also became a component of ICDS. A substantial increase in allocations for poverty alleviation programmes in the Sixth Plan was visualized as a means to increase the purchasing power of the rural poor and enhance food intake.

In the Seventh Plan, programmes of poverty alleviation, population control, increased production of cereals, pulses, etc. and expansion of social services, particularly health, water supply and housing, were expected to have an impact on the nutritional status of the population. Special programmes were implemented in different sectors for improving nutritional status through a combination of direct measures covering nutrition education and extension; development and promotion of nutritious foods; fortification and enrichment of foods; supplementary feeding; and prophylaxis programmes.

A major objective in the Eighth Plan was to bring about an overall improvement in the nutritional status of the population. Since the major dietary problem leading to malnutrition is more of inadequacy of calories in the
Government and Public Sector undertakings in group-C and D posts. The observance of the International Year of Disabled Persons in 1981 gave a fillip to the expansion of such services throughout the country. A number of concessions were extended to the handicapped both by the Central and the State Governments in the matter of employment, travel, etc. National institutes were set up for different categories of the handicapped. Other programmes included the integrated education of the handicapped in normal schools, training of the handicapped in vocational rehabilitation centers and apprenticeship training programmes and setting up of districts rehabilitation centers.

The World Assembly on Ageing held in 1982 provided an occasion to access the changed social scenario for the care of the aged and to initiate programmes for their well-being. Programmes were implemented for the welfare and rehabilitation of the widows and women in distress and in the area of social defense.

The Seventh Plan and Annual Plans (1990-92) showed a significant expansion of programmes and services for the welfare of the handicapped in different sectors. The eradication of small pox, the extensive coverage of infants under the immunization programme and the prophylaxes programme against vitamin-A deficiency, iodine deficiency and anemia reduced significantly the incidence of handicap in early childhood.

**Social Welfare in the Ninth Plan**

The strategy for the Ninth Plan was:

i) A multi-sectoral Community-Based Rehabilitation (CBR) strategy was put into action for pooling the efforts of the disabled, their families and communities in collaboration with the concerned...
vi) The special problem of the juvenile delinquents and the children in difficult circumstances was addressed by ensuring effective implementation of Juvenile Justice Act 1986 and other curative and rehabilitative measures to reform the social deviants.

vii) Efforts were made to involve the voluntary and corporate institutions in implementing the various schemes aimed at the welfare and development of these groups.

**Empowering Women and Children in the Ninth Plan**

There was a significant shift in the approach towards the well being of women and children from ‘welfare during fifties’ to ‘development during seventies’ and to ‘empowerment during Nineties’.

Human resource development being one of the major thrust areas in the Eighth Five Year Plan, all the developmental efforts were directed at empowering both women and children besides mainstreaming them into the national development on an equal footing along with their counterparts. Thus while the main thrust in respect of children was to ensure their survival, protection and development with special focus on the girl child and the adolescent girl, the emphasis in respect of women, was to make them economically independent and self reliant.

Empowerment of women being one of the major objectives of the Ninth Plan, it tried to ensure and create an enabling environment with requisite policies and programmes. Thus, the following has been the approach in the Ninth Plan:

**Women**

An integrated approach was adopted towards empowering women. It underscored harmonization of various efforts
The Convention of Child Rights ratified by the country in 1992 became the guiding principle for formulating necessary policies and programmes of child development in the Ninth Plan.

Following the universalisation of I.C.D.S. and ensured availability of basic minimum services for the overall development of the child, the emphasis was on consolidation and content enrichment of ICDS through adequate nutrition, supplemented with necessary health checkup, immunization and referral services. In this respect priority was accorded to a focussed attention on the child below two years. To achieve this ICDS continued to be the mainstay of the Ninth Plan, to promote all-around development of the young child.

In order to promote a community based approach, action was initiated to decentralize women and child development programmes involving Panchayati Raj institution and local women’s self help groups which are now coming up, in a big way under the umbrella of the Indira Mahila Yojna (IMY).

**Social Welfare in the Tenth Plan**

**Empowerment of Women**

Ninth Five Year Plan adopted the strategy of a Women’s Component Plan, under which not less than 30% of funds are earmarked in all the women related sectors, for women specific programmes. A review by the Planning Commission of the progress of the Women’s Component Plan during the Ninth Plan (1997-2002) confirmed that nearly 42.9% of the Gross Budgetary Support (GBS) in Central Ministries/Departments aggregating a total amount of Rs.51,942.53 crores, has been spent on women. In five Ministries/Departments as high as 50-80 percent of Plan expenditure was incurred on women.
is a flagship scheme of the Department of Women and Child Development aimed at the holistic development of children in the age group 0-6 years and pregnant and lactating mothers from disadvantaged sections. The scheme seeks to provide a package of supplementary nutrition, immunization, health check-up, referral services, pre-school, non-formal education and health and nutrition education.

The *Balika Samriddhi Yojana*, launched in 1997, has benefited 3.5 million children in 2001-02. The scheme of Creches/Day Care centres for working/ailing mother’s benefited 3.11 lakhs children through 12,470 creches up to December 31, 2002. Under the *National Creche Fund* the Department has set up 4,885 additional creches as on December 31, 2002.

**Social Welfare**

The Tenth Plan will continue the three-pronged strategy initiated in the Ninth Plan of (i) empowering the disabled; (ii) reforming the social deviants; and (iii) caring for the other disadvantaged, with a special focus on convergence of the existing services in all related welfare and development sectors.

**Welfare of the Physically/Mentally Challenged**

In line with the commitment of the Tenth Plan to empower as many disabled persons as possible to become active, self-reliant and productive contributors to the national economy, the Plan has relied upon the strength and support of the provisions of Persons with Disabilities (equal opportunities, protection of rights and full participation) Act 1995.

**Reforming Social Deviants**

Recognizing that social deviants such as juvenile
objective of this scheme is to cater to child workers and potential child workers (such as street children, children of pavement dwellers, migrants, sex workers, destitute children, etc.) and provide opportunities to them to facilitate their entry into mainstream education through non-formal education, bridge education, vocational training, etc.

The newly autonomous *National Institute of Social Defence* is being strengthened professionally, technically and financially, to enable it to broaden its activities in the field of social defence and for the other disadvantaged groups.

**Conclusion**

In this chapter we have tried to look at the question of social welfare and how it is very important for a developing country like India to have welfare policies. We also saw that from its very inception the Indian State was basically welfare oriented in nature.

In India comprehensive measures were undertaken various five year plans to fulfill the objectives envisaged under various Directive Principles of State Policy.

Under the various plans the strategies for social welfare have changed over the years but still a lot more needs to be achieved. The shift in approach towards welfare of women and children has changed from ‘welfare during fifties’ to ‘development during seventies’ and to ‘empowerment during nineties’

There are international influences on welfare measures as well. For example 1981 was observed as the International year of Disabled Persons. It gave a fillip to the expansion of services for disabled throughout the country.
Voluntary Action and Social Work in India

* Sanjay Bhattacharya

Introduction

The term voluntary action refers to the initiatives undertaken by people independently towards the achievement of common goals and objectives. 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 co-operatively. Let us now consider some of the advantages and disadvantages of

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of voluntary action becomes very wide and therefore, he confines its limit to that action which is for a public purpose for social advancement. Its theme is voluntary action outside one’s home for improving the conditions of life for him and for his fellows; it is independent of public control. This is private enterprise, not in business but in the service of mankind not for gain but under the influence of a social conscience.

**Nature of Voluntary Action**

As regards a voluntary worker, Lord Beveridge points out that a voluntary worker is someone who gave unpaid service to a good cause, and the group, which was formed to run this good cause, came to be known as a voluntary organisation. He further adds that in recent years there has been a significant shift of meaning in these concepts. Nowadays, many of the most active voluntary organisations are staffed entirely by highly trained and fairly well paid professional workers. The distinctively voluntary character of such bodies is the product not of the kind of workers they employ but of the manner of their origin and method of government.

**Social Work and Voluntary Action**

Social work has also ensured the protection of human rights through various social legislations. This enhances the happiness of the entire community by protecting from injustice and by punishing those who do not conform to the social interest. Besides social legislations tackle social problems like untouchability, child marriage. The dowry system, sati, the devadasi system and various other social problems, thus helping to build a wholesome community. The emerging new notion of social service as a force and instrument in the promotion of planned social change and development enlarges the scope or professional social work activity, which
practitioners are conscious that their concerns are closely linked with respect for human rights. They accept the premise that human rights and fundamental freedoms are indivisible, and the full realization of civil and political rights are impossible without enjoyment of economic, social and cultural rights.

Areas of Intervention and Implications of Voluntary Action

Hear we shall discuss the intervention and implications of voluntary action by understanding the factors that motivate voluntary action, the present scenario of voluntary organisations and their objectives, and voluntary services in the Indian context.

Factors Motivating Voluntary Action

The factors, which motivate people to take voluntary action or the sources of voluntarism, may be identified as religion, government, business, philanthropy and mutual aid. The missionary zeal of religious organisations, the commitment of government of public interest, the profit-making urge in business, the altruism of the ‘social superiors’ and the motive of self-help among fellowmen are all reflected in voluntarism. Bourdillon and William Beveridge viewed mutual aid and philanthropy as two main sources from which voluntary social service organisations would have developed. They spring from the individual and social conscience respectively. The other factors may be personal interest, seeking benefit such as experience, recognition, knowledge and prestige, commitment to certain values, etc.

Further, a variety of impulses are responsible for the formation of voluntary associations with the purpose of serving their fellowmen or the unfortunate lot of society.
as state responsibilities, they can also venture into new fields, work in new areas, unveil social evils and give attention to any unattended or unmet needs. Many of the NOGs act as a stabilizing force by welding together people into groups that are not politically motivated and are not concerned about the fortunes of any political party or in capturing political power, but are above party politics and are interested in other areas of nation-building and thus contribute to national integration and a focus on non-political issues. Caritas India, NBA, voluntary organisations working for women and children, etc. are few examples of such agencies fighting for human rights.

There are also government-organised NGOs such as Mahila Mandal, Youth Clubs, Co-operative Societies, National Service Scheme, Nehru Yuva Kendras and government sponsored organisations in the form of Trusts setup in the name of diseased leaders, for example, the Kasturba Gandhi Trust, Gandhi Smarak Nidhi, Nehru and Kamla Nehru Trust, Indira Gandhi Trust, and the recent Rajiv Gandhi Foundation. There are several examples of the Indian NGOs protesting against certain development projects and successfully stopping them. The ‘Chipko” movement in the Himalayas, the “Appiko” movement in Karnataka, West Ghat and Save Silent Valley movement in Kerala. The Narmada Bachao Andolan, etc. are excellent examples of this kind. There are several places where there is environmental degradation as a result of industrial activity and there are a number of organisations working on this task. These NGOs face a lot of difficulties as most of them are working individually. Thus, there is a need to activate the existing environmental groups at each district headquarters and set-up a federation of these NGOs at the state or region at level so as to create a collective consciousness and fight jointly for a
Voluntary Action and Social Work in India

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 organized 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 nut 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.
Voluntary Action and Social Work in India

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 the 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 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 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 sphere of social assistance where personal attention and good casework are essential.
become pioneers and leaders of movements; they cannot acquire the moral right to preach or to admonish a group.

However, both the professional and the voluntary social worker have something specific to contribute to social work. The volunteer brings to social work the interest and confidence of the community. A Social worker is an institution, which promotes a full and effective functioning of the other institutions of society. The role of the Social Worker is to achieve this goal using his skills and knowledge. This implies a total acceptance from the worker, of the client or community and a suspension of moral judgment on the part of the worker, a genuine concern for the well being of the client or community and the willingness to offer such professional assistance, as he is capable of. This professional assistance may consists at times of material help, but in a more important way this assistance is directed at the ability of the community to develop and utilize its own resources. The object of professional service is not only relief but also rehabilitation. The successful practitioner of social work must enable his client to help himself-whether himself or in association with other organisations or professions. Thus, the social worker emerges as a separate functionary who is specialized in his area of work.

The role of a social worker in voluntary action depends upon the training she/he has received to be scientific in his/her outlook, skills and a knowledge of human relationships, his/her special contribution in this field is the discovery and the interpretation of social sciences as he/she is equipped to undertake this task for the benefit of the community. It is the function of the professionals to seek the volunteers’ help, interest and participation and to enable him/her to find opportunities for his creative work. The professionals can also make
organisations have a role to play in the economic and industrial development of the country and also to motivate people to eliminate the evil influences of the industrialisation. Though the voluntary organisation do not have much of a role to play in transport and communication, they did play an important role in the construction and maintenance or fielded and village roads.

**Impact of Voluntary Services in Social welfare**

Voluntary organisations play an important role in social welfare through the development of education, health, housing and providing welfare services for the weak, underprivileged and handicapped sections of the population and through efforts aimed at the social development of people, in terms of a change in their physical, intellectual, emotional, social and moral composition. Social development increases peoples capacity to provide and contribute in greater degrees for the own well being as well as for the good of society. It is here that voluntary organizations have played and will have to still play an even more effective role in pushing the programmes of social development forward.

While voluntary organisation have traditionally worked in the field of social welfare certain state welfare organisations have also supplemented voluntary efforts, particularly in the field of beggary, prostitution, juvenile delinquency, etc. However, in all the fields, voluntary organisations emphasize the welfare aspect, particularly because state policy focuses primarily on giving financial and legislative assistance to the state welfare organisations.

Generally, the voluntary organisations render their services in all fields of social welfare. Their complexion and orientation also undergo changes with the change in time and situations. A major and successful voluntary
assume a still more glorious role for themselves in future. It is rightly said that there is no paradise except where people work together for the welfare of all mankind and hell is where no one even thinks of service to humanity. Voluntarisms in India subscribes to and opts for the first half of this statement and proves it by undertaking various programmes for the welfare of the destitute, the down-trodden, the disadvantaged and the under-privileged and complementing the state in its effort to achieve the ideals of a welfare state.

**Government and Voluntary Action**

Though any external agents do not control voluntary action, the government has, accepted it as a major means of social welfare and is providing financial assistance without directly being involved in the functioning of voluntary organisation. The Government of India has recognized that voluntary organisations are not able to carry out the welfare programmes to a great extent and moreover the government bureaucracy being rule bound and essentially conservatives, it may not be advisable to entrust development work to the bureaucracy. So a discernable shift has come about in government thinking regarding involvement of NGOs in development since the Sixth Plan period.

While the voluntary agencies have been involved in the government’s welfare programmes for a long time, the idea that the scope of this co-operation should be widened has been gaining ground for a few decades. In October 1982, Prime Minister Indira Gandhi wrote to all the Chief Ministers that consultative groups of voluntary agencies must be established at the state level. The document of the Seventh Plan (1985-90) made this resolve clearer when it is said that during this plan, serious efforts will be made to involve voluntary
Emerging Trends in Voluntary Action

So far the discussion has focussed on the theoretical aspects of voluntary action. It has now become an irrefutable fact that voluntary action is necessary for social welfare and development though there are scores of statutory organisations and governmental planning. In the modern times voluntary organisations have realized new spheres of work, moving away the traditional outlook and this has encouraged and enlarged the scope of voluntary action. At present, numbers of voluntary organisations are working in India and at the international level for the development of the nation and the people. The main areas of their work include education, health and medicines, child and women welfare, human rights issues, abolition of social evils, national integrity, international peace, etc. More recently, all the researches of social sciences have undertaken large scale measures to alleviate poverty and promote nutrition and self-sufficiency of material needs to all, with the help of national and international voluntary organisations and the developed, rich countries. Even India as a developing country is expected to be self-sufficient by the year 2020.

The violation of human rights, particularly in the case of children, women and bonded labourers, has become a major issue. The ongoing Narmada Bachao Andolan, the forest protection movements and the feminist organisations that are working for the rights of women and for justice against their exploitation are recent example in this case. The problems of social welfare and development have become an integral concern in the process of planning and development. Many new agencies and institutions have come into existence. In many parts of the country, there have been numerous innovative social efforts through the initiative of
urbanization and some of these can be best met for certain _reasons by the voluntary organisations. In fact, with the development of the concept of the Welfare State, the state will seek to do more for the citizens in the future, than is did in the past, whatever may be the political colour of the government. The future of voluntary action must be considered in the light of the above conclusion. With the development of science and technology, in this computer era, the interest is becoming the ideal medium of communication, as it is much faster, cost-effective and environment friendly. It is now accepted by all concerned that voluntary organisations are more successful in reaching out to the, poor and in poverty alleviation due to their being small, flexible, innovative, participatory and cost effective in their style of functioning.

Voluntary organisations in India, going by the number of registrations in all the states and the Union Territories, exceed one million in number, and are increasingly getting aware of the potential of the internet. A survey in 1998 by CAP covering 450: prominent voluntary organisations revealed that 4.5% of all respondents had already developed their websites. The web presents new potential for working, information sharing and resource opportunities for voluntary organisations. The information super highway can prove to be the new path to self-sufficiency for voluntary organisations in the fields of health, development and welfare. It is hoped that voluntary organisations and charities involved in implementation of socio-economic, development programmes would use and fully harness the convenience and speed of the internet and information technology to help the poor and thereby accelerate the pace of socio-economic development in India.

Introduction

Among the major problems Indian society faces are those of abuse of authority, corruption and social discrimination. Social workers are part of this society as much as anybody else. They will, no doubt, influenced by these values. Their personalities would have internalized these values and consciously or unconsciously their behaviour reflects these values. But social work advocates values radically different from these values.

A sound understanding of social work values is needed so that professional behaviour is guided by these values rather than any other values. Another issue related to ethics is that most of them are based on western experience and their applicability in the Indian situation is often questioned. In this chapter we will discuss these issues briefly.

Case Situations

Before we start our discussion we offer you few brief case situations to clarify the importance of values and ethics in social work practice. Try to piece yourself in the situations and make your judgments. Assume that you have the power to make decisions and implement them.

*Joseph Varghese, Visva Bharati, Sriniketan*
1) You are the administrator of an agency and you are sending applications of poor families to the government agencies asking for financial aid. Your subordinate wants you to reduce the annual income of the families shown in the documents as he/she feels that that will improve their chances of getting the aid. Besides he/she says that all other agencies do the same and if your agency does not do that, households of your community will be at a disadvantage. Will you agree to knowingly misrepresent information to help the families?

2) A woman buys female babies from poor families and offers them for adoption to well to do families. She claims that she is not making money in the process and is only interested in helping the female babies as well as the families. She says that if the babies are not removed from the families they will most likely be killed or ill-treated which also will most likely result in death. (She quotes certain statistics to prove her point). She says that she is breaking the law but compares it to Gandhi’s breaking of the law during freedom struggle. The aim is the greater good of society with no loss to anyone in the process. Is she doing the right thing?

3) A man is infected with HIV/AIDS during a blood transfusion after an accident. He says that his family members should not be informed as he will be thrown out of the house and he has nowhere to go. At the same time there is a risk of other members of the family getting infected particularly his wife. Should you keep the information confidential or disclose the person’s health status to his wife/family members?

4) Your colleagues in the counseling centre discuss the problems of the clients and make fun of their
problems. When you ask them why they do so, they say that the information does not go out of the group and that the clients will never come to know of this. When you say that you will report this to your superior they threaten to break up their relationship with you if you proceed. Will you be ‘willing to be ostracized by the group, to resolve a problem on account of which nobody seems to be affected?"

5) Your superior conducts ‘a programme on heath in the community but misreports them as educational programmes. When you ask why he/she does so, he/she says that the bureaucratic system in the agency has lead to a wrong understanding of the problem and the community needs heath awareness not education. Is he/she right in manipulating the records?

6) An unwed woman comes to seek assistance from you to abort her foetus. She says that she has no choice as the father of the unborn child has refused to marry her. Her parents have arranged her marriage with someone else. But if they come to know of this they will certainly cancel the marriage. The pregnancy has reached a stage where it can not be legally aborted. The woman has not informed her parents about her condition and does not intend to do so. Will you help her to abort even though it is illegal?

7) A policeman tortures a criminal saying that he is guilty and deserves the punishment. Do you think that the policeman is right in doing so?

8) Your client (opposite sex) proposes marriage to you. He/she says that you both have the same social background and therefore should get married. She
points out that there are a number of instances where professional relationships have become personal. For example, colleagues working in the same office get married; doctors marry nurses and so on. Will you accept the proposal if you feel that he/she fits the requirement of your life partner?

As you may have noticed most of the above cases deal with situations in which all options available seem to be right from one or the other perspective. In real life also most of the time social workers are often confronted with such situations. An understanding of the ethical dimensions of decision-making thus becomes important.

We have instances reported in the press about misappropriation of funds, sexual abuse of clients under their care and abuse and torture of children and so on. Now these are clearly wrong in the eyes of law as well as according to the ethics of the profession. Since these actions are clearly wrong we have not given examples of such situations. We have chosen to focus on those actions, which are ‘gray’ or ambiguous in nature.

**Ethics - An Introduction**

Ethics also called moral philosophy is concerned about what is right and what is wrong. It can be divided into two sections - normative ethics and metaethics. Normative ethics deals with the principles we live by. Metaethics has a larger concern and its deals with the nature and methodology of moral judgments. In other words, it deals with the basis on which decisions should be made. Should the ultimate consequences of the decision, for example be promoting happiness or promoting perfectionism in society? Religious people base their decisions on what they believe to be the will of god and on god’s word. As social workers we are interested in ethics so that our relationships with
clients, our colleagues, our superiors and our subordinates are within the framework of social work values.

Social work rejects Social Darwinism and utilitarianism. Social work initially emerged in the Western countries including U. S. A. and was therefore influenced by Judeo Christian values. As the profession began to spread to Gulf and other parts of Asia, the religious traditions of these countries also influenced the social work profession in these regions. Social workers are trying to incorporate indigenous values into the profession so that the profession gets better recognition and acceptance from the people. This process will be an extended one, as most post-colonial societies are yet to recover, intellectually and academically, from the colonial experience.

Scientific values and methods have also influenced the practice of social work. It may seem strange that social work is influenced by two seemingly contrary values of science and religion. Social work rejects those religious values that advocate that an individual suffers due to other-worldly reasons like god’s anger or predestination. It believes that every individual has the capacity to solve his/ her problems if he/ she is provided with the necessary resources. Consequently factors that cause an individual's problem or a social problem are identified using scientific methods namely observation, description, classification and explanation. Solutions based on rationality are identified and formulated. The following values are the basis of social work profession - social justice, the dignity and worth of the individual importance of human relationships; integrity, and competence.

You must have notice that professionals who deal with the human body, human psyche and human
relationships always have a code of conduct. Doctors have a code of conduct which they have to follow while they are practicing. Doctors pledge to prescribe only beneficial treatment, according to their abilities and judgment; to refrain from causing harm or hurt; and to live an exemplary personal and professional life. Lawyers have their own code, which they have to follow when they are interacting with clients, pleading before a judge and questioning witnesses. These codes have evolved over time during which these professions emerged in society. As these professions emerged there were several instances of misuse of these positions by unscrupulous individuals who harmed the professions. The codes were formulated so that behaviour of these professionals are controlled and society's trust in them is not lost.

Professions that have ethical codes generally have a body of fellow professionals who are elected by the professional organisation to oversee their implementation. In advanced countries these bodies have wide ranging powers. These include the power to censure the offending member; impose a fine on the member and even revoke the member's license to practice. When one former American President was found guilty of perjury the Bar Association of his home state revoked his license to practice in the court and now he is not allowed to practice law in that state. In India the license of a doctor-actor was revoked by the Medical Council after it was alleged that he had advertised a medicine which did not meet the standards set by the Council. Of course in both these high profile cases there existed a political angle to the problem which lead the respective associations to take such drastic steps. But these examples do show that the ethical codes of professions are a serious matter and that professional bodies are powerful organisations. We
shall now specifically take up the social work code of ethics.

**Need for the Ethical Behaviour in Social Work**

Social work is a problem solving profession. The social worker comes across varied and complex situations. Ethics help professionals to act morally in difficult situations. The need for such behaviour in social work is important due to the following reasons.

**Social workers during their interaction with clients and their significant others have to sensitive information:** The Purpose of the client to share information is to enable the social worker to get better insight into the problem and then help the client to solve the problem. But if the social worker reveals this sensitive information inadvertently or purposely to others he/she will be damaging the client’s cause and furthering complicate the problem. Strict observance of the principle of confidentiality is necessary in this situation.

**Social workers are often in situations where their decisions can cause serious damage to the client:** Social workers often deal with clients who are facing serious problems. Their personalities are often disintegrated and they may be vulnerable to emotional and physical abuse. Even otherwise there is a power relation between the social worker and the client. The case worker has more knowledge and is in greater control of his/ her emotions than the client. This power should not be used to the disadvantage of the client. In some cases the caseworker may unconsciously commit an error which causes damage to the client. The chances for such errors are minimized when the social worker has internalized the social work ethics.
Social workers occupy positions of authority in governmental and non governmental organisations: Any position of authority has an element of accountability attached to it. Accountability means ‘to give count of. You have been entrusted with certain goods and after use you have to account for what you have used, for what purpose, how and to what effect. Social workers, unlike others have an additional responsibility - they have to see that the human dignity and human self is preserved.

Probably no other profession deals with these aspects as directly as social work. A policeman has to only think whether his action would reduce the crime rate and whether he is following the due process of law when he is acting. The lawyer has to only think whether his/her client's interests will be served by his/her actions. A priest has to only worry whether his actions will help fulfill the individual’s religious needs. But the social worker’s decisions should express concern for human dignity and human self.

Social workers are often in positions where they can allocate resources: In most cases, allocating resources to one party means not allocating it to others who are also be needy. This is true of a country like India where scarcity exists almost everywhere. In an adoption center a social worker may be asked whether a particular couple can be allowed to adopt a child. The social worker’s opinion will have a bearing on the lives of at least three individuals.

Social workers have to preserve professional autonomy: In a democratic country the government is the ultimate authority and it plays an important role in regulating other institutions. But some times this regulation becomes an intrusion into the internal affairs of the professions which is not desirable. If the professionals themselves regulate their affaires,
government action becomes unnecessary and their professional autonomy can be preserved.

**Purpose of a Code of Ethics**

We have seen the importance of ethical behaviour in social work. Those countries in which social work has been fully accepted as a profession by the society, have a code of ethics. A code is a systematic collection of regulations and rules of procedure or conduct. Code of ethics in social work can thus be defined as a set of rulers and regulations that should govern the conduct of the social worker in his/ her relationships with his/ her clients, fellow professionals, colleagues, the agency and society in general.

According to the National Association of Social Workers, USA (NASW) Code of Ethics serves six purposes:

1) The *Code* identifies core values on which social work's mission is based.

2) The *Code* summarizes broad ethical principles that reflect the profession's core values and establishes a set of specific ethical standards that should be used to guide social work practice.

3) The *Code* is designed to help social workers identify relevant considerations when professional obligations conflictual or ethical uncertainties arise.

4) The *Code* provides ethical standards to which the general public can hold the social work profession accountable.

5) The *Code* socializes *practitioners* new to the field, to social work's mission, values, ethical principles and ethical standards.
6) The Code articulates standards that the social work profession itself can use to assess whether social workers have engaged in unethical conduct.

These codes have been formulated by experts in the profession and presented before the general assembly of the social work association of that country. In the general assembly, the issues are discussed word by word. Different points of view are expressed and debated upon. After such wide ranging discussions and several revisions, the final draft of the code is put to vote and accepted. The broad participation of social workers and the democratic procedure followed by the assembly ensures that the codes receive wide acceptance. It has a substantial influence on the social worker’s practice in these countries. If anyone is found breaking the code action is taken after a formal inquiry.

In India however there exists no association, which commands such authority among the social workers. Some associations, which are basically regional based, have developed a code of ethics of their own. However as these associations have limited selected members and exclude a majority of the social workers of the country, their influence on social work practice is limited. The government has also not recognized any body and has not entrusted anyone with the authority to regulate social work. Efforts were made to formulate a Professional Social Workers’ Bill that is aimed at regulating the social work practice in the country. However no results have been achieved. ‘

Here we have tried to present a model of a code of ethics, which can be used in social work practice in the Indian context. The social workers are encouraged to adhere to these codes even during their training period. As one goes through the code it will be noticed
that ultimately it is the responsibility of the individual who has to maintain these standards in his or her behaviour. External agencies can only regulate the social worker's behaviour up to a certain extent. Therefore it is necessary that we internalize these values and make them apart of our personality.

**A Model of Code of Ethics for Indian Social Workers**

(*Since there is no code of ethics available in India, the following code of ethics is based on the code of ethics of different associations of different countries. The discussion that follows the code is developed by us and keeps in mind Indian conditions.*)

The mission of the social work profession is rooted in a set of core values. These core values, embraced by social workers throughout the profession’s history, are the foundation of social work's unique purpose and perspective. The core values are:

- service
- social justice
- dignity and worth of the person
- importance of human relationships
- integrity
- competence

1) **The Social Worker’s Conduct and Behaviour as a Social Worker**

*The social worker should act in accordance with the highest standards of personal conduct as a social worker:* The social worker should maintain high
standards of personal conduct when he/she is dealing with others. High standards of conduct would mean that the social worker should not engage in dishonest acts, cheating and deceit. Usually a person’s life is ‘divided’ into two—professional and private. The individual’s professional life is supposed to be open to public scrutiny whereas in his private life he/she has the freedom to do as he/she pleases without breaking the law. But the social worker has great responsibility even in his personal life. For example, it is unlikely that a social worker can be bigamous and still maintain the community’s respect as a guide or leader.

**The social worker should strive to achieve a high level of competence and proficiency in the practice of the profession:** Pursuit of excellence is a desired goal of every committed professional, no matter what the field is. Social workers are not different from others in this aspect. A social worker should, in various ways, update his/her knowledge about the areas related to his/her practice.

The social worker should take only those cases which he/she can handle with his/her level of competence. The decision to take up the case should be made after a thorough and impartial study of the facts and circumstances related to the case. After taking up the case if the social worker at any stage feels that the case is beyond his/her competence he/she should make arrangements to transfer the case to a more competent professional.

In some cases the social worker may himself or herself undergo stressful situations which may affect his/her performance. The social worker should take professional help and make alternative arrangements for his/her
clients. Even, otherwise the social worker should ensure that his / her problems do not interfere with his/ her behaviour with the client and consequently affect the client adversely. The social worker should not misrepresent his/ her qualification, and experience in order to get a job or a promotion.

**The social worker regards as primary the service obligation of the social work profession:** Social work as a profession legitimizes its existence by providing effective service to the clients. The social worker is allowed to intervene in the private life of the individual provided that he/ she takes responsibility for the same. Acceptance of the client regardless of the his/ her personal qualities is important in the relationship. The professional should ensure that discriminatory and inhumane actions are not allowed in his/ her practice and within his/ her sphere of authority.

**The social worker. should act in accordance with the highest standards of professional integrity and impartiality:** The social worker should take care to ensure that social work values and principles are applied in its practice. He/she should be able to resist all harmful influences, the sources of which are within the agency or outside the agency; from colleagues, subordinates or superiors; from bureaucrats, politicians or anybody else who is in a position to do so.

**The social worker engaged in study and research should be guided by the conventions of scholarly inquiry:** Research in social work is related to human problems and people who are experiencing these problems are more often than not, experiencing severe trauma. The researcher, while collecting information from these sources should take into account the sensitivity of the problem, the impact the process will
make on the individual and the impact on the service delivery of the agency on the whole. The researcher should not coerce anybody to participate in the research process. Further care should be taken to ensure that no harm is done to the respondents as a consequence of their participation in the research work.

II) **The Social Worker's Ethical Responsibility to Clients**

_The social worker’s primary responsibility is towards the best interests of the client:_ The social worker is expected to serve the client with full loyalty and to the best of his/her abilities. The phrase ‘best interest’ is easy to say but difficult to practice in real life situations. In the Indian situation many aspects related to the client’s welfare may have to be compromised as the choices available are very limited. Social welfare programmes and social welfare institutions have their limitations and so does the bureaucracy who manages and implement these programmes. Further the severity of the social control mechanisms at different levels prevalent in the society limits the scope for independent action by individuals. For example, a woman who is facing harassment by her husband’s family ‘for more dowry is most likely to be sent back to her parental home as there are hardly any options. Her parents may not want to keep her in their house for the fear of humiliation and apprehension about her future. In these cases social workers also have to accept the choices available and act accordingly. But the social worker can do regular follow up visits to check the condition of the woman and prevent further harassment. The social worker should not under any circumstances use the relationship with the client for private benefit.
The social worker should collaborate and consult with fellow social workers and professionals of other disciplines if it serves the interest of the client. In some cases when other professionals will not be as cooperative as one may want them to be, the social worker should remember that he/she has to take a holistic view of the client and also protect his/her dignity. Hence he/she can set aside his/her ego in the interest of the client.

In the Indian situation the social worker should see that the client is not discriminated against on the basis of sex, caste, religion, language, ethnicity, marital status, or sexual preference. The social worker's relationship with the client is a professional one and therefore has specific objectives. It would be wrong on the part of the social worker to interfere in those areas of the client's life which are related to the problem. For example, a social worker may be a moralist who believes that homosexuality is a sin, but his/her client who has come to him/her for HIV/AIDS counselling may be a homosexual. In such a situation, one should not condemn the patient. It is always advisable to understand the client's problem from his/her perspective.

**Rights and Prerogatives of Clients:** The social worker should make every effort to foster maximum self-determination on the part of clients. Self determination means giving the client the necessary opportunities, support, confidence and knowledge to make decisions that will affect his/her life. The social worker when confronted with situations where the client cannot make decisions should keep in mind the rights of the clients, his/her socio-cultural situation and other relevant facts that affect the client while making decisions for the client.
**Confidentiality and Privacy:** The social worker should respect the privacy of the client and hold in confidence all information obtained during the course of professional service. Information regarding the client can be given to those individuals who need to be informed with the knowledge and consent of the client. Information kept in records should be carefully maintained and access to these records should be restricted.

When information has to be shared with others, the social worker should tell the client about it and seek his/her consent. The client’s feelings and emotions regarding this should be respected and action may be taken accordingly.

**Fees:** When setting fees, the social worker should ensure that they are fair, reasonable, considerate, and commensurate with the service performed and with due regard for the clients' ability to pay.

The social worker is not in the profession solely to make money. Social workers should not make their endeavours, merely money making activities. Therefore the social worker should charge fees that are fair and reasonable, taking into consideration the time and expertise he/she has used in course of the service delivery

It may be noted that unlike in the West, social work practice in India is yet to gain professional status. There is no accrediting body or regulatory body. The common man is not adequately educated or informed about the social work profession and the benefits one can seek from them. As on date social worker are only employed and paid by agencies and private practice for monetary gain hardly exists.
III) The Social Worker’s Ethical Responsibility to Colleagues

Respect, Fairness, and Courtesy: The social worker should treat colleagues with respect, courtesy, fairness, and good faith. This is applicable to colleagues who are social workers as well as those who belong to other professions.

Dealing with Colleagues’ Clients: The social worker has the responsibility to relate to the clients of colleagues with full professional consideration. In case of the absence of the colleagues, the social worker should deal with the clients as he/she deals with his/her own. The social worker should not steal a colleague’s client, influence them outside the formal channels or try to mar the reputation of the colleague. A colleague client can be transferred only with the full knowledge and consent of the colleague. However, a client is free to change his/her counselor on his/her own free Will.

IV) The Social Worker’s Ethical Responsibility to Employers and Employing Organisations

Social worker as an employee: The social worker should adhere to rules and regulations of the employing agencies. Most agencies have a hierarchy and will assign the social worker a position in an agency. The social worker should try to follow all the legitimate instructions of his/her superiors. The social worker’s response to unethical practices in the agency will have to be dealt according to the seriousness of the offense, its adverse effect on the clients and on society. In no circumstances should the social worker be part of any wrong-doings done by the agency even if he/she is employed by that agency.
V) **The Social Worker’s Ethical Responsibility to the Social Work Profession**

*Maintaining the Integrity of the Profession:* The social worker should uphold and advance the values, ethics, knowledge and mission of the profession. The social worker should remember that he/she is part of a larger community of professionals and his/her actions will positively or negatively affect the profession and its professionals. The social worker should take to the appropriate agency any instances of serious wrong-doing by members of the social work profession.

The social worker should not misrepresent his/her professional qualifications and abilities. For example, a social worker should not claim that he/she is a medical doctor even though that may increase his/her credibility with the community and make them more responsive to his/her message.

The social worker should not misrepresent facts regarding the clients even when it seems to benefit them. The profession’s credibility and the social worker’s credibility will be affected if the impression is given that facts are distorted for that purpose.

*The social worker should assist the profession in making social services available to the general public:* The social worker’s involvement in providing social services does not end with his/her working hours. The social worker should make available his/her time and expertise for efforts which seek improvement in society.

*The social worker should take responsibility for identifying, developing, and fully utilizing knowledge for professional practice:* The pursuit of new knowledge and clarifying issues pertaining to existing knowledge is an important aim in any profession. The social worker
should participate in the continuous process of updating knowledge and skills and keep himself/herself informed about the latest developments in the discipline.

VI) **The Social Worker’s Ethical Responsibility to Society**

*Promoting the General Welfare:* The social worker should promote the general welfare of society. The social work should participate in all efforts which seek to eradicate social problems of discrimination and exclusion, violation of human rights and promotion of equality.

**Problems Faced by Social Workers in Ethical Decision Making**

Ethical decision-making is difficult in any society as it can result in adverse consequences for the social worker. She/he may have to suffer losses because her/his decisions more often than not harm the interests of some individuals or groups that intend to benefit from the situation.

**Crisis of Values in Indian Society**

Many social scientists have commented on the crises of values in Indian society. Values of honesty, propriety, concern for others, accountability among government officials and corporates, are seen as lacking in Indian society. According to some, the crises are caused because we have forgotten our ancient values. For others, crises of value have been caused because Indian society is still undergoing the modernization process. Social workers have to live and work in such situations and are naturally affected.
Voluntary Associations as a Money-making Venture

The availability of large funds from international and national donors as well as local and government sources have lead to the setting up of numerous voluntary agencies. Many of these agencies claim to work for the people but the real purpose seems to be to make money. Corruption, misappropriation of funds, lack of accountability and improper accounting procedures are some of the allegations that are made against these agencies. In the process, the very purpose and ideals of setting up VOs and NOOs get defeated.

Lack of Common Perspectives in Social Work Related Issues

In many ways Indian society is in a state of transition. Certain issues related to individual autonomy, collective orientation, individual rights and responsibilities are difficult to resolve in any society. Indian society, caught between traditional and modern forces, faces a number of problems related to such issues. Also different groups are influenced by Westernization to varying degrees. All these cause problems for social workers in interpersonal relationships.

Powerlessness of the Social Worker

The social worker, in many cases, intends to do the work with propriety but lacks the power to do so. There are other institutions and authorities on which the social worker has to depend on while facing difficult situations. Their methods functioning are very often found to be different from that of the social worker; Sometimes there are problems of lack of accountability, the negligence of staff, vested interests and even the presence of criminals in welfare institutions. The social worker has no choice but to go along with these as he/she has no power to change the situation At best, he/
she can achieve minimal changes. Anything beyond this involves risk and not every one can afford to go to that extent.

**Lack of Support From the Civil Society**

In India the social work profession has not gained much recognition from the government and the society at large. The misdeeds of a few social workers, many of them not even professionals, (Sadly, Indian society does not distinguish between professional and voluntary social workers), have contributed to the loss of image and the moral authority of social workers. People suspect social workers of having ulterior motives when they take up social issues. All these have resulted in lack of public support for the social worker and weakened his/ her power to achieve social change, -

**Lack of Professional Bodies and Professional Support**

The existence of a professional body can give- the much needed training and support for social work professionals. Secondly, if any social worker is being harassed for legitimately raising relevant issues the professional body can give him/her support. This will enable social workers to take up public causes without fear.

**Lack of Importance Given to Studying and Discussing Professional Ethics**

While all social work educators consider social work ethics to be important, it is given secondary importance in the curriculum. Students frequently consider it to be idealistic, rather than something, which should be practiced in the field. In fact, social work syllabuses of many universities in India do not have ethics as a component for classroom teaching.
Conclusion

In this chapter we have discussed social work ethics, its importance in practice and some of the problems associated with ethical decision-making in the Indian context. Ethics deals with ‘what ought to be’. It helps the social worker to simplify the complex situations in which he/ she will often find himself/ herself: The social worker has to meet the high standards the codes recommend. In the process it not only the social worker’s personal credibility which is affected when a social worker misbehaves, but the credibility of the whole profession.

There are many problems regarding ethical decision-making and we have discussed some of them here. These problems show that the social worker should be extremely careful while making decisions which affect powerful people. Unless social workers get adequate recognition from society and the government it would be difficult to bring about any basic changes in society. Till this happens the social work discipline will remain a secondary profession in society.

As mentioned earlier, one necessary step in gaining social recognition, is the formation of a professional social work association which has the sanction of the government and which will have adequate authority to control the members’ professional practice and conduct. The association will have as its members only professional by qualified social workers and the office bearers will be elected on the basis of popular vote.
References


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Basic Social Concepts

Introduction

In this unit you will be introduced to the basic concepts used in sociology. Social work and sociology are related disciplines and social work borrows liberally from sociological theory and sociological concepts to understand social problems and society. Community, association, institutions and groups are concepts that you will frequently come across in your theory as well as your field work. Therefore, it is important that you know these concepts and their usage at this stage itself.

Society

Before we understand these concepts, it is important that we clarify what a concept means. A concept is expressed in one or more words. Also concepts are abstractions, which means that these are derived from experience and are mentally created. Once the scientific community accepts a concept, all those who use it accept the meaning assigned to it. For example, in everyday language a road means a way.

Sometimes there is need for further clarification of the concept. For example, a road can be a street, a pukka road or kacha one or even a highway. In scientific language also, we qualify concepts, when we want to say something more specific. For example, communities

*Joseph Varghese, Visva Bharati, Sriniketan*
can be further classified into rural community, urban community and tribal community. In some cases, social scientists do not agree with the meaning attached to a specific concept and after a debate among them, meanings attached to the concept undergo a change.

According to Horton and Hunt, concepts are used for the following reasons. One, it enables scientific discussion to take place. Concepts help social scientists find common ground for initiating discussions on theories. Secondly, new knowledge is also created when concepts and theories are debated and its limitations are identified. Thirdly, concepts allow easy communication by reducing need for elaborate description. Otherwise, the communicator would have to explain the social phenomena every time he/she has to use it.

**Society**

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

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

*Society consists of social relationships:* Any two individuals or objects are said to be in relation with each other when there is mutual interaction and when the actions of one effects the other. Thus in a society individuals are effected by the ways others behave.
Society has values and norms that guide these social relationships: Social relationships are guided and controlled by the values and norms of a society. Every individual has a specific role assigned to him/her by the society. The performance of these roles is guided by the values and norms of the society associated with the particular role. These values are taught to the individuals through the process of socialization. They become part of the individual personality. Apart from this, there are informal and formal agencies of social control which apply positive and negative sanctions on the individual for making him/her conform to the societal values and norms.

Society has general goals: Every society wants to perpetuate itself. Certain functions have to be performed if the society has to maintain itself and prevent its own destruction. These are called functional prerequisites. Some of the most common functions identified are the following; common goals; common orientation towards environment; communication; set of common values; reproduction and rearing of children, socializing the children, attaining food and other resources required for its members’ survival, protecting its members from natural and man-made disasters and specific ways to deal with conflicts and disagreements within the members. The way these functions are performed vary from society to society.

Society has a number of complementary social processes: We find a variety of social processes and attributes in the society. We find instances of association, cooperation, competition and conflict in society. Similarly we find that in many ways the members of society are alike and in many other ways they are different. There are groups and subgroups with these groups that have their respective dynamics.
All these different social processes make up the society.

**Society has division of labour:** One individual cannot perform all functions required to maintain a society. The work has to be divided among the members. The criteria by which the function are divided among the members and its social consequences are important part of study for the sociologist. Division of labour can be based on sex, education, profession, ethnicity, caste or class. Division of labour depends on the level of complexity of the society.

**Society is more than the sum total of its members:** The society influences individuals in many ways. It is the environment along with hereditary factors that determine the personality of the individual. Thus the society comes to have a force of its own by which it influences the members. This force is applied through social institutions like laws, religion and family.

**Classification of Societies**

Sociologists have classified societies according to different criteria.

**Societies classified on their geographical location:** Examples of this classification are Western society, Indian society, Chinese society and so on. This kind of classification is used broadly like in western societies. It is felt for example that all societies in the west share certain common and significant characteristics. It can also be used narrowly when we want to refer to a regional group, for example we talk of Manipuri society or Rajasthani society.

**Societies classified on the basis of the language:** Examples of this classification are Tamil society and Telugu society. Language is a medium which unites
people and one of the modes by which the culture of the people is expressed. So language is sometimes used to distinguish societies from each other.

**Societies classified based on core values:** Sometimes opinions regarding the nature of the society are based on essential core-values which the members adhere to. For example, Western society is considered modern, rational, individualistic and consumerist while Indian society is considered to be traditional, religious, group-oriented and spiritual. In most cases such classification is the result of stereotyping and labeling. It is based on insufficient and inaccurate information on the societies other than one's own. Social workers should be able to see how such images, often negative, about other societies, influence the behaviour of members.

**Societies based on level of complexity of social life:** Simple societies are those societies that have the following characteristics: small-sized with fewer members; relatively isolated from other societies—spatially, culturally and economically, means for obtaining food is hunting and gathering; low level of technology used in production of articles; division of labour is limited and based on age and sex; barter and gift taking and giving are the major ways for exchange of goods between the members; political system is based on hereditary principle and traditional authority; group consciousness dominates individual consciousness and unity in the group is maintained by the likeness among the members.

On the other hand, complex societies are based on the following characteristics: large numbers of members and, therefore; close relationship with other societies mainly due to advanced technology used in communication and transport; high level of technology used in producing all goods including foodstuffs;
division of labour is highly diversified; market is the main form of exchange of goods while other forms of exchange like barter play a marginal role; political system is highly advanced with different competing interests; a large bureaucracy based on rational-legal values; individual consciousness and individual freedom is promoted; diversity in life-styles is encouraged and unity is based on interdependence of members.

Societies based on its economic system: Sociologists influenced by Marxism maintain that economic factors have predominant influence on how the society is structured and how society functions. Based on this criteria societies are classified as capitalistic societies and socialistic societies. Both these societies are complex in nature, but in capitalistic society, the forces of production (land, factories) are privately owned. Workers working in these factories are paid wages in exchange of the labour they contribute. Markets determine the costs of the goods and services that are produced. Private property-ownership and profit-making are encouraged. The state has no or minimal role in the economy of the country.

In a socialistic society, all or significant part of the forces of production are owned by the state in different forms. The state uses its ownership of industries to influence the economy. Equally important is the role of planning in a socialistic economy. The market is only allowed to have limited influence on the economy. The supply of goods and services are determined by the plan which the government prepares after assessing the needs and demands of different sections of the society. The government through its policies tries to ensure that the differences in income between various sections of the society are not very large. After the collapse of the Socialist, bloc planning has lost much
of its appeal for governments around the globe. Most countries have started giving significant role to market and private entrepreneurs in their economies. Nevertheless, it is also true that classical capitalist society no longer exists as all governments in the modern times play a significant role in the economy of the country.

**Societies based on the political system:** Societies can be classified also on the basis of the nature of political system into democratic or authoritarian. A democratic society has a state whose leaders are elected by popular vote. Regular elections are held to elect the leaders. Though free and fair elections are important, other conditions needed for democratic society are: freedom of association, freedom of speech, tolerance of different opinions, protection of minority rights, equality before law and respect for human rights. Authoritarian society neither allows dissent nor freedom of association. No other organization is allowed to challenge the authority of the state.

**Societies classified based on historical periods:** Ancient societies, medieval societies and modern societies are some of the societies based on historical periods in which they existed.

**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.

**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.
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.

Associations

Modern societies are characterized by presence of numerous associations. These associations are of different varieties, of different types, of different sizes and with different objectives. Maclver defines an association as ‘an organization deliberately formed for the collective pursuit of some interest or set of interests, which its members share’. The following are the characteristics of associations:

**Associations are groups of individuals:** Associations consist of a number of individuals who share common interest or common interests. They relate to each other so that they can promote the group’s interests. Attaining group interests will eventually mean that the individual member’s interests are also promoted.
Associations have objectives: These interests are specific and all the members are aware of these interests. In most cases, the objectives of the association will reveal those interests of the members, which it wants to pursue.

Objectives are framed after taking into consideration the reality of the situation. The success and failure of the association depends on whether it attains its objectives or not.

Association has formal rules and regulations: A small association may not have any formal rules as members may be functioning based on the personal relationship they have with each other. But if the association grows larger and its functioning becomes complex, then normal rules and regulations are formulated. Formal rules and regulations of the association determine how the members will act in specific situations. In many associations, these rules and procedures are written down. In your fieldwork agency you can request the officials to allow you to show the ‘Memorandum of Association’. This document will show you the objectives of the agency, its mode of functioning and other relevant information.

Membership is voluntary: Associations are product of modern societies. Membership is voluntary, that is, members join the association out of their own desire. The association can set standards for allowing members to join. Once the aspirant meets these standards he or she is allowed to join the association.

Associations survive as long as it has members: Unlike families, associations survive even if the original members leave or expire. The only condition is that new members should join the association and replace those who’re leaving.
Associations and their relevance in modern society:
Modern societies freely allow and even encourage the formation of the associations. Therefore, we find that there are associations that have serious objectives like influencing government policy and there are associations that want to promote bird watching. Tocqueville, a prominent social thinker, who studied the American society in the eighteen century, was the first to point out that associations promote democracy. Modern thinkers have agreed with these observations. Associations allow citizens to organize themselves, articulate their demands, thereby restricting the authority of the government. This prevents the government from accumulating all authority in itself at the cost of individual freedom. Two, associations allow for plurality of opinions. Associations also provide a number of services, which improve the quality of life of the people.

In traditional society, individuals become part of the groups on the basis of their ascribed status. For example, medieval cities had merchant guilds whose membership was based on the caste of the individuals. In modern India, there is a proliferation of caste associations. These associations have characteristics of both traditional groups and modern associations. Its objectives are related to that of a modern society like influencing government policies and building educational institutions. However, membership is based on primordial considerations like caste and religion. So these associations cannot be called fully modern or fully traditional. However, they play a significant role in the lives of most Indians.

Institutions
In every day 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.

**Institutions are structural processes that control human behaviour:** 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 behavior 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.

**Relationship between an institution and organization:** As mentioned in the start of the section, institutions and organizations are different conceptually. Institutions are recognized way of thinking while organizations are formal groups created to achieve specific objectives. At the same time they are related to each other as every organization has an institutional framework, which allows it to survive.

**Primary Groups and Secondary Groups**

According to Horton and Hunt groups are described in many ways. Some define a group as a collection of individuals who live in close physical proximity. Other definition emphasizes the need for common characteristics among the members if a collection of individuals has to be called a group. Yet another set of definitions require the members to have common consciousness and regular interaction in order to be called a group. We will describe a collection of individuals as a group if it is marked by the following characteristics:

**A group should have a given number of individuals:** One or two members cannot be called a group. Similarly a very large number of individuals cannot be called a group. It would be more appropriate to call it a community, crowd, mob or a society. You will learn about these concepts later.

**The group members should have regular interaction between themselves:** Interaction between the members
should be purposeful and considered as such by the members. Thus individuals waiting for a bus and having casual conversations cannot be called a group by these standards.

**Awareness about each other:** The members are conscious about other members’ behaviour, emotions, needs and their own behaviour is influenced by this consciousness.

**Members are aware of themselves being a unit:** Group members see themselves as distinct from others. They acknowledge that their membership in the group makes them different from others.

**Common goals:** A group, if it has to sustain itself has to have goals. Goals can be same for all members or in some cases goals can be different. It is also possible that the stated goals of the group may be different from the actual goals. A group may declare that its aim is to help the poor but members may join it primarily to meet and socialize with each other.

**Common ideals and values:** When the above conditions are met it is likely that as far as the group purpose is concerned, the members will have shared values. In matters not concerned with group, the members can have different views. For example, members of group dedicated to promoting wildlife photography will agree with each other on the importance of promoting such a cause. But, they may belong to different political parties and adhere to different ideologies.

**Established group patterns:** Regular purposeful interactions give rise to group patterns. These interactions can be formal or informal depending on the nature of the groups. In case of formal interactions,
rules, regulations and procedures are followed while in case of informal relations, there is spontaneity.

**Primary Groups**

Primary groups are those groups whose members have face to face contacts, intimate, personal and non-formal relationship with each other. They have the following characteristics:

**Primary groups are of small size:** The size of the group is important as in larger groups it is difficult for the member to have intimate contacts with every one. Small groups allow qualitatively and quantitatively better interactions. Therefore, members have personal relationship with each other.

**Primary group members share common goals:** Members of a primary group may have different characteristics. For example, a family may have an adult male and adult female and their children. Though they are different in many ways they share common goals, which they all think are important and contribute towards their happiness.

**Primary group offers its members a total experience:** Total experience means that it affects the members in a number of ways. Individuals are accepted as total personalities. For example, the family is a primary group, which has face-to-face and intimate relationship. It is also a total relationship in the sense that members benefit in a number of ways. Children are given love and affections, provided with education and taken care of when there are sick etc. The husband and wife help each other in more than one way. Hence a very important part of the lives of the members is spent in the family. Peer groups are another example of primary groups.
**Primary group has relationship as an end in itself:**
Primary group members see the relationship as an end in itself. In other words, the relationship is valued for what it is i.e., more than any specific benefit the members may get because of their membership. For example, if a man marries only because he wants somebody to cook for him then it cannot be called a ‘genuine marriage’.

**Primary groups generally have long life:** Families and peer groups exist as long as the members of the group live. If any member dies or leaves the group the group itself ends. For example, if the father of the family dies, the group in its original form also come to an end. The surviving members may continue to act as group but roles and interaction patterns undergo a major change. It is, therefore, correct to call it a new group.

**Primary groups play an important role in determining the individual’s personality:** The family and the peer group are important agencies of socialisation. Both of them are primary groups and apart from the services they provide they also give the members emotional support and education. While other agencies of socialisation do play an important role, it is the unique experiences that the individual experience in the primary groups which becomes basis of his or her personality.

**Primary groups sometimes compete for individual loyalty:** Primary groups seek high degree of loyalty from its members and in certain cases may advocate, different values. In such a situation, the individual may be in a dilemma as to which group value to adopt. For example, a teenager’s family may want the individual to dress conservatively while his peer group
may want him to dress according to the latest fashion and style. This can lead to personality conflicts.

Some sociologists have held that primary groups must have members living in close proximity with each other and having face-to-face relationships. But it need not be so as even when there is physical distance between the members, if they can still be emotionally close to each other and thus satisfy the criteria of the primary group.

Secondary Groups

Secondary groups are generally larger than primary groups. Members in secondary groups have formal, impersonal, and need based relationship with each other. A secondary group has the following characteristics:

**Secondary groups have relatively large number of members:** Secondary groups consist of many members who share common interests. Some secondary groups may have lesser number than a large joint family. But the manner in which they relate with each other is different, as we will see now. The members can also be spread over large distances. Now a days, there are secondary groups whose members are all around the globe. They interact through the web and conduct effective global campaigns without meeting each other face-to-face.

**Secondary groups have specific interests:** While primary groups have relationship as an end in itself, in secondary groups, relations are maintained so that some other ends can be achieved. Members are also aware of this condition and as such, their emotional involvement is much less as compared to secondary groups.
Secondary group has clear objectives: The aim of forming a secondary group is to attain some objectives which the members feel are important. In most cases, the objective is such that an individual cannot attain it alone. He/she needs the cooperation from others. A secondary group is conceptually closer to the concept of association.

Secondary group members relate to each other formally: Since secondary members have specific objectives in mind there is no need for them to know each other intimately. There is no need of meeting each other face-to-face either. A common newsletter or a website as is the case now a days, is all that is needed to share information and pool resources. Once the objective is attained, the secondary group may end its existence.

Secondary groups play an important role in furthering members’ interest: In democratic societies like ours, there is a need for mobilizing people on the basis of common interests. People can influence decision making at different levels only if they organize themselves and make their voices heard. Secondary associations are used to articulate the demands of various groups.

Relationship Between Primary and Secondary Groups

Primary and secondary groups are related in more ways than one. Firstly, primary groups like family provide the secondary groups with members. They also prepare them to cooperate and interact with others. Some behavioural problems among individuals occur when families do not prepare their children to deal with the demands of secondary groups. Secondly, primary groups like sub-groups and cliques which are part of secondary groups play a vital role in their
decision making process. Their influence on the performance of the secondary groups may be positive or negative depending on their intentions, their power and the power of those who may oppose them. Thirdly, primary groups within the secondary group give emotional support to the members. Most secondary groups cannot give its members a real sense of identity and nor can they give them individual attention. This can be seen in a college or even in the army and in such places, the primary groups of peers give support to the member.

**Differences and Similarities in Concepts**

You have been introduced to the basic sociological concepts. You would have noticed that these concepts have some similarities and some differences. Any social group is seen as being more than sum total of its members and in that way comes to have a distinct life of its own. You should keep in mind that a sociologist’s major interest is in the way human collectivities function as a whole and exercise their influence on the behaviour of the individuals.

The difference between the various collectivities are due to the following factors: size of the group, that is, the number of members; geographical area over which the members are located; type of relationship between the members; relationship of the members to the collectivities; the nature of goals of the collectivities the duration of their life and finally collectivities, influence on the individual members.

We shall differentiate the various concepts based on these factors as it will help in better understanding of the same.

**Size:** The society is the largest collection of individuals. It consists of a number of communities, associations,
institutions, primary groups and secondary groups. A community is always a part of the larger society. Associations and secondary groups are often smaller than a community. The primary group is the smallest social unit.

**Geographical location:** The society is spread over the largest area, followed by the community and primary group. Associations and secondary groups may have members from a wide area but all people living in the area need not be members of the association. For example, everybody living in India is an Indian and everybody living in a village is part of the village community. But a political party while having members from all over India cannot claim that all Indians are its members.

**Voluntary nature of membership:** The above stated difference is due to the type of membership of the various collectivities. An individual becomes a member of a society and a community naturally, that is, by being physically present in the area and sharing essential characteristics. On the other hand an individual has to formally apply to be a member of an association or a secondary group.

**Nature of interaction:** The interaction between the members are most frequent and intense in a primary group. Community, associations and secondary groups have less frequent and less intense interaction. Individuals are considered in their wholeness in a primary group while in a secondary group and association only a few aspects of the personality are taken into consideration. A political party is not concerned whether a member is healthy or educated as long as he or she performs useful work for the party. The primary group, however is concerned about
many aspects of the personality and does not just keep in view the usefulness of the member.

**Goals of the collective:** The goals of secondary groups and associations are specifics while the goals of the society and community are general and broad in nature. Primary groups have many goals and perform many functions for their members. The existence of primary groups is crucial for the continuance of other collectivities of social life.

**Relationship between the members and the larger whole:** The loyalty and sense of identity the members feel in primary groups is greater than the feelings of identification among members in a community or a secondary group. In a society, these feelings are weaker still and more imagined than real.

**Duration of the collective:** The duration of groups and collectivities varies. The family as primary group exists as long as the members are alive or do not leave. On the other hand, secondary groups, associations, community and society exist for long durations even as members die or leave. The persistence of these collectivities is irrespective of the presence and absence of any member or group of members.

**Conclusion**

We have seen that the basic concepts are related to society and the study of society. Some of these concepts will seem confusing mainly because people, including sociologists, use these terms in a general sense. These are used inter-changeably. But you must use them with care and without ambiguity.
Society is a larger collection of people who have patterned social relationship with each other as individuals and as groups. Society has values, norms, folkways and mores which guide the members’ behaviour. Society has to perform certain functions if it has to maintain itself. Community is relatively a smaller collectivity where the members have more intense interaction between each other. They live in a specific geographical space and have a sense of “we” feeling. While society and community are considered natural in their origin, associations are created purposely by individuals. Their objectives are specific in comparison to those of society and community. Relationships between the members are formal and issue based. Modern society is characterized by presence of numerous associations with different purposes. Groups are smallest social units when compared to society, community and associations. Primary group consists of small number of members who have intimate face-to-face relations with others. Families and peer-groups are examples of the primary groups. They treat members in their totality and perform a number of important functions for them. These groups engage in the primary socialization of the individual. Secondary groups are similar to associations. They help individuals further their particular interests in society. The relationship between members are segmentary in nature.

Social concepts are related to social relationships. Understanding the nature of social relationship and using them to benefit is primary function of the social worker.
References


11

Evolution of Human Society: Nature and Characteristics

* M.K. Saju

Introduction

The most distinctive feature of human life is its social character. All human beings interact with other human beings in order to survive. Man lives in society and he has to depend on society for his survival. Therefore, both nature and necessity impel man to live in society. Man, from times immemorial, has been trying to comprehend the social environment and in his search for understanding society, he created different social sciences like Sociology, History, Economics, Political Science, Psychology etc. However, the study of society, its functioning, the social relationships present therein and social interactions have been of great significance in this effort to study society. While studying social relationships, which form society, it is essential to study the evolution of society, its systems and structures, the development of institutions and their functions, the customs and rules regulating social relationships, the groups and communities formed by man throughout history, the nature and interdependence of these groups like, family, government, economic groups, religious groups and the phenomenon of social change. In this chapter, we will analyse society, the relationship between individual and society, constituents of society and socialisation process.

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Society is a complex system of relationships, which are diverse in nature. Society passes through various stages and undergoes enormous changes. In the most primitive stage, society was very simple and every individual lived an individualistic life, trying to know and do things about himself/herself alone. Every man was more or less similar, in so far as his ignorance about organized life was concerned. In this sense, people were homogenous in nature. In the primitive stage, neither they were able to organize their social life, nor could they work together. Thus the primitive society was a homogenous one with simple social relationships. However, as the time advanced, society took the shape of complex network of social relationships, which were heterogeneous in nature.

Evolution Theory According to Herbert Spencer

Evolution theory, propounded by Charles Darwin was related to organisms. Herbert Spencer was one of the pioneering Sociologists who had introduced theory into Sociology. Herbert Spencer who had formulated the organic analogy about the society, opined that society also passes through various phases of development, exactly the way organisms did. Herbert Spencer had presented his evolutionary scheme in ‘First Principles’ and again in ‘Principles of Sociology’.

As we know, the evolution theory says that simple organisms developed into complex organisms through a process that consumed hundreds of centuries. Similarly, the evolutionary approach explicates that society also passed through many stages before assuming the present complex state. Since the evolutionary theory of society was woven around the concept that society resembles organism, a mention
of the Organismic theory is essential. Organismic theory conceives society as a biological system, a greater organism, alike in its structure and function, exhibiting the same kind of unit as the individual organism and subject to similar laws of development, maturation and decline. Society’s cells are individual persons; its organs and systems are associations and institutions. Herbert Spencer said that society has its youth, its prime, its old age and death.

According to Spencer, the principles of evolution are: (a) that forces tend to persist; (b) that matter is indestructible; and (c) that everything moves along the lines of least resistance or greatest attraction, impelled by some source, matter, accompanied by a concomitant dissipation of motion, tends to integrate. Spencer said, “Evolution is the integration of matter and concomitant dissipation of motion during which matter passes from an indefinite incoherent homogeneity to definite, coherent heterogeneity.” For Spencer, society is also subject to a similar process of evolution that is changing from a state of ‘incoherent homogeneity’ to a state of ‘coherent heterogeneity’. Evolution is, thus, a gradual growth or development from simple to complex existence.

In the primitive societies, there was no system, nothing definite, except their incoherent or loose group formations. Thus they formed an ‘indefinite, incoherent homogeneity’. But gradually their experiences, realizations and knowledge increased. They learnt to live and work together. The task of social organization was taken on, division of labour was elaborated and each found particular type of work, which could do best. All worked in an organized and definite way towards a definite goal. Thus, a state of ‘definite, coherent heterogeneity’ was reached.
Spencer said that the main fact of evolution was the movement from simple societies to various levels of compound societies. By the aggregation of some simple societies, compound societies arose; through further aggregation of compound societies, doubly compound societies arose; by aggregation of doubly compound societies, trebly compound societies arose. A simple society consists of families, a compound society of families unified into clans, a doubly compound society finds clans unified into tribes, and the trebly compound societies such as our own, are those in which tribes have been brought together into nations or states. With the increase in size, structure increases as well as differences in power and in the occupations of the members.

Development of Society According to August Comte

August Comte, the father of Sociology, also had presented a well-knit theory on the development of society. Comte’s theory on the development or evolution of society was based on his Law of Three Stages. According to his Law, human knowledge evolves through three different stages; or in other words, there are three different ways, in which human mind explains the phenomena, each way leading to the next in successive order. The three stages are;

1) **Theological or Fictitious State:** In this phase, human mind seeks to understand the essential nature of beings, the first and final causes (the origin and purpose) of all effects, in short the Absolute knowledge.

2) **Metaphysical or Abstract State:** This state is a modification of the first in so far as the mind supposes abstract forces and personified abstractions, instead of supernatural beings,
inherent in all beings and capable of producing all phenomena.

3) **The Positive or Scientific State:** In the final state, the mind gives up vain search absolute notions, the origin and destination of the universe, and the causes of phenomena, and applies to the study of their laws, that is their invariable relations of succession and resemblance. Reasoning and observation, duly combined are the means of this knowledge.

Comte traced a direct relationship between the stages of human thinking and social organization. In other words, Comte’s contention is that each type of human thinking represents a particular type of social organization.

When human mind was in the theological state, political events, for example, were explained by the will of the God, and political authority was based on divine right. Military and monarchial social organization was the keynote to the theological thinking. Kings were considered as the direct representatives of, or, next to God on earth, ruling the society under the direction of God.

In the metaphysical state of mind, the political authority was based on the doctrines of abstract right. Divine rights were dropped, and in their place, natural right determined the political relations of human beings. The legal aspect of social organization was developed, with the result that it tended to be formal and structural.

Whereas in the positive stage society enters into an industrial era. At this stage, the whole of our knowledge is characterized by positivism, or scientific outlook.
Scientific outlook resulted into material inventions and therefore, into proper utilization of natural resources.

**Characteristics of the Evolution of Society**

- Movement from simple to complex society
- Homogeneity to heterogeneity
- Gradual and slow process
- An adaptation to changing environment and social context
- Series of related changes in social system
- Progress towards greater size, coherence and definiteness.

It is unambiguous that society, as it exists today, has come a long way by registering gradual but continuous changes and modifying itself. Change in any aspect of society was not introduced abruptly. All the same, social change has been incessant and the society is an ever-changing phenomenon, which grows, decays, renews itself and accommodates itself to changing conditions and undergoing vast modifications in the course of time.

**Society as a System of Relationship**

Aristotle said that man by nature is social animal. Human beings are animals who live in societies. However, human beings are not the only creatures who live in societies. Ants, termites, birds, monkeys, apes and countless other creatures and animals do the same. But mere life in a group does not mean that these animals have a ‘society’ among them or the society of human beings is the same as animal society.
To differentiate between the animal society and the human society, it is necessary to define society and social relationships that exist in human society.

In the context of Sociology the word ‘society’ refers to a complex pattern of norms of interaction that arise among a group of people. Whereas in common parlance, the word 'society' is used for designating the members of a specific group and it is generally understood in relation to tangible observations. In Sociology, people are valuable only as agencies of social relationships, which are intangible. Therefore, society is a system of relationships, the pattern of norms of interaction by which the members of the society maintain themselves.

**Definition of Society**

MacIver and Page defined society as, “It is the web of social relationships.” T. Parsons says, “Society may be defined as the total complex of human relationships in so far as they grow out of action in terms of mean-end relationship, intrinsic or symbolic.”

Giddings defined society as, “Society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together.” Lapiere laid emphasis on the complex pattern of interaction that is seen in the society. He defines, “The term society refers not to group of people, but to the complex pattern of the norms of interaction, that arise among and between them.” Prof. Wright emphasized that a collection of people need not be called a society. He said, “Society is not a group of people, it is the system of relationships that exists between the individuals of the group.”
Generally, there are two approaches while defining society and the relationships present in the society.

1) **Functional approach:** Society is defined as a complex of groups in reciprocal relationship, interacting upon one another, enabling human organisms to carry on their life-activities and helping each person to fulfill his wishes and accomplish his interests in association with other members of the group. The approach takes social relationship as a tool for a certain end.

2) **Structural approach:** According to this approach, society is the total social heritage of folkways, mores and institutions, of habits, sentiments and ideals. In other words, the entire society could be divided into systems of social relationships, which are closely related to one another.

The discussion on society would be simpler once the ‘social’ nature of relationships is defined. Some Sociologists say that society exists only when the members know each other and possess common interests or objects. If two persons are traveling in a train, their relationship of co-existence in the same compartment, of being at the same time in the same place, does not constitute a society. But as soon as they come to know each other, the element of society is created. Therefore, the reciprocal awareness is necessary for any social relationship.

Besides, physical proximity is not the sole parameter for the social relationship. By comparing the relationships of inanimate objects like sun and earth, fire and smoke and typewriter and desk we can establish that there is a distinguishable difference between the relationships of inanimate objects and human beings. The typewriter and the desk are in no
intelligible sense aware of the presence of one another. Their relationship is not in anyway determined by mutual awareness. Without this recognition there is no social relationship and society. Society exists only when individuals have psychical awareness of the presence of one another. This is why we call social relationship as ‘reciprocal awareness’. To further clarify the meaning and the nature of social relationships it could be said that society exists only where social beings behave towards one another in ways determined by their recognition of one another. Any relations so determined, we may broadly call ‘social’.

**Society as a Web of Social Relationships**

According to MacIver and Page, society is “a web of social relationships”, which may be of numerous types. Society, as MacIver and Page said is a network of diverse social relationships or in other words, it could be called as the entirety of social relationships that exist in a group.

Society consists of mutual interactions and mutual interrelations of the individuals and it is also a structure formed by these relations. The beings who constitute society must realise their likeness and their interdependence. They must have a community feeling. Society is not a mere agency for the comfort of beings but it’s the whole system of social relationships. The social relation of mother and child for instance, is revealed in their attitude towards each other. It is the social fact and not the biological fact, which constitutes the society.

The true nature of society consists not in the external factors of inter-dependence or likeness or authority but in the state of mind of the beings who compose society. It is the pattern, not the people, which is
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termed as society, and it is not a group but a process of relationships. Therefore, society is a pattern of social relationships or a system of social relationships.

All societies involve a certain level of association. Similarly, society involves more a state or quality of mind than a mere structure. The beings who constitute society must realize their likeness and their interdependence. The relationships between individuals must be in accordance with the norms of the society and therefore, society is not just a collection of people but is the system of relationships that exists between the members of that group.

It should be borne in mind that society is a permanent institution. Its origin goes back to the dawn of history and stretches to those remote corners of the planet where people are living together. It is a kind of natural organization, which has emerged out of the natural instincts of man. That's why Aristotle truly said that man by nature is a social animal. This means that society will exist as long as man will exists.

Characteristics of Society

1) **Society involves Likeness:** Without likeness and the sense of likeness there could be no mutual recognition of “belonging together” and, therefore, no society. Society exists among those who resemble one another in some degree, in body and in mind and who are near enough or intelligent enough to appreciate the fact.

2) **Society involves Difference:** Though likeness serves as the basis, society also depends on differences. If people were all alike, their social relationships would be as limited as those of the biological organisms like ants and bees. Groups
of ants and bees do not have reciprocity, as every member of is uniquely similar. In human society, different individuals complement one another and there is meaningful social interaction. In our society there is an indefinite interplay of likenesses and differences. The reciprocal relationship of differences is seen at every level of society. For example, family rests on the biological difference between sexes. There are also natural differences of aptitude, capacity and of interest in the society.

3) **Difference Subordinate to Likeness:** Society needs likeness and differences or similarities and dissimilarities. While difference is necessary to society, difference by itself does not create society. Difference is subordinate to likeness or likeness gets precedence while difference or dissimilarity works as the basis for the reciprocity among the members of the society. As MacIver observes, “Primary likeness and secondary difference create the greatest of all social institutions – the division of labour.” The division of labour which works on the principle of difference is basically cooperation before it is division. Or, this is a deliberate attempt to utilize the diverse abilities of individuals for a common objective.

4) **Inter-dependence in the Society:** In addition to likeness, interdependence based on cooperation is yet another essential element to constitute the society. No society can exist without the interdependence of its units. Members of society should be inter-dependent and should cooperate with each other for the smooth running of the society. Individuals cannot live a secluded life in
society as society is a necessity for them. Therefore, there has to be interdependence among the members of society.

5) **Multiplicity of Relationships**: Society consists of numerous social relationships, which may be hundreds or thousands of types. There are as many as fifteen relationships based on age, sex and generation in a family alone. Outside the family there is no limit to the number of possible social relationships. Social relationships are as varied as society is complex. The relations of voter to candidate, mother to child, employee to employer, friend to friend, teacher to student, student to student etc are some of the social relationships to name a few. These social relationships can be categorized into “economic”, “political”, “personal”, “impersonal”, “friendly”, “antagonistic” and so on.

These characteristics explain the nature of society and the mode of social relationships. Besides, the above discussion also clarifies that the social nature of relationships that exist in the human society between individuals distinguishes human society from the animal society.

**Individual and The Society**

Society consists of individuals who are social by nature. It explains 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 the society as cells belong to the organism, nor the society is a mere contrivance to satisfy certain human needs. The fundamental attribute of man, i.e., his social nature, makes him live in society.
In order to establish the relationship between individual and society, it is necessary to explain in what sense man is a social animal. Similarly there are some other pertinent questions, which need to be answered. In what sense do we belong to society? In what sense does society belong to us? What is the nature of our dependence upon it? How shall we interpret the unity of the whole to which our individual lives are bound? All these questions are aspects of one fundamental question – the relation of the unit, the individual, to the group and to the social system. The following sections will help us answer the aforesaid fundamental questions.

**Human Beings are Social by Nature**

Man is social animal by nature and he cannot afford to live alone. No human being is known to have developed normally in isolation. Individuals learn social habits and acquire social qualities by living in the presence of others. There are cases, to show that the normal development of an individual’s personality is hindered whenever the individual is secluded from society. MacIver cited a case in which two Hindu children who were discovered in a wolf-den in 1920 and who had their abilities seriously retarded. The younger one aged less than two years died immediately after retrieval from the wolf-den. The other child, aged eight, could walk only on all fours, possessed no language except wolf-like growls. She was shy of human beings and felt scared in the presence of human beings. It took strenuous, sympathetic and extensive training for making her learn some social habits. Human nature develops in man only when he lives in society, only when he shares common life with his fellow beings. Human traits that are present in the child could only be developed in the company of human contacts. Society
fulfils a vital need in every individual’s constitution and the social aspect of human life is a necessity.

**Necessity Makes Human Beings Social**

Also, man lives in society because necessity compels him to. 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. The child is brought up under the care of his parents and learns the lessons of citizenship in their company. The child is totally dependent on the society for his existence. If the newborn baby does not receive protection and attention of the parents he would not survive for even a day. The newborn is so helpless and dependent that it cannot protect itself for many years. Unlike this, the newborns of other animals are independent within hours of their birth. It takes barely an hour for a newborn calf to stand on its legs and within hours it starts eating grass. This is the same case with the newborns of most of the animals. Individuals get the needs of food, shelter and clothing fulfilled only by living and cooperating with others. The importance of society for physical and mental development is thus obvious and no individual can become human being unless he lives in society. Sometimes it is the fear of animals or the urge to get acceptance and recognition from others or satisfaction of hunger, thirst and sex drives that make individuals live in a group. The need for self-preservation, which is felt by every being also makes a man social. Therefore, it is not due to his nature alone but also due to his necessities that man lives in society.

**Society Determines Personality**

It is not just for the survival and fulfilment of needs that man lives in society, but he lives in society for
his all around mental and intellectual development. Society preserves our culture and transmits it to succeeding generations. It liberates and limits our potentialities as individuals and moulds our attitudes, beliefs, morals and ideals. The mind of a man who would live outside a society would be the mind of an infant even at the age of adulthood. The cultural heritage, which an individual imbibes by living as the member of the society, directs the personality and thus determines the mental equipment of that individual.

Theories on the Relationship Between Man and Society

There are many theories on the origin of society which include, the divine origin theory, force theory, patriarchal and matriarchal theories, social contract theory and organic theory. The divine origin theory says that God had created society. Just as God had created all the animals and inanimate objects of this world, so he created society as well. Whereas the force theory makes society the result of superior physical subjugating weaker, while the patriarchal and matriarchal theories make society the expansion of family system. Besides, there are two theories, which are widely accepted by sociologists. These are Social Contract theory and the Organismic theory. A brief explanation of these two theories will further explain the relationship between individual and the society.

1) **Social Contract Theory:** Since at least the fifth century before Christ, various philosophers have viewed society as a contrivance or mechanism deliberately set up by men for certain ends. According to some, such as Thomas Hobbes society is a means for the protection of men against the
consequences of their own intolerant and conflicting nature. According to him, man in the state of nature was in perpetual conflict with his neighbours on account of his essentially selfish nature. In the words of Hobbes, “life of man was solitary, poor, nasty, brutish and short.” Every man was enemy to every man. To protect himself against the evil consequence, man organized himself in society in order to live in peace with all. Locke, JJ Rousseau and Adam Smith also supported this theory. Adam Smith said that society is an artificial device created to foster a mutual economy.

As a criticism to this theory it is said that this theory seems to assume that man as individual is prior to society since man had deliberately created society for the fulfilment of his objectives. This notion is untenable as sociality is inborn in man and he can survive only by living in society.

2) **The Organismic Theory of Society:** This theory is as old as Plato and Aristotle. This theory conceives society as a biological system, a greater organism, alike in its structure and function, exhibiting the same kind of unity as the individual organism and subject to similar laws of development, maturation and decline. Society’s cells are individual persons; its organs and systems are associations and institutions. According to the Herbert Spencer, the state is subject to the same laws of growth and decay to which the human body is. It has its youth, its prime, its old age and death. Bluntschli and Murray have supported the organic theory on the origin of the society. As a criticism of the organismic theory it is said that there are significant differences between society and individual
organism and therefore an analogy of organism cannot exactly define the relationship between man and society. In the human society the units are not fixed in their respective positions while in the case of an organism its parts are fixed to the body. Yet another criticism is that the units of a society are dispersed persons and are not physically contiguous like cells of an individual or organism.

The relationship between the individual and society is a complementary one and one without the other will not survive. Neither the society itself has a value beyond the service, which it renders to its members, nor can the individuals thrive without society. Neither the society is inimical to the development of the human personality nor does it exist in its own right.

**Socialisation**

When a human child is born it is a biological organism with instincts alone. It practically possesses no abilities that an adult normally possesses. A child knows nothing other than clinging to its mother and sucking milk. The child is therefore, primarily a biological organism than a social being. He gradually learns to live in society by learning the social ways of acting and feeling. With the passage of time, the child learns many things that it otherwise did not know. It learns to identify and to read the face of parents, learns to make sounds, stands up, learns language, receives education and thus the process of learning continues till the death of the individual.

**Meaning of Socialisation**

Socialisation, as stated above, is the process by which an individual learns to conform to social norms, a
process that makes possible an enduring society and the transmission of its culture between generations. Socialisation has been accepted generally as the gradual process by which an individual becomes a functional member of society.

Ogburn says, “Socialisation is the process by which the individual learns to conform to the norms of the group”.

Socialisation according to MacIver “is the process by which social beings establish wider and profounder relationships with one another, in which they become more bound up with, and more perceptive of the personality of themselves and of others and build up the complex structure of nearer and wider association”.

As the process of socialisation indicates, it is the gradual change of a biological person to a social person or the process whereby an individual attains the conventional patterns of human behaviour. According to Lundberg, socialisation consists of the “complex processes of interaction through which the individual learns the habits, skills, beliefs and standards of judgment that are necessary for his effective participation in social group and communities.” Socialisation could be conceived as the internalization of social norms. In other words, individual feels the need of conforming to society and he internalizes the social rules, in the sense that these social norms are self-imposed by the individual rather than imposed by means of external regulation. Hence these norms become part of individual’s personality. It is an essential element of social interaction. Every individual wants to live in society and get the social recognition. Therefore, they guide their own actions to accord with the expectations of others.
Socialisation is equally essential for individual and the society in general. On the one hand, socialisation helps the individual to gain social acceptance and status by learning social ways of functioning while on the other, process of socialisation helps the society to ensure its smooth and uniform continuity. Unless the members of the society behave in accordance with the norms of the group, it is likely to disintegrate. Hence, it is essential for the society to socialise its members for ensuring the social order.

**Agencies of Socialisation**

The process of socialisation begins at birth and continues interminably until the death of the individual. So, the life of an individual is an unceasing learning process. Many agencies become operational in the life of the individual during his life time, and he learns from these agencies chiefly through imitation and from suggestion. A child imitates and learns many activities such as standing, walking and other basic skills. Similarly, it also learns from the instructions communicated to it through language, picture or any such medium. As a child, an individual learns social pattern of behaviour from family, school, playmates etc., while as an adult, the individual learns from religion, state, work group etc. Agencies of socialisation are, therefore, those which help the individual to learn new social ways of life in one way or the other. Let us briefly discuss the chief agencies of socialisation.

1) **Family:** The child is born into the family where it is nurtured and looked after by its parents and immediate relatives. Parents, with whom the child enjoys physical proximity during its childhood, are the ones to socialise the child first. He learns speech and language from his parents. Rightly so, family is called the cradle of social virtues from
where the child gets the first lessons of love, affection, cooperation, tolerance and self-sacrifice. Therefore, family works as the foundation for the socialisation process of an individual.

2) **Religion:** Religion moulds and directs the behaviour of people by laying down behaviour standards for its followers. Religion is a system of beliefs and rituals with reference to the sacred and binds people into social groups. Invariably, all religions cherish a set of values and teach followers to uphold their principles. The religious groups, for example, Hindus, Muslims, Christians, Sikhs, etc, have their own prescribed codes of conduct, which are to be followed by the followers. Thus, religion regulates the behaviour of people.

3) **Peer Group and Friends:** The relationship between a child and his friends is that of mutual give and take and it is based on cooperation and understanding. Since friends are mostly of similar age, the relationship is that of equality between them. From his friends, a child acquires cooperative morality and some of the informal aspects of culture like fashion, fad, crazes, modes of gratification and other such information, are necessary from the social point of view.

4) **Educational Institutions:** The learning that an individual obtains from schools, colleges and other educational institutions with the help of textbooks, teachers and experiments plays a crucial role in his life. School is the first place where an individual as a child learns discipline and formal ways of adjusting with others since the number of children in school is fairly high. It is the educational institution, which enables the optimum
development of one’s abilities and skills and, therefore, educational institutions help the individual to develop his personality in accordance with the expectations of society.

5) **Profession and Employment:** Work or profession has a major role to play in moulding the behaviour of an individual. Individual brings about changes in his life in accordance with his aspiration for a job. And, once the job is achieved, there are many more changes which follow. Profession socialises the individual by inculcating sense of competition, hard work and cooperation in him.

6) **State:** It is an authoritarian agency that formulates laws, which in other words, lays down code of conduct for the people. Laws promulgated by the state, for example, traffic laws, property laws, income tax laws etc are enforceable and the members of society should conform to these norms. If there is a violation of these laws, punishment is given to those who disobey these norms. Thus the state ensures conformity in society by enforcing these laws while members of society conform to these in order to avoid punishment by the state. Thereby, the state promotes consistency in the functioning of society.

Apart from these agencies, neighbourhood, kin-group or relatives, marriage, cultural institutions such as art, literature etc also play decisive role in the life of an individual.

**Functions of Socialisation**

As mentioned earlier in the chapter, socialisation is a necessity not only for the society but for the
individual as well. The fact that individual cannot survive in isolation and society cannot sustain itself without its members implies that there has to be a proper mechanism to ensure functional coexistence among the members of society. Socialisation ensures both these purposes. The main objectives of socialisation are as follows:

1) Develops the personality of an individual and through the process of socialisation an individual learns to make use of his full mental and physical capacities.

2) Socialisation establishes uniformity in society.

3) It helps individuals to internalize the culture.

4) Socialisation inculcates basic discipline among the members of society.

5) It teaches the members the performance of social roles.

Learning about life and its countless demands, opportunities, and expectations is a lifelong process. As the discussion above points out, socialisation is a process through which the members of society learn to live as members of groups and to make necessary adjustments to the way our lives change from youth through middle age to old age. Socialisation does not end when one becomes an adult. It is a lifelong process and involves a number of changes and transitions in life, as well as a number of agents of socialisation beyond the family. Peer groups, schools, work groups, and the mass media all represent important forces shaping the way we adapt to changes in life.
Conclusion

In this chapter you have been introduced to various concepts related to society. We have discussed some of the important characteristics of society which will provide basic understanding about the why and how of the society. The various theories of Auguste Comte, Herbert Spencer and Thomas Hobbes are discussed in detail.

Some of the theories and principles related to the origin and functioning of society is explained. Another important aspect of society which has been discussed in the chapter is socialisation — which is the processes by which society influences its members to follow its values, rules, laws, etc. Socialisation helps the individual to adopt oneself to the society. It is important for social workers to know these concepts as they deals with individuals groups and communities which are part of society. Often a person has to decide between how much he/she should stress his/her own desires and needs and how much he/she should surrender to the larger interests of the community. At times she/he may feel exploited as she/he feels that she/he is losing more than she is gaining. Yet in another situation the society may be making unreasonable demands on the individual which may lead to abnormal behaviour.
References


Introduction

The term ‘social processes’ refers to repetitive forms of behaviour, which are commonly found in social life. One of the most extensive treatments of social processes is found in Park and Burgess, Introduction to the Science of Sociology (1921). This highly influential textbook of an earlier period is primarily devoted to the classification and analysis of social processes. In recent decades sociologists have become less interested in social processes themselves and more interested in intensive analysis of behaviour in specific institutional and cultural settings. Yet it remains important for students to be aware of the major social processes found in all groups and societies. The most frequent classification of major social processes is in terms of Cooperation, Competition, Conflict, Accommodation and Assimilation.

Social Interaction

Much of the thinking about society is in terms of social relationships. One thinks of the relation between father and son, employer and employee, leader and follower, merchant and customer; or, of the relation between friends, between enemies, between children, etc. Such relationships are among the most obvious features of society and consequently it seems an elaboration of the obvious to inquire into their nature.

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Social Processes

Social relationship represents fundamental ways of organizing social data. In short, a society may be viewed, if one wishes, as a system of relationships.

In analyzing social relationships one soon finds them more complicated than they first appear. They involve reciprocal obligations, reciprocal statuses, and reciprocal ends and means between two or more actors in mutual contact. They refer to form or pattern of interaction between individuals.

Any society contains hundreds and perhaps thousands of socially defined relationships. The immediate family alone may contain as many as fifteen. How many relationships a society utilizes is simply a matter of how many criteria it takes into account in defining behaviour between individuals? The fifteen relationships of the immediate family rest on three criteria — age, sex and generation. Outside the family, an infinite number of criteria may be used, so there is no limit to the number of possible relationships.

It follows that to catalogue all the meaningful relationships in which human beings are involved would be a never-ending task. Instead, they may be classified and dealt with as general types. Any classification, however, must have some point to it. In social sciences, as in all sciences, classification is worthless unless it seizes upon traits that are significant, traits that facilitate causal analysis. For this reason, social relationships have been classified and discussed in terms of the kind of interaction they manifest. The most important kinds of interaction singled out for consideration here are conflict, competition and cooperation. Each of these has several sub-types, but mention of the main ones alone is enough to demonstrate that a proper understanding of
the forms of interaction is essential to the understanding of society.

Social interaction by definition involves contact, and contact necessarily requires a material or sensory medium. It need not of course require the impingement of one body directly upon another, but it does require the occurrence of direct or indirect sensory stimulation between the interacting parties. The material medium, however, is only a necessary, not a sufficient basis of contact. Individuals can be in material contact without being in social contact. For example, two tribes living on opposite sides of swamp and having nothing to do with each other may nevertheless be bitten by mosquitoes that continually carry malaria from one tribe to another. It is not merely physical contact that counts, but meaningful or symbolic contact. Good will may be expressed by either handshake or a spoken phrase, a letter or a smile. Added to the sensory stimulus is a meaningful stimulus. A dead man’s will is an indirect and tenuous material link with his heirs, but its physical character is far less important than it’s meaning. Until material or sensory contact acquires meaning for the subjective selves of the persons concerned, it is not social in the human senses. The social behaviour of human beings consists of acquired responses to the meaningful responses of others. Human interaction in other words, is communicative interaction. The social behaviour of human beings consists of acquired responses to the meaningful responses of others. Human interaction, in other words, is communicative interaction.

The essential feature of communication is that one person infers from the behaviour of another (whether speech, gesture or posture) what idea or feeling the other person is trying to convey. He then reacts not
to the behaviour as such but to the inferred idea or feeling. The other person then reacts to his response in terms of the idea or feeling—the meaning behind it. When a girl receives flowers she looks at them and smells them, but her main interest is in the person who sent them and why. Were they sent to end a quarrel, to mark an anniversary, to cement a promise, to say farewell, to brighten an illness? Unless she can answer such questions she will feel a loss, not knowing what to do. It is the meanings behind the behaviour that are involved in the system of mutual expectations previously described as being present in the interacting situation.

It should now be clear that a significant classification of the kinds of interaction must keep in view the meaningful character of social contact.

**Forms of Social Interaction**

**Conflict**

The conflict process is little praised but widely practiced. It develops whenever a person or group seeks to gain a reward not by surpassing other competitors, but by preventing them from effectively competing. It is formally defined as the process of seeking to obtain rewards by eliminating or weakening the competitors.

Conflict is an ever-present process in human relations. It may be solved at one level as when there is agreement on ends and break out afresh over the question of means. You may raise a profound question as to why conflict is such a constant feature of human society. The answer lies in the basic nature of human society. Human society is not a tightly compressed affair but instead has a loose integration. The
integration is not on a biological but on a mental level. It must be renewed and maintained constantly through psychological processes such as indoctrination, inspiration and repetition. It must somehow rest on the possession of common and extra-personal ends on the part of its members. These ends cannot come from man’s biological but only from communicative contact with his fellows. Accordingly therefore they differ greatly from one society to another because they are associated with differences of culture. This, then, gives first basis of conflict – ethnocentrism – the dislike of people with different culture and different ultimate ends from one’s own. Those with the same set of ultimate ends cling together and identify themselves with one another, while those with a different set of ends also do the same. A social group, furthermore, has a corporate character a name, a common leadership, a determinate structure, a sense of familiarity. Individuals identify themselves with this corporate entity and conceive their ultimate duty as loyalty to it, whether it be a clan, a tribe, a city-state, a religious sect, or a nation.

**Types of Conflict**

Conflict expresses itself in numerous ways and in various degrees and over every range of human contact. Its modes are always changing with changing social and cultural conditions. “Social Conflict” includes all activity in which men contend *against one another* for any objective. Its two fundamental types are direct and indirect conflict.

i) **Direct Conflict:** When individuals or groups thwart or impede or restrain or injure or destroy one another in an effort to attain some goal, direct conflict occurs. Milder thwarting or frustration of goal attainment is involved in such forms as
litigation, polemic, propagandistic activity and much of the struggle of the organized economic groups for larger stakes.

ii) **Indirect Conflict**: When individuals or groups do not actually impede the efforts of one another but nevertheless seek to attain their ends in ways which obstruct the attainment of the same ends by others, indirect conflict occurs. Competition is impersonal conflict between individuals for attainment of any objects of desire that are limited in supply, whether income or academic honours or beautiful women for social prestige. The competition does not as such directly interfere with the efforts of another to attain such goals but only indirectly with the other person’s success.

In distinguishing these two forms, the reader should note that not all struggles in which man is engaged is social conflict of either type. We are struggling to master difficulties, to overcome obstacles, to achieve ends in ways other than through conflict with our fellows. Man’s “battle” with the physical environment is a case in point. Social conflict, man against man or group against group, reveals itself wherever there is society. But unless co-operation penetrates deeper than conflict, society can not endure.

**Mechanisms to Deal with Conflict**

There are of course social mechanisms that smoothen conflict. One of these is *humour*, which removes the tension that might otherwise expend itself in physical violence. Another is *social distance or avoidance*. A third is *sentiment formation*, which overcomes the conflict of interests of the antagonistic parties. A fourth is *variety and change*, for an existing situation is more tolerable if it is known that it will not last
long. A fifth is organized rivalry, which provides an opportunity for simulated battle, for intense group loyalty, for the manifestation of prowess in vanquishing others, and yet because the interaction has a set form and definite conclusion, it allows the energies to be expended either harmlessly or to the advantage of the society.

It is clear however that such mechanisms are not universally successful. Humor, social distance, noble sentiments, social change, organized rivalry – these may on occasion provoke rather than prevent conflict. The truth is that there are elements of conflict in all situations, because the ends of different individuals are always to some extent mutually exclusive. Conflict is a part of human society because of the kind of entity that human society is.

**Competition**

In contrast to conflict, which aims to destroy or do away with the opponent, competition simply aims to out-do the competitor in achieving some mutually desired goal. It is thus a modified form of struggle. It implies that there are rules of the game to which the competitors must conform and that behind these rules, justifying and maintaining them, is a common set of values superior to the competitive interest. It also implies an absence of coercion. The rules are so arranged that the ends must be obtained by other methods than fraud or physical force. Consider an example: if a chain stores take business away from the local merchants by offering goods at cheaper prices that is competition. If on the other hand, the small merchants induce the government to tax the chain stores out of existence, that is not competition because state is then exercising its power of coercion. The rules of competition limit the means that may be used
to gain the competitive end; they tend especially to eliminate force and fraud. When competition breaks through the rules it transforms itself into conflict.

Competition is the struggle for possession of rewards, which are in limited supply: money, goods, status, power, and love—anything. It may be formally defined as the process of seeking to obtain a reward by surpassing other rivals. While competition is present to some degree in all the societies, it differs greatly in degree from society to society. The fiercely competitive Kwakiutl and the relatively non-competitive Zuni offer a striking contrast. The Kwakiutl work very hard to accumulate wealth, which is used primarily to establish status rather than to provide material comfort. The competition for status reaches its height at the famous “potlatch,” in which the chiefs and leading families come with each other to see how much they can give away or destroy. A family may spend lifetime accumulating wealth, then bankrupt themselves in a single potlatch, thereby establishing the social status of their children. Members of a family who persisted in keeping their wealth would be criticized for their unwillingness to do “anything” for their children. The Zuni on the other hand, disdain any emphasis on the accumulation of wealth or the demonstration of individual skill. Most wealth is owned by the entire community and it is bad to demonstrate individual superiority of any kind. Thus the Zuni child does not grow up believing that he should make the most money, get the highest grades or run the fastest race.

Even such strong encouragement of competition as is found among the Kwakiutl does not mean that cooperation is completely absent. As the anthropologist Margaret Mead points out—
Nevertheless, no society is exclusively competitive or exclusively cooperative. The very existence of highly competitive groups implies cooperation within the groups. Both competitive and cooperative habits must exist within the society.

### Variability of Competition

An essential part of any social system, competition varies as to scope, intensity and type from one system to another system. Soviet Russia has plenty of competition. So does the United States but in a different way. The American variety has molded the economic institutions of private property, contract and the open market, the political institutions of representative government. These not only define the type of competition but give it great scope as well. They open the door to the pursuit of wealth through entrepreneurial ability.

### Competition in a Contemporary Society

Competition is extremely dynamic. It stimulates achievement by lifting the level of aspiration, by threatening failure as well as promising success, and by adding an element of rivalry. For this reason, it becomes particularly strong in complex and changing societies. Present day society is characterized by excessive amount of competition. Today man overlooks the institutions and rules, which alone make competition to work- the protection of property, the enforcement of contracts, the prevention of fraud. He overlooks the common ends and values which are not competitive but which are superior to those that are. He forgets that competition can be vicious as well as beneficent, that it can lead to starvation in the midst of plenty, to fear and insecurity, to instability and panic. Today we have forgotten that unlimited
competition leads inevitably to monopoly, that the very success of strong leads to gigantic power over the weak and creates such inequality that a mockery is made of free contract.

**Co-operation**

Cooperation is derived from Latin words, *co* meaning *together* and *opera*ri meaning *to work*. It may be formally defined as joint activity in pursuit of common goals or shared rewards. Cooperation may be found in groups as small as a dyad (group of two persons) and as large as United Nations. Cooperation implies a regard for the wishes of other people and is often regarded as unselfish, but human may also find that their selfish goals are best served by working together with their fellows.

Men cannot associate without co-operating, without working together in the pursuit of like or common interests. The many modes of cooperation in social life may be divided into two principal types:

i) **Direct Co-operation**: Under this category we include all those activities in which people do like things together—play together, worship together, till the fields together, labour together in myriad ways. In such activities, there may be minor diversities of task—you wash, I will dry—but their essential character is that people do in each other's company the things which they can also do separately or in isolation. They do them together, either because the face-to-face situation is itself a stimulus to the performance of the task or because it brings some other social satisfaction. Direct cooperation is exemplified also when people perform together tasks that would be difficult for
one of them to perform alone as when they pull together on a line or together storm a barricade.

ii) **Indirect Co-operation:** Under this category we include all those activities in which people do unlike tasks but directed towards a single end. Here the principle of the division of labour comes into play, a principle that is embedded in the very nature of social life. The division of labour is revealed in the procreation of life in the upbringing of a family. It is revealed whenever people pool their differences or for common ends. In industry, in government, in scientific research, even in recreational activities, functions tend to become more and more specialized. This process is more manifest in urban than in rural life, but the disappearance of the “husking bees” and “thrashing rings” signal the fact the people have to satisfy in other ways the need for social stimulation formerly satisfied through direct cooperation.

The replacement of direct by indirect cooperation has accompanied our great technological advances, which clearly require specialization of skills and functions. But in terms of human needs, this is not all gain. It is often claimed that the individual of modern industrialized and urbanized society, increasingly separated from face-to-face co-operative modes of activity and more and more a “specialist” detached from close ties of intimate community life, tends to take on the highly individualized, neurotic characteristics as depicted by a growing number of writers.

Co-operation is commonly believed to be the opposite of competition. This is not true if it means that in a given situation one necessarily excludes the other. A
cooperating group is one that is working together to accomplish a goal that all desire. In many case it is realized that competition will aid the attainment of this goal and so a system of competition is allowed or deliberately instituted. The Soviet government learnt early in its history that competition for high pay has a stimulating effect on productivity. Since Russia’s great need was to increase production by leaps and bounds, it developed an ingenious system of “socialist competition”.

Unless competition enhances the overall goal of the society it will find critics aplenty. So long as it is controlled and institutionalized, it is presumably a means by which the cooperation of all is accomplished. In reality it is conflict rather than competition that is the opposite of cooperation. Yet cooperation may occur without making internal use of competition and between two competitors the overarching elements of cooperation may be lost from sight. In fact, each of two competitors trying to outstrip each other may view his organization as cooperating within itself but not cooperating at all with the other organizations. Often, therefore the ultimate cooperative effect of competition escapes awareness; the closer and more intimate cooperation of the organized group is the center of attention. This is what gives the illusion that competition and cooperation are necessarily opposed.

The Interrelation of the Forms of Interaction

It should be clear that the forms of interaction discussed here—conflict, competition and cooperation—are all interdependent. They are ever-present aspects of human society. Any social system, in fact any concrete situation, will manifest all three in a complex and intertwined manner. There is no cooperating group, no matter how harmonious, which will not contain
the seeds of suppressed conflict. There is no conflict, no matter how bitter, which will not have some hidden basis of compromise. There is no competition, no matter how impersonal and ruthless, which cannot claim some contribution to a larger cooperative cause.

It should also be clear that any analysis of social behaviour in terms of the forms of interaction is an indispensable mode of approaching social phenomenon.

**Assimilation**

Whenever groups meet, some mutual interchange or diffusion of culture takes place. Even groups who seek to prevent such diffusion do not fully succeed in protecting their culture from all cultural interchange. This process of *mutual cultural diffusion through which persons and groups come to share a common culture is called assimilation*. It is always a two-way process with each group contributing varying proportions of the eventual blend, depending upon respective group size, prestige and other factors.

The assimilation process is nicely illustrated in the Americanisation of European immigrants. Arriving in great numbers between 1850 and 1913, many of them settled, in immigrant colonies in the Northern cities. Within these ethnic colonies—Little Italy, Little Poland and so on—they practiced much of their native European culture while absorbing some of the American culture. The immigrant parents often sought to transmit European culture to their children, while the children generally sought to become American as rapidly as possible. This conflict often caused parental anguish, family disorganisation, and loss of parental care, so that many second-generation immigrants became confused, rebellious and delinquent. As the third generation matured, the assimilation difficulties
generally subsided; Americanisation became fairly complete, and the ethnic colony disappeared as the descendents scattered over city and suburb (Thomas and Znaniecki, 1927).

Assimilation reduces group conflicts by blending differing groups into larger, culturally homogenous groups. The bitter riots against the Irish and the discrimination against Scandinavians in the United States have disappeared as assimilation has erased the group differences and blurred the sense of separate group identity. Anything, which binds people into a larger group, will tend to reduce rivalry and conflict between them. This is strikingly illustrated by an experiment, which involved the experimental formation of different groupings at a summer camp (Sherif and Sherif, 1953). The boys were all from the same community and were similar in religion, social class, status, age and national background. For the first experimental period they were treated as single group, and they showed no signs of incipient social conflict. In the second experimental period they were divided into two groups who were housed separately and encouraged to develop separate programmes of activities. The groups took the names of “Red Devils” and “Bull Dogs.” Group antagonism quickly developed and physical violence between the groups reached the point where it had to be suppressed by the adult leaders.

This experiment shows how, even when there are no real differences or issues to fight over, conflict tends to develop wherever separate group identity is recognized. Assimilation removes, some but not all possible pressures toward conflict.
Social Control

Social control means the way in which the entire social order coheres and maintains itself—how it operates as a whole, as a changing equilibrium.

The study of social control – the means through which people are led to fill their roles as expected – begins with the study of social order within which people interact. Consider, for example, the orderly arrangements, which underlie the bustling confusion of a great city. Tens of thousands of people take their places and perform their tasks with no apparent direction. Thousands of vehicles butt their way through clogged lanes, missing by inches, but seldom actually colliding. Thousands of kinds of merchandise arrive at the proper places in the proper amounts at the proper times. Ten thousand people whom an individual never sees will labor on this day so that meals will be ready for him when needed, drinking fountains will flow, drains will carry off the wastes, bulbs will blink and glow, traffic will part to let him pass, and various conveniences, will meet his other needs. A hundred people may serve him within an hour, perhaps without a word from him to any of them.

This is what is meant by social order—a system of people, relationships and customs operating smoothly to accomplish the work of a society. Unless people know what they may expect from one another not much will get done. The orderliness of a society rests upon a network of roles according to which each person accepts certain duties towards others and claims certain rights from others.

How is this network of reciprocal rights and duties kept in force? Sociologists use the term social control to describe *all the means and processes whereby a*
How does a group or a society cause its members to behave in the expected manner? In a number of ways, whose relative importance is difficult to measure. Following are different modes of social control:

1) **Social Control Through Socialisation**

People are controlled mainly by being socialised so that they fill their roles in expected ways through habit and preference. How do women in our society tend to give greater emphasis on their family? How do men tend to shoulder responsibility of their offspring? Mainly by cultivating within them a set of roles and responsibilities. Socialisation shapes our customs, our wishes and our habits. The members of a society are schooled in the same customs and tend to develop much the same set of habits. Thus habits and customs are great standardisers of behaviour within a group. If all members of society share similar socialization experiences, they will voluntarily and unthinkingly act in very much the same ways. They will conform to the social expectations without any conscious awareness that they are doing so.

2) **Social Control Through Group Pressure**

Most social scientists see social control as primarily a process of growing out of the individual’s need for status within his primary groups. Lapiere (1954) claims that these groups are most influential when they are small and intimate, when the individual expects to remain in the group for a long time, and when he has frequent contacts with them. All the authorities agree that our need for acceptance within the intimate groups is the most powerful lever for the use of group pressure towards group norms.
Social psychologists (Sherif, 1935; Bovard, 1951) have made a number of experiments, which show how a person tends to bring his expressions in line with those of the group. The method in such experiments usually consists of asking the members for individual estimates, attitudes or observations on a topic, then informing them of the group norm, and finally asking for a new expression from each member. Many of the informants modify their second expression in the direction of the group norm. Schachter (1951) has also shown experimentally how the member who sharply deviates from the group norms in opinion is rejected by the group.

We often notice that a new member of a group is more carefully conformist and more fiercely loyal than the old members. Meticulous conformity is a tool for gaining acceptance and status within a group, while rejection is the price of nonconformity.

a) Informal Primary-Group Controls

Groups are of two kinds, primary and secondary. For our present discussion, it is sufficient to note that primary groups are small, intimate, informal, face-to-face groups like the family, clique or play group, while secondary groups are larger, more impersonal, more formal and more utilitarian like a labour union, trade association, church congregation or student body.

Within primary groups, control is informal, spontaneous and unplanned. The members of the group react to the actions of each member. When a member irritates or annoys the others, they may show their disapproval through ridicule, laughter, criticism or even ostracism. When a member’s behaviour is acceptable, a secure and comfortable “belonging” is his usual reward.
Informal modes of Social control — The **folkways** and **mores** represent the norms or modes of procedure in a society or in a group—they present to us the most frequent or most accepted or most standardized ways of doing this or that. They are regulative, exerting pressure upon individual and group to conform to the norms. Following are the general functions of mores in social life—

i) The mores determine much of our individual behaviour. They are the compelling and forbidding apparatus of the social world that constantly exerts pressure on every member.

ii) The mores identify individual within the group. If on the one hand, the mores exert a pressure upon the individual to conform to the ways of his community or social class or sex, the individual, on the other, gains identification with his fellows by conforming. He thus maintains those social bonds that are clearly essential for satisfactory living.

In traditional Indian society, three social institutions used to exercise great control over conduct of its members are joint family, caste system and panchayat. Earlier on, in all three contexts a non-conformity used to be a rare phenomenon. Now with the advent of industrialization and urbanization these social institutions have started disintegrating and informal social control is gradually replaced by formal social control.

b) **Secondary Group-Control**

As we shift from primary to secondary group situations, we also shift from informal to formal modes of social controls. Secondary groups are generally larger, more impersonal and specialised in purpose. We do not use
them to meet our needs for intimate human response, but to help us to get certain jobs done. If a secondary group does not meet our needs, we can generally withdraw with no greater anguish, for our emotional lives are not deeply involved. To maintain our status in the secondary group is desirable but not a desperate emotional necessity as it is in the primary group. True, it is possible in our society for people to change their primary groups—leave their families, divorce their mates, find new friends—but the process is generally painful. The secondary group is a less compelling control agency than the primary group.

The secondary group is still an effective control. Some of the informal controls still operate in the secondary groups. No normal person wants to appear ridiculous at the union meeting or as the Chamber of Commerce banquet. Such informal controls as ridicule, laughter, gossip and ostracism operate in secondary group settings but generally with a reduced impact. Meanwhile, other more formal controls are characteristic of secondary groups—parliamentary rules of order, official regulations and standardised procedures, propaganda, promotion and titles, rewards and prizes, formal penalties and punishments etc.

c) Control Through Force

Many primitive societies succeeded in controlling the behaviour of individuals through the mores, reinforced by the informal controls of the primary group, so that no formal laws or punishments were necessary. But with larger populations and more complex cultures, formal governments, laws and punishments are developed. Wherever it becomes possible for the individual to get lost in the crowd, informal controls are inadequate and formal controls are necessary. For example, in joint family, it is practical enough to
exercise control over conduct of each and every member and punish him/her in case of any misconduct on his/her part. But in a town of thousands of people, it would be impossible to keep tab on each person informally. Some system of assigning work and distributing rewards becomes necessary. Thus, with larger populations and cultural complexity comes a shift to impersonal secondary group controls—laws, regulations and formalised procedures.

When the individual does not wish to follow these regulations, the group tries to compel him to do so. In such larger groups, he is too anonymous for informal group pressures to be brought upon him. Furthermore, in larger groups with complex cultures, some subcultures that conflict with the culture of the majority are also likely to develop. The individual who rejects the conventional regulations of the society may find emotional support from other persons who think and act as he does. Although he is still subject to group pressure, it now comes from a non-conforming group, which insulates him from the pressures of conventional society. So, conventional society uses force upon him—force in the form of laws and formal punishments—to compel his conformity.

**Conclusion**

Social processes discussed above are found in all the societies, although there is great variation in emphasis. Cooperation may be personal or impersonal, deliberate or symbiotic in character. Primary groups demand highly personalized cooperation; secondary-group cooperation is found in most organized social groups.

Competition serves the function of allocating scarce rewards among the competitors. It has the additional
function of stimulating both individual and group activity in a manner to increase the total productivity, but it also discourages the efforts of those who regularly fail.

Conflict develops when attention shifts from the contest itself to an effort to eliminate rivals. Different mechanisms of eliminating social conflict have been discussed in preceding pages. Assimilation is also one mechanism of reducing conflict between two conflicting groups through fusion of two cultures.

Further, social control has been discussed in great detail as one of the mechanism of maintaining social order — how it operates as a whole, as a changing equilibrium. Further there are different modes of maintaining this social control. Individuals are led to conform to social norms through socialization and also through group pressure. In primary groups, informal modes of social control play prominent role such as ridicule, laughter, folkways and mores etc. As we move on to the secondary groups these informal modes of social control cease to play important role. Here informal modes of social control are replaced by much formal modes such as formalized rules, regulations, laws and punishment etc.

References


Social Change: Concept and Factors Involved in Social Change

* Manjit Singh

Introduction

The word ‘change’ immediately brings to mind something different from yesterday or past. Change is the irrefutable law of nature. It may be or may not be visible but all things are changing at varying paces. There are changes in physical environment, flora and fauna, water table, so on and so forth. Similarly, social environment which has been created by human beings themselves is continuously in the process of change. A look into the history of society reveals that all social institutions such as family, religion, marriage, political, economic, social values and social attitudes have undergone a drastic change over a period of time. The social life being lived by human being at present during the dawn of 21st century was not so about hundred or more years back. Permanence of human society is an illusion. Human society is in an ever-changing process, growing, decaying, renewing and adjusting itself to new-found ideas, inventions and ways of living.

Concept and Definitions of Social Change

The concept of social change was introduced by August Comte, a Frenchman, known as founding father of

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Sociology. Later on, the concept of social change was further refined and developed by Herbert Spencer, Karl Marx and a number of other sociologists. No human society is static and at the same time it is difficult to predict the forms and directions of social change. The reason is that the factors which cause social change do not remain uniform always. The population changes, expansion of science and technology, ideologies and social values take on new forms, and as a result of that social structure, social system, and social institutions change their functioning. The process of industrialization and urbanization has changed the whole set of social relationships. It is quite visible that the contemporary world is not changing uniformly and is also manifesting complexities in social change. Slow and simple forms of social change may intersect with quick and intricate forms of social change. Migration of illiterate persons from remote rural areas to metropolitan cities will effect the institutions of family life in it, add to stress and strain of daily living due to fast pace of city life and new social values required for industrial and urban living.

From the middle of nineteenth century onwards, a large number of sociologists have tried to define social change. Some often quoted definitions of social change are:

**August Comte:** Societies progress through a series of predictable stages based on the development of human knowledge.

**Anderson and Parker:** Social Change involves alterations in the structure or functioning of social forms or processes themselves.
**Davis:** By social change it is meant only such alterations as occur in social organization, that is, structure and functions of society.

**Gillin and Gillin:** Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment or composition of the population, etc.

**Ginsberg, M.:** By social change, I understand a change in social structure e.g. the size of society, the composition or balance of its parts or the type of its organization.

**Koening, S.:** Social change refers to the modifications which occur in the life-patterns of people.

**Lundberg and Others:** Social change refers to any modifications in established patterns of inter-human relationships and standards of conduct.

**MacIver and Page:** Our direct concern as sociologist is with social relationships. It is the change in these relationships which alone we shall regard as social change.

**Mazumdar, H.T.:** Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of people, or in the operations of society.

**Merrill and Eldredge:** Social change means that a large number of persons are engaging in activities that differ from those which they or their immediate forefathers engaged in sometime before.

**Smelser, Neil J.:** Social change is the alterations of the way societies are organized.
The important features that emerge from the definitions of social change are:

1) Social change is the effect of certain causes.
2) Social change modifies social structure, social organization and social functioning.
3) It modifies the life-pattern of people.
4) Technological and cultural changes are different from social change.
5) Social change is reflected through social attitudes, social values and ways of living.

**Concept of Social Progress and Social Development**

Social progress is a relative term in the sense that, to some people, changes in daily living, social functions, social relationships, attitudes and values may mean progress and to others, social change may seem to be an erosion of established social values and social practices. Social progress refers to forces which make human life socially and biologically better. Human beings are continuously making efforts to control the external environment and generate forces which make their life better. Development in knowledge, inventions and use of various technologies and gadgets initiates modified standards of living, social relationships, social functioning, attitudes and values. To start with evolution and social progress were considered synonyms but later on, sociologist made a distinction between evolution, social evolution and social progress. Social evolution is one aspect of evolution and social progress is a further associate of social evolution. Some important definitions of social progress are:
MacIver and Page: By progress we imply not merely direction, but direction towards some final goal, some destination determined ideally not simply by some objective considerations at work.

Burgess: Any change or adaptation to an existent environment that makes it easier for a person or group of persons or other organized form of life to live, may be said to represent progress.

Lumley: Progress is change but it is change in a desired or approved direction, not any direction.

Ogburn: Progress is a movement towards an objective, thought to be desirable by the general group, for the visible future.

Hobhouse: Social progress is the growth of social life in respect of those qualities to which human beings can attach or can rationally attach values.

Mazumdar, H.T.: Social progress is a movement based on following six parameters:

1) enhancement of the dignity of man;
2) respect for each human personality;
3) ever-increasing freedom for spiritual quest and for investigation of truth;
4) freedom for creativity and for aesthetic enjoyment of the works of nature as well as of man;
5) a social order that promotes the first four values;
6) promotes life, liberty, the pursuit of happiness with justice and equity to all.

The above given statements of social progress highlights the following features:
1) Social progress is a movement towards ideally determined objectives;
2) Social progress is a movement of adaptation for existing environment that makes life easier;
3) Social progress is not just a movement in any direction;
4) Social progress is a movement that creates a social order based on spirituality, dignity of human beings, liberty, happy life full of moral values;
5) Social progress is limitless and social change is inherent in it.

The concept of social development is further improvement of social progress. The concept of social development is based on long history but recent emphasis on it, is mainly due to following three factors:
1) Decolonization process which started during twentieth century and got accelerated after the end of Second World War;
2) Growing concern with developed countries;
3) The desire of people and of newly established governments to achieve the objective of welfare state.

The review of literature on social development reveals two interrelated dimensions. First, the development of capacity of people to work continuously for their own and society's welfare. Secondly, the alteration of institutions so that human needs are met at all levels especially the lowest, through the process of improving the relationships between expression of needs and the means to attain them.
Social development is a comprehensive concept which means structural changes introduced deliberately to transform society. Social change is a value-free, objective description of societal processes, whereas social development is value-laden term which refers to subjective statement of desired direction of social change. Therefore, the goals of social development are:

1) To create a society where living conditions of the people are better. They do not suffer from hunger and they are not denied basic necessities of life.

2) To remove regional imbalances and rural-urban disparities.

3) To create infrastructure where basic needs of the people are met at all levels, including those who constitute the poorest and deprived sections of society.

These views were also endorsed by the General Assembly and the recent World Summit for Social Development (1995) of United Nations. The important highlights of the Summit were:

1) To leave no section of the population outside the scope of social development;

2) To effect structural change which favours social development and activate all sectors of the population to participation in the social development process;

3) To aim at social equity;

4) To give high priority to the development of the human resources, including vocational and technical training.
It may be made clear that in order to achieve social development the economic development is necessary which means increase in production leading to high rate of growth as measured through Gross National Product.

Keeping in view the comprehensiveness of social development M.S. Gore has rightly said that social development means social, cultural, economic, political and environment development.

**Factors of Social Change**

**Physical Environment and Social Change**

Physical environment is the most important phenomenon which influences social life. There are slow as well as fast changes in physical environment. Disasters in the form of storms, floods, earthquakes, volcanic eruptions, fire, seasonal variations etc. determine the form of social life. The prevalence of flora and fauna creates a social order based on it. Physical environment promotes and limits the growth of civilization. At poles and deserts, there will be a limited social life due to hostile climatic conditions for human living. The forces generated by the physical environment determine the form, growth and change in human society.

Some historians have expressed the view that even great civilizations of Egypt and Mesopotamia disappeared due to unfavourable physical environmental conditions. Availability of natural resources necessary for human life lead to settlement of human society around them. The depletion of natural resources after their exploitation leads to disintegration and change in human settlements. Misuse of physical environment by human beings resulted in green house effect,
pollution, shortage of potable water and non-availability of land for houses in urban areas and so on.

In present day India, intensive agriculture operations resulted in green revolution and sufficiency in food production but at the cost of erosion in soil fertility and depletion of water table. Economic and technological developments led to ecological imbalance and damage to it. Physical environmental compulsions such as famines, droughts, floods, earthquakes led to human migration to distant places with a consequence of disruption to settled human life. Physical environmental compulsions effect social life by producing new ways of living and set of social relationships. It is now evident that physical environmental factors induce social change.

**Demographic Factors of Social Change**

Demography is the study of human population. ‘Demos’ is a Greek word which means people. Demographic factors that induce social change are fertility, mortality, migration, changing age structure, sex ratio, age at marriage, patterns of marriage, child bearing age, life expectancy, use of contraceptives, levels and types of morbidity. These factors have a far reaching effect on society with the pressure to produce changes in social and political institutions.

In the developed countries of the world, the population growth is negative or stable but in developing countries such as India it is alarmingly high. Both the trends cause social transformation. The countries where fertility and mortality is low, their standard of living is high and in the countries where it is high, their standard of living is low. The societies with high fertility rate are choked with over-population, infant and maternal mortality rate, child labour,
unemployment, rural-to-urban migration, shortage of services required for the sustainability of social life, family violence, marital breakdown, criminality and slums etc. In order to check high fertility rate, family welfare and planning measures were introduced. To start with, these measures were opposed and considered as irreligious, immoral and acquired social acceptance only with the passage of time. The social acceptance of family planning measures led to change in social attitudes and social values for forming a new society based on small family. Similarly, improvement in health measures, knowledge and awareness generation resulted in reduced mortality.

Another demographic factor of social change especially with reference to Indian society is the declining sex ratio. In traditional Indian society, female infanticide was a known practice due to preference for male child. The girls were considered a negative property, a burden on the family. The situation has further deteriorated in modern India with the introduction of pre-birth tests. Sex determination tests are being misused to kill the female foetus. The misuse of these tests has spread like wild fire in Indian society despite the ban on it through Pre-Natal Diagnostic Techniques Act, 1994 (PNDT, 1994). Declining sex ratio will bring in disastrous demographic, social, economic and even political consequences. There will be more violence against women.

Changing age structure in all societies due to longevity and improved health measures will have its own fall out. In the past, it was young who made bulk of the population and there were relatively few old persons. Increase in the population of old persons will require more social and economic support systems. Failing health, loneliness, isolation and marginalization of
old persons are creating new social problems. In nutshell, we can say that the whole social life is operationalized through demographic factors and changes in them will lead to social change.

It is an established fact that social and economic life of human beings is integral part of each other. Economic aspect of social life is a primary feature of society. Human society, starting from hunting and gathering stage has passed through various stages to reach the present stage which is being dominated by industrial production, trade and commerce along with agriculture production and its distribution based on latest scientific techniques. Each successive stage brought with it, its own form of social life, social relationships and social functions.

Engels rightly said that “the ultimate causes of all social changes and political revolutions are to be sought not in the minds of men, in their increasing insight into the external truth and justice, but in changes in the mode of production and exchange.” Elaborating the idea further Marx said, “The sum total of these relations of production constitutes the economic structure of society – the real foundation, on which rise legal and political super structures and to which correspond definite form of social consciousness. It indicates that economic influences are powerful and penetrating on social life.” The prevailing economic system determines the social relationships and social functions. The agriculture system of production had a different type of social life as compared to industrial system of production. It has been found that countries with high per capita income tend to have lower fertility rate than those with lower incomes. Since high income is linked to industrial, technological, and educational development, this fact supports the argument that
people tend to have fewer children when they are prosperous. The poor, uneducated, people living in slums and rural areas had high fertility rate resulting in population explosion throughout the world.

In subsistence economies, people produced their own household goods, distributed and consumed them as compared to modern market economy where work is something, people carry out to earn money. It means work is not only social activity but also economic activity. In earlier times, village was considered a self sufficient unit but in market economy, total village life is dependent on outside market forces resulting in new social attitude, social values and social relationships. In the modern world, economic disruption brings with it a set of social problems.

**Technological Factors of Social Change**

Technological changes have converted the world into a global village and produced profound social changes. Industry, agriculture, transportation, communication, sources of energy, food processing, housing, and physical environment are influenced by technological changes. Almost all the technological developments brought about changes in social living, interaction-patterns and social life.

Some of the major influences of technological factors on social life are as follows:

1) Changes in the institution of family such as from joint family system to nuclear family system; employment of females outside the household; change in the role and relationship of husband and wife; changes in the patterns of courtship; inter-caste and late marriage; increase in divorce rate; small family size due to the use of technological devices for birth
control; reduced role of family in social control and neglect of the elderly due to changes in the social attitudes and social values.

2) Changes in the very basis of social stratification; reduced effect of caste system on employment and day-to-day living; development of individualization and decline in community life; commercialization of recreation; problems related to migration and developments of slums in urban areas; stress and strain as a result of competition and fast-paced life; reduced role of superstitions in day-to-day life; emotional instability and occasional economic disruption and insecurity.

Social Attitudes, Social Values and Social Change

Social attitudes and social values are invisible though they govern the whole gamut of human life in an important manner. In modern day terminology, social values and social attitudes are software for running the affairs of human society. Social relationships, social functioning and social behaviour are the outcome of social attitudes and social values. Acceptance and resistance to social change is actualized through social attitudes and social values.

Social attitude is an orientation towards a person, situation, institution or social process that is held to be indicative of underlying values and beliefs. Social attitude is manifested through social behaviour, social relationships, and social functioning. MacIver and Page explained social attitudes as “subtle, complex and changeful modes of consciousness. They are constantly being modified by our training, our reflection, our health, our circumstances of every sort. When we
attribute an attitude to a person, we can judge its character only by certain external signs – looks, gestures, words. These signs suggest to us fear, love or pity”. MacIver and Page classified social attitudes in three types which tend to prevent, to limit or to promote social relationships. Accordingly, they named these attitudes as dissociative, restrictive and associative. These social attitudes produce a feeling and social interaction reflecting “inferiority, superiority, neutrality, association or dissociation.” The detail of social attitudes as given by MacIver and Page are as follows:-

1) Attitudes implying sense of inferiority in the subject with respect to the object of attitude:
   a) Dissociative: Dread, fear, terror, envy, rashfulness.
   b) Associative: Gratitude, hero-worship, emulation.
   c) Restrictive: Awe, veneration, worship, devotion, humility, submissiveness, modesty, snobbishness.

2) Attitudes implying sense of superiority in the subject:
   a) Dissociative: Disgust, Abhorrence, repugnance, scorn, contempt, disclaim, intolerance, arrogance.
   b) Associative: Pity, protectiveness
   c) Restrictive: Pride, patronage, tolerance, forbearance.

3) Attitudes implying neither sense of inferiority nor superiority but neutrality in the subject:
a) Dissociative: Hate, dislike, aversion, distrust, suspicion, spitefulness, malice, cruelty.

b) Associative: Sympathy, affection, trust, tenderness, love, friendliness, kindliness, courtesy, helpfulness.

c) Restrictive: Rivalry, competitiveness, jealousy.

MacIver and Page also expressed the view that the classification of social attitudes is just illustrative not exhaustive. “An attitude is not a static possession of the individual. It is always a change valuation.”

No doubt social attitudes and social values are interlinked but still these differ from each other so far their explanation and application is concerned. Social values are ideas held by the members of society about ethical or appropriate social behaviour. Social values depict what is right or wrong, desirable or undesirable. Smelser defined social values as “shared beliefs about the goals towards which human should strive. They are at the core of moral doctrines.”

The features of social values are:

1) These cannot be proved
2) These are held to be desirable.
3) These are guides to social behaviour.
4) These grow out of personal experience.
5) These are modified as experiences and accumulate.
6) These are evolving in nature.

In present day society the important social values are:
1) Achievement and Success.

2) Activity and work.

3) Moral responsibility.

4) Concern for people who are suffering as a result of some disaster.

5) Efficiency and pragmatism.

6) Progress, material comfort, freedom and independence.

7) Nationalism, patriotism, democracy and worth of a person etc.

**Acceptance and Resistance to Social Change**

Acceptance and resistance to social change are two sides of a coin. By and large there is a criticism of innovation leading to social change. In modern industrial societies, there is a diversity of social norms and social values which permit the new generation to choose different ways of life or to reorganize the existing social practices which in various ways oppose the social and cultural values of older generation. There is always inter-generation gap. There is historical evidence of resistance to social change from time to time either by individual, groups or both. Generally, resistance to change can be expected when persons or groups of people have different perceptions of the outcome. It is easier for people to use old form, than to get adapted to new ones. People resist social change due to desire for stability, illiteracy, ignorance, economic cost, vested interest, inertia, lack of awareness and fear of new things. People resist social change fearing that it may go against time-honoured values and traditions. Inter-racial, inter-country and inter-religious caste marriages are opposed as this
goes against established social values and traditions. Some of the important examples of resistance to social changes can be cited from present day developed world: American’s slavery system took a long and devastating war to get abolished. Racial equality is being resisted even today. In England, the introduction of woman suffrage was opposed for a very long time. Similarly in England, the locomotive in the early days of rail road was called a “hell on wheels” and the “devil wagon”.

In India, *Sati Pratha*, child marriage, preference for female child, women education, human rights and democratic ways of functioning are being resisted even today. S.C. Dube’s study of India’s changing villages is a fine example of resistance and acceptance of social change. Dube shows that whereas, technological innovations, such as improved seeds, fertilizers, improved breed of animals and so on, were accepted fairly, readily, especially where the effects became apparent in a short time, as for example higher cash prices for crops. But, the innovations which had, or were likely to have repercussions on the social structure, or the cultural values, met with resistance. Some new agricultural techniques, co-operative methods of farming, measures to improve sanitation and education ventures, aroused much less interest and in some case opposed. Dube observed that people are slow and extremely cautious in accepting innovations, but these innovations had long-lasting effects which ultimately changed the social life. Another classic example of Indians’ resistance and acceptance of social change is adoption of small family norms and technology associated to it.

The development of modern capitalist economy based on liberalization, privatization and globalization brought
into existence some social waves and social movements which hit the traditional Indian social and cultural life. These social waves and modernization tend to reform and modernize the Indian society. The traditional social institutions such as joint family system and caste system are incompatible with the rationality, mobility and egalitarianism of a democratic society. Acceptance and resistance to social change is a continuous phenomenon and not a one time affair.

**Cultural Lag**

Cultural lag concept was introduced by American Sociologist William Fielding Ogburn during 1922. Ogburn studied the impact of technological change on culture and found that various parts of culture changed differently.

Ogburn described culture consisting of two parts; one is material and the other non-material. Material culture includes manufactured goods, factories, houses, cars- in short, all material objects, as well as inventions and technological changes. For non-material culture Ogburn used the term adaptive culture. It includes social institutions, such as family, religion, education, economic and political. The non-material culture also includes value systems based on customs, modes and folkways.

Ogburn’s basic thesis is that non-material culture tends to change slower than material culture. The reason for the rate of slow change is based on prevailing social practices being supported by religious groups, social values and social attitudes. Ogburn gave an example of family within which some adjustments are made to material change. With the progress of industry certain manufacturing activities such as weaving, soap making and tanning etc. moved out of the household
to the factory system. The factory system required more females to work outside the house. At the same time females were expected to continue to fulfil their traditional domestic responsibilities. This resulted in wide gap between the demand for female workers and the pressure on them to stay back at home. This phenomenon caught the attention of Ogburn to which he coined the term cultural lag, that is the delay between a change in the material culture and response of the adaptive culture.

Ogburn expressed the view that a change in one part of society especially a technological advance requires a corresponding change in other parts. Until such an adjustment is made, the society or at least certain parts of it, will face a number of problems. The reasons for cultural lag are habits and inertia. People would not like to adapt to new changes quickly. Inertia to change also comes from the fact that modern societies consist of different types of pressure groups catering to different interests which resist change. Less rigid immigration laws are desired by people who want to migrate to developed countries but these are being strongly opposed by the people from developed countries who are afraid of losing jobs to new arrivals or being required to provide social support through welfare funds and allowances.

Various technological developments creating cultural lag are latest electronic equipments and their use in transportation equipments, family welfare instruments such as contraceptives etc. These are resulting in a terrific impact on social life. Ogburn concluded that many and frequent technological innovations of our modern age by occurring prior to the social change precipitate the cultural lag. What Ogburn said in the
beginning of twentieth century does not merely continue to be applicable instead its relevance has increased even further.

**Limitations of Social Change**

All available knowledge and information indicates that the material world existed before human beings arrived the scene. Once the human beings came into existence, may be through design or chance or process of evolution, they started manipulating the physical environment for their betterment. In the process, human beings invented the instruments and started developing technology for their material and non-material progress. These developments were out of the compulsions of human beings required for their existence, continuation and making life more comfortable and happy. Human beings manipulated the physical environment for the gratification of their needs. All these actions and interactions constructed and produced a human society which is undergoing changes since its inception. The changes, of which major part is social in nature are not without limitations like any other phenomenon. The major limitations are:

1) social change is complex in nature.
2) social change is pluralistic.
3) social change brings social isolation in certain cases.
4) social change brings uncertainties.
5) social change in certain situations brings conflict with it.
6) sometimes, it may lead to social disintegration, and
7) it is difficult to predict the outcome of social change.

**Conclusion**

For the last three hundred years or so social change has been a concern of prime importance for social scientists, especially for sociologists from the middle of nineteenth century onwards. No sociological analysis is complete without reference to social change. It is a change in the institutional and normative structure of society. Social evolution, social progress, social development, changes in physical environment, technological developments, innovations, changes in economic and political institutions are all having bearing on social change. Social change is inherent in all the physical and social environmental changes. To sum up social change, MacIver and Page has said rightly that social structure cannot be placed in a museum to save it from the ravages of time.

**References**


Social Control

* Raj Kumar Singh

Introduction

In the early prehistoric days, men used to lead an isolated nomadic life in caves, rock-shelters, forests and stations of river banks. They lived in small groups in solitude in the midst of unfriendly environment and often indulged in relentless wars against the tyrannies of nature. In their quest to overpower the nature, they wanted to form the human association. The human beings saw the ferocious and gigantic animals as their enemies and constant threat to their safety and security. In neolithic stage, men could succeed in forming larger human congregations. A sort of stability in socio-economic life could be established with the invention of agriculture and domestication of useful animals. The formation of larger congregations could instill a sense of safety and security in human beings but unforeseen problems did accost the human beings every now and then. Group conflicts and clashes became an everyday affairs. Human beings by their very nature are selfish individualistic, barbarous, hedonistic, power hungry and conflicting. If they are allowed to act freely, no group or society can function. This gives rise to the need on the part of society to frame certain rules and regulations to restrain the undesirable human conduct and promote the desirable ones. By effective enforcement of the societal rules and regulations every society controls its human force.

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Meaning and Definition of Social Control

The term social control is used in many ways. To compel the individuals to conform to societal norms and standards is generally thought to be the be-all and end-all of social control. However, it is a narrow meaning of social control. In broader sense, social control encompasses the regulation of entire social order aiming to achieve social ideals and objectives.

Social control has been defined as “the way in which the entire social order adheres and maintains itself-how it operates as a changing equilibrium” (MacIver & Page), “the patterns of pressure which a society exerts to maintain order and establish rules” (Ogburn and Nimcoff), the process by which social order is (i) established, and (ii) maintained” (Landis), “a collective term for those processes, planned or unplanned, by which individuals are taught, persuaded, or compelled to conform to the usages and life values of groups” (Roucek).

Thus social control may be defined as any social or cultural means by which systematic and relatively consistent restraints are imposed upon individual behaviour and by which human beings are persuaded and motivated to behave in accordance with the traditions, patterns and value framework thought necessary for the smooth functioning of a group or society.

Social control operates at three levels: group over group-when one group determines the behaviour of the other group; the group over its members- when the group controls the conduct of its own members, and individuals over their fellows- when the individuals influence the responses of other individuals.
Social Control, Self-Control, Socialization, and Maladjustment

Although social control and self-control are closely related, yet they differ and can be clearly distinguished. While at the individual level, social control refers to attempts made to influence others according to the established social norms and standards, self-control refers to the individual’s attempts to guide and regulate his own behaviour—obviously in the light of some previously established ideal, goal or purpose. Undoubtedly, the goal is determined by the values and folkways of the group of which the individual is a member. The two also differ in their approach. Self-control relates to the individual and therefore, is individualistic in nature, while social control relates to the whole society and is institutional in nature. Social control and self-control should be treated as complimentary to each other and latter may be treated as a small part of the former because self-control is derived from and originates in social control.

Social control and socialization are closely interrelated. Social control plays a vital role in the socialization process and socialization helps in maintaining social control. In the process of socialization, individuals are motivated to behave in accordance with the social values, ideals and standards and they are prepared in such a way as to be ready to shoulder their responsibilities as per society’s expectations. This process continues throughout the life. The socially undesirable human behaviour is discouraged and sometimes also punished. Thus the social control acts during the socialization process itself. Social control is an extension of the socialization process.
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Socialization with the accompanying internalization of social norms and values provides an essential source of social control. Sometimes, both social control and socialization use common techniques to regulate the human behaviour (appreciating and rewarding the socially desirable human behaviour and actions and condemning and punishing the undesirable human behaviour and actions are common to both).

In spite of the similarities visible in social control and socialization, differences are not missing. Socialization relates to the persons who are made to learn the culture of the group and society. Social control is related to all persons, groups and entire social system, and thus its approach is wider than that of socialization. Primary groups play an important role in shaping the human personality while secondary groups and state apparatus assume major responsibility in maintaining social control. Socialization is more concerned with the development of ‘self’ of the human beings while social control is directed to regulate the external behaviour of individuals, even if the individual is internally unwilling. In the process of socialization, a person himself informally and unconsciously learns many things which become a part and parcel of his personality but in the process of social control, persons are forced to behave in accordance with the formally and consciously described norms and values of society. Socialization is always in line with social and cultural values of a particular society but social control quite often may not be akin to the values of the established socio-cultural milieu. Though there is a marked commonality in many of the means and agencies of socialization and social control, yet the provisions for regulating the human conduct of non-followers may vary. In the socialization, maximum punishment for a person may be his social boycott but in the process of
social control, a person of deviant behaviour may be given rigorous imprisonment or even may be hanged to death.

Social control and social maladjustment have been closely interrelated. Whenever the agencies of social control are unable to discharge their functions effectively, the behaviour of individuals and their groups change threatening the stability and continuity of the established social order. Since society is dynamic, changes do take place-sometimes planned and sometimes un-planned, as also sometimes these changes are noticed or remain unnoticed in the behaviour of the individuals and their groups.

Maladjustment indicates a condition or process which involves the inability or unwillingness of an individual or group to fall in line with prevailing psychological, social or cultural standards – either their own or those of an external system. Maladjustment of an individual, group or institution is not necessarily an absolute condition. While maladjustment may result in conflict or conditions that are destructive of the cherished feelings and values, it must be accepted that maladjustment is as constant a social phenomenon as adjustment is. Social and psychological life is a process of continual change. Adjustment is an illusory condition following a preceding spell of maladjustment or a threat of maladjustment.

Individuals’ failure to cope with the existing social system leads them to maladjustment. Since pressure of societal norms and standards on various groups of society is not uniform, the possibility of individuals’/groups’ unequal response towards existing means of social control increases. Moreover, if the agencies of social control are too harsh in their use of control mechanisms or are supportive of the exploitative nature
of the state, the chances of maladjustment in society are probably more. On the contrary, if the agencies of social control are soft towards individual/group behaviour and give reasonable and fair chance to mould their behaviour as per changing norms and standards of society, the chances of inverse relationship between social control and maladjustment are likely to be more perceptible.

**Purpose of Social Control**

Social control aims at bringing about conformity, solidarity and continuity of a particular group or society. Social control attempts to achieve the following purposes.

- To bring the behaviour of individuals and groups in tune with the established norms of society.
- To bring solidarity and uniformity in the social organizations.
- To establish stability in the social relations.
- To exercise control over social tensions and conflicts.
- To provide fair and equal chances for cooperation and competition to all individuals, groups and institutions to realise their goals.
- To facilitate appreciation and rewarding of champions of social cause and take punitive actions against anti-social elements.
- Bringing desired modifications in the social milieu, especially effecting required changes in the means and agencies of social control.
Social Control

- Establishing primacy of social and humanitarian values over individualistic and separatist list ends.
- Providing for the protection and promotion of the interests of the weak and vulnerable sections of society.
- Forging alliance among the various groups and institutions of society.

Need and Importance of Social Control

The progress of any society depends upon the effective functioning of its various groups, organizations and institutions, which is often jeopardized by the clash of interests of its members. Individuals as well as groups want to serve their interests without caring for others. The lack of opportunities for all aggravates the problem further and the dominant group members/groups want to monopolize and maintain their hegemony over limited societal resources. Also, the various types of 'isms' prevailing in society hamper the smooth social system, and therefore, exercise of some sort of control on the part of society to limit the fissiparous and selfish tendencies of human beings become imperative. It will be difficult to maintain social equilibrium without proper adjustment among various social units and therefore, arises the need to control the deviant behaviour of people and promote the socially desirable actions of others. Social control helps us to achieve stability in the social organization, as individuals are not allowed to act contrary to the norms of society. They are persuaded and motivated to behave in accordance with the established social norms and values. Consequently, the instability and uncertainty make room for the regularity and continuity in the society.
Social control is also necessary to maintain the healthy traditions of our society and to transfer them from one generation to another. Traditions are the safe custodians of our heritage and culture. Through social control people are motivated and compelled to follow the traditions.

The unity in group can only be maintained by the effective system of social control. The group members belong to different socio-cultural backgrounds and want to achieve different personal objectives. To keep all the members united by striving towards group goals is made feasible by social control which does not allow selfish interests of the individuals to come in the way of group goals.

Social control is also required to bring compatibility in thoughts, ideas, behaviour patterns, attitudes and perceptions of the individuals, because devoid of it, society cannot function effectively.

Cooperation is the key of all success. If society is to survive, the desired cooperation of all people is required. In case of lack of this cooperation, no unit or group can function. It is indeed the strength of the human groups. Social control helps us in achieving the cooperation of all.

Social control provides social security to the people. Human beings are so helpless and weak that their existence is not possible without the help of others. Social control keeps a check on the forces endangering the safety and security of the people and prepare them to face the realities of the world. Social control is badly needed to bring the selfish nature of man under control because normally, nobody feels happy being controlled, subordinated and directed by others. Everyone wants to control, exercise authority on the
subordinates and direct as many persons as possible, but the fact of the matter is that society is a mix of persons who direct and those who are directed, those who guide and also those who are guided. In fact, social control, by keeping the ‘free will’ of people under a corrective restraint, facilitates the smooth functioning of society.

It is vividly clear that because of social control society comes into existence, social order is maintained and aspirations of the people are fulfilled.

**Forms of Social Control**

Every society exercises control over its members in order to maintain the social order. However, forms of social control are not uniform in all the societies due to inherent differences in their cultural background, in the nature of personal relations, social relations and social conditions. As members of society have different objectives, interests and ideology, regulations of their behaviour by one set of means of social control becomes almost impossible. We have urban as well as rural societies; closed and open societies; traditional and modern societies; societies following democratic as also the autocratic norms. Therefore, variations in the types of social control is but natural. Society keeps its grip over the members sometimes by rewarding and sometimes by punishing them, at times society uses its formal and organised means while at times it adopts informal and unorganised means to exercise its power. Based on the classification given by various authors, following forms of social control can be described.

i) **Conscious and Unconscious Control**

The American sociologists C.H. Cooley and L. L. Bernard have described the forms of social control as
conscious and unconscious. The human behaviour can be mainly categorised as conscious and unconscious. The conscious behaviour of human beings refers to such acts and actions as are done deliberately and in a planned way e.g. a subordinate employee does not sit in the chair of his boss and also, while talking to his boss he remains alert and attentive. On the other hand, some human actions are done unconsciously and the person himself does not know why he is doing so because repeated behaviour pattern becomes a part and parcel of his personality, e.g. while putting on our clothes, we follow a certain pattern (e.g. we put on our undergarments first and not after having put on upper garments). In short, in the situation where we behave cautiously and deliberately, the system is termed as conscious social control, and in the situations we behave spontaneously and unconsciously, the system of control is termed as unconscious social control. In the first type, we can include the prevalent patterns of eating and taking water, untouchability, and marriage within the caste system. In the latter type, we can include the control which is exercised under the influence of traditions, sanskars and religious prescriptions.

ii) Direct and Indirect Control

Karl Mannheim has discussed the direct and indirect forms of social control. Whenever control on human behaviour is exercised by very close persons such as parents, friends, teachers, neighbours, etc. it is direct type of social control. Indirect social control refers to the control which is done by the social and physical environment, different groups and institutions. The impact of direct type of social control is more and durable while the impact of indirect type of social control is less and short lived.
iii) **Positive and Negative Social Control**

Kimball Young has described positive and negative forms of social control. Positive social control depends on the positive motivation of the individual to conform. Such type of control can be effected through promise of rewards ranging from tangible material benefits to the social approval. A more fundamental form of positive social control depends on the individuals’ internalization of social norms, value and role expectations during the process of socialization. The individual’s belief in social norms motivates him to conform. Appreciation letters given to the students teams on their success in the examination/games, conferment of gallantry awards to soldiers vigilantly engaged in guarding national boundaries against enemies from across the borders, kissing babies by parents for understanding their signals are, examples of positive social control.

In the process of negative forms of social control, deviant behaviour of individuals is discouraged and punished. Violation of societal rules and regulations often invites the wrath of law protecting agencies and infliction of punishment may range from simple threat to threat of life, imprisonment and fines. At times, negative social control is very useful as persons know that if they are caught, they will be surely punished for their wrong doings. Punishment, ridicule, criticism, excommunication, imprisonment, fine and capital sentence are the examples of negative social control.

iv) **Organised, Unorganised and Automatic Social Control**

Gurvitch and Moore have discussed the forms of social control as *organised*, *unorganised* and *automatic*. Under the process of organised social control human behaviour is influenced by a set of social agencies having clearly
defined ‘do’s and don’ts’ for individuals. Educational institutions, family, state, etc. exercise such type of social control. Unorganised social control influences the personality of human beings through the means of rites and rituals, customs and traditions, folkways and mores, etc. In the automatic social control, individuals are themselves motivated to act in order to meet their felt needs. Persons themselves embrace control over their immediate and long-term needs based on their experiences, values, ideals, thinking and mores. Religious prescriptions are examples of such type of social control which are not imposed upon individuals but are willingly and automatically adopted by them. Such type of control is enduring.

v) **Autocratic and Democratic Social Control**

Lapiere has identified autocratic and democratic forms of social control. Whenever any administrative agency or the authority uses its force to attain the objectives other than those defined and recognized by society, autocratic form of social control comes into picture. Authorities often exploit the material and human resources to serve their vested interests and do not hesitate to indulge in inhuman acts. Military ruled states under despotic leadership are the living examples of autocratic social control wherein people's wishes are crushed. If the control is exercised by the agencies or authorities established by the people themselves and if their wishes are taken into consideration while framing rules and regulations, the democratic social control comes into effect. People are motivated to behave in accordance with the democratic norms. Persuasion, motivation, discussion, consultation and participation are the commonly used techniques in democratic social control as compared to autocratic social control wherein compulsion,
intimidation, exploitation, threat and torture are the often used techniques.

vi) **Formal and Informal Social Control**

Some sociologists have categorized the forms of social control as *formal* and *informal*. In fact, the classification of social control-organized and unorganized as given by Gurvitch and Moore can be termed as formal and informal. The formal social control has the sanction of state whose authority is used to regulate the human behaviour. It adopts written and well defined set of rules and regulations, lays down a formal system of punishment for those who do not conform and establish the laws, police, jails and judicial institutions for the trial and punishment. Informal social control influenced by belief, customs, traditions, criticism, public opinion, religion etc. is exercised by society. In the primitive tribal and simple rural societies, informal social control has been more influential while in the modern and complex societies, formal social control is more effective and visible.

**Means of Social Control**

Social control is exercised in a number of ways by the authorities concerned. The ways or methods used by the authorities to implement their rules and regulations are known as the means of social control. Customs, traditions, mores, folkways ridicules, sarcasm, propaganda, public opinion, law, reward and punishment etc. are the means of social control by which society maintains the social order. An attempt is made here to describe some of the notable means of social control.
1) **Belief**

Beliefs approved by society play an important role in the control of human behaviour. To abide by social rules is a belief valued by the people because those who abide by the social rules get appreciation and reward while those who do not are punished. It is also believed that some supernatural force keeps an account of the good and bad deeds of human beings, and that soul is immortal and people get pleasure and pains according to their performance (*Karmas*) in the previous birth. That, people are rewarded and punished according to their actions in their present life, is also believed. Likewise, people also believe in heaven and hell. The persons doing good deeds are supposed to join heaven after their death and the persons doing bad deeds are believed to be dumped into the hell. People also undertake good actions as they believe their good actions will bring name and fame to their forefathers. Thus, belief is one of the potent means of social control.

2) **Social Suggestions**

Society regulates the behaviour of its members by giving many types of suggestions e.g. society publicizes the good deeds of great leaders and wishes its members to follow suit. The statues of great leaders are installed and people are told that they should internalize the values and life philosophy of the great leaders. People are also suggested that they should develop their personality in a healthy way. Social suggestions are also given through verbal means (words) as also through writings (articles and books). Since, people find *social suggestions* worthwhile, they take inspirations from these suggestions to regulate their behaviour.
3) **Social Ideals**

Social ideals regulate the conduct of human beings. The life stories of great leaders and the paths shown by them become ideal for us. The call given by Mahatma Gandhi, Jawahar Lal Nehru and Subhash Chandra Bose aroused a feeling of patriotism in the hearts of the people of India. People accord a great value to social ideals. In fact a country like India inhabited by people who follow different religions, speak different languages have developed and followed the notion of ‘unit in diversity’ as an ideal.

4) **Sanskars that are Ordained by Religion**

In the Indian society, particularly Hindu Society, our life is a chain of a number of **sanskars**. We have to go through many sanskars from womb to tomb. Sanskars motivate people to perform a work in a particular way having acceptance of the concerned society. Since people follow a set pattern of sanskars, it greatly helps to maintain social order. People willingly follow instructions of sanskars because they fear that if they violate, something unnatural and undesirable will happen. The Hindus in our society perform many sanskars relating to birth, family, marriage and death. In a similar fashion, a number of rites or **sanskars** also characterize the life patterns of other communities like Christians, Muslims, Sikhs, Parsis, etc.

5) **Art**

Art relates to the feeling of individuals and by giving a direction to the feelings, art maintains social control. In art we can include sculpture, painting, drawing, weaving, architecture, pottery, dress designing, metal work, poetry, literature, music and dance etc. Art motivates people strongly to do socially desirable
actions and avoid undesirable ones. National anthem and national song are supposed to be sung by every citizen. Cartoons and caricatures too convey a lot of meaning having everlasting effect. Art thus keeps our heritage alive and human civilization is vividly expressed through it. Human actions are, therefore, encouraged and discouraged through art.

6) Leader

Leaders are an effective means of social control. They help in various ways because through their experiences, understanding, conduct, intelligence and hard work, they can mould groups of people as per their desires and wishes. Leaders become role models for their followers. Our political leaders played an important role by directing the people to make sacrifices for attaining independence. Likewise, social and religious leaders help in maintaining social control by inspiring their followers to conform to social norms and to eradicate the social vices.

7) Humour and Ridicule

Humour and ridicule have been instrumental in maintaining social control from the very beginning of civilization. The humour and ridicule, control human behaviour both indirectly and collectively. The persons are mocked at and ridiculed for their anti-social actions and appreciated for their socially desirable actions. People are much afraid of social scorn and ridicule. Therefore, they conform.

8) Fashion

Fashion is an expression of the internal and external desire of the human beings at a particular point of time. Fashion gives an identity to the citizens of a country. It brings freshness and smartness to the
people. People get fed up with a particular mode of self-presentation and want to look different and new. Fashion thus helps to maintain social control by changing the old patterns and bringing in the new ones. By representing the emergent human desires, it smoothens the process of social change.

9) **Ahimsa**

Ahimsa (non-violence) means an attitude of not hurting anybody either by words or deeds even if the person troubles you or is your enemy. This is indeed a negative meaning. Ahimsa positively means affection, kindness, generosity, self-sacrifice and simplicity. The father of the nation, Mahatma Gandhi, propounded and experimented with the principle of Ahimsa. He says that the person who kill others with sword is undoubtedly brave but one who faces such attack is braver still, especially when he displays no fear of death even in the face of gravest danger. Thus, one who shows love to everyone, wins wickedness by goodness, is courteous to all beings, does not bow his head before cruelty follows the principles of Ahimsa. It is in this manner that even the attitude or value of Ahimsa acts as a potent mechanism of social control.

10) **Language**

Language gives medium and meaning to the feelings of people. It is because of language that human beings have advanced on the path of progress. Language keeps a watch on human behaviour. The laws, customs, traditions etc. are all expressed through language. Language helps in social control by socializing individuals, transferring culture, enabling person’s adjustment to the society, bringing emotional integration, self controlling and disseminating ideas that express social values, norms and standards.
11) **Punishment and Reward**

Punishment aims to reform behaviour of individuals for their well-being. Socially unaccepted human actions are discouraged and punished so that persons may not repeat them. Individuals are sometimes punished for not bringing desired improvements in them selves. The severity of punishment depends upon the nature of crime.

Rewards are given to those who imbibe societal norms and values. To desire appreciation and patting for one’s good and exemplary work is human nature. Rewards thus act as effective motivator and inspire the persons to put in their mite in the attainment of societal goals. It also works as a tonic for those who fear to initiate any work just because of the fear of failure. Rewards can be given in many ways starting just from the words of appreciation to cash and conferment of medals and honours.

Thus punishment and reward are important means of social control.

12) **Folkways**

Folkways play an important role in social control. These are developed by their repeated use. Folkways are indicative of social norms or standards of behaviour that are socially approved but not considered necessarily of moral significance. Folkways provide traditional definitions of proper ways of behaving in a particular society or group. Individuals conform to folkways automatically without rational analysis. They are based primarily upon customs, passed on from generation to generation through the socialization of children. Folkways are not enforced by law but form part and parcel of informal social control. Since the
people in society follow them, the children also follow. Thus, folkways help as a means of social control.

13) Mores

When a feeling of group’s well-being is attached to folkways, they take the form of mores. Mores refer to those social norms that provide the moral standard of behaviour of a group or society. Conformity to mores is not optional and non-conformity is severely sanctioned. Group members feel an emotional attachment to the mores and their safe preservation is thought to be essential to the group’s welfare. In common parlance, the term is confined to those standards of behaviour that depend upon informal sanctions and have not been enacted into law. Mores may be categorized as positive and negative. Under the category of positive mores, people are instructed to follow certain things; for example, “always speak truth, take pity on poor, be honest to the core, obey your parents and teachers, etc.” Negative mores check us from doing certain things—e.g. “don’t commit theft, don’t tell a lie, don’t hurt anybody, etc”. Mores are the means of informal and unorganized form of social control. Individual cannot dare not to abide by mores as they feel that their group’s welfare will be in peril. Mores are more influential and powerful to the formally laid down rules and regulations.

14) Propaganda

Today, propaganda is one of the important and effective means of social control. It controls human beings by providing them useful information about good and bad and helps organisation/institution to get feedback from the social groups. Propaganda is a conscious, systematic and organized effort designated deliberately to manipulate or influence the actions, decisions, thinking
patterns or beliefs of the people in a specified direction on an important issue. Generally, propaganda is thought to be an exercise in manipulating public opinion by presenting false or rosy pictures, trying to hide the underlying facts. Newspapers, magazines, literature, radio, television, cinema, exhibitions, fairs, meetings, hats, festivals, etc. are the important devices of propaganda. Propaganda can also serve a positive social purpose. For example, by propaganda, we have successfully made the masses aware of the prevalent social evils and contemporary issues. The messages of great leaders are also conveyed to the masses by propaganda. Information about the schemes and projects started by government also reaches the people through propaganda. Human behaviour to a large extent is controlled and regulated by effective use of propaganda.

15) **Customs**

Custom is a folkway having been in practice for a long time, transferred from one generation to other and well established in human societies. Customs become the habit of people and they spontaneously follow them. Psychologically, customs influence the minds of the people and they unhesitatingly follow them. Customs are often seen as ideal and essential; people perceive a sense of inherent goodness in them and feel morally bound to follow them. Customs constitute a set pattern of group behaviour, practised by a large number of people. Customs are a powerful means of social control. In the informal, unorganised and simple human societies, they have a great bearing on human conduct and behaviour. Anthropologists often give expression to this fact by saying that in simple societies ‘custom is the king’.
16) **Public Opinion**

Public opinion means a conclusion or judgement of the people about a particular event, object or situation. It is a specific manifestation of the people’s attitude towards a particular problem. Public opinion can be termed as the most important means of social control. Public opinion has always been a prime concern for the policy makers in all the systems of governance. In fact, the success or failure of any scheme or plan largely depends upon the favourable/ unfavourable public opinion. However, it may be borne in mind that public opinion is not always rational; sometimes it finds expression in opposition to the legal or constitutionally laid down provisions. It may also be mentioned that it is not a conclusive decision of all the people or majority of the people or a single person. But even then, it is important because it affects the collective interests of the group in questions. The press, radio, television, newspapers, magazines, leaders, political parties, religious and educational institutions all play a decisive role in the formation of public opinion. Public opinion by making the wishes of the people known to the policy makers facilitates effective policy making, leading to larger public happiness.

17) **Religion and Morality**

Religion and morality are closely associated having bearing upon each other. Religion is a universal and pervasive institution in human society. It is a system of beliefs, emotional attitudes, philosophical values and practices, by means of which a group of people attempts to cope with ultimate problems of human life. Religion is viewed as essentially an institutionalized or traditionally believed path to salvation. All human beings in all societies, at one
point of time or the other, must face certain life problems, alone and all by himself, despite all efforts from others to help. Religion is a social phenomenon as well as a psychological one, because it underlines fellowship in the development, teaching and perpetuation of certain religious beliefs, insights and knowledge. It is concerned with the common plight of people at all times, regardless of age, sex, or status within a society. The concept of supernatural or a way to salvation binds men to follow the dictates of limited contemporary social values and social groups. Religion not only relates men to men but also relates men to heaven. Religion includes the gods and goddesses, evil spirits, soul, *pap* (evil deeds) and *punya* (good deeds), heaven and hell, etc. All these concepts are greatly valued by the people and they think that their due attention to religious prescriptions will protect their lives and property. People abide by the religious norms because they are afraid that their wrong doings or violation of religious instructions may land them into hell. The practice and form of religion may vary from society to society but generally speaking, human beings are not in a position to disobey some of the basic dictates of the respective religious systems in which they are located. This is also so because, as believed by the people, salvation from the woes of life is possible only by practising some of the basic religious tenets.

Morality also controls human behaviour by directing their actions on appropriate lines. Morality involves the feeling of just and unjust. It is more akin to human psyche. It is considered that a decision based on the voice from within is always right.

Religion and morality both control human behaviour. Both prescribe ‘dos’ and don’ts and make people
conscious about duties and rights. Both inspire human beings for making efforts to attain ultimate goal and thus contribute to the social control.

18) **Law**

Law is a formal and systematic means of social control. A law is a general rule of external action enforced by a sovereign authority. It refers to the rules regulating human behaviour. Law is broadly categorised into moral and political laws. If the rules of law relate to motives and the internal acts of the will, they are termed as moral laws. On the other hand, if they relate to external conduct, they are known as social or political rules or laws. Law in its very nature is binding. Laws are backed by the state power and, therefore, individuals and their groups have no option but to abide by them. Even if persons do not repose faith in them or even if the laws are entirely opposed to their interests, they have to follow them. And those who do not, are punished by the laws of the state. Since laws are made keeping in view the welfare of larger sections of the society, they are liked by the people. Law functions positively as well as negatively. When people are asked to do certain acts within the purview of law and for doing so they are rewarded, honoured, decorated with medals, given status and prestige, it is the positive function and control of law which comes in play. However, when people are asked not to do certain acts, but they still continue to engage in those acts they are punished- jailed, fined and even hanged. This is a negative function of law. But, whether law performs a positive or negative function, it continues to act as an important means of social control because it checks people from behaving against the interests of some people in particular, and society in general.
Agencies of Social Control

Agencies are the instruments by which social control is exercised. Agency refers to those groups, organisations and authorities that are responsible for implementing social control in an effective manner. They have the ultimate say as to what is to be implemented and what is not to be implemented. Agencies use both the means- formal as well as informal. Agencies have power to reward or punish the individuals. Family, educational institutions and the state are the agencies of social control. A brief discussion of these is attempted below:

1) **Family**

Family is the most fundamental agency of the social control. Family refers to the smallest social grouping whose members are united by bonds of kinship. Family consists of two mature adults of opposite sex who live together in a union (marriage) accepted by the society, along with their unmarried children. It may also be defined as a social group characterised by common dwelling, economic cooperation and reproduction. Family is universal in the sense that there has never been a society in which family in one form or the other has not existed. Family discharges the important function of institutionalization of mating with its attendant control over sexual outlet, cooperative division of labour between male and female, nurturing of the young in an atmosphere of intimacy and inculcation of some basic values in the coming generation. It is the primary institution of socialization. The person is born in a family and also dies in a family. Family does not only play an important role during an individual’s lifetime but also plays its role before the person is born and after the death of the
person. Parents in the family control the behaviour of their children by making them learn what is right and wrong. They tell them which behaviour of theirs is desirable and which is undesirable. Family also inculcates the social values in the child. At various stages of life, family comes to the rescue of a person. Family as a primary group moulds the behaviour of the children as the parents are the first to influence the child’s behaviour and development. Appreciating the members for doing good and condemning their ill deeds family teaches a lot of lessons to them. High values of selflessness, sacrifice, tolerance, mutual coexistence, kindness, honesty and hard work are internalized in the personality of children by the family. Children are brought up under the supervision of the parents/guardians who are very affectionate to them. By making many types of bonds compulsory to its members family controls the human beings and directs them to be socially productive.

2) Education

Educational institutions are another important agency of social control. Transmission of knowledge by either formal or informal methods is the function of education. Although education is usually thought of in terms of formal schooling, effective training for the individual's role as both of a group member and independent person is a continuous process. The primary function of the process of education is to pass on the knowledge from generation to generation - a process thought necessary for the development of culture. In all periods of human society, a stimulus to creative thinking and action, which accounts in part for culture change, has been inherent. Education develops individual's personality and makes him/her learn behaviour patterns. Further, it equips an individual to distinguish
between just and unjust, right and wrong. Man is what he is only because of his socialization and education. Educational institutions play an important role in children’s development. How to interact with their fellow beings, how to present oneself before one’s seniors, how to regard family members, teachers and other persons in society, how to develop health, traditional practices and habits, how to make adjustment with others in life, are all learnt through education by the persons. Education also develops power of self-control. It transforms human beings into ideal citizens by acquainting them with the social facts. It rationalizes the human behaviour and increases the analytical capacity of humans. It empowers people to face the hardships of life. In nutshell, the human qualities and traits are developed by education. Thus, education plays an important role in controlling human behaviour throughout the life of the individuals.

3) State

State is one of the secondary agencies of social control. It is a political form of human association by which society is organized under the agency of government that has legitimate sovereignty over a territorial area, authority over all the members of the society and absolute right to use force whenever necessary in order to control the behaviour of its members. State is an organised and formal system of social control. State controls the human behaviour by an arrangement of law, police, jail, judiciary, government, military and intelligence department. It crushes the power of those who do not conform. It gives the welfare of its members as a top priority and arranges for their livelihood-employment. In the complex societies of today, the role of state in maintaining social control is paramount. People obey the state orders because they either know
that these are in their interest or that if they don’t obey, they will be penalised and punished as per law of the state. Thus they act in conformity with the orders of the state which helps in maintaining social control.

**Conclusion**

In this chapter, we have given the meaning and definition of social control. The purposes of social control have also been pointed out. Social control viz-a-viz self control, socialization and maladjustment has also been examined. The need and importance of social control i.e. why social control is required have also been discussed. Various forms of social control-conscious and unconscious; direct and indirect; positive and negative; organized, unorganized and automatic; autocratic and democratic; formal and informal have also been described. Lastly, various means and agencies through which social control is exercised and maintained have also been dealt within this Chapter.

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The two volumes on 'Introduction to social work' will introduce you to the discipline of professional social work. Social work is a fully recognized profession across the globe. However, in India, social work is yet to be recognized as a full-fledged profession. Many people still confuse social work with voluntary work, charity and other forms of social services. Social Work emerged as a profession early in the 20th century and today the profession charged with fulfilling the social welfare mandate of promoting well-being and quality of life of people across continents. It is a field of study that has uniquely blended perspectives from other disciplines, particularly the biological and social sciences, with its own values, knowledge, and skills.

Social work as a professional discipline evolved in the West, mainly in Europe and America. Today the profession is practised in most countries of the world including Africa and Asia. This profession is being practised in numerous settings. Social workers today are employed in governmental, non-governmental, private and industrial settings as well as work as private practitioners. Since evolving as a profession in UK and USA, it has now spread to other countries of Europe, Latin America, Australia, Asian, African and middle east countries.

The philosophical and historical bases of social work and social welfare form the backbone of the profession. Trends in contemporary practice can be better understood in the context of the history of social work profession and practice. A historical perspective gives insight into the attitudes about persons receiving social work services, evolution of the different social work
methods, and the nature of training and education that emerged for those volunteering to provide help in a more systematic way.

The first two chapters ‘Introduction to social work concepts-I’ and ‘Introduction to social work concepts-II’ will help you understand the basic concepts used in the social sector and social work profession. The third chapter ‘Emergence of social work abroad’ introduces you to the history of social work in the west. The tradition of social work in the west continues to influence the profession in our country as well. Indian social work educators and social work practitioners are trying to evolve indigenous methods and techniques for social work practice. The fourth chapter ‘Evolution of social work and social service tradition in India’ traces the development of social work profession and social work education in India.

Chapter five to chapter nine will clarify the important concepts related to the social work and the evolution of schools of social work in India and abroad. These chapters will introduce you to the philosophy, principles, methods and ethics of social work profession. The fifth chapter ‘Professional Social Work: nature, scope, goals and functions’ describes the place of social worker in the society. We also discuss about the various tools that the social workers use in their profession. The variety of approaches and ideologies of social work profession are also introduced to you in this chapter. The sixth chapter further explores the areas of social work, methods, principles and their application. The next chapter ‘Social service and social welfare programmes in Five Year Plans’ will introduce you to the various programmes that the government implements for the well-being of its people. The ‘Five
Year Plans’ reveals the approach of the government towards social issues and therefore a brief discussion is presented here which is very informative. The eighth chapter ‘Voluntary action and social work in India’ describes the non-governmental initiatives being taken to improve the living standards of people. The ninth chapter ‘Social work ethics in Indian context’ deals with the need and importance of professional ethics in social work profession in the Indian context.

Chapter ten on Knowledge about basic social science concepts deals with sociological terms that are frequently used in social work practice. The eleventh chapter ‘Evolution of society: nature and characteristics’ discusses how society evolved from simpler forms to complex forms as a result of social forces from within the society as well as from outside it. Chapter twelve on ‘Social process’ deals with processes like competition, conflict, assimilation and cooperation. Chapter thirteen on ‘Social change: concept and factors involved in social change’ explains the forces of changes in society and its consequences on an individual and society. Chapter fourteen on ‘social control’ deals with the concepts of social control. Agencies of social control and its functions are described in this chapter. While studying sociology which mainly deals with how society evolved and social groups behave, the social worker should remember that the influences of social groups can be positive or negative.

In the first four chapters in the second volume you will read about some of the important components of the society such as family, class, caste, culture and the state. They play an important role in influencing the individual’s personality. They also determine the role of individuals in society, the value framework within
which he or she makes decisions and the privileges and liabilities associated with status.

Chapter fifteen on ‘Marriage and family’ deals with one of the most important institutions of society—the family. Chapter sixteen ‘Society and culture: plurality of culture in India’ explains the mutually interacting components of social structure and culture. Seventeenth chapter deals with ‘Social stratification’ which explains the dynamics of caste and class to you. Chapter eighteen is on ‘The state as a social institution: its role and impact on other institutions’. This chapter deals with the state which play an important role in the promotion of welfare among people and protecting their rights.

We have five chapters dealing with the concepts and theories of personality development. Social workers frequently work with people having personality disorders and other personality related problems. While this is particularly relevant to social workers working in correctional settings, schools, health care settings, family counselling centres, and industries, it is also useful to social workers who work in community settings as well.

Chapter nineteen on ‘Personality development’ introduces you to the concepts and theories of personality development. Chapter twenty on ‘Determinants of personality: role of heredity and environment’ deals with the factors and agencies that contribute to personality development. Chapter twenty one on ‘Different stages of human development’ deals with physiological and psychological changes and development in an individual from conception to death. Chapter twenty two is on ‘Theories of personality’. It explains to you the different theories of personality by some of the prominent psychologists including Erickson,
Maslow, Carl Rogers, Skinner and others. Chapter twenty three ‘Psychosexual development: Freudian concepts’ deals with Freud’s contribution to the understanding of personality development. A detailed discussion of his theories is provided keeping in mind his contribution to the subject.

In the last five chapters of the second volume you will be introduced to the basic concepts of psychology and their use in social work practice. Like sociology, the knowledge of psychology is very important in social work. It contributes to our understanding of individual human being and their behaviour. Improving human relationship is the objective of social work. However the use of psychology is not restricted to the social worker’s dealing with the client. It can be used profitably in relationship with fellow professionals, staff members and others. But its greatest use for the social worker may be in understanding his/her own self. Since the social worker uses his/her self and his/her relationship with the client as a ‘tool’ in problem solving process he/she needs to understand his/her own motives, emotions, and reactions to various situations. Psychology gives us the key to understand ourselves and unlock the secrets of our personality. Many of these secrets though unknown to us influence our behaviour to a great degree.

Chapter twenty four ‘Relevance of psychology in social work practice’ explains the importance of psychology in social work practice and describes the various branches of psychology. In chapter twenty five ‘Basic psychological concepts in human behaviour’ are provided. The next chapter deals with ‘Defence mechanism’ which explains uses and consequences of defense mechanism in human behaviour. Another chapter: ‘Normality and
abnormality’ will help you understand abnormal behaviours in human life, its symptoms and cures. The last chapter ‘Basic concepts of social psychology’ deals with individual behaviour in social groups.

The compilation of these two volumes would not have been possible without the dedicated support and cooperation of several eminent academics and professionals. I am deeply grateful to Prof. Surendra Singh, Prof. P.K. Gandhi, Mr. Joselyn Lobo, Ms. Uma, Dr. Kanaka Durgaube, Dr. B.V. Jagadish, Mr. Vedanshu Tripathi, Dr. Sanjay Bhattacharya, Mr. Joseph Varghese, Prof. K.K. Jacob, Mr. M.K. Saju, Dr. Renu Sharma, Prof. Manjit Singh, Dr. Raj Kumar Singh, Prof. J.S. Gandhi, Dr. Vimla Bhaskaran, Dr. R.K. Chaudhary, Mr. Sundara Babu, Mr. Gautam Prabu, Prof. Eshanul Haq, Prof. A.S. Inam Shastri, Dr. B.D. Pandey, Dr. Hannah Anandraj, Dr. D.P. Singh, Dr. Tomy Philip, Prof. Girishwar Mishra, Dr. Richa Chaudhary, Dr. Gayatri, Ms. Jayanti Mohapatra and Dr. K.R. Nair for their valuable contribution in the form of chapters as well as for collaborating in editing and finalising these two volumes.

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Marriage and Family

Introduction

Marriage is all institution admitting men and women to family life, with the implied purpose of parenthood and establishment of a family. The institution has social approval and religious sanction. This view of marriage has an interesting and varied history.

Several forms of marriage are found universally. The most universally prevalent are monogamy and polygamy. Polygamy is the marriage between one male or one female with several females or males. When a woman has more than one husband at a time it is called polyandry. Polygamy is a form of marriage in which a male has two or more wives at a time. Polygamy existed and was accepted in different periods of time for reasons relevant to situations prevailing in societies at those times. Polyandry existed where conditions of social life were harsh and efforts of two or more men were needed for the support of a family. This is a rare phenomenon and exists only under peculiar and extreme conditions. Sociologists have identified such families in certain parts of Tibet and remote parts of Africa. Polygamy did not develop extensively until human groups had accumulated some degree of wealth and economic surplus to enable one man to support several families. It existed in part because of the lower impulses of the male sex and partly because of desire for that status which has been attached to the practice.

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However polygamy as a form of marriage is not as widely prevalent or accepted as monogamy. Monogamy, the marriage of one man to one woman at a time, has been and is the leading type of marriage. The advantages of monogamy are well recognized universally, as it is understood that it creates clearly defined and stronger family ties than any other form of marriage. It alone produces the highest type of affection tolerance and devotion and secures the superior care of children. The cohesive power of the family is greatest in monogamy. A monogamous family is more stable and lasts longer.

**Marriage Institution**

Marriage is a socially approved way of establishing a family by procreation. As an institution it involves certain reciprocal rights and duties. The specific patterns of rights and duties distinguish the marriage institution in one society from the other. There is some clearly acknowledged social ritual in recognition of the social significance of marriage in every society. Thus, marriage is the institution concerned with the reciprocal social relations and cultural behaviour of a man and a woman who publicly signify their union for the implied purpose, among other possible objectives. Of founding a family of procreation. The actual cultural components of the marriage institution, as is the case with all institutions, vary in detail from one society to another and to some degree also among sub-groups and classes in our own society. These variations arise out of the differences in the objectives of the marriage institution and the extent of emphasis laid on them.

Some universal characteristics that can be observed are as follows: sexual activity between husband and wife; trust and loyalty between the members; care and support for each other. Societies everywhere recognize the importance of marriage by the ceremonial rites they establish in this connection.
The Wedding

A marriage actually begin with legal or religious ceremonies or both. The wedding is recognition of the public significance of marriage. Such a ceremony indicates society's control. The pageantry impress upon the couple the importance of the commitment they are undertaking.

The Licensing and Ceremony

The formal permission to marry usually required by societies is expressed through the issue of a license which then makes it mandatory for persons to meet age and health regulations. The wedding must occur before witnesses so that proper certification and registration are effected. A legally sanctioned and publicly admitted marriage is important because of property and other rights and obligations that are immediately effective when the marriage is a fact. Thus the permanence of the obligations of the contract is established beyond question and these obligations cannot be freely discarded. Public sanction and public acceptance make them binding.

The wedding also indicates that two persons are fused in a new life. The exchange of gold rings, drinking from the same vessel, or eating a common piece of food are all symbolic of the union. The ceremony also expresses the good wishes of relatives and friends. Rice throwing and gifts of food, and other helpful items are expressions of their wishes.

Religious Rites

The marriage ceremony is a religious rite in many societies which consider marriage a sacred institution.
Marriage is considered a sacred bond sanctioned by God and the religious institution. The possibility of dissolving a marriage was unthinkable in most of the societies until recently. Even though some societies are fairly liberal in this respect, they emphasize the sacred character of the relationship which is reinforced through the religious rites. These views when accepted serve as supportive social controls.

Mate Selection

Mates for marriage are obtained through two methods generally through arrangement or through freedom of choice. The selection of mates must obviously proceed marriage. Mating of course was carried on in the early associations of people long before ceremonial marriage appeared. Marriage developed in human societies in part as a means of controlling mating.

Arrangements for procuring mates in societies is done by parents or some other person with authority. Sometimes in modern society and the assistance of matrimonial agencies is sort. The professional matchmaker has long been a part of the marriage system among many societies. Two important factors are predominant where mate selection is done by arrangement. Firstly, the social and economic position of the families to be united is an important matter for consideration. They are usually marriages of social and economic convenience, binding families together as coalitions with a common interest. Secondly, the desires of the partners and their feelings of affection and future happiness may get completely ignored: However, it is believed that love develops after the marriage, when this couple gets to know each other. The fact that so many successful marriages and families are started by arrangement supports the view that prior affection or
love between the prospective partners is not necessary for a happy union.

The second method where freedom of choice is exercised and the selection of the mate is largely the result of personal choice and is based on association and the development of romantic love. Hasty decisions based on physiological and emotional reactions that supercede sound thinking are quite common especially where there is a strong desire for marriage accompanied by fear of losing the desired person. A common problem in a society that depends upon free choice and romantic love as the basis for marriage is the danger that the choice will result from temporary sentimental attraction rather than from a considered mature decision.

Several factors condition the actual selection of a mate. The sex drive operates as a strong force in human societies pressing people toward sexually attractive possible mates. Marriages would hardly take place without this drive. This is nature’s way of securing the perpetuation of the species. The choice of a specific mate is also controlled or influenced by conditions. Some of the restrictions that societies sets are selection within the race, within definite age limits, within the same class, and the prohibition of incest. Propinquity or the nearness of residence is an other influencing condition situation. Those with similar characteristics live in similar areas and this proximity is favorable to meeting and choosing partners of like ideals and purposes. Purposefully created contact situations for young men and women in large cities creates opportunities and possibilities of acquaintanceship. This often means participating in purposeful groups and organisations which can provide a favorable setting for people to meet.

These factors of nearness, attraction of persons with similar people’s personalities constructs of the ideal
mate and personality needs, however, do not operate as discrete forces in the choice of a mate. All these aspects of an interwoven set of personal relationships constitute a pattern for the choice of a mate.

**Family Institution**

The institution of family is a consequence of marriage in several societies. A family is defined as a group of people related by blood, marriage, or adoption who form an economic unit are responsible for the care of children, and often live in the same household. It is considered as the primary unit of society which is responsible for several functions of the individual as well as society. It is responsible for socialization of its members and for teaching cultural norms, for provision of the basic needs of its members as well as preparing them for their careers and future family lives. Its importance lies in the fact that no individual can exist without a family and no society can perpetuate itself without enlisting members into families. It aids societies in serving as a significant controlling agent to achieve orderly social relations and social control.

**Relationship within the Family**

The family is a procreative, child-bearing, child-rearing and a status-giving group. Its fundamental principle is the bond of kinship, which shows the network of social relationships among the family members. This relationship can be elaborated in many ways which differentiate families from each other in their form and structure in different societies. Basically there are two types of relationships in the immediate family, which are quite apparent: these are the marriage relationship and the relationship of biological kinship. The relationship between the husband and wife is of the
first type while the other interpersonal relations normally found in the immediate family are of the biological type. (like father-son, father-daughter, mother-son, mother-daughter and the relationship between the other members like brother-brother, sister-sister, and brother-sister).

If we examine the family structure of different societies we see that some place major emphasis on the marriage relationship while others emphasizes blood relationships. Thus we see two general types of families: the conjugal family in which the dominant relationship is that of the spouses and the consanguine family in which the dominant relationships are those of blood, that is, the bond between the blood kinsmen involves more obligations and activity than that between spouses. The conjugal family often gives the individual member more freedom in the sense that he or she can remove himself or herself from the group if the person finds it uncongenial, unlike the consanguine family in which he or she is bound for life.

During the course of a normal life, an individual, belongs to two types of families, namely:

a) the family of orientation which is the family into which he or she is born consisting of parents and siblings (brothers and sisters), and

b) the family of procreation consisting of the spouse and children.

In the societies, which place emphasis on conjugal families on the basis of social life, the sibling relationships of the family of orientation are loosened and importance is given to the relationship between the spouses. The consanguine family or household permits the perpetuation of sibling patterns learned in
the family of orientation to be carried on in full function even after the person has set up a family of procreation.

The family group was the first human school and despite its weaknesses it has often been considered the best school. The informal education of an individual begins in the family, where the most effective teaching is done in and through it. It is in the family that the children can be best educated to learn the basic lessons of health and personal and sex hygiene. The institution of family is also considered the cradle of personality. The siblings in a family have special social relationships among themselves. They can be effective teachers of each other too, give emotional satisfaction and help each other in times of problems.

It is in the family that individuals acquire, early and effectively the idea that marriages and the family have superior connotations as social institutions. Individuals also learn that the family needs to be considered not lightly, but as (socially necessary and sacred) institution, not as a temporary contract which can be assumed carelessly, but as involving human feelings and intimate relationships that have a lifelong effects upon personality.

**General Characteristics of Family**

In their normal functioning, families everywhere show the following characteristics:

1) A family characterized by the existence of a marriage bond between a man and a woman or between more than one man and more than one woman.

2) It is characterized by a recognized actual or blood relationship bond between the offspring of the spouses and the other members of the group.
3) The family groups are distinguished by the possession of a residence or series of residences which are jointly occupied at least occasionally by the members.

4) The family as a group has specific functions to perform. These differ to some extent from society to society. Some of them which are most commonly found are the following:

   a) Protection to family members from bodily harm and illness and care of the invalid and ill members of the family.

   b) Training in eating, elimination, reaction to pain, speech, cleanliness, wearing of clothes, and respect for self and others.

   c) Socialization of the child and making him/her a member of society

   d) Division of labour according to gender, age and other specific circumstances.

   e) The family is vested with the possession and control of certain property. The control of property usually also involves inheritance.

   f) Lastly it is through affiliation with a specific family that persons in society first learn to identify one’s place in society. Their family becomes one of the main status giving agent’s of society. The use of a family name is not universal but where it is prevalent, it serves to symbolise family status and helps in identification of individuals from their point of view. It is widely prevalent in India where the individuals identity is very often solely based on the family name. Another important function of social care is the protection of its members.
**Dimensions of Family**

Sociologists and anthropologists have developed a set of dimensions on which the family structures are based.

Within the general framework of kinship, two main types of family structure are prevalent: the nuclear family and the extended family. The nuclear family consists of adult parents and their dependents like children. This type seems to be common in many societies. The extended family includes the nuclear family and many of its relatives such as grand parents, grand children, uncles, aunts, and cousins. In the Indian context such families are also called as joint families, as they consist basically of the nuclear family and its relatives.

2) Marriage Form - In a majority of societies, a common form of marriage is monogamy, the marriage of one man to one woman. However several other forms have also been observed. Polygamy is the marriage of one person to several others. Where the marriage of one man to several women is called polygamy marriage of one woman to many men is called polyandry. Due to the shortage of women, sharing a common wife among several men became a necessity and where brothers took one common wife it was known as fraternal polyandry.

Certain factors encourage one form of marriage rather than the other. Economic forces, which are usually prominent in specific societies, explain the need for polygamy or polyandry. For instance, in Tibet, the family's land holdings descend jointly to all sons in the family. It is not divided among them individually as it may not be sufficient to support the family. Therefore brothers share the land and the wife.
Patterns of Authority

In most of the societies in which extended families are a norm, Patriarchal pattern of authority exists. In patriarchal families, males are dominant over other family members. A matriarchal pattern of authority exists, when authority is vested in the females, or the wife and the mother. The common pattern of authority is patriarchal. Sometimes in patriarchal societies women may informally dominate in many families, but this does not become the universal norm. As more women have joined the workforce, we find a shift in the pattern of authority. Such changes have changed the character of the family system, in which power and authority is shared among the male and female members of the family.

Norms for Selection of a Partner

Societies prescribe rules that pertain to the selection of a marriage partner. A system where people marry outside their family or clan is called exogamy. Parallel to this is endogamy, where marriage within the group is permitted.

The most common rule of exogamy is the incest taboo, where marriage or sexual relations between individuals having a close biological relationship is not permitted. The choice of partner often is restricted by the rules of exogamy and endogamy people.

The rule of incest taboo is universal. This rule prohibits sexual relations between two close relatives like between child and parent and brother and sister. Some societies extend this rule to first cousins and close blood relations too. However incest was not a taboo in the royal family of ancient Egypt. There are several reasons
for the practice of 'incest taboo. For instance, some have suggested that humans have an innate aversion to incest while others say that people in the distant past were aware of the genetic dangers of inter-seeding, still others have pointed out that rules against incest reduce jealousy and conflict in families.

**Patterns of Matrimonial Residence**

Residential patterns of married couples are varied in different societies. In societies where newly married couples live with the husband's family the pattern is called patrilocal residence. In societies in which matrilocal residence is the norm, the newly married couple is expected to live with the bride's family.

In recent years we see more and more couples set up their own houses, which is called neo-local residence. This pattern is very common in western societies which gives more importance to the independence of the individual and his/her personal interests resulting in the rise of individualism.

**Socialization**

The process by which an individual develops through interaction with other people, his specific patterns of socially relevant behaviour and experience is called 'socialization'. It is the family's primary responsibility to socialize children into the norms of the society.

In all human groups, the family is an important agent of socialization. It has a flexible human relationships in which family members interact informally and deal with common concerns in mutual respect and love. The family teaches the child his or her first lessons in social living and helps him or her form basic attitude patterns,
ideals and style of life. It creates feelings of social responsibility and teaches the importance of cooperation and mutual respect.

The human child possesses a tendency towards imitation and the family provides informal conditions where customs and traditions can be learnt through imitation. Accordingly, the child’s personality is formed and a social identity develops. Socialization develops the child’s ability to control himself or herself and realizes his or her responsibility towards the family, community and the society at large.

**Socialization in the Family**

The family plays the most important role in the individual’s socialization. The child finds much to learn in the behaviour of his family members, parents, relatives, and friends. He imitates them in their mannerisms, behaviour, cliches, etc. He tries to avoid such activities which result in punishment or which are considered bad in the family. It is the family environment that forms his good habits and it is in the family that he acquires criminal tendencies.

**Need for Socialization**

The question why is socialization necessary for the development of an individual is best answered by the example of the human beings who were for some reason, nurtured outside society. Human beings of this kind are described by Gessell in his work “Wolf children and Human Children” and by Davis in his essays. In 1920, in India two children were found in a wolf den, of which one was eight years old and the other a couple of years younger. The second died after the lapse of only a few months while the first continued to live for six years.
She was named Kamln. This girl was completely innocent of the modes and behaviour of human behaviour. She walked on all fours, growled like a wolf and could not speak. She became nervous at the sight of human beings as any undomesticated animals are bound to be. In this way, due to the absence of socialization she possessed none of the characteristics of human beings save for her bodily structure. She was taught to speak, wear clothes and eat. In this way, she could learn some human behaviour due to the influence of socialization after a period of some years.

The self of the individual develops primarily because of socialization. Every social relationship of the individual contributes to this process of socialization. The problem of man’s socialization is very complex and it has not yet been completely solved in any human society. In the words of Davis, “The improvement of socialization offers one of the greatest possibilities for the future alteration of human nature and human society”.

**Stability in Family Patterns**

The institution of family is a stable system and this makes the Indian society well integrated. However a number of factors have contributed in making the family unstable. The effects of modernization have shaken the family and made it unstable. This leads to several problems of maladjustment, misunderstanding and infidelity, which make the family unstable. People enter marriage with considerations other than for starting a family and sharing each other’s lives. Individuals marry for personal convenience, forgetting that married life requires preparation and training.

A successful married life requires a lot of sacrifice and adjustment as two distinctly different individuals are sharing their life. Other important factors which support
A good married life include a satisfactory family income, sound household management skills, a high level of commitment of the partners toward preserving the marriage and partners having those value and ethical considerations that support married life.

The attitudes and actions of both partner and the other member may produce an environment which is highly favorable for the proper functioning of the family. The creation of a pleasant atmosphere is a responsibility of both partners. Such an atmosphere fosters adjustment and whenever the atmosphere is destroyed by any one adjustments become difficult. An exaggerated spirit of individualism leads a person to find the guide to his actions in his own wishes and whims. This produces an attitude of carelessness towards the family. This attitude which is often expressed in irresponsibility tends to make the family unstable, as the family thrives on attitudes of personal responsibility.

A sound family life depends to a large extent on a single or the same standard of behaviour and responsibility for both men and women. Double standards, or one standard for men and one for women, destroys personal happiness and social values in the family.

**Adjustments in Marriage**

Adjustment in marriage relates to the following areas - sex relations, managing family income, social activities and mutual friends and families. It is important to distinguish marital adjustment from two other terms which are sometimes used more or less interchangeably with it, that is, marital success and marital happiness. Marital success refers to the achievement of one or more goals of marriage. Marital success can be determined by the emotional response
of a spouse. It is at least conceivable that one marital partner could be very happy while the other may be at the nadir of despair. Marital happiness refers to the tone of the subjective response of the individual spouse to his or her marriage.

The family today is in a transitional stage. The institutionalized family has been ignored sometimes giving room for tandem marriages and free love. The growth of individualism has given more freedom to everyone in the family. The trend is undoubtedly in the direction of families as a form across of companionship. The patriarchal family of the past had been too rigid. It did not allow individualistic attitudes in the family. Over decades, the changes occurring in the family have led to a democratic family which is built on respect for each others opinions, for age, on consideration for the personalities, and on cooperation all around. In order to change the family from one in which autocracy and ignorance predominate to one in which rational and mutual give and take rule applies, requires education in democratic relationships, sex relationships parent-child relationships, and in an appreciation of the family group as a training center for social life.

According to Bogardus, “A democratic family is one in which the husband and wife share the authority more or less equally and according to a pre-arranged division of labour”. It is a group whose life is based not primarily on the fear and force of authority but on the drawing power of mutual respect and affection. Rational love rules in the family. The democratic family rests on the principle of mutual self-sacrifice. A home cannot be a home one if a child cannot find it in the attitudes of a cooperative and companionable father and mother. It should exist as a distinct and strongly functional group in every known form of society.
Change in Family Patterns

The structure and functions of families today remain no longer the same as in the past. The forces of development have affected changes in every aspect of society and family, as an institution does not exist in isolation. The consequences of changes in non-domestic institutions have had repercussions on the domestic front. An analysis of some of the factors that have changed over the last few decades will help us understand the changes occurring in the family in its present form.

Economic changes and their effects on the family are significant. In the primitive and early medieval times, the family or the home was an economic center. With the advent of new and highly specialized division of labor and mass production of goods, changes in economic life have affected family life. The growth of education and economic opportunities have offered women a chance to make their own living. This has, to an extent, impaired the economic unity of the family as a group, because each member of the family maintains his or her own share of the expenses and lives an independent economic life.

Moreover, even as affecting the men of the family, have been affected by modern industry with serious results for the family and the home. It has often taken them away where they can no longer help to rear the family. The husband is no longer an important social factor in the family. Once children also contributed to the support of the family by working with the parents. Now if they share in the economic burden of the family they have to leave home and its care and engage in occupations outside the home. Thus the extent to which economic activities have been taken out of the home and are
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taken over by other institutions has had a significant role to play in the changing patterns of the family.

The effect of other social changes on the family has also been significant. The growth of liberal thought has its effect upon family ideals. Individual freedom and expression of thought have far reaching effects on the family. Certain other factors, like decreasing size of family and the propagation of a small family, late marriages, rising socioeconomic aspirations and unwillingness to procreate, single parent families, are also responsible for bringing about a change in the family patterns.

Family Disorganisation and Divorce

Divorce is an indicator of the extent of family disorganisation. Disorganisation in the family refers to a breakdown in the conjugal family life. The problems in the family arise from circumstances frequently associated with such a breakdown. William J. Goode points out that families become disorganised due to different reasons. The Empty Shell' is a term used by him to denote a marriage that simply is no longer a real relationship, although the partners remain together for anyone of a number of reasons. The number of people living in such empty shells may be quite large in society. Sometimes these marriages can lead to divorce and desertion. Another reason which may bring about family disorganisation is a catastrophe, either as a result of internal factors like an illness or disability or external factors such as floods, wars etc. These tendencies could affect families in such a way that the members are scattered or are in emotional and mental turmoil.

Some of important reasons of family disorganization according to Robert Weirs are:
1) The changing social context, which emphasizes the right and obligation of the individual to maximize capabilities, to be mobile and adaptive to stress, self-devotion and self-determination.

2) The lowering of legal barriers. Laws have been changed to shorten the time necessary to acquire a divorce. The current laws provide several different grounds for divorce and even sustain no fault divorces.

3) Greater social tolerance for divorced people.

4) Liberalized attitudes on the part of organised religion.

5) Increased financial independence of women.

In the West one of the most telling causes is the extreme cultural freedom of choice. Freedom to choose a partner means freedom to continue to choose and freedom to replace the choice with another. Divorce results in the creation of single parent families.

**Single Parent Families**

There is a distinction between family households and non family households. A family household consists of people related by birth, marriage or adoption and non family household includes two or more unrelated people of either sex as well as people who live alone. Although the family household is still the dominant form, it appears to be giving ground to other forms. They indicate that changes in family structure, parent-child relations, and intimate relations in general, are taking place universally in every society. Single parent households are an offshoot of unstable families, desertion, and divorce while single parent families are those families
with children where men and women who are divorced do not remarry and of women who bear children out of wedlock. For both divorced and never married women with children, the most serious problem appears to be economic. Most of the divorced or single parents must seek work to support their families, and this often turns out to be low paying work.

However, money worries are not the only problems of single parent households. Single parents often feel stigmatized in a society that places a high value on marriage. In the absence of another parent in the home to raise children many single parents feel isolated and unequal to the task. There is however no solid evidence that children who grow up in single parent families are damaged as a result. A number of studies have concluded that whether or not both parents are present makes little difference in the quality of child rearing or the socialization of children. The children’s sense of gender identity, their health, their social achievements, and their attitude towards marriage and the family are not affected. Some studies have found that delinquency is more frequent in unhappy two parent homes than in single parent homes.

**Functional Approach to the Family**

Sociologists have used several approaches to the study of the family. The functional approach gives emphasis to the functions of the family in society. The contribution made by the family to the maintenance of the social system forms the core of analysis by the functionalists. It is assumed that society has certain functional prerequisites or basic needs that must be met if it is to survive and operate efficiently. The family is one of the agencies to meet those functional prerequisites. Secondly, analysis is done of the functional relationships
between the family and other sub systems of the social system. It is assumed that there must be a certain degree of integration, and harmony between the parts of the social system if society is going to function efficiently. Apart from these functions performed by the subsystem for larger society, its functions for the individual are analyzed. In the case of the family the functions of the family for its individual members are to be considered.

Murdock states that the family performs four basic functions - sexual, reproductive, economic, and educational. They are essential for social life since without the sexual and reproductive there would be no members of society, without the economic functions, like provision and preparation of food, life cannot exist and without education, which forms a major part of socialization, there would be no culture. Human society without culture will not function. The family cannot perform these functions exclusively. It makes important contributions to all of them and no other institution can match its efficiency in this aspect. The family’s functions for society are inseparable from its functions for its individual members. It serves both at one and the same time in much the same way.

This analysis of the family, from the functionalist approach, “provides a conception of the family’s many sided utility and thus of its inevitability” (Murdock, 1949). The family is seen as a multi-functional institution, which is indispensable to society. Murdock, however, does not consider whether these functions could be performed by other social institutions. Other functionalists like Talcott Parsons (1955) and Vogel and Bell (1968) argue that Murdock’s description of the family is almost too good to be true. Parsons (1955) analysis of the family relate to two basic and irreducible functions
which are common in all societies. These are, the primary socialization of children and the stabilization of adult personalities of the population of society. He argues that families are factories which produce human personalities and believes they are essential for the purpose of primary socialization and provides warmth, security, and mutual support. The family acts as a counterweight to the stresses and strains of everyday life, which tend to make the personalities unstable. Parsons' analysis has also been criticized as he has been accused of idealizing the family with his picture of well-adjusted children and sympathetic spouses caring for each other needs. Like Murdock, Parsons also fails to explore functional alternatives to the family.

Vogel and Bell present a functional analysis of certain families that avoids the tendency of many functionalists to concentrate solely on the positive aspects of the family. They examined the functions and dysfunctions of the family and indicated that what is dysfunctional for children can be seen as functional for the parents, for the family unit, and for the society as a whole. They argue that the cost to the child is low relative to the functional gains of the whole family. While dealing with the family both its positive and negative aspects should be considered. It should also be kept in mind that what is good for a member may be at the cost of another member.

**Conclusion**

This chapter has dealt with the concepts of marriage and family and aspects relating to individuals and societies. You have learnt about the importance of marriage as an institution, its forms and its functions. You have also learnt about the institution of family, its
structure; its forms, its characteristics, and its dimensions.

You, have also read about instability in families, adjustments, reconstruction of families, single parent families, and divorce. Also in this chapter you have been made aware of the functionalist approach to the study of family referring to some of the leading functionalist theorists in sociology.

References


Introduction

Cultural man is considered to have existed on earth for about 1.5 million years. Evidence of humans leading a social and cultural life are available from this period. Thus, human beings were the first of species in the animal kingdom, capable of producing culture. Once this capacity for building culture was attained, its exercise led to a secure adaptation to their environment. This exercise generated a need and prompted man to live in the company of others. Man not only started experimenting with his environment, he also started sharing his experiences with fellow human beings, sometimes in their original form and at other times in an improvised and improved form. The beginning of human beings living in aggregates gave rise to the concept of society. Then man started organizing his experiences and behaviour in an ordered form which gave rise to a systematized form of life. This constituted his culture. Both the rise and formation of society and culture went hand in hand. Biological evolution in man a process of struggle for survival (accompanied cultural evolution).

In the initial stages human beings grouped and organised themselves in the form of small, simple and nomadic...
bands. This was the beginning of organised society, though it was quite different from today's advanced and complex society. The activities of human beings, their behaviour and living together, and moving in groups from one place to another in search of food and shelter helped them to develop a common way of life.

Some sociologists try to distinguish between 'social' and 'cultural' aspects of human life. They employ 'social' to refer to the relationships among the groups within in society. For them 'culture' consists of the ways of life of the members of the society. The relationship of group to another is regarded as an aspect of culture. The family, e.g., is a social group, the way they act, interact and behave is their culture. A society is considered to be a group of people who share a common habitat and who are dependent upon one another for their survival and well-being. Large societies of today are made up of classes, castes, ethnic groups etc.

**Concept of Society**

Socrates said, man is a social animal and being social for man is both natural as well as necessary. There are other animals, who also have an organised life, but the social life of man is different from them. Behaviour among animals is instinctive and dies with the animal but among men, behaviour is learned and, passed on from one generation to another. This aspect is distinctive of man and distinguishes him from other animals. This characteristic binds all men together to behave in a similar manner. They form an aggregate of people who lead a similar way of life and there is also a similarity in their behaviour and other activities. It is from this aspect that Herskovits has defined society: "Society is an organised, interacting aggregate of individuals who follow a given way of life." In simple words it can be
said that society is composed of people. Man studies himself as a member of this aggregate of people that we call society.

Comte characterizes society in terms of "social statics" and "social dynamics", referring to social stability as well as social change. "Social statics" deals with relatively stable and orderly aspects of social life, e.g., family life, marriage and kinship and social institutions. Similarly "social dynamics" focuses on the changing aspects of social life, e.g., social changes, social processes etc. In the context of social dynamics and the changes that took place in society, Comte emphasized that evolution of society passed through three stages, i.e., savagery, barbarism and civilization; evolution of marriage and family has passed through promiscuity, group marriage, polygamy and finally monogamy. Likewise the evolution of religion has passed through the stages of animism, polytheism and monotheism.

The question may arise why is it necessary for a man to live in society or why is society necessary for man? The answer to these queries can briefly be given as under:

1) Man has his needs and he chooses to meet or fulfill these needs by himself; He can meet them while being a member of society or while living in society. The meeting of those needs is conditioned by the patterns of requirements and behaviour that we can call culture. There is a wide variety of variation in meeting human needs from one society to another. This variation makes one society different and unique from other societies.

2) From the very beginning, i.e., from birth itself, man needs the support of others. Initially he is dependent
upon others who provide him help in social and physical unbringing. His overall growth and development is provided within and by the organised social life. This is where the society has its basic relevance. Though the society extends and plays this role throughout the life of man, in the initial phase of his life he needs it the most.

3) The society provides the understanding knowledge and exposure to a man about his milieu and environment. It is in society that man learn to behave, to act, to respond and to play his requisite role for his environment and for the society of which he is a member.

All these factors do not work independent of each other. They have a cumulative effect. However, each factor has its own significance. Further, there are some basic elements of social organisation and ideology. These elements contribute towards continuity and change and proper functioning of the society.

**Concept of Culture**

We can begin by saying that man is the only organism capable of building culture and transmitting it from one generation to another. Some other animals and insects too are considered to have their culture, but it dies with them but the culture created by man distinguishes man from other animals.

There are a number of definitions of culture:

One of the best, and most acceptable, early definitions of culture was given by E.B. Tylor (1871) in his book “Primitive culture”, wherein he described culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”.
The definition indicates that culture is not simple and it is not constituted by one or two elements. Rather it is a complex one and is constituted by a large number of aspects of life which range, as shown in the definition, from knowledge to law to customs. This also includes habits acquired by man while living and interacting in society with other members. Though constituted by a large number of units, called traits, culture has to be understood in totality, the whole. All the traits are so well integrated that each one gets almost assimilated into the other. Culture, when seen holistically, is understood as a complex whole. The following are some of the characteristics of culture:

1) **Culture is a complex whole**: All the elements and traits of culture are to be understood in relationship to one another. All of them, in this respect, constitute, a whole, called culture, and is complex in nature.

2) **Culture is learned**: Culture of mankind is not instinctive, or innate, or transmitted biologically. It is composed of habits, i.e., learned tendencies to react, acquired by each individual through his own life experiences after birth.

3) **Culture is inculcated**: All animals are capable of learning but man alone seems to be capable, to a large extent, of passing on his acquired habits and behaviour to his offspring. A dog can be trained to learn many tricks, but it cannot pass them on to its puppies. However, man is capable of transmitting all his learning and habits to his offspring.

4) **Culture is social**: Habits of cultural order are not only inculcated and transmitted overtime; they are all social, i.e., shared by all human beings living together in the society. The habits shared together
by the members of the society constitute their culture.

5) **Culture is commercial**: The habits that constitute culture of a group form the ideal norms or patterns of behaviour.

6) **Culture is gratifying**: Culture always, and necessarily, satisfies biological needs and secondary needs derived from it. It also helps in gratifying human interaction with the external world of nature and fellowmen.

7) **Culture is adaptive**: Culture changes. The process of change appears to be an adaptive one, comparable to evolution in the organic realm but is of a different order. Over a period of time culture adjusts to the geographical environment and to the biological and socio-psychological demands of the human organism. It adjusts through borrowing and organisation.

8) **Culture is integrative**: In the process of adaptation, all the elements of culture tend to form a consistent and integrated whole. Some anthropologists consider that culture is actually an integrated system which has most of its elements in perfect equilibrium with one another.

9) **Language as a vehicle of culture**: All elements of culture are transmitted from one generation to another through language in verbal or written form. Without language man cannot transmit the culture from one period of time to another and from one place to another.

10) **Culture is cumulative**: Any knowledge, or skill or any other form of culture is acquired by one generation from the preceding one. The acquired
culture is added or modified and in a cumulative form transmitted to the next generation. This helps man in acquiring knowledge, skills and other aspects of culture from the remote past and hand them over to the future generations.

Out of a huge number of definitions, some which clearly and closely express human behaviour and environment, are given below:

“Culture is the man made part of the environment” (Herskovits, MJ. 1955).

“The sum total of the knowledge, attitudes and habitual behaviour patterns shared and transmitted by the members of a particular society” (Linton, 1940).

“(All the) historically created designs for living, explicit and implicit, rational, irrational, and non-rational, which exist at any given time as potential guides for the behaviour of man” (Kluckhohn and Kelly, 1945).

The concept of culture also includes tools, techniques, ideas, values and all life (Kroeber, 1948). All such aspects, arts and artifacts and the patterns of human behaviour acquired and transmitted, constituting the distinctive achievement of human groups, including-their embodiments in artifacts (Kroeber and Kluckhohn, 1952).

It becomes clear that culture is more than a biological phenomenon. In brief the notion of culture is inclusive of man’s mature behaviour acquired from his group by conscious learning or by a conditioning process, techniques of various kinds, social and other institutions, beliefs, and patterned modes of conduct. Thus man becomes the only “culture building”- animal

As stated culture has two aspects:

1) Material culture
2) Non-material culture.

1) **Material Culture:** It includes all those artifacts or things that have been created by man himself for his use, e.g., houses, furniture, clothes, tools, etc. It is that aspect that can be seen, touched and observed. The elements of material culture can be created, built, destroyed and rebuilt, and improved upon deliberately according to the needs and desires of man. Some creations are to protect man from the environment, and help man in the process of survival and to fight the inclement weather and hostile climate. Certain aspects, like medicines, are invented, discovered and put to use to fight diseases, improve health and quality of life. Some aspects of material culture are created and built to fulfill the desires and needs arising out of changes in non-material culture, i.e., ideational aspects of culture. Variations in material culture are wider and more widespread as compared to non-material culture.

2) **Non-material Culture:** It includes all non-material and spiritual aspects of culture. Ellenwood defined culture in terms of the whole of man’s material civilization like tools, weapons, clothing, shelter, machines, and even systems of industry, and on the other hand as man’s non-material or spiritual civilization, such as, language, literature, art, religion, ritual, morality, law and government. The definition clearly identifies the areas that fall under material and nonmaterial culture.

**Relationship of Culture and Society**

In simple terms this relationship can be understood when we say that culture refers to the ideas, values and norms in the minds of the people whereas society
refers to the people themselves. Therefore, ideas constitute culture and people constitute society.

Herskovits has made this clear when he observed that “a culture is the way of life of the people; while a society is an organised and interacting aggregate of individuals who follow a given way of life”. Further “a society is composed of people the way they behave is their culture”.

To begin with we may study man’s ideas, institutions, and material objects. In reality we study man himself. Thus, it is difficult to separate man as a social being from man as a creature who has culture. The two aspects are so well integrated that one can't be understood and explained in the absence of the other. It can be said that both society and culture are not mutually exclusive. One needs to comprehend social realities with society and culture.

In society, comprising of individuals, the individual members may die and be replaced by others. Therefore, society has a structural aspect. Its structure and continuation is based on the birth, death and replacement by other members. Culture, on the other and, is independent of individual members. Birth, death or replacement of individual members is not of much consequence to the culture. Society falls in the realm of social structure and social organisation whereas culture falls in the realm of normative order:

On the social level there is a continuous process of interactive behaviour, whose persistent form of social relationship refers to what we call social structure; whereas on the cultural level there are beliefs, values, norms etc. in terms of which individuals define their world, expressing their feelings and judgments. Therefore, culture is the fabric in which human beings
interpret their experience; social structure is the form that action takes. Thus culture and social structure are different aspects of the same phenomenon.

S.F. Nadel (1951) has made a distinction between society and culture in this way:

"Society means the totality of social facts projected on to the dimensions of relationships and groupings; cultures, the same totality in the dimensions of action". In this respect, some scholars have even raised the question “are not people - society - the reality rather than their way of life”. Some consider ways of life as the intangibles and as the inferences drawn from the behavior of people. Therefore, to study society is important for us because it essentially allows us to understand how the life lived by man in aggregates affects his behaviour.

Relations between individuals, in all societies, change with age, with strength, with obligations assumed, and with status achieved. Among all societies, social life of an individual begins by identification with a group. It is the cultural training by the group that makes an individual fit to live according to the expectations of the group, or society. It is through the learning experience that a man achieves competence in his culture.

The necessity of society for human beings has been explained by many scholars. This necessity is explained partly in terms of physical and mental make up of man and partly in terms of his cultural conditioning.

Why should man live in society? Some of the reasons are explain:

Primarily a man needs to fulfill and satisfy his biological and other needs in society. But he adopts cultural
means to satisfy them and thus culture becomes a means to the end. As a member of society, man can express his choices to satisfy his needs and the process of this satisfaction takes the form of cultural expressions. To meet his requirements of shelter and food, man uses his cultural capabilities.

It is a fact that at the time of birth the child is most helpless physically and mentally, to face the environment around him to meet his needs. It takes a lot of time for him to gain maturity and self-reliance. He needs the sustained support of others in the process of his upbringing. The whole process of his growth and development takes place under the care of other members of society or members of his group. This is carried on in the organised life of the group. It is during this process that a child inculcates values and norms to develop his personality. He develops skills and capabilities and equips himself to face the world around him.

It is for the above reasons to be self-reliant and competent to respond to the expectations others basic of him that he must live in society, and live as a member of it in continuous interaction with other members.

**Relationship of Culture, Society and Individual**

The social and cultural aspects of life are interrelated. The behaviour of members of a society is altogether a matter of social relationships. Membership to this relationship is constituted by individuals who are units of a society. At least two individuals constitute a social relationship. The significance of an individuals in society lies in the promotion of his culture. All the three aspects, culture, society and individuals are related in
a network called the social fabric. Individuals also interact with their environment, construct ideas, and build their culture - both material and non-material. To build adequate and positive relationships, individuals must adjust to other individuals.

The constructive interplay between social, cultural factors and individuals makes society a civilised place to live in. All these factors jointly work and reinforce each other. The absence of any one could mean the non-existence of others. It is also in the face-to-face interaction that the individual's that their behaviour is influenced by others.

The behaviour of a single individual can be called his personality, the behaviour of a group of individuals is also called culture. Culture can also be termed as the total behaviour of individuals.

In society individuals learn the forms of conduct or behaviour which is acceptable to group. This process of learning acceptable behaviour is called acculturation. Thus, this process works as a bridge between culture as it exists and culture as presented by the individuals in their behaviour. It is during this process of acculturation that individuals are moulded into persons as desired by society.

While individuals have a small life span, culture persists from one generation to another. It is more than any individual who lives in it. Similarly, no society is made up of the smile people for a long time. Births and deaths constantly change its members. When a whole generation of individuals in society has passed away, it is the pattern of behaviour (culture) that links the members to the past. This pattern of behaviour is passed to the individuals in society who comprise it now. This also helps us to understand how culture helps individuals to it integrated to his society.
Plurality of Culture

It is observed that in any country we find people having different religions, castes, creeds, races, and above all, following different ways of life, having their own cultures and ethnic identities. Such a country is culturally plural. Cultural pluralism is a pattern or a system in which people of different faiths, religions, castes, creeds can all work and live together, retaining proudly their own faith and identity and sharing the common bond of being, either by birth or choice. Plural culture means the co-existence of several sub-cultures within a given society on equal terms. In such a pluralistic culture, the validity of various sub-cultures is recognized.

The people living in different sub-cultures follow different ways of life, live differently and think according to cultural patterns adopted by them. Thus cultural pluralism also gives rise to the concept of cultural diversity. Cultural differences set apart one group of people with one culture from another. Each group may be characterized by their own language, history or ancestry, religion, style of dress or adornment. The cultural characteristics of plural groups are socially inherited (socially transmitted) from one generation to another rather than being learnt in one generation alone.

Structurally, plural groups presenting one culture may be small or large in size, but all of them display a sense of solidarity among themselves. Generally, the membership to such plural groups is closed, i.e., it can be acquired through birth and only its members can use its resources but all the groups live on equal terms and none are considered to be supreme in a moral sense. Also no group can force anyone to follow or adopt its way of life.
Each group falling under a plural sub-culture has a collective opinion and shares a responsibility which is distinct and separate from the desires and intentions of other groups. Members of each group have common beliefs, common rights and common duties towards the group and they make efforts to maintain and integrate it.

Rural and urban areas of India present a plurality of cultures. It has tribal, rural and urban populations. It presents a diversity of culture and people in terms of language, religion, caste, food, dress and way of life. All constitute sub-cultures of a larger society, that is Indian society. This diversity is carried to urban areas as well, but it is not as clearly defined and demarcated and apparent as it is in tribal and rural areas. Urban areas present a complex and variety of sub-cultures.

**Conclusion**

In this chapter we have attempted to learn what is culture and what is society. Culture is the way of life we live and society is the interacting aggregate of people. Culture has been defined in a number of ways. The definition by E.B. Tylor is the most acceptable. However other definitions present different aspects of culture and society. All of them lead us to think about ourselves as social being as well as cultural being, i.e., what kind of social life we had and how we can define it and what are the different types of cultures and how different cultures interact with each others.

In this unit we have also tried to establish a relationship between society, culture and the individual. We find that how they are inter-related and inter-twined. One has no meaning in the absence of the other. Culture has been classified into material and non-material
culture. Both social and cultural factors guide and determine social growth and development of an individual and help him to integrate into his group according to its (group) desires and expectations. The individual in turn enriches culture by extending the inter-personal relationships.

The concept of cultural pluralism has been shown to present different sub-cultures living together on equal terms and maintaining their identities.

References


Social Stratification

*Joseph Varghese

Introduction

Man has always desired an egalitarian society where all human beings have equality but this noble ideal has never been fully achieved in recorded history and certainly not in modern societies which are more concerned about equality than any other societies. The indicators of development devised by national and international organisations show that inequalities have, in fact, increased within countries and between the countries during the last century.

A number of agencies at different levels are engaged in reducing economic and social equalities. The modern state has taken the major responsibility for reducing social inequalities. International organisations like UNDP, World Bank, and Asian Development Bank also play a major role in policy formulation and mobilization of resources to reduce poverty. Voluntary organisations are increasingly involved in the implementation of development programmes whose major purpose is to reduce poverty and empower people. Needless to say these efforts have been only partially successful.

Social workers have a special interest in social stratification. Social work aims at improving social functioning of individuals, groups and communities. The type and pattern of social stratification in a society

* Joseph Varghese, Visva Bharati, Sriniketan
greatly influences individual and group behaviour. For example, a caseworker will have to deal with an individual who fears loss of status after a series of business losses. Information on the class and caste status is this important to understand the social background of the individual. Similarly groups for doing group work are often formed on the basis of these criteria. In community organisation the need is even more as opportunities for development in Indian society depend on the class and caste position of the respective community.

**Social Stratification: Theoretical Understanding**

Social stratification can be defined as the arrangement of groups of individuals in hierarchical positions on the basis of criteria like wealth, prestige, ethnicity, gender and power. Because of the similarity of their positions in the social structure they develop a common consciousness of who they are, what their common problems are and what should be done to remove these problems. Social stratification is a major form of social inequality. Sociologists point out that in complex industrial countries like U.S.A. the main type of social inequality is individual based inequality and profession based inequality. Lists have been prepared to show the public perceptions of the relative prestige attached to various occupations. One such list shows the medical doctor on the top with the sweeper the bottom. The social worker has a middle rank.

The quick mobility of individuals disturbs the arrangement of status in the hierarchy and this prevents the development of group consciousness. For the development of group consciousness it is important that there is stability in the social structure and that
individuals remain in a group for a considerable amount of time and that the avenues for social mobility are limited. In India class and caste are the main factors of social stratification, about which we will now learn.

There are two prominent social thinkers who have enriched our understanding of the nature, types and consequences of social stratification: Karl Marx and Max Weber.

Marx’s analysis of society gives an important role to the economic factor. According to his theory of class, a class consists of a group of people who have similar relations to the forces of production. For example, in modern societies, all individuals who own factories are capitalists and all individuals who work in these factories for wages are workers. Similarly in an agrarian society individuals who own land can be called feudal lords and those who work for them are serfs or labourers. He also believed that the interests of these different groups were irreconcilable, which means that one gains at the expense of others. The result was that the workers, laborers or slaves were always exploited by the capitalists, feudal lords or slave owners in their respective societies. All other institutions in society, religious, political or educational, helped the process of exploitation through various means. For example, religion preaches fatalism, which convinces people that their suffering cannot be prevented and that passive suffering can bring them heavenly rewards after their deaths. Similarly the government puts down with coercion, attempts by the poorer sections to demand justice in economic opportunities by calling it a law and order problem or rebellion. In the Indian context a Marxist analysis would interpret caste and the kanna theory associated with it as justifying the exploitative relations between the landlord and serfs. They prevent
the serfs from understanding that the landlord is exploiting him and this prevents him from fighting the exploitative system. Thus Marx places before us the theory of economic basis of social inequality.

Max Weber, another prominent thinker, agreed with many ideas of Marx but differed on others issues. He agreed with Marx that the most important dimension of stratification is economic which results in formation of the hierarchical system of class but he points out that there are other factors which determine social stratification. According to him there are three dimensions of stratification: wealth, status and power. Weber also asserted that class formation did not depend solely on ownership of productive forces. It depended on the market situation by which an individual could realize his potential in competition with others. For example, a reputed lawyer or a doctor may not own a field or an industry but he has specialized skills, which not many others have. That is why these professionals are paid lucrative salaries. Weber points out that if the market situation of the individual is good then the person can become wealthy and consequently gains membership into the upper class. Status is the second dimension of stratification and it is a measure of prestige the society gives to an individual and that depends on the lifestyle of the person. A person who occupies a high office would be respected because of his status and not because of his economic position. The third dimension is power which is the ability of the individual to influence the actions of others against their own will. For example a village community leader may neither be rich nor occupying a high office but his position as leader of the community gives him power. Weber agrees that in most cases, all three dimensions, wealth, status and power are interrelated. A person
who enjoys wealth and power is likely to enjoy high status. This is however true of most cases but not in all cases. For example, a dalit may be skilled and well to do but may not be given the respect he deserves because of his caste background. Weber by adding these dimensions of stratification, has enabled a broader understanding of social stratification.

**Concept of Class**

A social class is a group of individuals who have more or less a similar wealth.

The possession of wealth enables the individual to obtain those goods and services that are scarce and are valued by others. These goods and services differ from society to society. In traditional society, the wealthy person may buy land and gold while in modern society he may invest in the stock market or buy luxurious cars or go abroad aboard for vacations. Wealth allows the person to create more wealth the invests it prudently.

**Concept of Class and its Characteristics**

Most modern societies have class-based stratification. However many features of traditional stratification may be observed in modern societies such as elements of caste system and feudalism found in India. But with economic development, class based stratification is becoming increasingly important. Some of the major characteristics of the class system are as follows-

**Class is a Relatively Open Stratification System**

Any society is said to be relatively open or closed depending on the number of opportunities available to its members for upward social mobility. Equally important, is attitude of the society towards the mobility of its members. If the society offers a large number of
opportunities and encourages members to achieve higher positions then the society can be called as an open stratification society. On the other hand, if the society has a limited number of opportunities for upward mobility and its normative values prohibit its members from achieving higher positions, that society is called a closed stratification society. Along with development the system of stratification becomes open and achievement oriented.

The class system is a form of open stratification system. An individual with his achievements can gain entry to a higher class and acquire prestige. There are examples of individuals who by their hard work and achievements rose from poverty and became millionaires. Modern society appreciates such individuals as they are seen as models for others.

Social mobility in modern societies is based on intelligence, merit, competence and achievement of individuals. However, in every society, inspite of the openness, factors like socio-economic background, parental status and resources, social networks and various ascribed factors play an important role in determining individual motivation, achievement and the availability of opportunities. Since these factors are not in control of the individual and cannot be easily modified to his advantage it cannot be said that modern societies are fully achievement oriented and open. That is why we have said class based societies are relatively open, that is, in relation to other societies. We will shortly study shortly the caste system, which is a relatively closed stratification system.

Social hierarchy in traditional societies is formed by ascription while in class based societies achievement plays an important role. In other words the difference
between traditional and modern social hierarchies, lies in the difference between (status ascribed and status achieved being) the bases social stratification. Traditional social hierarchies are based on ascribed states, while modern social hierarchies are based on achieved status.

The level of competition in modern society is high and only the fittest can survive. Social workers have to remember two consequences of an achievement based society. Since achievement is stressed, failures of an individual are looked down upon by others and they lose their self-esteem. You may have read in newspapers about school children committing suicide after failing in school exams. It is the desire for high achievement and fulfilling the high expectations of others that pressurize vulnerable students to take this extreme step. Secondly, an achievement based society should provide the minimum facilities of health, education and housing to individuals to make them fit for the competition. In countries like India, we find that these essential facilities are not provided to all and many people are unable to compete with others on an equal basis. This makes the social situation unfair to these people. The government and voluntary organisations implement welfare and development programmes to enable disadvantaged people to enter the mainstream of society.

**Impact of Class System in India**

Membership of particular class groups influences the behaviour of its members. It makes them conscious about their position in society. But in the Indian context more importance is given to caste and related issues rather than class factors. The class character in India is quite different from Western societies. Here class
and caste categories co-exist in India and class categories like upper, middle and lower are parallel to caste categories. They jointly determine the class status, power and prestige of the individual in the society. Studies have shown that the upper classes predominantly belong to the upper castes which are an ascribed status. There have been significant changes in the last decades but the pattern still continues.

The accumulation and distribution of resources including education is determined by the social position of the individual. Those who are higher in terms of the class and caste terms control available resources to a great extent, leaving behind a section of Indian population below and around the poverty line. The forces of globalization and liberalization seem to have widened the gap between the haves and have-nots, between the rich and the poor, between urban people and rural people and the upper caste and the lower class and lower caste.

**Concept of Caste and its Characteristics**

Caste is a much debated topic in India. The word 'cast' refers to the Spanish word 'Casta' which means 'breed' in Spanish. In the Indian context it represents caste and its related social practice. The caste system influences the social life of the Indian in a number of ways, as it assigns ascribed status to its members.

According to the Rig Veda the oldest and most important of all the four Vedas, there are four Varnas which are placed in a hierarchical order—the Brahmans, the Kshatriyas, the Vaishyas and the Shudras. The profession of brahmans is that of priests and teachers. The Kshatriyas are warriors and rulers. The Vaishyas are traders and other common people. The Shudras occupy the lowest position in the hierarchy
and perform the menial tasks. According to some historians there is a fifth Varna, the untouchables, and they are not considered as a part of society. The, tribes and people of other religions are also considered outside the Varna system.

Individuals are born into a caste and membership of a caste is determined by birth. An individual cannot change his or her caste. But there are instances where castes as a whole, after an improvement in economic status and changes in lifestyles have claimed a higher status in society. Such claims may or may not be accepted. The dominant castes might react adversely to the claim. But even if the claim is accepted the caste system remains intact. However the process of Sanskritization, inter caste marriage and advancement of education has changed the degree of the rigidity of the caste system in India.

According to G.S. Ghurye, a noted anthropologist, caste has six characteristics:

**Hierarchy:** Hierarchy is superior-subordinate relationship between various individuals and groups. Hierarchy in one form or another exists in every society but the principle of determining the hierarchy differs from society to society. In India caste is the main basis of social hierarchy. The degree of ritual purity and impurity associated with a particular caste determines its position in the hierarchy. Wealth and power are not the determining factors. For example a Brahmin whose economic status is lower than a Rajput is accorded a superior position because of his higher ritual status.

In reality, however, political and economic factors do play a significant role in determining the position of the caste. Sociologists have pointed out that high ritual status does not actually translate into higher social
status. For example, while a Rajput may not have as important a role in ritual matters as the Brahmans, it is unlikely that he will give a higher status to the Brahmans in other matters.

According to sociologist, M. N. Srinivasan a dominant caste is that caste in the community that has a sufficiently high ritual status, numerical strength, and material resources like land, wealth and access to power. It is the combination of these factors which keeps a caste high in the hierarchy. The dominant caste often has a major role to play in the village politics and its social life.

**Segmented Division of Society:** Castes are well-developed groups with membership based on birth and not by selection. The rights and duties of the individuals are controlled by caste councils, which exist in every caste. These councils have large powers to regulate the social life of its members. They can enforce order by punishing offenders for a variety of offences. Offences include adultery, causing injury to others; killing and punishments can include the imposition of fines, ordering corporal punishment and even the death sentence. Many castes have their own gods and goddesses that are not a part of the larger religious tradition. Thus caste has a sufficient degree of autonomy in dealing with the issues related to its members, and is independent of the controls by the government.

**Restrictions on Feeding and Social Intercourse:** The exchange of cooked food between various castes is based on specific rules and conditions. Certain castes accept only certain kind of foods from members of other castes. Food items are divided into *pakka* and *kacha*. *Pakka* is cooked in ghee and are considered superior to *kacha*.
food which is cooked in water. A Brahmin can take only pakka food from Kshatriys and Vaishyas but not from Shudras and untouchables. On the other hand, Kshatriyas will take kacha food from Brahmin but only accept pakka food from the Vaishyas who are lower than them. The distinctions in the offering and taking of food are based on the positions of the caste involved.

Such kinds of differences are seen in the maintenance of social distance between different castes. The physical distance between castes reflects the caste positions. For example in traditional Kerala society, a Nayar may approach a Nambudri but cannot touch him whereas a member of the Tiya caste (lower than the Nayar caste) has to maintain a distance of 36 steps from the Nambudri.

**Civil and Religious Disabilities and Privileges of Different Castes:** Different castes in the hierarchy have different rights and privileges. The result is that social life is segregated on the basis of caste. In north Indian villages impure castes are segregated while pure castes live together. In South India all castes tend to be segregated. In Tamil Nadu for example, we find that the place where caste Hindus live are called Ur and where dalits live are called Cheri. The Cheri is situated at a distance from the village.

Ghurye gives a number of instances from the late nineteenth century and early twentieth century to show how these disabilities were enforced. For instance in Viakom, a town in the princely state of Travancore, Shudras were dissallowed from walking on the temple streets. A nationwide agitation by prominent leaders like Mahatma Gandhi and Periyar against these discriminatory practices changed the situation. Similarly in Pune, a Shudra could not enter the city...
during the morning and evening as their long shadows would pollute high caste members. We also find differential treatment in the punishments for committing similar crimes. For example if caught stealing a Brahmin had to pay only a fine but for the same crime, a Shudra had to undergo corporal punishment.

The religious practices reinforced this hierarchy and Shudras had liabilities that were attached to his caste status. They could not enter the most part of the temple, the sanctum sanctorum. Only Brahmans were allowed this privilege. In rural areas, even now, there is discrimination against lower caste members. We often hear of caste violence after lower caste members were disallowed by higher caste members to take out a marriage procession or funeral procession on the main street

**Lack of Unrestricted Choice of Occupation:** Membership of the caste is hereditary and each caste had a traditionally assigned occupation. Regardless of the individual’s aptitudes and skills he had to adopt the occupation of his caste. In the same way every occupation was linked to a specific caste. So each caste has one occupation and that occupation was the presence of that caste only. For example, only a Brahmin could become a priest because of his birth in a Brahmin family. Education was given on the basis of caste. Young members would be attached to older members to train them in the occupation skills of the caste. There was no universal and common education. However, sociologists have pointed out that inspite of such restrictions on occupations there were certain occupations like weaving, agriculture and military that were open to all castes.
In pre-modem times the economic relations between the various castes was in the form of the *jajmani* system. Each service caste performed a particular function for the landlords. They used to receive payment in kind and commonly on an annual basis. The service castes and the higher castes had a client-patron relationship. In modern times their relation has undergone a change.

**Endogamy:** Endogamy refers to the marriage practice in which the members of a group marry from within the group members. Endogamy is an important characteristic of the caste system. In many castes there is endogamy at the subcaste level. For example, Iyers and Iyengars may not marry between each other even though both are Tamil Brahmins.

There are however exceptions to the rule. These exceptions pertain to hypergamy and hypogamy. When a higher caste man marries a low caste women it is called hypergamy and when a lower caste man marries a higher caste woman it is call hypogamy. Hypergamy is allowed whereas hypogamy is strictly forbidden. It is a matter of prestige for the lower caste family if their daughter had been accepted by a higher caste’s man and family. An example of this practice is marriage between a male Nambudri and a Nair woman.

**Caste in other Religions**

Among the major religions of the world caste exists only in Hinduism. But in India adherents of virtually all religions seem to have caste-like divisions. The Muslims, the Christians, the Buddhists and Sikhs, seems to follow the principle of inclusion and hierarchy in different ways. Islam and Christianity believe in radical equality between its members. However, the existence of caste-like practices shows that in some aspects the social milieu in which a religion is practised
Caste-like differences may be observed in religions other than Hinduism. In Sikhism, there are groups like Jat Sikhs and Mazhabi Sikhs. They do not intermarry. In Islam four groups were identified that can be compared to castes: Syeds, Sheikhs, Pathans and Mughals. Syeds claim that they are descendants of Prophet Muhammad while Sheikhs claim that they are descendants of the tribe of Prophet Muhammad. Pathans and Mughals are considered to be the warrior class comparable to Kshatriyas in Hinduism. Other groups in Islam are based on professions they pursue like weavers butchers, water carriers, etc. These groups are considered lower in status than Syeds, Sheikhs, Pathans and Mughals. Most of these groups are endogamous. There is limited social intercourse between these members. However anyone from any social group, if competent in religious knowledge, can become a priest or moulvi.

Christianity is also an egalitarian religion and has encouraged conversions of people from all castes during different periods of history. Many of these castes have retained their caste identities even after their conversion to Christianity and this has influenced their social behaviour. However, Islam and Christianity have no concept of pollution and purity, which is central to Hinduism. Hence these religions were less influenced by caste than Hinduism.

**Caste and Social Change**

Though caste is considered a static system, it has undergone changes because of the forces of modern is at ion, as discussed below.
Caste and Industrialisation

The process of industrialization has affected traditional Indian society in a number of ways. It has particularly affected the caste system. The most significant change has been the gradual shift from caste categories to class categories, particularly in the urban areas. The traditional form of exchange of goods in Indian society was by the *jajmani* system. The *jajmani* system was based on client-patron relations in which the lower castes provided services to the upper caste members in exchange for annual payment in form of goods.

Industrial development has increased the use of inanimate sources of energy and increased the size of the market. The growth of industries increased the employed workers who exchanged their labour for wages. The site of production of goods changed from houses of the manufacturer to that of the factories which were owned by the capitalists; As industrialisation spread, the movement of workers from the primary and household sector to the secondary and formal sectors increased.

Industrial development changed the social and economic relations between the various castes. The services castes often found employment which changed their status and their incomes. Industries also brought individuals from different castes together at the site of work and social distance between castes was not maintained here. Further workers in the industry were selected and promoted on the basis of skill and hard work, and not based on ascriptive factors like caste etc. Gradually employment in industries changed the relationship between caste, education and occupations. Inspite of these changes, caste networks continue to affect the recruitment into industries and other modern
organisations. As a result the modern economic system is not totally free from the effects of caste.

**Caste System and Urbanisation**

Closely related to industrialisation is the social phenomenon of urbanisation which is the movement of people from rural areas to urban areas. Urban living promoted anonymity and formal relations between individuals. Major occupations in urban areas are related to the secondary and tertiary sectors. Employment opportunities in these sectors are based on the skills, hard work, education and training of the person and not on his/her caste.

Social life in urban areas is also different from that in rural areas. Ritual purity and social distance can not be maintained. For example, one can ask the person sitting next to her or him in the bus what her caste is. Similarly, no one knows the cook’s caste in a hotel and therefore rules regarding cooking could not be followed. The residence of a person depends on the amount the person pays for rent and not on his/her caste. All these factors have weakened the caste system in urban areas.

**Caste and the Political System**

The Indian Constitution is based on liberal values such as equality, liberty and fraternity, secularism and citizenship. The basic unit for political participation is the individual. Caste system is based on values totally antithetical to these values. Inequality, segmentation, restricted choice of occupation are the values of the caste system. The Indian Constitution gives every individual the right to vote; right to participate in elections. Some of the important articles that deal with equality and prevention of discrimination are Articles 14, 15, 16, and 17. All jobs are open to all members of
socially provided. They are qualified and compete with others on an equal basis.

These factors had a large impact on the caste system and traditional roles and leaders. For some years after independence, the elite men mainly belonging to the upper caste dominated politics, but by 1980s backward castes and dalits made their presence felt in the political arena. Democracy is a representative form of government and therefore increasing inclusion of these groups in the power structure has made Indian democracy stronger and at the same time democracy has weakened the caste system in its traditional form.

**Caste System and Social Movements**

Social reformers like Raja Ram Mohan Roy, Mahatma Jyotiba Phule, Dr. Ambedkar, Periyar, Narayana Guru and others have lead a number of social movements to remove the oppressive caste system.

There are reformist and revolutionary types. Social movements Mahatma Gandhi, Raja Ram Mohan Roy and Narayana Guru belonged to the first category who believed that the caste system can be changed slowly and from within the system. The reformist suggests that for reform in the caste system a change of heart among the high castes and provision of educational facilities for the lower castes is necessary. On the other hand, radicals like Ambedkar, Phule and Periyar believed that the caste system had to be abolished completely and its continuation in any form will lead to exploitation and oppression. They suggested the organisation of social movements, agitation and use of law to fight oppression of the caste system. These two types of movements influence the approach of many voluntary organisations even now when they have to decide how to deal with problems related to the caste
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Caste and Ideology

The Western enlightened ideas based on rationality and reason reached India during colonial period. Liberalism, Socialism, Marxism and Nationalism were the more prominent of these ideologies. During colonial era the British managed the education system. Most Indian intellectual elite were educated by this system and internalized these values. Many of them, through a variety of ways, tried to modernize the traditional Indian society.

Caste and Modern Education

Traditional education was ascriptive based while modem education is achievement oriented. Various castes provided training to the younger members mainly by making them apprentices to master craftsmen of the same caste.

Modem education, on the other hand, gives universal and scientific education so that they can have access to diverse occupational opportunities.

The modem education system inculcates values of equality, fraternity, liberty and social justice in the students. Further; students come together in modem schools for studying and interact freely with each other. The values imparted by the education system and their experience of interaction with students from different castes have weakened the hold of caste values on the minds of the students.

In modem times education has become open but expensive. High quality education is not available to all, particularly the, poorer sections of the society, including most of the set ST population. Since they are
educationally deprived, they are not empowered by education. There is a need for the provision of quality education for all so that these sections are empowered.

**Impact of Caste System on Indian Society**

The caste system has weakened but it has certainly not vanished. It has been transformed and found new functions for itself in modern society. Now we shall see how the caste system has changed and adapted itself to modern society.

**Compartmentalization of Individual Life**

The influence of caste is reduced in certain areas of the individual’s life. Eating, habits and social interactions are areas where the influence of the caste system was high but is now minimal. But in other areas, like choice of bride or bridegroom for marriage and social networking caste still plays an important role. This is true mainly of the urban areas while in rural areas the situation is different. Many of the traditional aspects of the caste system are prevalent there. The way caste influences social life differs from region to region.

**Decline of Caste in the Ritual Sphere**

Ideas of impurity and purity are not given much importance by people today. Not many people believe that touching a low caste person or eating with him will pollute them. Therefore it can be said that the religious justification for caste system has reduced if not totally ended.

**Caste as a Social Network**

Castes have become a basis for forming a network to gain resources. Caste associations are frequently used to get jobs, get promotions, access to goods and services,
to develop business networks and influence decision-making in government and elsewhere. The mobilisation of people takes place on the basis of caste to further caste interests. Sociologists have pointed out that even movements related to farmers’ demands—which do not overtly seem to be caste related—are based on the caste networks.

Earlier caste councils, which were recognised by the government and the people, used to have vast judicial power to control individual behavior. But now these councils use informal power and informal enforcement to settle disputes.

**Caste Consciousness and Community Consciousness**

Caste is still the basis for defining and maintaining the identity of the person. Caste identity of the individual comes in conflict with the individual’s identification with the larger community. The caste-based identities adversely affect the unity of the people and at times hinder the people from taking collective action. Further caste has played a role in adversely affecting the distribution of rewards of the community development programme. The dominant castes have benefited from the various development programmes at the cost of other castes. Social movements which had positive aims have also been affected. Bhoodhan movement meant to resolve community conflicts peacefully could not succeed because of struggle among various castes on the issue of resources distribution.

These experiences have lead many to conclude that a common community consciousness does not exist in Indian villages. What does exist is caste consciousness and caste identities. The concept of ‘community’ is a myth. As social worker you must be able to find ways in
which the development programmes you implement benefit the target populations.

**Caste Consciousness Leads to Violence**

Castes based social formations are conflict prone. This is a natural consequence of the intense caste consciousness and strong identification of caste members with each other. Many violent incidents are 109al in nature and are caused by trivial incidents. A lower caste member is not allowed to sit on a horse during a marriage procession, the low caste members are disallowed to vote; lower caste members are not allowed entry into the village or to travel on certain toads; low caste members are disallowed from participating in temple festivals; a girl is teased by men of other castes. These unjust practices in the past were passively accepted by the lower castes. However, nowadays there is resistance to these practices by the lower castes due to the rising class-consciousness among them that leads to violence.

These violent incidents have their roots in the unequal conditions prevalent in the area such as unequal distribution of resources the need for the dominant castes to keep lower castes in their place the growing consciousness of the lower caste about their low status and the need to respond to the situation the apathy of the state machinery towards these sentiments.

**Caste has also Lead to Structural Violence**

Structural violence refers to violence in which pain is not directly inflicted on other but laws and rules are so formed that it hurts the dignity of the person and causes mental pain. Untouchability is the most virulent form of structural violence, which hurts the dignity of the person against whom it is practiced. It also makes every
day life hard for the person. Lower caste members are not allowed entry into certain common facilities like schools and temples and not allowed to use common resources. Lower caste woman are not allowed to draw water from the village well and they have to travel long distances to get water. Certain jobs like cooks in mid day scheme of the government are not given to dalits as it is believed that they are polluting the food. As mentioned earlier, the religious aspect of caste has declined but some people seem to justify untouchability by saying that the lower castes are physically unclean.

**Caste has Caused Problems in Modern Organisation**

Caste loyalties cause problems in modern organisations. Very often people are selected on the basis of caste rather than merit. This has had an adverse impact on the performance and productivity of the organisation. The presence of caste interferes in creating an esprit de corps in organisations. Just like the village communities that are divided on the basis of caste, modern organisations are also divided on the basis of caste.

**Caste has Interfered in Uniform Application of Laws and Rules**

Modern rules and laws are rationally formulated and apply to all citizens regardless of his or her social background except when exceptions are allowed by it. Such a universalistic application of laws is a major requirement in a modern democracy. But caste considerations are not in conformity with universalism.

There are differences in the viewpoints of the upper castes and lower castes, on how the caste system is affecting them. According to the upper caste be viewpoint, reservations and the rise of the lower castes’ in different fields has put them in a disadvantageous
position. On the other hand the lower castes viewpoint is, that as upper castes occupy strategic positions in the society they are victimized. There is a continuous conflict between the top and the bottom views of castes. The politicians, make use of this to further their own interests. However in every caste category a dominant section has emerged which enjoys the available opportunities at the cost of others. Sociologists have identified some of the positive impact caste has had on Indian society.

It has promoted plurality in India and at the same time provided the social structure to integrate the society. Castes have different value system, different life styles, different occupations and subsequently different interests and this has led to political and cultural pluralism. Different value systems give rise to different opinions, which can encourage a diversity of opinions. No single group can dominate the political and cultural field. Every group has to negotiate with other groups so that their objectives are attained., Political scientists have said this condition contributes significantly to making Indian democracy active and vibrant.

It is also claimed that the caste system in its traditional form leads to stability in society. Kings and dynasties have come and gone but the village communities did not experience any major change. It is debatable whether the absence of change is a positive aspect. In any case historians have disputed the view that there has been no major change in Indian society down the centuries. Another advantage mentioned is that the caste system provided a person with social security as his occupation was fixed and in case of distress his fellow caste members would come to his rescue. But these advantages are mainly those that are found in a traditional society, not in a modern one.
Conclusion

In this chapter we have studied the different aspects related to social stratification which is the division of society into groups, which are hierarchically placed, based on one or more criteria. In modern societies stratification is based on wealth, status and power. The amount of wealth the individual possesses determines which class he/she belongs to; the prestige given to him/her position in society will determine his/her status; his/her position in organisations will determine how much power he/she has.

The two bases of stratification in India are that of class and caste. The changes in the caste system and its impact on Indian society have been discussed. The social worker’s own personality may be influenced by these ideas and his/her practice is influenced by his/her position in the society. The social worker’s prejudices should not come in the way of his/her practice. Secondly, in all his programmes he/she should keep in mind the caste and class factor and its influence on the clients.

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The State as a Social Institution: Its Role and Impact On Other Institutions

*Sundara Babu, Gautam Prabu

Introduction

This chapter deals with the concept of the state as an institution, its impact on other societal institutions. It also provides basic information on many other concepts associated with the state and politics.

The modern state is a complex set of institutions, which are highly integrated and structured. The persons comprising the state are not treated as individuals but as citizens or voters. Since the laws provide them equality, all citizens are ideally speaking (and this is provided in our constitution as well) treated equally with rights and privileges. The state has built up a web of institutions to administer and govern. The government is composed of individuals and officials occupying these institutions who derive their authority from their office.

State

A community or society politically organised under one independent government within a definite territory can be called a State. The state is a special institution, which serves the interest of the whole community, or a class of society. The state emerges at a definite stage

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of social development, and in order to understand the state, social evolution, in general, must be understood first. Without understanding the general laws of social development, the state and politics cannot be studied objectively.

**Population**

All states must have a population. No explicit or fixed figure can be considered as the ideal size of population. There is no rule or political practice governing the number of persons necessary to entitle a community to recognition as a State. Some writers in the past have, however, undertaken to lay down within broad lines certain principles, which should determine the size of the population, necessary for the existence of a State, and some have even assumed to fix exactly the minimum and the maximum number of inhabitants, but manifestly any such rule would be arbitrary.

**Territory**

Territory is another essential physical constituent of the State. Territory of the State consists not only of a definite portion of land, but also includes water and air space within its boundary. It also extends in addition to a distance of three miles into the sea from its coast, an area called ‘the territorial waters’. The state boundaries may be natural that is, they may be bodies of water, mountain ranges, and deserts, or artificial, like stones, trenches, walls etc. There is no rule or practice concerning the extent of territory necessary to constitute the home of a State, any more than there ‘is, regarding the amount of population.

**Government**

A mere mass of people occupying a practical portion of territory does not constitute a State until the people
have organised themselves politically, and established a civil government. There must be some political agency that commands and regulates the governed who obeys. The government exercises the authority of the State. Government is a narrower term than the State, being only part of it. The State includes both the government and the governed. The government is the established form of political administration of a State.

**Sovereignty**

It means the supreme and ultimate power of the State by virtue of which it may command and enforce obedience. It is this, which distinguishes the State from all other associations and organisations. Sovereignty is characteristic of the State, not of the government, though the government on behalf of the State may exercise it. There can be no State without sovereignty.

**International Recognition**

In reality, international recognition is the outcome of the sovereignty of the State, not the condition of its existence. States are sometimes defined as those entities recognized by other States. A State recognizes another State when its government is convinced that the other State has the characteristic of a State. Recognition is the voluntary action of one State for another.

Recognition can be of two types: *de facto* and *de jure*.

*De facto* recognition means the State is recognized as existing in fact, but not necessarily in law. *De jure* recognition implies that the State is a rightful one, of legitimate origin and existence.

**Role of the State and Impact on other Institutions**

The State takes the responsibility to provide all the public goods such as education, health care, drinking
water, basic infrastructure in both rural and urban settings, and provide social security, etc.

In India, the Tenth Plan, in this emerging scenario, makes a distinct shift from an investment-oriented approach to setting a reform agenda designed to achieve the social targets through effective governance.

It relies on the mobilization of the energies of Central and State Governments, Panchayat Raj institutions and Non-Governmental Organisations for the accomplishment of the clearly spelt out tasks of social development. Programs intended for the poor or the targeted groups must be delivered to them effectively. There are many radical changes in the style of functioning of Government and its agencies have been asked to bring about greater efficiency, transparency and accountability.

**Constitution and Law**

The term “law” is applied to rules for the guidance of human conduct.

No group of people can live long in peace and tranquility without such rules of conduct. Rules need not essentially require to have been written. These can be in the form of traditions and conventions as well.

The word law has been derived from the term ‘lag’ which means something which lies fixed. So it follows that the ‘law’ in principle which is fixed or uniform or “generally followed”. Gettell has classified the laws that govern the conduct of human beings under three categories: (i) moral laws (ii) social laws, and (iii) political laws.

The people generally obey the law because of (a) the force of the State, (b) the promotion of common good, or
(c) rule conforming habit. However, if we genuinely feel that a particular law is unjust, we should create public opinion against that law. Mahatma Gandhi has shown how the techniques of non-cooperation and civil disobedience can be used effectively against autocratic regimes.

**Legislature, Executive and Judiciary**

**Legislature**
The legislature is the most important of the three organs of the government because it represents the people and tries to represent their hopes and aspirations in the shape of laws. Legislature is the official rule making body of a political system.

The Indian Constitution has adopted the parliamentary system of government, a system in which the executive is responsible to the legislatures constituted by the election.

The primary function of the legislature is to legislate both in the sense of scrutinizing the details of laws and in the sense of authorizing or legitimising the passage of laws.

Being a federal polity, legislative organs have been provided in our Constitution at the Union as well as the State.

**Executive**
The executive is that part of the organisation of the government, which is concerned with the enforcement of the laws enacted by the legislature as well as general administration.

With the conversion of the modern state into welfare state, the functions of the executive have enormously expanded.
The functions which are performed by the executive in different parts of the world are the following:

a) Maintenance of law and order

b) Protection of country and maintenance of diplomatic relations

c) The enactment of the laws.

d) The chief executive enjoys the right to grant pardon, amnesty, reprieve, etc., to the persons punished by the law courts.

e) Miscellaneous functions like formulation of national plans for greater prosperity of the country, distribution of honours and titles to the persons who are distinguished in their respective fields or render meritorious services to the state.

**Judiciary**

The judiciary is the most important organ of the government because it is through it that justice is realized as defined by law, both as between one private citizen and another and as between private citizens and members of government.

The term judiciary is generally applied to designate those officers of the government whose function is to apply the existing law to individual cases.

It is the responsibility of these officers to discover the relevant facts in any case and protect the innocent from injury by either the legislature or the executive branch of government.

The main functions of judiciary are: (a) administration of justice (b) protection of the rights and liberties (c) protection and interpretation of the constitution (d)
protection of federation, (e) the advisory role to the executive, etc.

**Citizenship, Rights and Duties**

**Citizenship**

In traditional States, most of the population ruled by the King or Emperor showed little awareness of, or interest in, those who governed them. Neither did they have any political rights nor influence. Normally only the dominant classes or more affluent groups felt a sense of belonging to an overall political community.

In modern societies, by contrast, most people living within the borders of the political system are citizens, having common rights and duties and knowing themselves to be part of a Nation. While there are some people who are political refugees or are ‘state less’ almost everyone in the world today is a member of a definite national political order.

**Rights**

Rights are the social requirements of a social man or woman for the development of his/her personality and society at large. There are two aspects of rights: personal and social. Rights have a social character and are given only to the people living in society and working in the overall interest of society.

According to Green a right is a power of acting for his/her own ends ... secured to an individual by the community on the supposition that it contributes to the good of the community.

**Duties**

There are no duties without rights and no rights without duties. A duty means ‘an obligation imposed by law on
an officer or a private person. As such, duty presupposes that one is capable of knowing the rules. Infants, idiots and animals are not supposed to know the rules and to act in accordance with them. However we attribute rights to infants, idiots and even animals.

**Democracy, Elite Theory and Power**

**Democracy**

The term democracy is derived from two Greek words ‘demos’ which means people and ‘kratta’ meaning the government. The boundaries of democracy have been widened, so as to add social and economic justice to the principle of political equality. Abraham Lincoln projected democracy as “government of the people, for the people and by the people.” Democracy is not a mere form of government. It is also a form or condition of society as well as an order in which the ownership of property is widely and rather evenly distributed.

**Elite Theory**

The elite theory was first developed by two Italian sociologists, namely, Vilfredo Pareto and G. Mosca.

Elite theory claims that the personal qualities of individuals separate the rulers from the ruled. The elite owe their position to the superiority of their personal characteristics or attributes. For example, they may possess considerable organisational ability, a talent that Mosca believed to be basis for leadership. On the other hand, they may possess a high degree of cunning and intelligence, qualities that Pareto saw as one of the prerequisites of power.

Later versions of elite theory place less emphasis on the personal qualities of the powerful and more on the institutional framework of the society. They argue that
the hierarchical organisation of social institutions allows a minority to monopolize power.

Elite theory rejected the idea of communism as utopia and argues that an egalitarian society was an illusion. It saw Marxism as ideology rather than an objective analysis of society. Elite theory argues that all societies are divided into two main groups, a ruling minority, and the ruled and this situation is inevitable. According to elite theory, if the proletarian revolution occurs, it would merely result in the replacement of one ruling elite by another.

The economic infrastructure, be it capitalist or communist, will not alter the inevitability of elite rule. Apart from the personal qualities of its members, an elite owes its power to its internal organisation. It forms a united and cohesive minority in the face of an unorganised and fragmented mass. In Mosca’s words, ‘the power of the minority is irresistible as against each single individual in the majority’.

The elite takes major decisions, which affect society. Even in so-called democratic societies, these decisions will usually reflect the concerns of the elite rather than the wishes of the people. Elite theorists picture the majority as apathetic and unconcerned with the major issues of the day. The mass of the population is largely controlled and manipulated by the elite, passively accepting the propaganda, which justifies elite rule.

**Power**

Power means strength or the capacity to control. It is described as the ability of an individual or group to fulfill its desires and implement its decisions and ideas. It involves the ability to influence as well as control the behaviour of others even against their will. N.P. power
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is a multifaceted concept admitting various definitions. Some emphasize different bases of power (for e.g.: wealth, status, knowledge, charisma, force, authority); some others talk of different forms of power, such as, influence, coercion or control; yet others discuss power from the point of view of its uses such as individual or community ends, political ends, economic ends etc.

In sum the concept of power involves a

a) Relational situation where power is exercised by one or other(s).

b) It is concerned with bringing about a consequence.

Welfare State: Liberty, Equality, Justice

Welfare State

The term welfare state was originally applied to Britain during the Second World War. After the war the term came into popular usage, as a convenient way of referring to the social and economic policy changes taking place, which according to those sponsoring them, would transform British society.

There were these main services provided by the Welfare State:

1) The direction and extension of a range of social services, including social security. The National Health Services, Education, Housing, Employment service and welfare services for elderly and disabled people and for deprived children.

2) The maintenance of full employment as the paramount aim and policy.

3) A Program of Nationalization.
As a response to mass democracy, the welfare state can be viewed as stemming from demands for greater equality and recognition of social rights to welfare services and socio-economic security.

As in India, the picture of a ‘democratic republic’ which the preamble envisages is the democratic system not only from the political but also from the social standpoint. In other words, it envisages not only a democratic form of Government but also a democratic society, infused with the spirit of ‘justice, liberty, equality and fraternity’.

This democratic republic which stands for the good of all the people is embodied in the concept of a ‘Welfare State’ which inspires the Directive Principles of State Policy.

**Liberty**

The idea of liberty has been the most powerful weapon in the hands of the unarmed and it has defeated the strong enemies of dictators and imperialists. The term liberty is derived from the Latin word *liber* that means free. Sometimes it is identified with the absence of restraint—a negative meaning. Sometimes it is identified with the availability of certain socio-economic conditions in which man/woman may develop their personality—a positive meaning.

**Equality**

Equality does not mean identical treatment to all. It means proportional equality—equal among equals and inequality among unequals. The basis of treating equals and unequals should be rational and just.

Explaining the meaning of equality, Laski maintains that equality means the following.
1) The end of special privileges in the society

2) Adequate opportunities are laid open to all and each may develop his/her personality.

3) All must have access to social benefits and no one should be restricted on the ground. The inequalities by birth or because of parent and hereditary causes are unreasonable.

**Justice**

In different social systems, there are different conceptions of justice. The main difficulty in defining justice is that it is not an independent concept. Justice is closely associated with the system of values and the behaviour of social systems. Every system is governed by certain norms and values and these in turn determine justice. With the change of time and circumstances values undergo change that brings a change in the concept of justice also.

**The Indian Scenario**

Sm independence, active participation of people in the national democratic process has articulated itself through mobilization of a plurality of political structures or political parties, which emerge as new forms of macro structures of social change and modernization in India.

The significance is directly socio-structural since their commitment is primarily to a legitimate access to sources of power.

A unique feature of political macro-structure in India has been the continuity of a single party (Congress) dominance in the sphere of political power, which was only partially broken in general elections of 1967.
This provides the historical setting for any analysis of political structure of India in relation to the process of modernization.

The political framework of modernization is essentially rooted in the changing sources of legitimation of authority and process of its diffusion and centricity in the social structure.

In a society having a traditional polity, source of power is in the traditionally established and institutionalized offices of king, chieftains, or priest-rulers who have had access to this office by virtue of qualities ascribed to them.

The nonos, which form the basis of allocation of these political offices, are inequitably distributed on the hierarchical principle of caste or other similar status groups. The incumbents to political office have an authoritarian character and conformity to political norms is arbitrary. In the sense that, the sphere of action, which may be truly be called ‘political’ or which has to do with policy formulation for the nation or the community as a whole is limited to a selected few, is also traditionally closed. In such a system authority has a hierarchical character and not consensual. It is undifferentiated from other roles of incumbencies vis-a-vis their role in power structure.

**Education**

The state provides the largest number of educational institutions in our country. The state in India, through its Constitution had laid “permanent provisions” of education for minorities, scheduled castes and scheduled tribes. Under the permanent provisions of the Indian constitution, No citizen shall be denied admission into any educational institution maintained
by the state or receiving State aid, on grounds only of religion, race, caste, language or any of them [Article 29(2)].

Further, all minorities, whether based on religion or language, shall have the fundamental right to establish and administer educational institutions of their choice [Art. 30(1)] and the state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language [Art. 30(2)].

Finally, it is the duty of the state to provide free and compulsory education (Art. 45.). The state shall endeavour to raise the level of nutrition and standard of living and to improve public health and to prohibit consumption of liquor and intoxicating drugs except for medical purposes [Article 47].

Nationalism: Religion, Caste and Class

Nationalism

Nation-States are associated with the rise of Nationalism, which can be defined as a set of symbols and beliefs providing the sense of being part of a simple political community. Thus, individuals feel a sense of pride and belonging in being Indian, British, American, Canadian, or Russian.

Probably people have always felt some kind of identity with social groups of one form or another: their family, village, or religious community. Nationalism, however, made its appearance only with the development of the modern state.
Culture and Religion

The Indian state plays a significant role in safeguarding the religions. The unity and fraternity of the people of India, professing numerous faiths has been sought to be achieved by enshrining the ideals of a 'secular state' which means that the state protects all religions equally and does not itself impose a state religion.

This itself is one of the glowing achievement of Indian democracy when her neighbours such as Pakistan, Bangladesh, Sri Lanka, and Burma, uphold a particular religions as the state religion. In India on the other hand the state will neither establish a religion of its own nor confer any special patronage upon any particular religion. The state shall not compel any citizen to pay any taxes for the promotion or maintenance of any particular religion or religious institutions.

No religious instruction shall be provided in any educational institution wholly provided by state funds. Every person is guaranteed the freedom of conscience and the freedom to profess, practice, and propagate his own religion. Where a religious community is in the minority, the constitution goes further to enable it to preserve its culture and religious interest.

According to Article 29 of the Indian constitution, the state shall not impose upon it any culture other than the community's own culture.

Such community shall have the right to establish and administer educational institutions of its choice and the state shall not, in granting aid to educational institutions, discriminate against such an educational institution maintained by a minority community on the ground that it is under the management of a religious community [Art. 30].
Caste and Politics

Caste is gradually taking up new forms and functions, leaving its traditional ones. It has specially become more influential in the field of public life and politics. It is playing an important role in India in political matters. A brief discussion follows as to why and how these two institutions have come closer to each other and with what consequences.

The first and foremost cause of each entering the fields of the other is that social life is the root for both. Political relationships are essentially social relationships. It is a system of seeking and attaining social and economic dominance. The political and administrative structures of a country are merely the projections of the social system and social relationships existing in a particular phase of time. In a society where interactional pattern and institutional arrangements are dominantly caste ridden, politics cannot but be influenced by caste.

According to Rajini Kothari ‘those in India who complain of casteism in politics are merely looking for sort of politics which has no basis in society. They probably lack any clear conception of either the nature of politics or the nature of the caste system’. The nature of political democracy has brought caste and politics closer to each other. Politics is a competitive enterprise. Its purpose is the acquisition of power for the realization of certain goals, and its process is one of identifying and manipulating existing allegiance in order to mobilize and consolidate positions. Therefore, the core of politics is the organisation and mobilization of the masses towards some issues by a leader or a party.

Such mobilizations are done based on group considerations and group allegiances, for all the groups cannot be mobilized on one issue in one direction due
to the difference in the fundamental nature and interest.

Thus, caste, which has divided a society for centuries, serves as the best technique of group mobilization. The politicians find caste an extremely well articulated and flexible basis for organisation. Since power and prestige are no more being offered based on caste the lower caste people have naturally been prompted to accept political involvement as the other means out.

The people of all categories have tried to mobilize public support in their favor by taking caste as a basis for propaganda since it gives a readymade ground for such mobilization in Indian society. Uttar Pradesh, Andhra Pradesh, and Bihar provide good examples of a rapid succession of various caste groups into factional network of politics, which provide the best channels of mobility.

**Class and Society**

Classes are those social groups, which occupies specific high and low position in a given society. Social classes arise from the consequence of a division of labor. They are made up of people of similar social status who regard one another as social equals. Each class is a sub-culture, with a set of attitudes, beliefs, values and behaviour norms, which differ from those of other classes.

Social classes are based on total social and economic position in the community, including wealth, income, occupation, education, self-identification, hereditary prestige, group participation, and recognition by others.

Class lines are not clearly drawn but represent points along a continuum of social status.
The exact size and membership of a given class is difficult to establish. Class sub-cultures prepare children to retain the status of their parents. The idea of Marx and Weber regarding class are discussed below followed by a review of the modern approaches to class analysis in sociology.

**Karl Marx**

For Marx, the term class has a number of different applications, but the essential aspects of Marx's general model of social class are clear:

a) Every society has to produce a surplus to feed, house and clothe dependent children, the sick and the elderly. Class differences begin when one group of people claim resources that are not consumed for immediate survival as their private property.

b) Classes, therefore, are defined in terms of ownership (or non-ownership) of productive property, which makes the taking of surplus possible. At different times in human history different forms of property (e.g.: slaves, water, land, capital) have been crucial in shaping social relationships, but all class systems are characterized by two major classes. The most important class relationship according to Marx was that found in capitalism, between the bourgeoisie and the proletariat.

**Max Weber**

Weber’s analytical conception of class is regarded as the best and most influential alternative theory of class. Unlike Marx, Weber emphasized other factors, which prompted inequality. In particular, he considered status or honour and prestige as a distinct variable.
He has emphasized the link between class status and power. He argues that a class is a category or a group of people who share similar life chances. Status achieved is an important factor in determining the class position. With Marx, he saw ownership and non-ownership as basic criterion, but Weber gives more importance to noneconomic factors.

Weber also differs from Marx in viewing bureaucracy as a rational and achieved system of power in modem societies. Weber’s stress on a variety of factors influencing opportunities and rewards has made his approach to the analysis of class and social stratification very influential in sociological theory.

**Civil Society, Community Organisations, Social Capital**

**Civil Society**

Broadly, civil society can be conceived as including all public political non-state activity occurring between government and family. Civil Society comprises all independent voluntary and private sector activities that include individuals and households, the media, business and civic institutions and organisations, etc. Civil society organisations have been responsible for advancing political freedom, safeguarding basic rights, enhancing civil institutions and furthering social development at a much lower cost than the government. These responsibilities are reflected in the activities of non-governmental organisations, social movements, community-based people’s organisations, religious groups, peasants associations, consumer groups and trade unions. The civil society has a special role for those who are excluded from the formal structures of governance, such as women, the poor, and minorities
(ethnic, religious, racial), civil society institutions often welcome alternatives.

The stronger or more dense and vibrant the civil society, the better the democracy functions. Civil Society is a precondition for democracy.

**Community Organisations**

The community based people’s organisations are also important contributors to good civic governance. These organisations are defined as democratic organisations that represent the interest of their members and are accountable to them. The tradition to organize collectively the community based organisations to deal with community issues has a long history. It is the people themselves who initiate these organisations and formulate their programmes. Non-governmental organisations are commanding greater attention within civil society as vehicles for social service delivery, advocacy and empowerment.

**Social Capital**

Social capital promotes democratization in general, and democratic performance in particular. Social capital is the ability of people to work together for common purposes in groups and organisations. Social capital can be defined simply as the existence of a certain set of informal values or norms shared among members of the group that permit cooperation among them. Social capital involves features of social organisations such as networks, norms and social trust that facilitate cooperation and coordination for mutual benefit.

Like other forms of capital, social capital is productive, making possible the achievement of certain ends that would not be attainable in its absence. If one wishes to
promote democratic governance, one should support networks and, for instance, cooperative community development schemes.

Local Governance and Public Opinion

Local Self-Governance: Panchayati Raj

Panchayati Raj in the rural self-government system in India. Panchayati Raj system becomes very important in the Indian context where almost 80 percent of the people reside in rural areas. Panchayati Raj in India was inaugurated as a consequence of the recommendations of Balwanth Rai Mehta committee set up in 1957, to study the community development programme and national extension service launched in 1952 and 1953 respectively.

In 1992, the 73rd Constitutional Amendment was enacted, which gave Constitutional status to Panchayati Raj institutions. It also makes it obligatory on all the States to have the three-tier system at (a) the village level, (b) the intermediate level and (c) the district level.

Public Opinion

Public opinion is said to be the basis of democracy. It is the link between the government and the people. The term public opinion is commonly used to denote the aggregate of views the people hold regarding matters that affect or interest them, their community and society. The people’s conceptions of political personalities, institutions and ideologies matter in the formulation of opinion. In democracy the continuance and the fall of the governments depend upon public opinion.

Public opinion is created through means like mass media, political parties, pressure groups, elections,
debates in the legislature, educational institutions, public meetings etc. The press, radio, television and cinema are some of the several means of carrying political, social and religious ideas to the people. That is why a lot of emphasis is laid on freedom of press in a democracy.

**Conclusion**

The political trends in India since independence have largely been a series of reconciliations like (a) the demands articulated by regional interest groups, (b) linguistic formation of states in the political realm, (c) emphasis on mixed economy in the sphere of economic policy, (d) ideology of secularism in religion and culture, and (e) neutrality in international relationship, etc. These are all reflections of predominantly reconciliatory pattern of political modernization in India.

The reconciliatory approach is also reflected in the adjustment between ‘traditional institutions’ in politics, caste associations, kinship groups and ethnic solidarities. They have adapted themselves to the needs of modern democratic political culture in large measure quite successfully and with fewer distortions.

Some maladjustment is however, natural in the process. However, so far, the reconciliatory orientation of Indian politics has succeeded in absorbing their shocks because of the natural elasticity of the Indian institutions and built-in tendency of tolerance in the cultural tradition of India. We may speculate that in future among the political protest movements threatening the political structure, reconciliatory orientation will triumph again and again. This might render the place of political modernisation of India slow but it will certainly minimise the cost of social transformation.
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Introduction

This chapter gives an idea about the concept of personality and importance of studying personality for social work practice. It also throws light on the determinants of personality and the pertinence of personality development. The external appearance of personality has also been described in this chapter.

This chapter provides a comprehensive idea about personality development of an individual.

Definition of Personality

Personality is a widely used word and a variety of meanings are attached to it. According to Allport (1937) there are at least fifty different meanings of the term. He indicates that “Personality” came originally from the Latin word “Persona”. Allport also reports that “personality” is used in at least four distinct senses in the writings of Cicero. First, personality is regarded as an assemblage of personal qualities. In this sense personality belongs to the actor. Second, personality is regarded as the way a person appears to others. In this sense personality pertains to the mask. Third, personality represents the role a person plays in life; a professional, social, or political role such as characters in drama. Finally personality refers to

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qualities of distinction and dignity. It pertains to the star performer.

There are several definitions of personality. Allport (1937) classified these definitions in six categories. Out of these three important and popular definitions are given below:

**Personality as a Social Value**

Allport (1924) defined “personality as, individual’s characteristic reaction to social stimuli and the quality of his adaptation to the social features of his environment.”

According to Guthrie, “Personality is defined as those habits and habit systems of social importance that are stable and resistant to change.”

Stranger (1961) has indicated two meanings of personality related to social values:

i) **Personality as Stimulus value** — This indicates that personality is the impact or impression of a person or personality over other person or persons, or how a person impresses the other in society. If a person impresses other persons fast and easily then his personality is considered impressive. It is well observed in daily life that if a person who has higher stimulus value or who impresses and attracts us easily, we often say that he/she has a nice personality. But this idea regarding personality is not scientific, because the views of different persons are quite different.

ii) **Personality as a Response** — Observing the limitation in the description of personality as a stimulus, personality was defined as response. Personality as a response has two definitions as
indicated by Guthrie and Allport. The benefit of defining personality in this way is that the study of personality becomes possible from an external standpoint. This type of definition is also incomplete because personality represents not only a group of responses but it has stimulus value too.

**Personality as an Intervening Variable**

Allport (1937) defined personality as an intervening variable. According to him, "Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustment to his environment”.

According to Munn, (1953), Personality may be defined as the most characteristic integration of individual’s structures, modes of behaviour, interest, attitudes, capacities, abilities and aptitudes.

**Traits of Personality**

Crutch and Cretchfied (1958) defined trait as a specific quality of a person by which he/she behaves evenly in all situations. The personality may be known by the act of comparison and by the act of observation. A person is observed to react promptly or vigorously or accurately or in all of these ways. These are the properties which are obstructions that come by way of analysis form totalities, the aspects or properties that we have just been considering are “traits”. There are behaviour traits as well as somatic traits.

Allport defined personality traits on the following eight criteria:

1) The existence of traits is more than negligible. (ii) Traits are more generalized as compared with
habits. (iii) Traits are dynamic or at least determinative. (iv) Their existence can be established on the statistical and experiential basis. (v) The various traits of personality are independent of each other. (vi) Psychologically moral qualities are not personality traits (vii) the tasks and habits which are not according to or favourable to traits do not give proof of the existence of traits. (viii) Traits are unique and universal.

Allport, on the basis of a large scale analysis of human traits, proposed a trait theory of personality. Some of the conclusions regarding traits are as follows:

1) Personality traits can help selecting appropriate behaviour or obstruct behaviours.

2) Direct observation of traits is not possible but inference regarding them is possible.

3) Habits do not determine traits but traits determine the development of a new habit.

4) Traits guide and initiate behaviour.

5) According to Allport, some important traits are: punctuality, aggressiveness, cheerfulness, competitiveness, fancifulness, gregariousness and vigour.

6) The level of adjustment of normal persons can be compared with the help of common traits.

7) Allport named the group of traits as a syndrome.

8) Allport classified all traits in three major groups:

i) **Cardinal Traits:** These type of traits are more effective and perform the important functions of control of emotions. They are small in number.
ii) **Central Traits:** These traits contribute to the focus of person’s behaviour. They are often considered as building blocks of personality.

iii) **Secondary Traits:** These traits are individual traits and common traits. The individual traits are considered as true symptoms. The common traits are found in many persons. They provide basis for the measurement of many individual traits.

R.B. Cattell conducted a number of studies in the field of individual traits. Cattell observed that the study of total 171 traits is necessary for the study of personality.

**Determinants of Personality**

We find uniqueness in every person. Some persons are criminals and others law abiding citizens, some alcoholics and others teetotallers, some maladjusted and others well adjusted. There are certain principles underlying personality development and functioning, which enable us to understand the variation in the pattern of behaviour. They involve the influences of heredity and environment.

A) **Biological Factors**

These factors include genetic factors and hormonal factors. Let us examine these factors in some details.

**Genetic Factors:** Each individual receives a genetic endowment from his parents which provides for physical equipment—muscle, glands, sense organs, nerves and so on. All these parts are essential for one’s development into an adult human being. Heredity not only provides potentialities for development but is an important source of individual differences, as it influences the
The physical features and various constitutional factors such as sensitivity, vigour, susceptibility to disease, and intelligence are most clearly influenced by heredity. Genetic factors may influence the overall functioning of the organism and lower the individual’s resistance to physical disease. The most unique aspects of man’s inheritance are reflected in the brain which is the most highly organized apparatus in the universe. The brain produces a fantastic communication network with tremendous capability for integrating the overall functioning of the human organism, for interpreting and ‘storing’ new experiences and for reasoning, imagining and problem solving.

**Hormonal Factors:** There are a number of hormonal factors which influence the development of personality. Some of the important ones are described below.

1) **Endocrine Glands**

These glands secrete directly without any tube. The secretion of these glands is known as hormones which affect the personality.

i) **Pancreas Glands:** This gland is related to a tube of the duodenum. This gland secretes digestive juices. Insulin is secreted in the body by these cells, which neutralize blood sugar.

ii) **Thyroid Gland:** The secretion of this gland is called thyroxin which influences the rate of physical growth.

iii) **Parathyroid Gland:** The main function of this gland is to control the quantity of calcium which makes the development of bones and teeth smooth, if its secretion is smooth.
iv) **Adrenal Gland:** The secretion from this gland is called ‘Aderin’, which shapes personality. The secretion stimulates the blood supply and influences liver. As a result, fatigue is reduced and the wastes of the body are released.

v) **Pitutary Gland:** The hormone secreted from the anterior part of this gland controls the secretions of various glands and the secretion from its posterior part stimulates the petuterin muscle.

vi) **Gonad Gland:** The secretion from these glands is called gonadal hormones (Progesterin, Androgens and Estrogens). Due to these secretions males have masculine traits and females have feminine qualities.

2) **Physique and Health**

A person’s worth increases by good physical structure. Also, if the physical structure is defective, the chances are high that he/she would suffer from a number of health problems.

3) **Body Chemistry**

The various chemical changes taking place in different centres of brain and body have an important effect on a person’s personality. If the chemical changes are not in proper order the person suffers from various problems. Thus due to deficiency of glycogen in the muscles a person will exhaust soon and will appear lazy, depressed, frustrated and irritated.

4) **Maturation and Personality**

Maturation decides how and what a person will learn. The development of many personality traits depends upon learning. If the maturation is not smooth then his learning and personality will be adversely effected.
5) **Genetic and Somatic Factors**

The characteristics of a child are often found to be like their parents. It is because of heredity of the child and the environment created by the guardians, in which the child is brought up. There are several studies of twins which show that personality development is effected by heredity. It is also observed that during pregnancy, the activeness of mother, her diet, fetus, requirements, emotional status of mother affect the personality of a new born child.

B) **Environmental Factors**

The psychological development of a person is constantly shaped by the forces in his or her environment. Even people with similar inheritance show different characteristics. The sociocultural environment influences the development of individuals even more dramatically through the learning of the language he speaks, the customs he follows, the values he believes in, and the competencies which he develops to deal with life’s problems. We find that groups of people foster specific culture patterns by the systematic teaching of the younger members of their groups. Such practices tend to make all members of the group somewhat alike, or as Linton (1945) has put it, to establish, “the basic personality types.”

According to Mead (1949) people reared in societies which do not sanction violence will settle their differences in nonviolent ways. In New Guinea two tribes of similar social origin, living in the same general geographical area, were found to have developed diametrically opposed characteristics: the Arapesh were a kindly, peaceful, cooperative people; the Mundugumor were warlike, suspicious, competitive and vengeful. These differences emerge in the social conditions.
Each individual belongs to a somewhat unique pattern of sub groups and experiences a unique pattern of interpersonal relationships. Participation in the socio-cultural environment may vary across individuals. It may be said that the socio cultural environment is the source of differences as well as commonalities in personality development. The environmental factors may be divided into two categories:

i) Geographical Factors

ii) Social Factors

A brief description of Social factors are as follows:

1) Parental Factors

i) Importance of Mother: Certain studies conducted in this field point out that, out of all environmental factors, the person is affected most by his relations with mother during early period. Harlow (1966) conducted a study on baby monkeys and indicated that due to lonely early development the baby monkey fails to establish healthy social relations with its companions. Similar results were observed by Spitz (1949), and Yarrow (1963), in the studies conducted on human babies. Early maternal deprivation is found to be related to pathology in personality development.

ii) Importance of Father: Like mother the presence and absence of father affects the personality of a child. Mischel (1958) saw that the child’s socialization and development was influence by the absence of father. In particular the father-child relationship influences the nature of future sexual relationship of the child.
iii) **Other Family Members:** It is observed that if the members of the family are affectionate to the child and help her to fulfill the requirements, teach her good habits, then such things definitely help the child to develop positive aspects in personality.

iv) **Size of the Family:** The size of the family also affects the development of personality. If there are more members in the family then language and other mental abilities of the child develop faster. Contrary to it, in the case of an only child in the family, due to more care, love and affection, the child becomes obstinate and pampered.

v) **Economic status of the family:** The economic condition of the family also affects the personality. The children of a poor family may develop a feeling of inferiority and insecurity. Similarly, due to lack of facilities and nutritious diet, their physical and mental development is arrested.

2) **School and Peer Groups**

The neighbourhood is an important factor affecting personality development. Children learn certain habits and behaviours from children of neighbourhood with whom they interact. Their intellectual and emotional development is also affected. After a few years the child goes to school and experiences patterns of adjustment within the school and community setting. The child in school is affected by teacher’s behaviour and school environment. Child’s self perception is often found significantly related to the quality of school experiences. Child’s social and emotional development is shaped by the school atmosphere and peer group.
3) **Cultural Factors**

The culture to which one belongs is an important factor which affects the child’s behaviour and development. There are cultural variations in different societies and the pattern of personality of children is shaped by the various features of culture. The pattern of child rearing, values, norms and incentives vary from culture to culture. Consisting of shared meanings and practices, different cultures help development of different traits of personality.

**Patterning of Development**

There are three main levels of analysis to be taken into consideration for the study of development of an individual:

i) **Biological System:** The closely coordinated physiological interactions within the body.

ii) **The Psychological System or Personality:** It involves the organized interaction of motives, abilities, assumptions, and defenses integrated around the self, and

iii) **Sociological or Group System:** It involves the interactions of the individual in his family or broader group contexts.

These three factors or levels of analysis are important to gain a complete view of the individual and his functioning. These factors play an important role in shaping the personality of an individual and affect the growth and development of personality.

Thus it is important to keep in mind that development or change in a person is always a patterned change. All the interactive component systems are involved in shaping the pattern of these changes.
Development Schedule

Human development is found to follow a definite schedule not only in the domain of physical and motor development but also in the domain of emotional, intellectual, and social development. Thus an infant crawls and sits up before she begins to walk; her early generalized emotional reactions become differentiated into love, humor, grief. The language behaviour also progresses from random vocalization to words which eventually become vehicles for thinking.

The process of development is regulated by the forces of maturation and learning. Maturational processes guide the development of our bodily structure and pave the way for learning, but what we can learn in any situation depends both on maturational readiness and on what we have learned in the past. It is also observed that each new phase of development is limited by previous development and, in turn, influences and remains a part of successive stages of development.

Development Tasks

The human development has been broadly divided into 6 major stages. At each stage maturational and social pressure impose certain specific tasks which the individual must master if she is to maintain normal course of development. When the various tasks are not mastered during the appropriate developmental period, the individual suffers from immaturities and incompetencies which persist and handicap her adjustment during later developmental stages.

The developmental tasks of six life stages, as indicated by Erikson (1950), Havighurst (1952), Kagon and Moss (1962), and Witmer and Kotinsky (1952) are described below:
Personality Development and Adjustment:

Developmental Task of Different Life Stages

Infancy and Early Childhood Learning to walk and talk. Learning to take (0-6 years) solid food and to control the elimination of body wastes. Achieving physiological stability. Developing a sense of trust in oneself and in others. Learning to relate oneself emotionally to parents, siblings, and other people. Forming an identification with one’s own sex. Developing simple concepts of social and physical reality. Mastering simple safety rules. Learning to distinguish right from wrong and to respect rules and authority.

Middle Childhood (6-12 years) Gaining wider knowledge and understanding of the physical and social world. Building wholesome attitudes toward oneself. Learning an appropriate masculine or feminine social role. Developing conscience, morality, and a scale of values. Learning to read, write, and calculate, and learning other fundamental intellectual skills. Learning physical skills. Developing attitudes toward social groups and other institutions. Learning to win and maintain a place among one’s age-mates. Learning to give and take and to share responsibility. Achieving increasing personal independence.

Adolescence (12-18 years) Developing self-confidence and a clear sense of identity. Accepting one’s physique and adjusting to body changes. Achieving a masculine or feminine social role. Developing new and mature relations with age-mates. Achieving emotional independence from parents and other adults. Developing concern beyond oneself; achieving mature values, and social responsibility. Selecting and
Personality Development


**Middle Age (35-60 years)** Accepting greater civic and social responsibility. Achieving personal growth with one’s mate and relating to one’s mate as a person. Establishing a standard of living and developing adequate financial security for remaining years. Developing adult leisure-time activities and extending interests. Helping teen-age children become responsible and happy adults. Adjusting to aging parents. Accepting and adjusting to the physiological changes of middle age.

**Later Life** Adjusting to decreasing physical strength. Adjusting to retirement and reduced income, and establishing satisfactory living arrangements. Adjusting to the death of spouse or friends. Meeting social and civic obligations within one’s ability. Establishing affiliation with one’s own age group. Maintaining active interests and concern beyond oneself.

**Task common to all Periods** Developing and using one’s physical, social, and emotional competencies. Accepting oneself and developing basic self-confidence. Accepting reality and building valid attitudes and values. Participating creatively and responsibly in family and other groups. Building rich linkages with one’s world.
The most important pathways towards maturity are:

1) **Dependence to Self-Direction:** One of the pathways towards maturity is from dependency of fetus, infant and child to the independence of adulthood. Growth toward independence and self direction is the development of an integrated frame of reference of adult responsibilities.

2) **Pleasure to Reality:** Freud indicated that the pleasure principle is fundamental in governing early behaviour. This thought was subordinated to the reality principle, the realization that we must learn to perceive and face reality if we are to meet our needs.

3) **Ignorance to Knowledge:** The human baby is born in a stage of total ignorance and soon starts acquiring information about herself and the surroundings. In due course of time, this information is organized into coherent pattern assumptions concerning reality, value and possibility, which provides him with a stable frame of reference for guiding her behaviour.

4) **Incompetence to Competence:** The entire period from infancy through adolescence is directed toward the mastery of intellectual, emotional, social and other competencies essential for adulthood.

5) **Diffuse Sexuality to Heterosexuality:** The sexual development is an important development in a person’s growth towards maturity. At an early age, diffuse and generalized expressions of sexuality are found. During later childhood interests and emotional feelings are directed towards other members of the same sex. With the
advent of puberty, heterosexual differentiation progresses rapidly. However, maturity in sexual behaviour involves more than directing one's desires towards a member of the opposite sex.

6) **Amoral to Moral:** The newborn baby has no concept of good or bad; right or wrong; gradually she learns a pattern of value assumptions which operate as inner guides or control behaviour, we refer to as her conscience or super ego.

7) **Self-centered to Other Centered:** One of the most important pathways to maturity involves individual’s gradual transition from exclusive preoccupation with himself and his needs to an understanding and acceptance of social responsibilities and an involvement in the human enterprise. This includes the ability to give love in one’s family setting and to be concerned about and contribute to the welfare of one’s group and of society in general.

**Variation in Development**

All human beings go through the same stages of growth but we observe variations in the traits that they develop. The term trait is used to refer to any distinguishable and relatively enduring characteristic of the individual. The variation in the traits may be illustrated as most people fall in the intermediate or average range of intelligence, while a few at one extreme are geniuses and a few at the other extreme are mentally retarded.

However, variation may occur from one individual to another in (a) the nature of a given physical trait, such as blood type and skin color, (b) the differentiation or extent to which a given trait is developed, (c) the
integration of traits or harmony among them, and (d) the over all pattern of traits, which we call personality. Variation within a definite range is considered normal; it is abnormal only when it becomes extreme enough to impair one’s adaptive capacities seriously.

A number of factors are significant which affect a particular trait. The traits play a very important role in the development of an individual, if his position is very much above or below the average. The significance of a given trait depends on the pattern of all the traits.

**Personality as the External Appearance and Behaviour of the Individual**

The external appearance of personality is related with the biological part of the human being. The bodily system is composed of fluids, bones, skin and muscular, connective and neural tissues. These components constitute the physiology of the organism.

There is plenty of evidence which shows the interdependence between ‘mind’ and ‘body’. When the brain is injured or when small portions of it are removed, there is some disturbance in personality though often less than what one might expect. In addition to external appearance there is also a desire to create a favourable first impression on others. The first impression of a person gives others a clue to the personality of the observed individual. In addition, the first impression determines what others will expect of the individual, and their expectations, in turn, influence his behaviour.

A person’s first impression may be based on physical appearance, facial features or expression, gestures, dress, name, nationality, race, what the person says
and how he says it, what he does and how he does it, or some other physical or psychological characteristic which is identified in the mind of the observer with certain personality types.

Sheldon describes the types of personality on the basis of external appearance as under:

i) **Endomorphic:** Identity to roundness, smoothness, softness, large trunk, delicate, tapering limbs.

ii) **Mesomorphic:** Tendency to heavy bones and muscles, squareness, ruggedness.

iii) **Ectomorphic:** Tendency to slenderness, straightness of limb, delicateness.

Each person is to be described with respect to his positions on each of the three scales. According to Sheldon, a type is thus a particular combination of the position on these dimensions. It takes three scores to express each person’s type and to describe him physically. Therefore, we can say that external appearance and behaviour of an individual is very important where the personality is concerned.

**Need for Studying Personality Development for Social Work Practice**

Social work practice is a professional approach towards the solution of psychosocial and behavioural problems of human beings. It deals with all the aspects of human life including growth and development of personality. Some social scientists consider social work as a behavioural science. It is also accepted that services rendered by social workers will be fruitful only when the basic information about the problems, nature and level of psycho-sexual development is known.
by the worker. The personality assessment tasks of the different stages of development must be known by the social worker for the diagnosis and treatment of psychosocial problems. Studying personality development is helpful for social work practitioners to develop their competence.

**Conclusion**

The word ‘personality’ used by a common man is different from its meaning as a technical term. The common man uses the term ‘personality’ only to refer to the structure of individual. The term ‘personality’ originated from the Latin word ‘persona’ which means mask. In psychological literature personality is defined from different angles. The most appropriate definition has been given by Allport. People also use the term character, temperament and self, similar to personality, but they have different meanings. The development of personality begins from early infancy stage.

Every person is unique, therefore, there is a requirement to understand the factors which affect personality. Heredity and environment are some of the important determinants of the personality.

Three levels of analysis is involved in the study of development of an individuals’ personality. They include biological system, psychological system and sociological or group system. There are different developmental tasks for the different stages of life. All human beings go through similar stages of growth but variations are also found.

The external appearance of personality is related to the biological part of a human being. Since social work deals with all the aspects of human life studying
personality development for social work practitioners is very relevant.

References


Determinants of Personality: Role of Heredity and Environment

Introduction

The importance of personality increases as social life becomes more complex. A “pleasing” personality has a “marketable value” in a complex society and is highly prized and sought after. The term “personality” is derived from the Latin word ‘persona’, which means “Mask”. Among the Greeks, actors used masks to hide their identity on the stage. This dramatic technique was later adopted by the Romans to whom persona denoted “as one appears to others”, not as one actually is.

Various definitions of personality have been given by different psychologists. They define personality in such a way as to include motivational aspects as well as other outstanding characteristics. Of these, the most widely accepted is the short but all-inclusive definition proposed by Gordon W. Allport. According to him “personality is the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustment to his environment.”

Role of Heredity in Personality Development

The personality pattern is founded on the individual’s hereditary endowment, but it is not inherited. It is

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the product of learning during the course of prolonged social relationships with people both within and outside the home. As Anderson has pointed out, personality is organized around nodal points or experiences which have received specific emphasis.

At the moment of conception each new human being receives a genetic inheritance which provides all the potentialities for his behaviour and development throughout his life time. This endowment includes potentialities for an individual's bodily equipment, for the development of specific skills, abilities and kinds of behaviour and for patterns of growth and change throughout a predictable life cycle.

The Mechanics of Heredity

At Fertilization, the male and Female germ cells unite to form a fertilized ovum containing about 46 chromosomes, half from each parent. The chromosomes are minute, threadlike structures containing many hundreds of ultramicroscopic particles called 'genes', which are the real carriers of a person's heredity. Together, the chromosomes probably contain from 10 to 15 thousand genes, of them a complex molecule consisting of thousands of atoms in special arrangements. The genes carry the blueprint for an individual's development and direct his growth from a one-celled unit to an adult. Within this inherited structure, lie the potentialities for behaviour.

Role of Heredity

The personality pattern is inwardly determined by and closely associated with the maturation of physical and mental characteristics which constitute the individual's hereditary endowment. Although social and other environmental factors affect the form a
personality pattern takes, it is not instilled or controlled from without but evolves from the potentials within the individual. The principal raw materials of personality—physique, intelligence and temperament are the results of heredity. How a person will develop depends on the environmental influences within which a person grows.

The significance of hereditary foundations in determining the personality pattern has been stressed by many researchers. It is generally held that personality is formed from the interaction of significant figures (first the mother, later the father and siblings, later extra familial figures) with the child. The child brings to this interaction biological constitution, a set of needs and intellectual capacities which determine the way in which a person is acted upon by the significant figures in her environment.

In the course of interaction of hereditary and environmental factors, the individual selects from his environment what fits his needs and rejects what does not. Thus personality pattern develops through interactions with the environment which an individual himself has initiated.

One reason for stressing the role of heredity in the development of personality is to recognize the fact that personality pattern is subject to limitations. A person who inherits a low level of intelligence, for example, cannot, even under the most favourable environmental conditions, develop a personality pattern that will lead to adequate personal and social adjustment, than a person with high level of adjustment. Thus heredity sets limits to a person’s development.
Furthermore, recognition of the limitations imposed by heredity underlines the fact that people are not totally free to choose and develop the kind of personality pattern they want. Using intelligence again as an illustration it may be said that a person with a low-grade intelligence cannot develop the personality pattern of a leader even though he wants to do so and even though he has a strong motivation to try to develop the personality traits essential for leadership.

**Role of Environment in Personality Development**

No trait is so dependent on heredity that it would not require certain minimal environmental conditions for its development. This is true even of physical traits and certainly much more so of intellectual, social and emotional ones. At any given moment an individual is the product of countless interactions between his genetic endowment and physical and sociocultural environment. By physical environment we refer to the natural world surrounding the individual: Climate, terrain, food supplies, disease germs and so on. By sociocultural environment we mean the world of people, customs, values and man-made objects.

**Physical Environment**

People of the earth live under diverse conditions of climate, terrain and natural resources. Some live in dense jungles and others on barren deserts, some live on high mountains and others on flat prairie lands. Some live where it is extremely cold and others where it is oppressively hot, some live where it rains most of the time and others where there is chronic drought. In some places food and other resources are plentiful, in others they are so scarce that most of the
individual’s life must be spent in eking out a bare subsistence. Some areas are infested with disease and other hazards to physical safety, others are relatively free to disease and danger.

**Climate and Terrain**

People inhabiting areas where conditions of climate or terrain are unfavourable tend to undergo adaptive physiological changes. For example, the circulatory system of the Eskimo tends to lie deep within a protective fatty layer which conserves his body heat.

**Scarcity, Disease and Other Unfavourable Conditions**

Even today millions of people live in areas where disease is rife and food supplies are inadequate. Such conditions take a tremendous toll in reduced physical vigor, bodily damage and loss of life. Because adverse physical conditions influence the way a group lives, we may assume that they also exert some effect, at least indirectly, on the personality development of individual members. However, the precise effect is difficult to assess, for again we typically find cultural factors complicating the total situation.

It becomes very difficult to evaluate the effect of physical environment on individual and group differences in development. Except in cases where unfavourable conditions lead to actual bodily damage, as in malnutrition and disease, the role of the physical environment seems a less important than that of the sociocultural environment.

**Socio-cultural Environment**

In much the same sense that man receives a genetic heritage which is the end product of countless million years of evolutionary history, so he receives a
sociocultural heritage which is the end product of many thousands of years of social evolution. This heritage varies dramatically from one social group to another, but the various cultures of the world have enough in common to enable us to speak meaningfully of “human culture”. Every group, for example, has its language, family and social structure, customs, values, music and art. These “institutions” are characteristically human and tend to be transmitted by similar means in every society. Sometimes the instruction is deliberate, but just as often it is not. Following are the chief means by which the sociocultural environment exerts its influence on individual development.

i) **Group Membership and Instruction**

Both deliberately and unconsciously, each society teaches its concepts, values and accepted behaviours to its children. This instruction is largely accomplished by the social institutions such as home, school and temple or their equivalents. Thus systematic instruction, together with the examples set by adults or other “models” tend to make for some degree of uniformity and to establish what may be called the basic personality type of the particular society.

The individual’s basic personality structure is affected not only by the larger social group but also by the various subgroups to which one belongs—groups based upon his family membership, religion, occupation, social class, age and sex. Each subgroup tends to foster certain values, beliefs and approved behaviour patterns which may in turn be subject to the restrictions imposed by society as a whole. The fact that each individual belongs to somewhat different type of subgroup tends to produce individual differences, just as common membership in the larger
cultural group makes everyone somewhat alike.

The groups with which an individual identifies, or with which he would like to be identified, are called ‘reference groups’—for it is in reference to the norms and values of that group that he sets his goals, models his behaviour and evaluates his worth. Sometimes reference groups from which the individual is excluded have greater influence on the person.

ii) **Status and Role**

In every social structure there are a variety of distinguishable positions - doctor, teacher, carpenter, parent, student, child and so forth - each of which contributes in some way to the total group functioning and is accorded a certain ‘social status’. Status brings with it both privileges and responsibilities. For example, the medical doctor has the privilege of practicing medicine and also is held in high regard by other members of society. In return, he is expected to follow the ethical code of profession. If he fails to do so, he may have his medical license revoked and be relegated to an inferior social standing.

To clarify what is expected of a person with a given position and status, society establishes various roles for its members to play, each associated with a certain pattern of expected behaviour. Thus the role of an army officer calls for loyalty, decisiveness, courage and resourcefulness. Each person of the society, young or old, tends to develop the skills, behaviour and values that his role seems to demand. If he deviates too far from what is expected him, he is likely to run into difficulties in his social relationships.

The extent to which role expectations can influence personality development is well illustrated by Margaret
Mead’s study (1949) of the Tchambuli, a New Guinea tribe in which the sex roles are practically the reverse of ours. Women are supposed to earn the living, handle business transactions, take the initiative in courtship, and in general, act as head of the family. Men on the other hand, are expected to be coquettish, graceful, prone to gossip, good homemakers and interested in dancing and theatricals. The established roles for men and women among the Tchambuli, obviously tend to channel personality development along lines very different from those in our culture.

iii) **Interpersonal Relationships**

Man is a social animal and much of his personality development reflects his experiences with other people. In many societies a certain pattern of interpersonal relationships may predominate over others – for example, the norm may be for competition or cooperation, hostility or friendliness. In general, however, interpersonal relationships contribute to individuality rather than similarity of development, for no two of us have exactly the same acquaintances nor do we have an identical relationship with the people we do know in common. Even parents relate to each of their children in somewhat different ways. The experiences of love and hate, of friendship and distrust, of shared experience and misunderstanding that characterize our associations with other people are in each case unique.

Although we have many kinds of interpersonal relationships in the course of our lives, those that have the greatest influence in shaping our development are those with our parents and with members of our peer groups. Apart from that many other types of interpersonal relationships – with brothers and sisters,
grandparents, teachers, neighbours – may play a significant part in shaping personality. Even a chance meeting with someone may change the direction of our lives.

**Role of Learning in Personality Development**

Learning, in its various forms, especially conditioning, imitation and training, or learning under the guidance and direction of another, plays a prime role in the development of personality pattern. Attitude toward self, characteristic modes of responding to people and situations, attitudes toward the assumption of socially approved roles and methods of personal and social adjustment, including the use of defence mechanism, are learned through repetition and are reinforced by the satisfaction they bring. Gradually, the self concept develops, the learned responses become habitual, constituting the “traits” in the individual’s personality pattern.

Social pressures within and outside the home determine what traits will be incorporated into the pattern. If a boy is encouraged to be aggressive for example, because aggressiveness is considered a sex-appropriate trait for males, he will learn to react to people and things in an aggressive way. If on the other hand, aggressiveness wins social disapproval or does not bring satisfaction; the person will try out other methods of adjustment until he finds one that meets his needs. He will then repeat it until it becomes a habitual form of behaviour.

Knowing that learning plays a role in the development of personality pattern, it is important for two reasons. First it tells us that control can be exercised to
ensure that the individual will develop the kind of personality pattern that will lead to good personal and social adjustment.

Second, it tells us that unhealthy self-concepts and socially unacceptable patterns of adjustment can be changed and modified. As in all learning the sooner a change or modification is attempted, the easier it will be.

**Process of Socialisation and its Role in Personality Development**

The role of socialisation in the development of human personality may be shown by citing the two cases of Anna and Isabelle. Anna, an illegitimate child, was caused to be kept all alone in an upstairs room. When removed from the room at the age of nearly six years, Anna could not talk, walk or do anything, that showed intelligence. She was expressionless and indifferent to everything. She could not make any move on her own behalf. This shows that in the absence of socialisation the purely biological resources are too poor to contribute to the development of a complete personality. Communicative contact is the core of socialisation.

Isabelle was found at the age of six and half years. Like Anna she was an illegitimate child and had been kept in isolation for that reason. When found she was apparently utterly unaware of relationship of any kind. Her behaviour was comparable to that of a child of six months. Later attempts were made to teach her to speak. At first she seemed hopeless but later she responded, and ultimately reached the normal level of development by the time she was eight and a half years old.
Isabel’s case shows that isolation up to the age of six with failure to acquire any form of speech does not preclude the subsequent acquisition of it. But what would be the maximum age at which a person could remain isolated and still retain the capacity for full cultural acquisition is hard to say. Both these cases, however, show the role of socialization in personality development.

**Meaning of Socialisation**

Human society is not an external phenomenon but exists solely in the minds of its members. The human infant comes into the world as a biological organism with animal needs. He is gradually moulded into a social being and he learns social ways of acting and feeling. Without this process of moulding the society could not continue itself, nor could culture exist, nor could the individual become a person. This process of moulding is called ‘socialisation’. It is through the process of socialisation that an individual becomes a social person and attains personality.

Socialisation involves inducting the individual into the social and cultural world, of making him a particular member in society and its various groups and inducting him to accept the norms and values of that society. Socialisation is a matter of learning that enables the learner to perform social roles.

**Agencies of Socialisation**

Socialisation turns a child into a useful member of society and gives him social maturity. Therefore, it is of paramount importance to know as to who socialises with the child. There are two sources of child’s socialisation. The first includes those who have authority over her, the second are those who are
similar to the child. The first category may include parents, teachers, elderly persons and the state. The second one includes peer groups, friends and fellows in the club. Briefly the main agencies of socialization are the following.

**Primary Agencies**

i) **The Family**

The parents or family constitute the first agency for the socialisation of the child. They are not only closely related to the child but physically also they are nearer to him than others. From the parents children learn language. They are taught societal morality. They start respecting persons in authority. In the family a child learns a number of civic virtues. The family therefore, is rightly called “the cradle of social virtues”. A child gets her first lesson in cooperation, tolerance, self sacrifice, love and affection in the family. The environment of a family influences almost all aspects of growth of a child.

ii) **Neighbourhood**

The neighbourhood is the second important agency of socialisation. Good neighbourhood can make a child to grow as a positive person and responsible citizen.

iii) **Peer Group or the Play Mates**

The peer group and friends also constitute an important agency of socialisation. The relationship between the child and her playmates is one of equality. As stated above, the child acquires co-operative morality and some of the informal aspects of culture like fashion, fads, crazes, modes of gratification and forbidden knowledge. The knowledge of these things is necessary from the social point of view.
iv) **The School**

The school is also a very important agency of socialisation. In the school the child gets education which moulds the ideas and attitudes. Proper or adequate education can make the child a good citizen, while a bad education can turn him into a criminal. Education is of great importance for the process of socialisation. A well planned system of education can produce competent people.

**Secondary Agencies of Socialization**

All the above mentioned agencies are known as primary agencies of socialisation. There are few other agencies of socialisation which are known as secondary agencies of socialisation. They include

i) **Religion**

Religion has been an important factor in society. In the early history of societies religion provided a bond of unity. Though in modern society the importance of religion has diminished, yet it continues to mould our beliefs and ways of life. The child sees his parents going to the temple and performing religious ceremonies, and listens to religious sermons which may determine the course of life and shaped his ideas.

ii) **The State**

The state is an authoritarian agency of socialisation. It makes law for the people and lays down the modes of conduct expected of them. The people have compulsorily to obey these laws. If they fail to adjust their behaviour in accordance with the law of the state, they may be punished for such failures. Thus the state also moulds a person’s behaviour and personality.
Determinants of Personality: Role of Heredity and Environment

Relative Importance of Heredity and Environment

Today, there is ample evidence that the form a child’s personality pattern will take, depends not solely on the training methods used or the kind of environment in which the person grows, but also on the hereditary potentials a person brings into the world with him.

Conditions Affecting Interaction of Heredity and Environment

An individual’s potential at the time of birth affects other people and the potentials themselves are affected by the relationships the individual has with significant people during early years of this life. The moulding of the personality pattern is thus a far more complex process than was previously believed and many more elements are involved than would be true if the newborn infant were “merely a plastic blob of protoplasm”.

The development is a function of interaction of the significant others with the biological constitution and others potentials. In this interaction, significant people try to mould the child’s personality into a culturally approved pattern. How they handle the child’s basic drives determine what sort of a person the child will be.

The attitudes and behaviours of parents, siblings, peers, relatives and other people towards the child will also affect the interaction pattern and thus influence the moulding of personality. A child who has learned to be aggressive at home will instigate relationships with people outside the home which are characterized by aggressive behaviour. By contrast, the child who comes from a home where aggression...
is kept to a minimum will have friendly, cooperative interactions with outsiders.

**Relative Importance of Heredity and Environment**

The relative importance of heredity and environment in the moulding of personality pattern depends on at least three variables — the trait that is affected, the feature of the environment that is brought to bear on the developing trait and the scope and intensity of environmental forces. Some traits are relatively stable. They vary little, regardless of environmental influences. Others are unstable and easily influenced by environmental conditions. Even the same trait may in some people, be primarily the result of hereditary conditions, while in others, it is the product of environmental conditions. One person may be retiring and reclusive because of inborn qualities, while another may become so because of conflict with environment.

Thus, it is apparent that, in some traits, training outweighs the influence of heredity, while in others, the reverse is true. In general, however, the more directly a trait is bound to structural inheritance, the less it can be modified and changed by environmental influences.

The kind and intensity of environmental influences likewise affect the degree to which different traits will change. Whether the environmental influences are physiological, intellectual or emotional will determine how much they can change different traits. Structural characteristics are usually more stable than traits that are more functional in nature.
Value of Knowing Relative Importance of Heredity and Environment

Which plays a more important role in personality development, heredity or environment? The question cannot be answered in one word. For certain aspects of personality pattern, heredity is more important and for others environment. Also, it is the point influence of the two that is crucial rather than their separate effects.

For practical as well as theoretical reasons it would be extremely useful to be able to determine which influence is the more powerful. One practical application of such knowledge which has been suggested by Jersild is “If children differ, by reason of their innate characteristics, in their tendency to be sensitive, to become hurt, to be yielding or to be defiant, to acquire attitudes of shame, to tolerate much or little pain and frustration, then we might assume that they differ in their innate tendencies to grow up as neurotic or healthy - minded individuals”.

The relative importance of the two influences on personality can not be determined once and for all because they may reinforce one another in their effect or they may conflict. The influence of the environment depends not on the environment alone but also on the person’s hereditary endowment.

Moulding of Personality

The belief that personality pattern is moulded early in life is not new. In the early part of 20th century, Freud emphasized the importance of the early years of life in determining the form the personality pattern would take during adult life. His theory was based on evidence that many of his patients who suffered from
personality disturbances had unhappy childhood experiences. These unhappy experiences, Freud postulated, came from the frustration of some of their natural impulses.

Bartemeier has pointed out that unfavourable early experiences have a profound effect on personality because the personality pattern is less fully organized than it will be later. It may be noted that the damage from early experiences need not be permanent.

**Why Moulding Begins Early**

Moulding of personality pattern begins early in postnatal life because the capacity to learn develops early and is ready to function before the baby reaches her first birthday. What happens in the early years of life, what kind of people the growing child is associated with, what they expect of him and how they try to enforce their expectations – all influence the developing personality and determine what sort of a person she will grow up to be.

**How the Personality Pattern is Moulded**

The cultural group sets the pattern for the approved basic personality and expects every member of the group to conform to it. Personality is shaped and changed by the interactions with the culture in which the individual lives.

In the cultures where values are relatively static, the approved basic personality pattern likewise remains relatively static. Where values change frequently and radically, there will also be changes in the approved basic personality pattern. This, of course, does not mean changes in the total pattern but rather in certain aspects of it.
Sources of Moulding

In the moulding of the personality, the attitudes, feelings and behaviour patterns of the young are shaped first in the home and later reinforced or changed in the school, the peer group, and the community at large.

The ‘family’, as the child’s first social environment and as the social group with which she has the most frequent and closest contacts, is the most important source of personality moulding. Some other important sources are the home, school, teachers, peer group, media, religion, occupation, etc.

Moulding Techniques

Two methods of learning are dominant in moulding the personality pattern to conform the culturally approved standards: first, learning through guidance and control of the behaviour by another, and second, learning through limitation of the beliefs, attitudes and behaviour patterns of another. The first is outer directed method of learning and is commonly referred to as ‘child-training’. The second is self-initiated or inner-directed and is known as ‘identification’.

It is impossible to say which plays the more important role in the moulding of personality pattern – child training or identification. The relative effectiveness of the two learning methods varies from one person to another and from one age to another. Furthermore, as has been pointed out, no two people react the same way.

Conclusion

In this chapter we explained the determinants of personality. A brief idea has also been given regarding moulding of personality.
The development of personality depends upon a lot of factors. The factors of heredity, environment, learning and process of socialization are the important determinants of personality. Heredity of the genetic basis is a very important determinant of personality because the principal raw material of personality such as physique, intelligence and temperament are to a large extent dependent on the genetic endowment of a person. Environment is also a very important determinant of personality development. Physical environment, climate and terrain are important among the factors which affect one’s personality development.

Learning plays a very important role in the development of personality. It is important for two reasons. First, it tells us that control can be exercised to ensure that the individual will develop the kind of personality pattern that may lead to good personal and social adjustment. Second it tells us that unhealthy and socially unacceptable patterns of adjustment can be changed and modified.

Socialization of an individual is very important for the development of personality. The agencies of socialization i.e. family, neighbourhood, peer group, school, religion, state and others helps individuals to develop healthy personality.

The question, which plays a more important role in personality development – heredity or environment has, to date, remained unanswered. There is evidence that heredity is more important is some areas of personality pattern while environment is more important in others. In reality the two jointly shape one’s personality.

Studies show that personality moulding begins early in life and that the early years are critical ones –
once the foundations are laid, environmental influences become less important with each passing year.

Environmental sources of personality moulding include the family, school, peer group, mass media, religion and occupation. The relative importance of these moulding sources varies from one age group to another and from one person to another.

Two kinds of learning are responsible for personality moulding. The first is outer directed learning and is known as child training. The second is inner-directed and is called identification.

**References**


Different Stages of Human Development

Introduction

Human development characteristically passes through different stages. These stages are orderly and sequentially linked with the preceding and succeeding stages. Features unique to each stage, change from stage to stage. They also vary from person to person thus making us unique in our own way. For some of us, these factors may move on smoothly while others may experience ups and downs. These factors and the way they are established in each person mark the foundation of the human personality. Let us familiarize ourselves with some important concepts which are used in analyzing the journey of life.

1) **Growth:** It refers to the increase in size, number of cells and it is quantitative improvement. It is not based on what the person or organism learns but only on maturation.

2) **Maturation:** It refers to those changes which primarily reveal on unfolding of genetically endowed physical capacities of the organism. Like a bud opens and blossoms into a flower, maturation brings out the full potential. It is not dependent on any special training or environment.

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3) **Development:** It can be defined as a progressive series of orderly, coherent changes leading towards the goal of maturity (Hurlock, 1964). It means qualitative changes which are directed towards maturation. Development is considered as a function of or a product of maturation and learning. Development follows an observable pattern which can be predicted. Researchers have identified two principles of development. They are:

**Cephalo-caudal principle:** This states that development spreads over the body from head to foot. Changes in structure and function can first be observed in the head, then trunk and finally, the legs.

**Proximodistal principle:** According to this principle, development proceeds from near to far, from the midpoint of the body to the extremities.

**Stages of development**

Very broadly the stages of development may be categorized in two main types:

A) Prenatal development

B) Postnatal development.

Prenatal development includes all the changes that take place in the womb of the mother. Therefore it is also called “intra-uterine development” where the uterus is the environment. Postnatal development on the other hand, refers to all the stages that follow after the birth till the very end of life.

**Prenatal Development**

The development of a person begins much before his/her birth and the stage of development before birth is
prenatal development stage. The sperm or spermatozoan from father unites with a cell called egg or ovum in the mother. The sperm enters into the layers of walls surrounding the egg and unites with it. This process is called **fertilization** or conception. As a result a single cell is produced which is called zygote and this is how life begins – as a single cell which cannot even be seen with eyes takes up the journey of development finally to become a complete person! Don’t you think it is wonderfully intricate and a beautiful marvel of creation?

Prenatal development covers the period from fertilization to birth. It comprises three stages:

1) The period of the zygote: from fertilization to end of two weeks.

2) Period of the embryo: 2 weeks to 2 lunar months.

3) Period of the fetus: end of 2 months till birth.

i) **The period of zygote:** It continues to move down the ovarian tube or oviduct to the uterus. For 4-5 days it floats freely in the uterine cavity. Around the 10th day after fertilization the zygote digs into the wall of the uterus and attaches itself firmly, a process called implantation. The wall of the uterus envelops it. Rapid mitotic cell division takes place and the single cell zygote after repeated divisions resembles a ball with two layers of cells.

ii) **The period of the embryo:** It extends from 2 weeks to 2 months. During this time the embryo is like a miniature human being. Cell differentiation takes place, that is, from one cell, different types of cells arise. External features such as head, face, hands, fingers, legs can be clearly seen and interior organs such as heart
lungs and brain are formed. The embryo turns within the uterus and the heart beat can be heard. The first twelve weeks are very crucial because, it is during this period, the important organs are formed.

iii) **The third stage is the period of the fetus:** It extends from the beginning of the third month till birth. The body proportions increase as growth continues. Activity of the fetus can be felt. All the internal organs are formed and by 5th month they assume actual proportions. Between 2-4th month the nervous system develops. On completion of 9 months or 270 days, the fetus is ready for birth.

**Influences during Prenatal stage:** There are several factors which affect the development during the prenatal stage. These factors are collectively called as teratogens.

1) **Maternal Nutrition:** In order to grow, the fetus needs nutrients which in turn come from the mother. Mother's dietary intake must be balanced. Care must be given to include vitamins and minerals (such as calcium, phosphate, iron) water, proteins, fats and not carbohydrates alone. Vegetables, green leaves, seasonal fruits, pulses and cereals in addition to milk, eggs and meat or fish provide a diet adequate for the baby and the mother.

2) **Maternal age:** Between the ages of 21 to 29 years is the ideal age of the mother to have children. Below this bracket the mother is too immature physiologically and psychologically with a high risk of infant death. Beyond 30, risk of incidence of mental retardation and other genetic abnormalities is very high.
3) **Rest and exercise of the mother:** These are essential specially during pregnancy. When the mother is tired and over worked the fetal activity increases and beyond limits it can cause still birth or irritability of the child. At the same time mother must have adequate exercise.

4) **Rh blood group:** Majority of us are Rh+ while some have Rh- blood group. If the mother is Rh- and the fetus is Rh+ then it is an incompatible condition. The mother must be aware of it and at the time of delivery, if precautions are not adequate then complication such as jaundice can occur and may result in infant death.

5) **Addictions:** If the mother is addicted to alcohol, cigarettes or drugs the waste material is passed onto the fetus. Risk of irritability, low birth weight or prematurity, even still birth or child being born with addictions are very high.

6) **Maternal diseases:** The diseases of the mother can significantly affect the fetus. Specially during the initial critical times during pregnancy. German measles or Rubella can cause deafness, mental retardation or even heart trouble. AIDS, Syphilis or other sexually transmitted diseases can cause miscarriage.

7) **Maternal stress:** When the mother has emotional problems, tensions and anxieties, blood supply to the fetus is not adequate, but is diverted. Therefore growth is hindered. This also can result in prematurity, still birth or the child being irritable.

Prenatal development comes to an end with the onset of the birth process. Birth can be normal and spontaneous or assisted. The fetus may suffer
difficulties and complication, specially lack of oxygen or anoxia. In case of complication assistance is required as in assisted birth such as instrumental birth or caesarian section. In such assisted birth care must be ensured for the health of the new born.

**Infancy**

The steady prenatal development faces an end and a shock at the time of birth. The fetus is now in a drastically different environment and further development depends on how well he/she can adjust. Normal new born lets out a lusty cry which signals that the newborn now breathes on its own. The lungs that have been inactive get filled and that makes the baby cry. However, if there is any delay in the birth cry, it means that the baby is not breathing. This delay can affect the oxygen supply to the brain and if not restarted, the child may be retarded or even die. The weight of the new born must be noted. Average birth weight is around 2.5 kg below which, it is called low birth weight. Consequently the newborn has to struggle much more to reach normalcy and face life.

During this stage, adjusting to the new non-uterine environment becomes the major goal or focus in the life of the neonate. Adjusting to room temperature, breathing independently, sucking and swallowing the milk, elimination of body waste are prime areas that the new born needs to master. The newborn goes through a wake-sleep cycle. It consists of wakefulness and activity for about 50 to 60 minutes followed by sleep for three to four hours.

**Characteristics of Infancy**

Infancy is the shortest of all developmental stages. Since the environment changes are drastic, the infant
needs to make radical adjustment. There is a slight weight loss during infancy which is also considered as a plateau in development or stagnation. Infants' adjustment is also an indication or a preview to future development. There are several hazards or dangers facing the infant. These hazards are physical and psychological in nature. Getting adjusted to the new environmental conditions such as respiratory, digestive and vascular functions themselves become a threat for the infant.

**Babyhood**

Babyhood is the stage that follows infancy and extends between two weeks to two years. The characteristics of babyhood are as follows.

1) Development during babyhood is the foundation for the development during the entire life span.

2) During babyhood rapid physical and intellectual development takes place as evidenced by increase in height, weight and body proportions.

3) Increased independence and individuality mark babyhood.

4) Socialisation begins during babyhood as the baby shows increasing desire to be a part of the social group of the family and extend the basic relationship with the mother or mother substitute to others as well.

5) Sex-role typing begins during babyhood. Boys and girls are dressed sex appropriately and are treated in subtly different ways. Culturally relevant sex-appropriate clothes, games, behaviour or even interactions are gradually brought in.
6) There are hazards faced by a baby which may be physical or psychological. Physical hazards such as in illness, accidents and psychological hazards can interfere with positive development of the baby.

During babyhood, the baby is expected to learn to walk by two years, to take solid foods, to gain partial control over elimination, learn the foundation of receptive and expressive speech and to emotionally relate to parents and others.

**Physical Development:** Rapid growth takes place during babyhood. Height and weight increase. The birth weight is doubled by four months and tripled by one year. On an average the height of the baby at four months is 23 to 24 inches and at one year 28 to 30 inches and by two years 32 to 34 inches. Social smile which is a response to recognizing a face is the first clear milestone which happens around 2 months. Also, the baby can roll over from side to back at 2 months and from back to side at 4 months. At 6 months, it can roll over completely. The baby begins to pull the body to a sitting positions and sits up without support around 8 months. Hands and palm scoop up an object which is called palmers scoop, around 5 months. Around 9 months it can use the fingers in a pincer-grip to pick up even fine objects.

The baby hitches or moves in a sitting position around six months, crawls and creeps around 8 months. Walks on all fours, pulls up and stands by 10 months. He/she learns to stand with support by 11 months and without support, for longer time around a year. Also he/she learns to walk with support initially and without support around 14 months. These milestones, which indicate movement, are also called as motor development. The motor skills of babyhood are not
integrated initially but when they are integrated later, they are of importance to the baby and its developing personality.

**Speech Development:** As the baby develops, the important bridge into the world of other is also developed in the form of speech which aids communication. It has two aspects: receptive speech to understand what others are communicating and expressive speech to make oneself understood. The baby begins to babble or produces several sounds. Then she moves on to the stage of monosyllables (e.g., Ma, Ma, Da, Da, Na, Na etc.) which gives way to two-syllables stage. Before two years, the baby speaks with words made of two syllables formed in a sentence which typically has no grammar.

**Emotional and Social Development:** Babyhood emotions such as joy, affection, curiosity, fear and anger are often expressed explosively and are out of proportion to the stimuli. They are also short lived. These emotions get conditioned or established much more in later years.

Beginning with a social smile babies learn to respond to the social environment and are the foundations of the social skills valued greatly in later years.

**Play Development:** Play activities may be classified on the basis of the content of play, what the child does. In terms of content, the play activity may be sense pleasure play, skill play, dramatic play, ritual and competitive games. The second classification of play is in terms of the social character of play that is, who is the child playing with and the nature of their relationship. Under this play with adult, solitary play, parallel play, associative play and cooperative play are the different types.
Personality Development: The personality of the individual already begins to take shape. The core of the personality, namely the self concept is formed. Other personality traits are strengthened or weakened depending on interaction with environment which are called as quantitative changes. The roots of these can be observed during babyhood.

Hazards in Babyhood: There are several hazards the baby needs to overcome. Physical hazards range from mortality as in cot or crib death, due to various illnesses, accidents or malnutrition.

Psychological hazards include delay in motor or speech development and their subsequent disadvantages. Delay in development hinders social relation and in turn becomes a threat to emotional development.

Social hazards are lack of opportunities and experiences to learn to become social. Hazards in personality development result because self concept is largely a mirror image of what babies believe significant people in their lives think of them. Unfavourable attitudes reflected in resentfulness, negativism or withdrawal behaviour from parents and others, therefore, can cause damages to the developing personality.

Early Childhood

Childhood extends from 2 to 12 years and is generally divided as early and late childhood. Early childhood can be taken to range from the completion of 2 years to 6 years. In this section, the skills acquired by the child, speech development and play development, personality development are outlined. Further the hazards during early childhood in various developmental areas are discussed. Happiness during
childhood is derived from parental acceptance and ways of extending acceptance are presented.

Early childhood is also called as preschool stage. The young child is eager to gain control over knowledge about the environment. He/she tries to explore the environment, hence this stage is called the exploratory stage. Every object or situation holds such wonder for the young child that he/she is full of questions about what, why and how—giving rise to the name ‘questioning age’. They tend to imitate others usually the adults around them. Thus this age is called the ‘imitative age’. Their play activity includes a great deal of creativity and imagination, so this stage also earns the additional name ‘creative age’.

**Physical Development**

Compared to the rapid physical development in babyhood, there is a slow down. Body proportions are evened out and the head heavy look is lost. Weight gain of about 2 Kg per year and an additional 3 inches of height are gained on an average. Milk teeth are lost and the chubbiness of babyhood is replaced by a gaunt look. Because of all these developments the child looks rather unattractive.

**Skills of Early Childhood**

The young children learn and master a variety of skills because their immense curiosity gets them to manipulate and learn; they feel no inhibition or fear of ridicule as older children would; in addition, their bodies are pliable and fingers dexterous and they are ‘teachable’— an essential quality for learning skills. Depending on the environmental opportunities and the family background children learn a variety of skills.
The hand skills of self feeding and dressing become perfect during childhood. Bathing, dressing, combing hair or even finer motor skills required for tying shoe laces are all learnt. Catching and throwing a ball, use of scissors, painting, colouring, use of crayons, drawing all become a part of early childhood years.

With the foundational skill of walking firmly established, young children move onto additional skills. Hopping, skipping, jumping, running, climbing up and down the stairs show the progress made by the child. Cycling, swimming, skating, walking on walls are all activities enjoyed greatly by children at this stage. Handedness is established and the child now shows a clear left or right hand preference by the end of early childhood.

**Speech Development**

Both receptive and expressive communication improve as babbling of babyhood and crying are largely reduced. Normal speech development gains significant strides where they learn proper pronunciation, making of sentences (even though with poor grammar) and building of vocabulary. Also the content of speech takes a turn. From talking about self, self interests and self needs the child moves on to socialized speech around six years wherein others and their concerns are spoken of.

**Emotional Development**

Emotions during early childhood are intense with frequent emotional outbursts. These are associated with temper tantrums, intense fears or jealousies and can be traced to the cause of long and tiring play and too little food intake.
Play

The beginning of early childhood finds children playing extensively with toys but slowly they grow out of it towards the completion of this stage. The number of toys or play equipment, the opportunities for manipulation, well developed motor skills, creativity, higher IQ—all these factors or their lack influence the pattern of playing. Play includes a great deal of imitation and dramatizing. For example, young children behave like mothers, teachers and others. The imaginative play often merges reality and fantasy and is enjoyed by young children.

Relationship with Significant Others

**Parental relationship:** Children experience it with their father and mother or parent-substitute. Poor relationships lead to devastating effects since young children depend on parents to a great extent. Besides the security of the child is centered around the parents. Therefore, poor relationship with parents, or their absence or death can severely traumatize the young child and affect the developing personality.

**Sibling relationship:** The child progressively moves on to independence and is no longer the ‘baby’. Siblings often start frictions when a young child wants his/her way. This is called sibling rivalry. However, siblings may also enjoy a good relationship. Specially when the older children serve as role models for the young children to learn socially approved and sex appropriate behaviour through imitation.

**Personality Development**

Shaping of the self concept which is the core of personality takes place within the family. Because the social world of the child is the parents, siblings
and relatives who stay with the child and what they feel about the child is mirrored and the child accepts that as the self. Peer members too have an effect on the self concept which stems from their attitude towards the child which may reinforce and establish or contradict and damage the influence the family has on the child.

**Hazards of Early Childhood**

Unlike earlier stages, physical hazards such as illness, accidents or awkwardness have physical as well as psychological repercussions. Mortality rate reduces steeply as compared to earlier phases. Young children are highly susceptible to infections and illnesses. With improved health care facilities generally illnesses are taken care of. Accidents of everyday such as cuts, bruises, falls or burns are common and are more common among boys than girls. Serious or prolonged illness restricts the child and deprives him/her of opportunities and hence affects him/her psychologically by affecting adjustments made by the child.

A preschooler who frequently experiences negative or unpleasant emotions such as anger with few pleasant emotions, faces major emotional hazards of developing a negative disposition. Early in childhood children must learn to establish an emotional linkage between themselves and significant others in their environment called as ‘empathic complex’. Failure to establish empathic complex becomes yet another emotional hazard. Children need to establish a warm and stable relationship with the mother, which is then extended to other relationships.

There are also several situations, which threaten the degree of social adjustment of the child. Such situation arise from:
a) Speech or behaviour of the child, if unpopular, then he/she is isolated and lacks the opportunity to learn in the peer group situation.

b) Children placed under strong pressure to play in a sex appropriate way may over do and become rejected.

c) Young children, who face unpleasant social situations because of their age, sex or race, shun all social relations in order to protect themselves.

d) Those children who play extensively with imaginary playmates or pets, tend to be dominating. This may result in social maladjustment.

e) Children who have too many playmates all the time, do not learn how to handle the situation when they are alone and hence become lonely.

**Moral Development**

Around early childhood the young ones learn approved and unapproved behaviour. They must be trained appropriately thus aiding moral development. It is based on:

1) Parents who teach children right from wrong must be consistent, otherwise the child gets confused.

2) A mistake must not be appreciated, approved or smiled upon – it reinforces learning of wrong behaviour.

3) Too much punishment wrecks havoc with the child. Praise, awards and rewards for good behaviour and rare and consistent punishment develop moral fiber.

4) The system must not be authoritarian but based on love and acceptance of the child.
Parents who teach the children right from wrong must be consistent. Children get confused when adults teach them that what was wrong yesterday is considered right today, and hence overlooked. Inconsistency between two adults also confuse children. If the mistake of the child is punished by parents but approved and appreciated by others, specially peers, then the child has a positive attitude towards wrong behaviour. Often delinquency arises out of such behaviour. Therefore not only the mistake, but also the attitude towards it needs to be checked.

**Happiness**

A child who is happy develops to be a well-adjusted person. To a great extent, parents must take responsibility for accepting the child, a key factor in happiness. They need to ensure that acceptance is perceived by the child. It is done through the following ways:

1) Parents must accept the child, regardless of the looks, timing of birth, sex, or his/her strengths and weaknesses. They must warmly welcome the child in their midst and make him/her feel wanted.

2) Parents must provide the basic needs of the child. Proper food and nutrition helps the child to feel accepted and wanted. Keeping him/her clean and away from dangers such as electric shock, fire, accidents etc by providing a safe environment translate as acceptance in the mind of a young child.

3) Parents must take time out and spend with the child. Involving in the child’s activities and enhancing the opportunities provided to grow and
develop are important ways of extending acceptance to the child.

4) Parents must talk to the child making eye contact. When talked to, the child not only learns the language but feels psychologically secure and accepted.

5) Encouragement, specially when the child is fast picking up motor and speech skills makes the child feel happy and accepted.

6) Age appropriate, interest based responsibilities must be shared with the child. A child’s help when taken to water a plant or clean the house; the child gains acceptance and feels part of the social group of family.

7) Demonstrating affection by a hug or a kiss or picking up the child in addition to feeling accepted, helps the child to feel connected.

8) Parents must take time to teach the child right from wrong, acceptable from unacceptable behaviour. This entire process is called disciplining the child. In order to discipline, parents must explain and show the correct behaviour. Also they must be consistent – between themselves and between two points of time. Frequent punishment would take away the effect and desensitize the child. This should only be a last resort.

Punishment should always be proportionate to the mistake and must be just. The child must know why he/she is being punished.
Late Childhood

The period of late childhood ranges from 6 years to the attainment of sexual maturity, around 12-13 years. During this stage children develop marked negativism and because of their desire for independence seldom obey the parents. The child begins going to school and learns the rudiments of knowledge essential for successful adult life. The peer group assumes great significance and children of this age ‘crowd together or ‘gang up’, thus earning the name ‘gang age’.

Developmental Tasks

The peer members accepting the older child is an important aspect. Within the peer relationship the older child learns several social skills, which as developmental tasks, provide happiness when successful or frustration if failed.

The older child’s accomplishments during this stage include the followings.

- Learns to get along with age mates.
- Develops the basic skills of reading, writing and arithmetic.
- Develops concepts necessary for everyday living.
- Develops a conscience, a sense of morality and values.
- Develops attitude towards social groups and institutions.
- Learns physical skills necessary for ordinary games.
- Begins to develop appropriate masculine or feminine social roles.
Physical Development

There is relatively uniform but slow physical development. The weight gain is almost even throughout late childhood and the child gains 2-3 inches every year. Body proportions are more elongated with long arms and legs giving an awkward appearance. Face also becomes angular with the loss of fat. Teeth that begin to fall during the sixth year are all replaced with permanent teeth except for the wisdom teeth.

Skills of Late Childhood

Children develop a number of skills during this stage. These skills also differ from boys to girls.

- Self help skills of eating, dressing, bathing grooming become almost as adept as that of an adult, with very little concentration required.

- Social skills include helping others. Cleaning and helping in daily activities at home and helping teacher at school, sharing responsibilities with age mates at play are important achievements of the child.

- School skills of writing, reading, drawing, painting, clay modeling, crayoning become more proficient.

- Play skills such as throwing and catching the ball, bicycling, skating and swimming are developed. Fine motor skills of painting and needlework are well developed among girls while boys achieve gross motor skills of throwing a ball, kicking football or jumping.

Speech Improvement

Older children are increasingly aware of speech as a tool for being accepted by their peer group members.
Therefore speech is consciously improved from immature, unacceptable ways of communication such as crying and gesturing which are avoided. Proper pronunciation and grammar are learnt. Children take interest in telling jokes or narrating events or riddles. Parents and teachers also contribute to speech improvement by encouraging them. Radio and television serve as models for speech. There is marked improvement in vocabulary as names of colours, numbers, money concepts, time concepts are included. Secret codes used by the gang often become part of older child’s communication pattern.

**Emotions During Late Childhood**

Older children learn to control emotional outbursts as these are looked down upon by peer members, as immature and inappropriate behaviour. Happy and pleasant expressions on the other hand are expressed freely as seen in laughing, giggling or jumping. While the child tends to curtail expressions of negative emotions, he/she may show moodiness or resort to sulking. In expressing emotions, sex appropriateness can be noticed. Boys tend to show anger or curiosity while girls experience fears, worries and feelings of affection.

**Social Development**

The older child shows strong desire to be an accepted member of the peer group. Staying at home or playing with siblings are disliked by them. The gangs are not delinquent groups but play groups. Their main activity is to play games, sports or simply chatting. The gangs are also strictly segregated, that is, members of a gang often come from the same sex. Those who are accepted by the gang members gain social status and feel self confident while the opposite is true of those who are rejected.
**Play activities**

Play for the older child is not a mere amusement, it is the chief instrument of socializing which provides opportunities for social skills. Various games, sports or activities such as collecting items (shells, stamps and pictures) are enjoyed. While these activities may be used, acceptance and popularity are the social goals of play.

**Improvement of understanding**

The older child is now in a stage where concepts become specific and concrete. They reflect a stage of cognitive development termed as 'concrete operations'. The school plays an important role in building, improving and clarifying concepts. The child begins to understand social dimensions in concepts – types of groups, differences, similarities etc are perceived by the child.

**Moral Behaviour**

The code of conduct and morality learnt at home is now extended to the social group. The child makes a conscious choice to be part of the peer group. Moral code is developed on the basis of general rather than specific situations. Discipline also helps in this process. Use of rewards, punishment and consistent application of rules enable the child to develop moral behaviour.

**Personality Development**

The older child enters the school and the social horizon is broadened beyond family members. Now the child views himself/herself not only through the eyes of parents but also teachers, classmates and peers. Thus the child’s self concept, mirrored by people around is revised: child’s personality traits also undergo changes.
Hazards in Late Childhood

The child is susceptible to many physical and psychological hazards. They include illness and accidents which are the physical hazards encountered by older children. Improved medicare takes care of several illnesses but accidents are a major cause of death among older children. Children who experience lack of peer acceptance are dissatisfied leading to personality maladjustments in later life.

Happiness in Late Childhood

The older child experiences happiness from several sources. Play time is eagerly awaited. But for occasional difficulties, if the home atmosphere is relaxed, then the child loves the family and derives satisfaction from them, an added source of happiness. Social acceptance becomes a major factor in establishing happiness in late childhood.

Adolescence

Adolescence literally means ‘to grow to maturity’. It is an intermediary stage between childhood and adulthood characteristically possessing qualities of both stages, although not fully in either of them. The age range is from 12-19 years. It is the threshold to adulthood. There are rapid physical changes taking place including sexual maturity which is attained during adolescence. Consequently there are also psychological and social changes. Adolescence is a crucial stage for the person. In addition, it usually encounters problems of different kinds. Adolescents are very sensitive. This must be understood and handled with utmost responsibility. The developmental tasks for adolescents are as follows.
• Coming to terms with one's own body and accepting the changes.

• Achieving new and more mature relations with age mates of both sexes.

• Selecting and training for a career.

• Desiring, accepting and achieving socially responsible behaviour.

• Achieving emotional and economic independence.

• Gaining self identity.

Physical Changes

The most important change that takes place during adolescence is sexual maturity which occurs at puberty. The body prepares for it for about two years (prepubescence or prepuberty) followed by adjusting and becoming fully functional over another two years (post pubescence/post puberty). Changes in height, weight are rapid referred to as 'growth spurt'. Puberty marks 'menarche' or beginning of the menstrual cycle among the girls and nocturnal emissions among the boys. The changes during puberty are both internal and external. Internally the endocrine system produces hormones which trigger the reproductive cycle. Chief among them are Estrogen and Progesterone among females and Androgens and Testosterone among males. External changes include secondary sexual characteristics such as facial hair (growth of beard and moustache) among the males and development of breasts among the females. Consequently, the body form assumes the adult figure and voice changes are accompanied.
Emotionality and Social Behaviour

Stanley Hall had termed adolescence as the stage full of 'storm and stress'. The hormones, the growth spurt and the reproductive maturity all these are not merely physical for they also have an emotional impact. The emotional pattern of the adolescent is called 'heightened emotionality' wherein the person is irritable, moody, irrational or feels intensely. However, maturity sets in as adolescence makes way for adulthood and the person learns to adjust appropriately.

The peer group influence increases. The adolescent begins to notice and take interest in the opposite sex. Making friends and adjusting to new social situations in school, search for career are learnt during this time. Great deal of interest is shown in personal grooming, looks and clothes. Adolescents also ponder over several philosophical issues and try to find an answer to questions such as “Who am I? What is the purpose of life?”. The search for identity when it takes a meaningful turn, enables the adolescent to adjust well and in contrast, in identity, crisis leads to confusion and diffidence in future.

Moral Development

By adolescence, the mechanism of moral code should be developed. Morality must be rooted in internal control and not external agencies such as fear, punishment and social consequences. While these factors deter the adolescent he/she learns to decide on his/her own.

Hazards in Adolescence

While illness rates may be low, accidents and conflicts leading to suicide are high. Psychological hazards
arise out of inability to make the transition into maturity. Social disapproval is still a major source of hazard specially with the opposite sex.

**Happiness**

Adolescents are happy based on their social and family adjustments. Choosing and training for a career contributes to a happy state of mind. If the career aspirations are realistic and achievable, then the adolescents have reasons to be well adjusted and happy.

**Adulthood**

Adulthood is the stage where growth is complete and the person assumes various responsibilities. Starting around 18 years, it extends till middle age which is around 45 years. The developmental tasks for this stage of life are as follows:

Like all earlier stages adult too has certain developmental tasks, except they are referred to as 'Vital roles'. All of us occupy a 'status', a position, socially recognized and regularized. For example, the status of being a son, an officer or/and a captain. According to the status one occupies, one needs to perform certain duties or fulfil certain responsibilities, which are termed as 'roles'. A role is the dynamic side of the status. Taking the example further, the son takes care of the parents or the captain leads the team. The roles of the adult are so important that they are called as vital roles and each adult performs these roles. These roles include the role of a worker, a spouse and a parent.

**Role of Worker**

Having selected and trained for a career during adolescence, the adult takes up the important task of
Different Stages of Human Development

going a job and settling in it. As one settles, one experiences job satisfaction or dissatisfaction. Proportionate to the job satisfaction (also called as vocational adjustment) one will find adjustment in life. The vocational adjustment depends on the following factors.

- Reasons why the job was selected
- Preparation for working
- Training and qualification
- Experience and expertise, skill in performance
- Personal interest
- Willingness to learn and adjust 'the attitude'
- Money

If these factors are more or less balanced, then the adult is vocationally adjusted. Not only for the person, but also for the family, adjustment is required. For example if he is a travelling executive away on long tours, the family must find a way of adjusting to the circumstances. It is found that one who balances the financial demands, is often well adjusted as an adult.

**Marriage Partner**

Taking up the responsibility of a spouse and fulfilling this role greatly contributes to a person’s life, happiness and adjustment. Marital adjustment depends mainly on the following factors:

- Age at marriage
- Type of marriage—arranged or love marriage
- Courtship or prior knowledge about the partner
• Similarities/differences in backgrounds
• Sharing of interests
• Willingness to make the marriage work and having a positive attitude

Marriages are made in heaven says the proverb. But the couple must work at keeping it healthy on earth! Success in marriage must be achieved in several aspects or areas. Basically both partners need to be satisfied in marriage. Marital faithfulness and trust establishes the foundation in marriage. Communication between the partners is a key area. Further, a loving respect for each other and mutual desire for harmony between husband and wife become crucial. Besides, the couple need to adapt to each other’s interests, work demands and personality. Another area is sexual satisfaction. Handling of money, spending and saving, if not done in a mature manner can cause havoc in marriage. Adjustment in these areas can truly make marriage a source of happiness.

**Parental Role**

As the family grows and children are added, one must realize that it involves great responsibility. Adjustment to parenthood depends on several factors including the desire for children, number of children, time when they are born, sex of children, spacing between children, ability to support them, child rearing practices used by parents, acceptance of children.

Children can contribute greatly to the emotional well being of parents if brought up with loving care provided with overall acceptance. The parental role must be played with commitment and creativity. Adjustment to parenthood may become elusive if children are rebellious, sick or uncaring. Those who are childless
by choice, although enjoy greater freedom, forfeit the joys of child’s affection and companionship.

**Middle Age**

Middle age is an intermediary stage between adulthood and old age. Beginning around 45 years it ends when old age begins. It is a period of transition from adulthood to old age. It is characterized by achievements, professional and otherwise. It is a time when life is evaluated by introspection. It is called Empty nest period, as children leave home. Many observers view it as a time of stress, often termed as ‘Middle age’ crises.

The developmental tasks of the middle aged adult are centered around success in career, adjusting well in marriage and finding satisfaction in children. At work the person attains great achievements and experiences a climax. Depending on the foundations, the marriage may be shaken up or strengthened. The relationship with children assumes a new dimension as they too start early adult life.

**Physical Changes**

With active reproductive stage behind them, men and women undergo the experience of a physical decline. Women go through menopause, the end of menstrual cycle. As a result, she cannot have children any more. With the decline in hormones leading to menopause in women several other features appear. Weight gain around the abdomen, joint pains, changes in appearance with grey hairs and sagging muscles, problems with teeth and vision, slow down the pace of life. Men too experience reduced sexual drive and motivation, hence they may question their own virility. As the youthfulness begins to fade away refocusing
the relationship between husband and wife become essential.

**Emotional Changes**

The drastic physical changes brought in by reduced hormones, lead to emotional ups and downs. Periods of moodiness, loneliness or blues affect the middle age adult. The feelings of reduced function, unattractiveness and the like cause negative feelings and stress which if left uncared for, can escalate to full blown crisis situation. Emotional stability can be achieved in meaningful work, interests and relationships. Frequently people turn to religion and God for peace, strength and meaning.

**Social Changes**

During middle age social activities and responsibilities assume increased significance. Children and their families are a source of satisfaction. Friends and peer group members are very important in helping one realize he/she is not alone.

Happiness comes from accepting the journey of life with its many twists and turns. Developing and experiencing career goals and achieving them, renewed family intimacy and social contributions provide added value to the person.

**Old Age**

While it is true that a person can feel and behave very old age 45, another one at age 85 may lead an active life enjoying good health. Old age, often referred to as the evening of life, begins around 65 years. The old person is called as senior citizen. Old age is a period of decline in physical strength and social participation. It is not welcomed unlike other phases
of life. The adjustment of older people is often poor. The problems of old age stem from disability, diseases, dependence and death.

**Physical Changes**

As strength declines, the various organs and organ systems slow down. Diabetes, heart conditions, osteoporosis and such diseases are common during old age. Disabilities in walking, seeing, hearing etc restrict the person in several ways. These disabilities make the person dependent on others.

**Psychological Changes**

An old person is often isolated. The disease and disabilities produce a strong feeling of inadequacy and the dependence makes the person feel worse. They are given to depression and moodiness. Death of the spouse plunges the person into despair making him/her feel totally at a loss. Memory fails the old person which creates further problems. Fear of death can be a dominant emotion. Worries about whether he/she would be invalid, a burden to others is very common.

**Social Changes**

Older people retire often from work. Their busy life suddenly comes to a halt. Re-employment possibilities may not be bright enough. Thus, the old person finds too much time at hand, with too little work and reduced mobility very frustrating. Redirecting and remodeling the entire life style with meaningful activities become necessary. The peer group members are no longer accessible due to various reasons. The social status of a widow or widower is not a pleasant one either. Dependent on others for even small things,
mobility, money and moorings, the social life of the old person shrinks drastically.

As an individual he/she needs to take personal responsibility for self that is a milestone. The developmental tasks become the individual life and existence, rather than the others in the social circle.

Happiness in old age is centered around children and their welfare. Simple events and memories, shared love and concern, provide feelings of satisfaction to the old person.

**Conclusion**

In this chapter we have outlined the stages of human development, prenatal stage, infancy, babyhood, early and late childhood, adolescence, adulthood, middle age and old age. In each stage we have examined the characteristics, the milestones, the physical and psychosocial development. Sources of happiness are also mentioned.

**References**


Theories of Personality

Introduction

As mentioned earlier, the present chapter will briefly describe only a few of the theories of personality which are relevant to the practice of professional social work. After having gone through the preceding units, you must have realized by now that the term personality has many meanings. It is a reasonably distinct sub field of psychology that comprises theory, research and assessment about personality. However, even within psychology there is disagreement about the meaning of the term. In fact, there are as many different meanings of the term personality as there are psychologists who have tried to define it.

In this chapter, we would try to gain understanding of the views offered by Carl Rogers who looks at personality in terms of self – an organized, permanent, subjectively perceived entity, which is at the very heart of all our experiences.

We would also study Erik Erikson who is of the view that life proceeds in terms of a series of psycho social crises, which he termed as developmental milestones or stages. A person’s personality is a function of the outcome of the way such crises are resolved.

Abraham Maslow’s humanistic theory would also be touched upon, which explains human behaviour in

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terms of individual’s tendency to seek personal goals. In this system, as one’s desire is satisfied, another surfaces to take its place. When a person satisfies this one, still another clamours for satisfaction.

B.F. Skinner is yet another prolific psychologist who has provided the foundation for a science of behaviour based on the premise that nearly all our behaviour is directly governed by environmental contingencies of reinforcement. That is, much of our behaviour is either learned or modified by the process of learning.

But none the less, the most fundamental conception of human personality has been that of Sigmund Freud. He is considered as the father of psychoanalytic thought. He described the structure of personality as composed of three elements the id, ego and super ego. You would study his theory in detail in another unit.

**Erik Erikson: A Psychosocial Theory of Personality**

In order to understand how Erik Erikson has worked to elaborate and extend the structure of psychoanalysis and how he has reformulated its principles for understanding the modern world, one has to first understand the concept of psychoanalysis as given by Sigmund Freud. It is because Erikson himself, persistently maintained that his contributions to the understanding of human development are nothing more than a systematic extension of Freud’s conception of psychosexual development.

Erikson actually has attempted to bridge the gap between Freudian theory of psycho sexual development and present day knowledge about the role of social factors in personality development.
Though he is committed to the biological and sexual foundations of personality like Freud, yet he expanded or socialized Freud’s schedule of development by introducing eight stages of development. He emphasizes the importance of interaction between biological and social factors in the development of personality. The stages are shown in Fig.-1.

Let us now learn about Erikson’s theoretical formulations by considering the various stages in human life.

1) **Infancy: Basic Trust Versus Mistrust-Hope**

The first psychosocial stage in the Eriksonian scheme corresponds to Freud’s Oral stage and it extends through approximately the first year of life. The earliest basic trust is established during this stage and it is demonstrated by the infant in the capacity to sleep peacefully, to take nourishment comfortably and to excrete relaxfully. Each day as his wakeful hours increase, the infant becomes more familiar with sensual experiences. Situations of comfort and people responsible for these comforts become familiar and identifiable to him.

Through the continuity, consistency and sameness of these experiences with others, the infant learns to rely on them and to trust them. Simultaneously, if the parents display a divergent pattern of these experiences, may be in the ways of caring for the infant or in their role as the parents or demonstrate a conflicting value system, it creates an atmosphere of ambiguity for the infant, resulting in feelings of mistrust.

*Hope* is the first psychosocial strength or virtue, which is gained by the infant from successful resolution of
the Trust-verses-Mistrust conflict, during this stage.

2) **Early Childhood: Autonomy Versus Shame and Doubt**

This period coincides with Freud’s Anal stage and roughly spans the second and third years of life. During this stage, the child learns what is expected of her, what the child’s obligations and privileges are and what limitations are placed upon her. The child’s striving for new and activity-oriented experiences places a demand for self-control as well as a demand for the acceptance of control from others. A sense of self-control provides the child with a lasting feeling of autonomy, good will and pride; however, a sense of loss of self control can cause a lasting feeling of shame and doubt in him.

The virtue of will emerges during this stage. Will is the ever-increasing psychosocial strength to make free choices, to decide and to exercise self-restraint. The child learns from itself and from others what is expected and what is not. Will is responsible for the child’s gradual acceptance of lawfulness and necessity.

3) **Play Age: Initiative Versus Guilt**

This period corresponds to Freud’s Phallic stage extending roughly from age four to entry into formal school. This is when the child’s social world challenges her to be active, to master new skills, and to win approval by being productive. This is the age when child’s facility for language and motor skills make possible associations with the peers and older children and thus allow participation in a variety of social games. During this stage a child begins to feel that he or she is counted as a person and that life has a purpose for him. It is an age of initiative, an age of
expanding mastery and responsibility. Autonomy combines with initiative to give the child a quality of pursuing, planning and determination of achieving tasks and goals. However, a feeling of guilt may haunt him if his goals and tasks are not accomplished.

**Fig.** : Erikson’s chart of the eight stages of psychosocial development. *(Adapted from Childhood and Society, by Erik H. Erikson, 1963, p. 273)*

*Purpose* is the virtue or the main psychosocial strength that emerges during this stage. The child’s major activity during this stage is playing. The virtue of purpose results from play, explorations, attempts, failures, and experimentation with toys. The child learns what the purpose of things and begins to
understand, the connection between the inner and outer world. Thus an imaginative and uninhibited play is vital for the child’s development.

4) **School Age: Industry Versus Inferiority**

This period corresponds to the Latency Period in Freudian theory and extends from about 6 to 11 years of age. Here for the first time the child is expected to learn the rudimentary skills of culture like reading, writing, cooperating with others etc. via formal education. This period is associated with the child’s increased power of reasoning and self discipline, as well as the ability to relate to peers according to prescribed rules. During this period, the child develops a sense of industry when it begins to understand the technology of his culture through attending school. That is to say that his work includes many and varied forms such as attending school, doing chores at home, assuming responsibility, studying music, learning manual skills as well as participating in skillful games and sports. The hazard of this stage is that the child may develop a sense of inferiority or incompetence if she is unable to master the tasks that are undertaken or that are set for it by her teachers and parents.

The virtue of competence emerges during this stage as one applies oneself to work and to completing tasks.

5) **Adolescence: Identity Versus Role Confusion**

This period is regarded as highly significant in the individual’s psychosocial development. Now he is not a child and not yet an adult. This period extends roughly from 12 or 13 years to about 20 years of age. During this age, the adolescent is confronted with various social demands and role changes that are essential for meeting the challenges of adulthood. It
is the time for making vocational plans. He becomes aware of his inherent characteristics such as his likes and dislikes, anticipated goals of future and the strength and purpose to control one’s own destiny. It is during this period that one defines what one is at present and what one wants to be in future. Because of the transition from childhood to adulthood, the adolescent during this stage of identity formation is likely to suffer more deeply than ever before or ever again from a confusion of roles or identity confusion. This state can cause one to feel isolated, empty, anxious or indecisive. The adolescents may feel that society is pushing them to make decisions, thus they may become even more resistant. The adolescent’s behaviour is inconsistent and unpredictable during this chaotic state. During this period one may also develop a negative identity, a sense of possessing a set of potentially bad or unworthy characteristics.

During this stage the virtue of fidelity develops. Although now sexually mature and in many ways responsible, he or she is not yet adequately prepared to become a parent. On one hand, one is expected to assimilate oneself into an adult pattern of life while on the other hand, one is denied the sexual freedom of an adult. The behaviour shuttles back and forth. During this difficult period, the youth seeks inner knowledge and understanding of himself or herself and attempts to formulate a set of values. The particular set of values that emerges is what Erikson called fidelity. Fidelity is the foundation upon which a continuous sense of identity is formed.

6) Young Adulthood: Intimacy Versus Isolation

This stage marks the formal beginning of adult life. This is generally the period when a person becomes involved in courtship, marriage and early family life.
It extends from late adolescence until adulthood i.e. from 20 years to roughly 24 years. Now the person is ready for social as well as sexual intimacy with another person. Now he orients himself or herself toward, “settling down” in life. This is the time when one requires someone to love and to have sexual relations and with whom one can share a trusting relationship.

The hazard of this stage is isolation, which is the avoidance of relationships because one is unwilling to commit to intimacy. The virtue of love comes into being during this stage. In addition to the romantic and erotic qualities, Erikson regards love as the ability to commit oneself to others, showing an attitude of care, respect and responsibility.

7) Middle Adulthood: Generativity Versus Stagnation

This period corresponds to the middle years of life i.e. from 25 years to 65 years of age. Generativity occurs when a person begins to show concern not only for the welfare of the upcoming generation but also for the nature of the society in which that generation will live and work. Main concerns are the generating of progeny, products, ideas and so forth. When generativity is weak or not given expression, the personality takes on a sense of stagnation. The virtue of care develops during this stage which is expressed in one's concern for others.

8) Maturity: Integrity Versus Despair

This stage can best be described as a state which is reached by one after having taken care of things and people, products and ideas, and having adapted to the experiences of successes and failures of life. There is a definite shift in a person's attention from future to past life. This is a time often beset with numerous
demands such as adjustment to deteriorating physical strength and health, to retirement and reduced income, to the death of spouse and close friends, and the need to establish new affiliations with one’s age group. This stage is marked by the summation, integration and evaluation of all the preceding stages of human development. The essential counterpart of integrity is despair over a series of unfulfilled opportunities and missed directions of individual’s life cycle. He or she may realize that it is far too late to start all over again. He or she has a hidden fear of death, a feeling of irrevocable failure and an incessant preoccupation with what might have been.

Wisdom is the virtue that develops out of the encounter of integrity and despair. Erikson believes that only during old age does true maturity and a practical sense of “the wisdom of the ages” comes into being.

**Carl Rogers: A Phenomenological Theory of Personality**

Carl Rogers’ self-theory of personality is primarily based on his approach known as client-centred therapy. He stresses the importance of individual who determines his own fate. There are two basic concepts that are regarded as the basis upon which his whole theory rests. These are (a) the organism and (b) the self.

The organism is the centre of all experiences that keeps taking place within the individual at a particular moment. These experiences include everything potentially available to one’s awareness that is going on within the organism at that moment. The totality of these experiences constitutes the phenomenal field. The phenomenal field is not identical with the field
of consciousness. At a given moment, it is made up of conscious or symbolized and unconscious or unsymbolized experiences. The phenomenal field is individual's frame of reference that can only be known to the person only. According to Rogers behaviour of a person depends upon the phenomenal field (which is the subjective reality) and not upon the external conditions. An individual's perceptions and experiences constitute not only his or her own reality but also form the basis of his or her actions. One responds to events in accordance with how one perceives and interprets them.

For example, a thirsty person lost in the desert will run as eagerly to a pool of water that is a mirage as to a real pool. Similarly two persons observing an identical set of events may later recall two very different outcomes, which is often the case with eye witness accounts of the unidentified flying objects and traffic accidents etc. Thus a person tends to check his or her symbolized experiences against that of the world outside in his own way. This testing of reality provides one with dependable knowledge of the world so that one is able to behave realistically. However, some experiences may remain untested or are inadequately tested, which may cause one to behave unrealistically. Apparently the person, therefore, must have some conception of an external reality, otherwise he or she could not perform the act of testing an inner picture of reality against an outer one.

Let us explain this a little further with the help of another example. Suppose a person wishes to put salt in his food and in front of him are two identical jars, one that contains salt and the other containing pepper. The person believes that the jar with larger holes in
its lid contains salt but not being quite sure of it, he keeps the contents in the jar on his hand. If the particles are white rather than black, he becomes sure that it is salt. A cautious person may, even after that, put a little on his tongue, believing that it may not be white pepper, instead of salt. Thus, the point to be noted here is that one is testing his or her ideas against a variety of sensory data. The test consists of checking less certain information against more direct knowledge. In this case the final test is taste that defines it to be salt. Out of the process of perceiving experiences, attaching meanings to them and testing them with the outside reality, there emerges a portion of the phenomenal field which gradually becomes differentiated and is called self. The self can best be thought of as the concept of I, me and myself. In addition to this concept of self (also called real self) there is an ideal self which represents what one thinks one ought to be and would like to be. The ideal self represents the self-concept that the individual would like to possess. It is quite close to the notion of superego in Freudian theory.

The significance of these concepts of organism and self becomes more clear in Rogers’ discussion of congruence and incongruence between the self as perceived and the actual experiences of the organism. When the symbolized or conscious experiences that constitute the self faithfully mirror the experiences of the organism, the person is said to be adjusted, mature, and fully functioning. While on the other hand, if there is no congruence with the experiences of self and organism, the individual feels threatened and anxious. Such a person behaves defensively and is rigid.
Thus we see that Roger's theory puts emphasis on the continuity of growth. The person continuously strives to develop a self. He incorporates only those experiences into his frame of reference which he thinks are appropriate for him and rejects those which are not appropriate. Therefore personality development, in Rogerian scheme there is a reciprocal relationship between the ways a person views his experiences and his actual social and inter-personal experiences.

Abraham Maslow: A Humanistic Theory of Personality

Maslow was a humanist who believed that man can work out a better world for mankind as well as for himself. His approach to understand human personality is different from behaviourism as given by B.F. Skinner (discussed later) and psychoanalysis. He depicted human being as a “wanting animal” who rarely reaches a state of complete satisfaction. It is characteristic of human life that people almost always desire something. If one desire is satisfied, another surfaces and so on. Maslow consistently argued that lower order needs must at least be satisfied before an individual can become aware of the higher order needs. He proposed that in general, human desires/needs are innate and they are arranged in a hierarchy. He developed his own system of needs and categorized them into two categories.

a) Deficit Needs and
b) Growth Needs

The deficit needs include sex, sleep, protection from extreme temperature and sensory stimulation. These needs are most basic, powerful and obvious of all human beings for their physical survival. In the second
category come the needs for safety, needs of belongingness and love, the esteem needs and the need for self-actualization.

Now let’s examine each of Maslow’s need categories in a little detail, in accordance of their order i.e. from lower to higher.

1) **Physiological Needs:** As pointed out earlier these are directly concerned with the biological maintenance of the organism and must be gratified at some minimal level. An individual who fails to satisfy this set of basic needs won’t be able to move upwards to satisfy the higher level needs. For instance, a chronically hungry person will never strive to compose music or join politics or construct theories to build a new world order. Without a doubt, the physiological needs are crucial to the understanding of human behaviour. Many autobiographies and experiments chronicled in the history show the devastating effects on behaviour produced by lack of food or water. For example, in the Nazi concentration camps of World War II, it was common for prisoners subjected to prolonged deprivation and torture, to relinquish their moral standards and steal food from each other.

2) **Safety Needs:** When the physiological needs are successfully fulfilled then safety needs become the dominant force in the personality of the individual. Safety needs are many and are mainly concerned with maintaining order and security. The primary motivating force here is to ensure a reasonable degree of certainty, order, structure and predictability in one’s environment. Maslow suggested that these needs are most readily observed in infants and young children because of
their relative helplessness and dependence on adults. For example, children, respond fearfully if they are suddenly dropped or startled by loud noise or flashing lights. Eventually education and experience neutralize such dangers.

Nonetheless, the safety needs also exert active influence beyond the stage of childhood. The preference for a job with security and financial protection, having a bank account, purchasing a building/house and investment in insurance or medical facilities or unemployment or old age may be regarded as motivated by making the future safe.

3) **Belongingness and Love Needs:** These needs institute the third ladder in the Maslow’s scheme of human needs and emerge only when the first ladder and second ladder needs are satisfied. These needs emphasize the basic psychological nature of human beings to identify with group life. These are the needs of making intimate relationships with other members of society, being an accepted member of an organization and to have a family. In the absence of group membership, a person will have a feeling of loneliness, social ostracism, friendlessness and rejection. Maslow rejected the Freudian notion that love and affection are derived from sexual instincts. He was of the view that love is not synonymous to sex but a mature love involves healthy loving relationship between two persons. Being loved and accepted is instrumental to healthy feelings of worth. Not being loved generates futility, emptiness and hostility.

4) **Self-Esteem Needs:** When one’s needs for being loved and loving others have been reasonably
satisfied, the need for self-esteem emerges. These needs are divided into two groups: (a) Self-respect, self-regard and self-evaluation

(b) Esteem and respect from others. The first group includes such things as desire for competence, confidence, personal strength, adequacy, achievement, independence and freedom. An individual needs to know that he or she is worth while – capable of mastering tasks and challenges in life. The second group includes prestige, recognition, acceptance, attention, status, fame, reputation and appreciation. In this case, people need to be appreciated for what they can do, i.e. they must experience feelings of worth because their competence is recognized and valued by significant others.
5) **Self-Actualization Needs:** Finally, if all the foregoing needs are sufficiently satisfied, the need for self-actualization comes to the fore. Maslow characterized self-actualization as the desire to become everything that one is capable of becoming. One wants to attain perfection. It is to reach the peak of one’s potential. Self actualization is only possible if the basic needs at lower levels are met to the degree that they neither distract nor consume all the available energy. The person should not be worried about his or her survival needs. He or she should feel satisfied with his/her social relations in family, society and job.

Thus we need to keep in mind that Maslow’s needs occur in an order. One seeks self-esteem only after one’s love and belongingness needs are satisfied. And one seeks love only when he or she feels secure and safe. On the opposite side of it, one quickly goes back to a lower level from the upper level, if the needs of lower level are suddenly jeopardized. For example, let us consider a lady who, thinking her love needs are in good order, busies herself with becoming a business tycoon. Suddenly and unexpectedly, her husband leaves her. In such a situation, what she does is that she casts aside all aspects of self-esteem (in this case business) and becomes consumed in an effort to regain her husband i.e. to satisfy her love needs. Once this relationship is restored or a suitable alternative developed, she is free to concern herself with the business world.

**B.F. Skinner: A Behaviouristic-Learning Theoretical Approach to Personality**

Before turning to Skinner’s theory, it may be useful to contrast its general qualities with those of the
theories considered earlier. Each of the theory covered earlier has placed considered emphasis on structural concepts. Sigmund Freud (You would study in another unit) used structural concepts such as id, ego, and super ego; Erikson used concepts like the developmental milestones; Roger used concepts such as self and ideal self and Maslow's emphasis is on the basic needs of human beings for explaining their behaviour.

Skinner's approach famously called behavioural approach to personality places considerable emphasis on the concepts of process and situational specificity. In summary, because the theory is based on assumptions that are different from other theories, the formal properties of this theory are different from those already studied.

The basis of Skinner's operant conditioning process is that behaviour is controlled through the manipulations of rewards and punishments in the environment. The key structural unit for the behavioural approach is the response. The nature of a response may range from a simple reflex like salivation to food to a complex piece of behaviour like solution to an arithmetic sum. In Skinnerian scheme, the response represents an external, observable piece of behaviour that can be related to environmental events. There is a distinction between responses elicited by known stimuli and the response that can not be associated with any stimuli. The responses in the later category are emitted by the organism and they are in the biological nature. For example, the dog walks, runs; the bird flies; the monkey somersaults and swings from tree to tree; the human baby smiles, cries and babbles. Such responses are called operants. Skinner was of the view that stimuli in the environment do not force the organism
to behave or incite into action but the initial cause of 
behaviourism lies in the organism itself. The operants 
are emitted by the organism himself and there are no 
environmental stimuli for the operant behaviour; it 
simply occurs.

The essence of operant conditioning relies on the fact 
that, all other things being equal, reinforced behaviour 
tends to be repeated. The concept of reinforcement 
occupies a key role in Skinner's theory. According to 
Skinner a reinforcer is an event (stimulus) that follows 
a response and increases the probability of its 
occurrence. If a dog is picking up a ball, which is a 
Piece of operant behaviour, and the response is followed 
by a reinforcer such as a pat or any other reward, the 
probability of dog's picking the ball is increased. Thus, 
a reinforcer strengthens the behaviour it follows. 
According to Skinner, while some stimuli appear to be 
reinforcing the behaviour of all animals certain stimuli 
serve as reinforcers for some animals only. It is 
important to note here that a reinforcer is defined by 
its effect on behaviour i.e. an increase in the probability 
of a response and is not defined just theoretically. 
Quite often, it is difficult to know precisely what will 
serve as a reinforcer for behaviour, as it may vary 
from individual to individual or from organism to 
organism.

So the focus of this approach is on the qualities of 
responses and their relationship to the rates and the 
time-intervals at which they are reinforced. The time 
and rate relationships of reinforcers is also referred 
To as schedules of reinforcement. To study these time-
rate relationships, Skinner developed a simple 
apparatus, commonly known as Skinner's box. In this 
box, few stimuli and behaviours/responses (like a rat's 
pressing a bar or a pigeon pecking a disc) are observed 
in an objective way. It is here that one can best
observe the elementary laws of behaviour. According to Skinner, behaviour can be best understood when it is controlled. Behaviour can be controlled through the choice of responses that are reinforced and the rate at which they are reinforced. The schedules of reinforcement can be used on a particular time interval or a particular response interval. In a time interval schedule, the reinforcement appears after a certain period, say one minute, regardless of the number of responses made by the organism. That is to say that after every one minute, the rat or the pigeon in the Box gets food. In response interval schedule, also referred to as response ratio schedule, reinforcement appears after a certain number of responses having been made. That is, when the rat after pressing the bar ten times in the box gets food.

Thus reinforcements need not be given after every response, but can instead be given only on certain occasions. The reinforcements can be given on a regular or a fixed basis – always at a certain number of responses, or they can be given on a variable basis – sometimes after a minute and sometimes after two minutes, or sometimes after a few responses and sometimes after many responses.

Like this, the complex behaviour is shaped through a process of successive approximations. That is, complex behaviours are developed by reinforcing pieces of behaviour that resemble the final form of behaviour one wants to practice. Let us explain it with the help of an example.

Suppose we wish to shape behaviour of an untrained pigeon in the Skinner Box to make him learn to peck at a particular disc. We may do the shaping of the behaviour of the bird through a process of successive approximations. That is, instead of waiting until the
pigeon makes a full and correct pecking response, we would first reinforce some bit of the pigeon’s behaviour that resembles the final form of pecking at the disc. Therefore, we would give the pigeon reinforcement when he merely turns slightly in the direction of the disc. Once a definite tendency to turn toward the disc establishes, we would hold further reinforcement until the pigeon makes a definite movement toward the disc. It is done by reinforcing those responses that make the pigeon come closer and closer to the disc and then those responses that bring his beak near the disc. Like this, we would finally be able to induce the pigeon to peck the disc.

In a similar way, complex behaviours in humans may be developed through the process of successive approximation. While most of the emphasis in such type of learning is on the use of positive reinforcement such as food, money or praise, Skinner also emphasizes the importance of negative inforcers. A positive reinforcer serves to strengthen or maintain the response whereas negative reinforcers are those unpleasant stimuli which the learner will readily terminate if given the opportunity to do so. For example, criticism, disapproval and condemnation by the peer group are viewed as negative reinforcers. A negative reinforcer sometimes is confused with a punisher but the two are different. While a negative reinforcer precedes the response and forces its occurrence to terminate the unpleasant condition, the punishment follows the response and decreases the likelihood of the recurrence of the response. For example, if disapproval or condemnation follows immediately after the behaviour, punishment has taken place whereas if disapproval or scolding is directed at an individual in an effort to force behaviour to occur, and the resultant behaviour terminates this condition of
scolding and disapproval, then negative reinforcement is said to have been used.

Thus we see that, as the Skinner’s theory is most concerned with behavioural change, learning and modification, it is most relevant to application in the area of personality development.

**Conclusion**

In this chapter, you have been familiarized with the overview of four personality theories given by Erikson, Rogers, Maslow and Skinner.

Erikson has outlined a sequence of eight stages in the human life cycle. Each stage is accompanied by a crisis, that is, a turning point in the individual’s life that arises from physiological maturation and social demands made upon the person at that stage. Each psychosocial crisis includes both a positive and a negative component. The successful resolution of each crisis is associated with a psychosocial strength or virtue.

The self is the most important construct in Roger’s theory of personality. The self is a differentiated portion of individual’s phenomenal or perceptual field—the totality of experiences. The self consists of the conscious perceptions and values of the “I” and “me”. The ideal self represents the self-concept that the individual would most like to possess. A person is said to be adjusted, mature and fully functioning when the conscious experiences that constitutes the self, mirrors the experiences of the organism. That is to say that to be adjusted, there should be a match between the subjective reality (the phenomenal field) and the external reality (the world as it is). While the opposite
of it (incongruence between self and organism) makes an individual feel threatened and anxious.

Abraham Maslow's theory of personality is based on a hierarchy of needs. The needs at lowest ladders of hierarchy which are most compelling are the physiological needs followed by needs for safety. The third set of needs are the belongings and love needs. The esteem needs representing our needs for self-esteem and for esteem from others are at the fourth level of this hierarchy. The highest level needs in Maslow’s scheme are the needs for self-actualization.

B. F. Skinner’s view of the growth and development of human personality lay emphasis on the schedules of reinforcement. Reinforcements can be negative as well as positive. Through the judicious use of reinforcers, final form of behaviour can be produced, as is done by the animal trainers. The theory is based on the assumption that human behaviour can be manipulated through the environmental conditions.

**References**


Introduction

The theory of psychosexual development, also known as theory of libidinal development, is one of the earliest theories explaining how personality develops in human beings. This theory owes its credence to the findings of Sigmund Freud's clinical research with emotionally disturbed people. The theory of psychosexual development, however, is an integral part of the psychodynamic personality theory proposed by Freud. Freud is often considered the first psychological theorist to have emphasized the developmental aspects of personality and the decisive role of the early experiences during infancy and childhood in laying down the basic character structure of an adult person.

According to Freud, the individual passes through a series of dynamically differentiated developmental stages during the life span, which are characterized by distinct modes of functioning. The theory proposes that mishaps during different stages, especially during the early childhood, play an important role in the etiology of psychological problems including mental disorders. Based on his early research with emotionally disturbed persons, Freud found that the symptoms of mental problems during adulthood are related to frustrations of the erotic instinct. Such frustrations

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often occur as early as the first year of life and continue through the entire childhood stage. Freud was thus led to believe that children showed manifestations of sexual urges and that any theory of personality must take infantile sexuality into account.

**Concept of Sexuality**

According to Freud, sex is the most important life instinct in an individual. According to him sex instinct is centered around a number of bodily needs that give rise to erotic wishes. Each of these wishes has its source in a different bodily region referred to as erogenous zones. An erogenous zone is a part of the skin or mucous membrane that is extremely sensitive to irritation and which when manipulated in a certain way removes the irritation and produces pleasurable feelings and experiences. The lips and mouth, anal region, and the sex organs are examples of erogenous zones. Thus, sucking produces oral pleasure, elimination anal pleasure, and rubbing genital pleasure. In brief, Freud regarded the sexual instinct as a psychophysiological process, which has both mental and physical manifestations. He used the term libido to refer to the force by which the sexual instinct is represented in the mind.

In essence Freud used the term sexuality to refer to the erotic life of the individual. According to him, sexuality is not a matter for adults alone but also infantile. It is all-pervasive and covers all those activities and sensations that are pleasurable and afford sensual gratification. Freud noted that infants were capable of erotic activity from birth onward. The earliest manifestations of infantile sexuality arise in relation to bodily functions such as feeding and elimination of body wastes. Of all the concepts of Freud, the concepts he advanced with regard to the
erotic life of infants and young children aroused severe criticism from different corners.

**Psychosexual Developmental Stages**

Personality development takes place through constant activation of the life instinct. Sex being the most important life instinct in an individual, engagement in different erotic activities is a must to activate the life instinct. Sex is a biological instinct, which needs to be gratified. When present it creates tension and when met with, it leads to satisfaction. The earliest manifestations of sexuality arise in relation to bodily functions, which are basically nonsexual, such as feeding and elimination of body wastes. Each individual passes through a series of stages during the first five years of life, following which for a period of five or six years the dynamics become more or less stabilized. With the advent of adolescence, the dynamics erupt again and then gradually settle down as an adolescent moves into the stage of adulthood. For Freud, the first five years of life are decisive for the formation of personality.

Each stage of psychosexual development is defined in terms of the mode of reaction of a particular zone of the body. During the first 18 months of life of a newborn baby, the mouth works as the principal region of dynamic activity. Hence this stage is called **oral stage**. The oral stage is followed by deriving pleasure around the eliminative functions, it is therefore, called the **anal stage**. This lasts for another 18 months and is succeeded by the **phallic stage** in which the sex organs become the leading erogenous zones. During these stages, the mucous membrane of the mouth, anus and external genitalia become the focus of child’s erotic life depending on the stage of development. At
the close of the fifth year, the child goes into latency period, where the sexual urges are held in a state of repression. With the onset of adolescence the pregenital impulses are reactivated and the person passes into the genital stage of development. Let us learn in detail about these stages.

**Oral Stage**

This stage lasts up to eighteen months from the birth of a child. The principal source of pleasure derived by the child during this stage is that of sucking. Sucking involves both tactual stimulation of mouth as well as swallowing. Later when the teeth erupt the mouth is used by the child for biting and chewing. Since the child is primarily concerned about seeking pleasure, she needs immediate gratification of the needs. The need of the infant in seeking pleasure is adequately met with by sucking the breast of the mother as the erotic drive is localized in the mouth. Since gratification of needs at this stage depends on mother, she becomes the first love object for the child. Feeding at the mother's breast is the most important activity, both physiologically and psychologically for the young child. For this reason, psychoanalysis refers to the period from birth to about eight months as the oral sucking period. With the development of teeth, the child enters a new stage of her development called oral biting stage. During the oral biting stage, the mode of deriving pleasure become modified. Its sources are biting as well as sucking and swallowing. It is held that the two modes of oral activity i.e. sucking and swallowing and biting/chewing are the prototypes for many later personality traits that develop.
**Anal Stage**

This stage starts when the child is around one and a half years old and ends when she is three years of age. During the initial part of anal stage there is pleasurable sensation of excretion and later there is erotic stimulation of the anal mucosa through retention of feces. This stage is divided into two sub stages i.e. the **anal expulsive period** and the **anal retention period**. The anal expulsive phase overlaps with the closing stages of oral period. Here the mode of deriving pleasure for the child is the expulsion of feces. The expulsion of the feces removes discomfort and produces a feeling of relief. When toilet training is initiated, the child has her first experience with the external regulation of an instinctual impulse. The child has to learn to postpone the pleasure that comes from relieving anal tensions. During the anal retention period, the child is expected to accede to the demands of toilet training. The child has to learn to derive pleasure from retention than expulsion. Depending upon the particular method of toilet training used by the mother and her feelings concerning defecation, the consequences of toilet training have far reaching effects upon the formation of specific personality traits and values.

**Phallic Stage**

This stage begins when the child becomes three years old and continues until the child is five years. During this stage rudiments of sex can be seen in the child. Child plays with its genitals and relieves tension and derives pleasure. Erotic activity is initially linked both psychologically and physically with the activities and sensations associated with urination. Urination is an important activity as it helps the child to consolidate its gender identity. A boy understands that he is a
boy; similarly a girl understands that she is a girl initially from the process of urination.

During the phallic stage development sexual feelings associated with the functioning of genital organs come into focus. The pleasures of playing with the genitals and the fantasy life of the child set the stage for the appearance of Oedipus and Electra complexes in boys and girls, respectively. The Oedipus complex is named after the Greek king of Thebes who killed his father and married his mother. Oedipus complex consists of a sexual attachment for the parent of the opposite sex and a hostile feeling for the parent of the same sex. The boy wants to possess his mother and remove his father. According to Electra complex girl wants to possess her father and displace the mother. These feelings express themselves in the child’s fantasies during the act of masturbation. The emergence of the Oedipus and Electra complexes are considered to be the chief events of the phallic stage.

In Oedipus complex a boy has incestuous craving for the mother and a growing resentment toward the father. He imagines that his father is going to harm him. Threats from a resentful and punitive father may confirm this fear. His fears concerning what the father may do to him is centered on his genital organs as it is the source of his attachment to the mother. He fears that the father will remove it. This fear of castration helps a child to resolve his Oedipus complex, as he does not want to lose his genitals. Castration anxiety induces a repression of the sexual desire for the mother and hostility toward the father. It also helps to bring about identification with his father. By identifying with his father the male child converts his erotic feelings for the mother into harmless affection for the mother. Oedipus complex seems to represent the climax of the development of infantile sexuality.
In Electra complex, a girl child exchanges her love object, the mother, for a new object, the father. This takes place in a girl when she discovers that she is less equipped than a boy, as she does not possess a protruding sex organ, the penis. She holds her mother responsible for this and starts hating her for having brought her into the world less equipped than a boy. She transfers her love to the father because he has the valued organ, which she aspires to share with him. However, her love for the father is mixed with a feeling of envy because he possesses what she lacks. Penis envy is the counterpart of castration anxiety in boys. A girl resolves her incestuous attachment for her father by recognizing the realistic barriers that prevent her from gratifying her sexual desire for the father. According to Freud, the differences in resolution of Oedipus and Electra complexes are the basis for many psychological differences between the sexes.

**Latency Stage**

According to Freud, at the close of fifth year infantile sexuality is gradually repressed both because of the fear of the social consequences and because of the realization that the love object is unattainable. During the period of about 5 or 6 years the child is not consciously concerned with sexual matters. As the literal meaning of the word ‘latency’ suggests, sexual urges are hidden during this stage. Child’s active interest turns increasingly outward. During this period, the sexual urges are diverted into recreational, academic and social pursuits. The child learns to behave in society and acquires her ideals. Eroticism is overtly manifested in the form of attachment to parents and friends. Interest in the opposite sex is at the lowest ebb. The child spends all her energy to excel and prove herself. Child’s energy is diverted
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towards developing a sense of competence. During this stage of development a child’s sexual urges are subordinated to the intellectual pursuits. Psychoanalysis has very little to say about personality development following the phallic stage. It, however, does analyzes the genital stage of development.

**Genital Stage**

This stage begins with the onset of adolescence. During genital stage sexual feelings reappear with new intensity and in more mature form. As a result self-love of the child gets channelized into genuine heterosexual relationships. Sexual attraction, socialization, group activities, vocational planning and preparations for marrying and raising a family begin to manifest. By the end of adolescence these concerns become fairly well established. The person becomes transformed from a pleasure seeking, self-loving infant into a reality oriented, socialized adult. The principal biological function of the genital stage is that of reproduction.

**Fixation**

Fixation can be defined as the persistent attachment of the sexual instinct to a particular phase of pregenital development. It can happen in any of the psychosexual developmental stages except the last one. In the course of development, it is expected that the child makes natural transition from one stage to the next at the end of a particular stage. Child’s ability to forgo her attachment for the love object during a particular developmental stage for another promised but not guaranteed love object is a necessary condition for development of a healthy personality. Freud concluded that fixation adversely affects personality development. It may be noted that the behavioural manifestations
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of fixation vary according to the stage of psychosexual development in which fixation takes place. For example, a child’s inability to forgo mother as a love object during the oral stage leads to development of such behavioural manifestations like thumb sucking, alcoholism, smoking etc. These behavioural patterns help the individual to continue the erotic attachment with the love object of oral stage whereby he continues to derive pleasure from stimulation of the erogenous zone of lips and mouth. Similarly fixation can happen during anal, phallic and latency stages as well.

**Significance of Psychosexual Stages for the Development of Personality**

Many of our personality traits and behaviour patterns are rooted in the stages of psychosexual development. Psychoanalysis considers adult behaviour as the product of the infantile psychosexual stages. According to Freud, individuals subsume sex energy into their behaviour through the psychological processes of displacement, sublimation, and reaction formation. For example the sexual fantasies of an adult are looked on as a continuation of phallic genitality. Similarly overcleanliness or overemphasis on order and punctuality is considered as reaction formation against the anal stage of infantile psychosexuality. The process of psychosexual genesis is one of dialectical growth. It can lead to development of normal or abnormal behaviour depending upon the experiences of the individual during different psychosexual developmental stages.

**Personality Traits Developed During Oral Stage**

Oral stage activities of sucking and swallowing are the prototypes for many character traits that develop during subsequent years in one’s life. Pleasure derived
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from oral incorporation may be displaced to other modes of incorporation such as the pleasure gained from acquiring knowledge or possessions. Biting or oral aggression may be displaced in the form of sarcasm and argumentativeness. By displacements and sublimations of various kinds, as well as by defenses against the primitive oral impulses, these prototypic modes of oral functioning provide the basis for the development of vast networks of interests, attitudes and character traits.

Since the oral stage occurs at a time when the infant is completely dependent on mother for sustenance the feelings of dependency arise during this period. If she succeeds in fulfilling the needs of the child at this point, dependency leads to acquiring the virtue of hope. Feeling of hope is characterized by the belief that the needs will be taken care of properly by its mother. This belief helps the child to enter into a trusting, warm relationship with its mother, which ultimately leads to optimism in life. A nurturing and warm bond between mother and the child during this period sets the stage for trusting and affectionate relationship with others in later life. Rejection by mother or undue frustration experienced by the child resulting from non-fulfillment of his needs can lead to pessimism and mistrust in later life. It is in the oral phase that a child’s attachment to crucial people in his environment and his feelings of love or hate toward these people develop. If a fundamentally warm relationship between mother and child has been established during this period, the stage will be set for the development of trusting and affectionate ties with others in later life.

If optimism is typical of individuals strongly fixated in the oral sucking period, pessimism is the trait of
individuals who have never properly resolved the frustrations of the oral biting stage. In extreme cases this pessimism may go completely out of normal bounds and become psychological depression. Thus even within the first year some of the important characteristics of personality are established.

**Personality Traits Developed During Anal Stage**

According to psychoanalysis, ego development is complete during the anal stage. As a result sense of reality overbears pleasure seeking in the child. Maternal care in combination with the conflicts surrounding toilet training alters the direction of pleasure seeking for the child. Compulsive neatness seen in some individuals is often seen as a form of regression to the anal stage. Depending upon the particular method of toilet training used by the mother and her feelings concerning defecation, the consequences of this training may have far reaching effects upon the formation of specific personality traits. If the mother is very strict and repressive in her methods of child rearing, the child may hold back its feces and become constipated. If this mode of reaction generalizes to other ways of behaving, the child will develop a retentive character. It will become obstinate and stingy in its character. Instead, if the child vents its rage by expelling feces at the most inappropriate times, expulsive traits like cruelty, destructiveness, temper tantrums, disorderliness etc. are developed. Thus the basis for a large number of behaviour traits is laid down during the anal stage.

Toilet training is an important activity as it leads to development of values and traits in an individual. The child learns to bring the erotic gratification resulting from defecation to social control. Normal continuations of the anal expulsive period include an interest in the
bowels, bowel habits, and daily bowel movements. Some people are so concerned with the bowels that this interest becomes central to their individual personalities. Failure at the resolution of anal conflicts leads to constellation of character traits, which are called anal character. Anal character is characterized by traits like excessive devotion to details, and unevenness of character leading to easy anger outbursts.

**Personality Traits Developed During Phallic Stage**

The behaviour of the child during phallic stage is marked to a great extent by the operation of the Oedipus complex. Although it is modified after the age of five, it remains a vital force in the personality throughout life. Attitudes toward the opposite sex and toward people in authority are largely conditioned by the Oedipus complex. Repression of Oedipus complex causes the superego to undergo its final development. According to Freud, the differences in the resolution of Oedipus and Electra complexes are the bases for differences in male and female personalities in later life. Freud considered females to be weak, dependent and inferior basically because of the development of penis envy and the associated psychodynamics. This view is criticized worldwide, and the criticism was led by Karen Horney, another influential psychoanalyst.

Of all the psychosexual developmental stages, phallic stage is the most eventful one. Developments in this stage influence the personality markedly. The transition from Oedipal strivings to adult sexuality is a prerequisite of normal development. Failure to resolve Oedipus complex is seen as the nucleus of adult neurosis. According to Freud, neuroses are characterized by an unconscious clinging to the Oedipal tendencies. How the child emerges from the Oedipus
situation exerts a profound influence on the development of character and personality.

**Personality Traits Developed During Latency and Genital Stages**

Freud was much preoccupied with the forms of infantile sexuality and its influence on the psychological development of a person. As a result, Freud has not written much on how the courses of development during these two stages relate to personality. Psychoanalysis has not given much emphasis on these two stages in comparison to the first three stages of development.

Developments in latency stage help the child to acquire a *sense of competency and industry*. Competency feelings and industriousness develop as a result of the benefits reaped by the child from diverting its urges to various nonsexual activities like recreational, academic and social pursuits. With the diversion of a child’s active interest to these activities, it gets an opportunity to excel, prove herself and be creative.

Genital stage, which begins roughly with the onset of adolescence, is a period when group activities, vocational planning and preparations for family life take prominence. By the end of adolescence, these socialized, altruistic feelings become fairly well established. The person becomes transformed from a pleasure seeking, narcissistic infant into a reality oriented, socialized adult.

**Conclusion**

The theory of psychosexual development proposed by Sigmund Freud is one of the most prominent psychoanalytic theories of personality. This theory looks
at psychological development of individuals over five different stages. In this unit we have tried to understand the different psychosexual stages of development and how these stages influence the course of personality development. We have also learned about the concepts of sexuality and fixation.

As we have learned in this unit, the individual passes through a series of dynamically differentiated stages during the life span, which play a decisive role in the formation of personality. These stages are called oral, anal, phallic, latent and genital stages. During each of these stages the individual engages in a variety of erotic activities that stimulate and satisfy life instinct. We have seen in detail the erogenous zones in each stage of development and the nature of erotic activity engaged by the child in the different stages.

While discussing the significance of these stages for the development of personality we have noted that individuals subsume sex energy into their behaviour through the psychological processes of continuation, displacement, sublimation and reaction formation. We have also seen that the process of psychosexual genesis is one that involves dialectical growth. It can lead to development of normal or abnormal pattern of behaviour depending upon the experiences the individual had during the different psychosexual developmental stages. As explained with the help of examples, development of abnormal behaviour is considered to be shaped by the nature of mishap that happens during a given developmental stage.
References


Relevance of Psychology in Social Work Practice

* Richa Chaudhary

Introduction

Psychology and social work are two different disciplines. Psychology is predominantly academic in its approach while social work is predominantly applied in its orientation. But despite such differences, they are so closely related to each other and it becomes quite often impossible to think of their distinct existence and practice in many respects. Psychology incepted much earlier to social work and provided many fundamental concepts and theories for developing tools and techniques for social work. Both these disciplines deal with components of human personality, human nature and needs, human abilities, behavior and problems. Both have their own ways of tackling human problems, whether physical, mental or social, but in many respects they are more or less similar. Methodologies of helping people in both disciplines involve similar tools and techniques to a considerable degree. It is therefore, but natural to know about the interdisciplinary relationship of these two profession-oriented disciplines.

Introduction to Psychology

Many of the fundamental assumptions, concepts, principles, theories, methods, techniques and tools of

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social work are based and derived from psychology since human welfare and development are the ultimate aims of social work. Psychology is the science that studies the behavior of man and is the outcome of theories and practical experiments pertaining to different components and factors having an influence on the individual’s personality and behaviour patterns. We will take up some of the quite commonly used concepts, tools and techniques in psychology relevant for social work practice.

The word *Psychology* has been derived from Greek literature and is a combination of two words i.e. ‘Psyche’ and ‘Logos’ which mean ‘soul’ and ‘the study of’. It shows that initially Psychology was perceived as a study of the soul or spirit. The word soul was vaguely used and interpreted in many ways. Later the word mind replaced the term soul. With the passage of time, the nature of psychology has undergone many changes. Its methodology has changed from sheer speculation to a scientific approach and it is today considered a science that studies the mind, consciousness and behaviour of human beings. Behaviour has a comprehensive meaning and includes all types of behaviour of all living organisms. Psychology has thus passed through different stages starting with pure speculation to a discipline with scientific rigour and specific research methods. Psychology is now considered as the science of behaviour.

**Psychological Schools**

<table>
<thead>
<tr>
<th>Schools</th>
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<tr>
<td>1) Behavioural</td>
<td>John B. Watson, Ivan Pavlov</td>
<td>Effect of environment on the overt behaviour</td>
<td>Only observable events (stimulus-response relation) of human and animals can be studied scientifically.</td>
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Definition of Psychology

Definitions of psychology have been changing with its evolution and development. The focus of psychology has been changing and accordingly new definitions have been formulated. Some of the popular definitions are given below:-
1) Psychology is the science of the activities of the individual in relation to the environment.\(^1\)

   — Woodworth

2) Psychology may be defined as the science that studies the behaviour of man and other animals.\(^2\)

   — Hilgard

3) J.B. Watson has defined psychology as positive science of behaviour.

4) Psychology is the study of human nature.\(^3\)

   — Boring

5) Psychology deals with response to any and every kind of situation that life presents. By responses or behaviour is meant all forms of processes, adjustment, activities and expressions of the organism.\(^4\)

   — Skinner

6) Psychology is the positive science of the conduct of living creatures.\(^5\)

James Drever has defined psychology as the positive science which studies the behaviour of man and animal.

The above definitions reveal that psychology is a science: it is a positive science of the activities of individual and human beings and other animals: it is a science of behaviour in relation to the environment: it is a science of human nature, it deals with responses to any situation that life presents and expressions of organism and psychology studies and explains conscious, subconscious and unconscious responses.
Usefulness of Psychology to Social Work Practice

Psychology deals with human behaviour, emotions and projections. It also deals with some of the factors responsible in the formation of behaviour patterns. We know about the individual’s development through psychology. Cognition, learning and memory are core subject matters for psychology. Knowledge of socialization process is dependent upon psychology. We get to know about social process from psychology. The individual’s reactions and behaviour, to a great extent, are based upon projections, which is a psychological phenomenon. Psychology studies the interaction pattern between heredity and environment and explain to us the reasons for aware of individual differences in physical and mental traits and abilities.

During social work practice we seek the help of psychology to understand and analyse human behaviour. When a social worker makes an effort to bring about a change in personality through functioning or behaviour modification he has to look for help from psychology. In resolving problems related to adjustment, psychology helps social work. The method of social case work of social work profession is dependent on psychology. Group work derives many social, psychological elements to be used in practice for group strengthening and betterment, from psychology. Social psychology studies group morale, leadership qualities and traits, behaviours of crowds and audiences which are useful in group work and to some extent, in community organisation.

Psychology provides considerable help in the field of social work practice, like individual and family case work (for example, modification in individual’s
personality); diagnosing and treatment planning for problem of children related to schooling; individual’s adjustment with primary and secondary groups, physical and mental patients’ accommodation with medical requirements and adjustment with others; understanding, diagnosing and modifying group behaviour and developing leadership qualities; ego analysis and strengthening and understanding defensive reactions (mechanisms) of individuals and counselling and guidance for enhancement in positive adjustment and fulfilment of needs of individual and society.

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 behavioural 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 an action for treatment. Negative behaviour like unwillingness, non-cooperation, escapism, isolation, hiding facts and biases etc., create trouble and impediments to the successful practice of social work profession. During 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 behaviour 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 indepth understanding of the behaviour 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.

**General Psychology**

The branch of psychology which deals with the psychological aspects of a normal human being is known as general psychology. In general psychology we focus on concepts, theories and methods related to heredity and environment, growth and maturation, physiological bases of behaviour, sensation, perception and attention, feelings and emotions, learning, remembering and forgetting, thinking and reasoning, intelligence and personality including individual differences, aptitudes and reaction time.
Some of the above concepts used in general psychology are explained below.

Biological inheritance is derived from genes located in chromosomes. There are 46 chromosomes. A child gets 23 chromosomes from each parent but the large number of possible arrangements and combinations of the genes causes members of even the same family to differ sharply in hereditary constitution. That is why each person is unique. The wide gaps in ability are to be attributed to heredity. Differences in physique, intelligence and aptitude are more affected by inheritance than are social behaviour and personality traits. However, the relative role of heredity and environment in some of the above characteristics is still debated among psychologists.

The term *maturation* denotes a state of development as well as a process. A certain level of maturation is necessary in the individual before a given behaviour can appear.

*Sense organs* receive impressions from stimuli which are energy changes in the environment. Stimuli received by the receptors, i.e. the sense organs, are communicated by the nervous system to the affectors (muscles and glands). Impressions from the receptors are carried to the affectors through pathways in the connecting mechanism, the central nervous system. The most important part of the nervous system is the brain. Functions like movement, speech, sight, learning, taste and smell have been located in specific areas of the brain. Complex functions like perception, memory and learning involve the entire brain and are not localised.

*Feelings* are complexes of sensation. Feelings vary from person to person and preferences depend on factors
such as age, sex and training. Emotions are feelings which involve force and tension. Emotions have an emergency value and prepare the body for action. The ability to control emotions is desirable. Emotions may be controlled by manipulating the stimuli which initiate them.

*Motives* are drives. Motives range from inborn organic tensions to complex acquired needs. Hunger, thirst, sex, rest and sleep are most important organic needs. Motives develop conflict. When conflicts are severe and persistent one may need a counsellor’s help to resolve the difficulties.

*Learning* is the result of focused physical and mental activities which leads to new and changed responses. The usual condition for learning is a state of need and high motivation. It proceeds through a trial and error period to a final selection of the appropriate responses. Satisfaction or reduction in need which follows the effective response is called *reinforcement*. In human learning the goal is important. Efficient learning is added by careful planning, instruction and through insight development. *Habits* are sequences of behaviour and automatic. Many habits are maladaptive and they may be eliminated through a variety of devices. For learning, some motivation or drive is necessary. Curiosity and interest facilitate learning. They may be measured in relation to personal lives have a direct application to everyday life. A good student makes use of outlines, notes, rules, tables etc. and avoids studying when fatigued or bored.

Remembering and forgetting refer to the effect which the passing of time has on some thing learned earlier. Aspects of memory are classified under four heads (i) *Fixation* or the act of learning itself, (ii) *Retention* or the storing of the impression, (iii) *Recall* and (iv)
Recognition. Theories of forgetting have attributed memory loss to (i) passive decay and (ii) interference with the old by the new.

Thinking is behaviour which is often implicit and hidden and in which symbols like images, ideas and concepts are ordinarily employed. Thinking is not confined to the head but may involve the whole body. Though the brain is primary in thinking and reasoning, muscular activity during thought indicates that many parts of the brain is involved.

The experimental psychologist measures the facts of behaviour and expresses the results in statistical terms. These statistics serve to summarize a set of scores in succinct form. The important aspect of mental measurement is concerned with the relations among traits.

Intelligent behaviour may be abstract, mechanical or social. The abstract is concerned with the ability to deal with symbols: the mechanical, with the manipulation of physical objects such as tools, machines etc. and the social with the skills in personal and social affairs.

People differ from one another in physical, mental and personal characteristics. There is considerable variation among the traits within an individual. Sex differences show that at maturity, by and large, men are stronger and heavier than women but the difference in respect of mental ability is insignificant. Differences in temperamental and emotional traits are far greater within either sex than aptitude traits. Aptitude examinations measure present competence as well as estimate potential ability. On the basis of standard aptitude tests, psychological and social work counsellors provide valid information to their clients
Personality includes attributes like physique, appearance, intelligence aptitudes and characteristic of social behaviour. Personality traits are not similar to abilities. Personality is revealed in the typical ways in which the individual reacts to his surroundings. Personality traits become character traits when given a moral or ethical interpretation. From birth to maturity, the personality is shaped by society within the limits imposed by biological factors. Normality is the behaviour which is tolerated by society.

The reaction time is the time taken by the organism to respond to the stimuli. There are specific instruments in psychology to measure reaction time. These are useful in identifying persons for specific occupations which require high degree of alertness and attention.

**Child Psychology**

Child Psychology is the branch of psychology which deals with the childhood of a human being. Psychologists consider a human as a child till the age of 12 years. From 12 to 18 years human beings are considered adolescents. The development of a human being from the moment of conception to the attainment of the age 18 years is the subject matter of child psychology. The total childhood and adolescence of an individual has been divided into five categories i.e. pre-natal period, infancy, babyhood, childhood and adolescence. The first period is from conception to birth. The second one is from birth to fifteen days, the third one is from fifteen days to two years, the fourth one is from two years to eleven years and the last one is eleven years to eighteen years. Another categorisation is as follows— (i) Prenatal (from conception to birth), (ii) Oral (birth to one year),
(iii) Anal (one year to three year), (iv) Oedipal (three year to six year,) (v) Latency (six year to eleven year), (vi) Adolescence. Child psychology deals with stages of growth, development and maturation, environmental influences on growth and development and psychosocial interactions between the child and other members of primary and secondary social groups and the society. An individual is constantly changing from conception till death. Throughout childhood and adolescent years, a child develops his physical and mental structure. Development is a continuous process and changes in the individual may not be always visible. Changes are rapid in childhood. All developmental changes are not of the same nature. They influence the process of growing up in different ways. Changes during development have been divided into four major groups: (i) Changes in size: Changes in size can be observed in physical growth but they can be also observed in mental growth. During normal growth height, weight and circumference of a child increase. Internal organs and structures such as the heart, intestine and stomach grow larger to meet the increasing needs of the body. The child’s vocabulary, ability to reason, remember and perceive, and the creative imagination expand during growth years, (ii) The changes in proportion: A child’s physical development is not confined to changes in size of the body but also of other organs proportionately. Mental development in childhood is also apparent. The interests of a child change from concentration on himself to other children and in adolescence to the opposite sex, (iii) Disappearance of old features: The third important change which takes place in the development of the individual is the disappearance of certain features. As the child grows older his thymus gland located in the chest disappears, the pineal gland at the base of the
brain, baby hair, and baby teeth also disappear. Mental traits like bobbing, different forms of speech, impulsive action, creeping and crawling and sensory keenness in regard to taste and smell gradually disappear. (iv) Acquisition of new features: Many new physical and mental features are acquired through learning but some of them are the result of maturing or unfolding of native traits not fully developed at birth. The physical features include, among others, teething, growth of hair, characteristics related with reproduction etc. Mental traits include curiosity about sex matters, sex urge, knowledge, moral standards, religious beliefs, knowledge of language and neurotic tendencies.

Development is not a uniform process. It is extremely rapid during the prenatal period. From fertilization to birth, increase in weight is estimated at 11,000,000 times and from birth to maturity the increase is 22 times. From three to six years the growth rate continues to be rapid though not as rapid as in the preceding three years. The development follows a pattern and occurs in orderly fashion. Each stage is the outcome of the one preceding it and a pre-requisite of the one following it. From four to sixteen weeks, the body gains control of his/her twelve loco-motor muscles. From sixteen to twenty eight weeks, the child acquires control over the muscles which support the head and can move the arms. The child then begins to reach out for things. From twenty eight to forty weeks the child gains control of his/her trunk and hands. This helps in sitting, grasping, transferring and manipulating objects. From forty to fifty two weeks, he/she extends the ability to control his legs and feet, four fingers and thumb. He can now stand upright, poke, and pluck. During the second year, he walks and runs; articulates words and phrases, acquires bowel and bladder control and develops a rudimentary
sense of personal identity and of personal possession. During the third year he speaks in sentences and uses verbs as tools of thought. He displays a propensity to understand his environment and to comply with cultural demands. During the fourth year he asks innumerable questions, perceives analogies and displays a tendency to generalise and conceptualise. In the routine of home life he is nearly independent. At the age of five years a child is well matured in motor control.

Development follows a pattern of specific phases of development. Development proceeds from general to specific responses. Individual differences in rate of development remain constant. Development occurs at different rates for different parts of the body. Most traits are co-related in development. Each developmental phase has characteristic traits. Development may be predicted. Many forms of problem behaviour are normal behaviour for the age in which they occur. Every individual passes through each major stage of development.

By now, we have familiarised ourselves with different tasks and characteristics of infancy and childhood (Birth to six years). Now we will consider the tasks of middle childhood that last from six to twelve years. These are as follows:

i) Learning physical skills necessary for ordinary games.

ii) Building wholesome attitudes towards oneself as a growing organism.

iii) Learning to get along with age mates.

iv) Learning an appropriate sex role.
v) Developing fundamental skills in reading, writing and calculating.

vi) Developing concepts necessary for everyday living.

vii) Developing conscience, morality and a scale of values.

viii) Achieving personal independence.

ix) Developing attitudes towards social groups and institutions.

During adolescence (11-18 years) the child behaves inconsistently. Sometimes he behaves like a child and sometimes like a grown up person. He suffers from internal conflict between social values and sexual freedom. Studies show that several characteristics of different stages appear in this period of life. Adolescents need freedom in many respects and do not appreciate the interventions of others in their affairs. Adolescents are attracted to the opposite sex but they try to hide this feeling and show that they are not interested in the opposite sex. The significant changes in body are rapid development of muscles, increase in weight and height, rapid development in glands, appearance of public hair and enlargement of breasts, menstruation in girls, semen in boys, pubic hair etc. The intelligence reaches an average level at the end of this stage and acceptability and projection capability of ego develop considerably, but the decision-making ability lags behind. In some adolescents, agitation appears and they look tired. Emotional tension is also an important feature of this period. The basic needs of this stage are a balanced diet, ten hours sleep, recognition and encouragement.
Developmental Psychology

Developmental psychology studies and describes physical, mental emotional and behavioural changes which happen with changes in age. Physical and behavioural changes occur more rapidly in the early years of life and mental and social traits and abilities develop quicker in later ages of life. Many psychologists use child psychology as a synonym for developmental psychology. Child psychology includes a study of all those basic elements which are responsible for human personality development during childhood while the same approach after childhood may be considered as developmental psychology. Contrary to this view, other psychologists argue that the development of a human being is not over after childhood and in many respects, the individual’s abilities and traits increase and decrease in later phases of life.

You have gone through the main features of child psychology in the previous sub-unit 'Child Psychology: Here we will take up salient features of the development between childhood and the old age. You have become aware of stages of childhood i.e. (i) Prenatal, (ii) Oral, (iii) Anal, (iv) Oedipal (Phallic), (v) Latency and (vi) Adolescence and about stages of life after adolescence. The span of life between adolescence and old age has been divided into three main categories i.e. (i) Pre-maturity (between 18 years to 25 years), (ii) Maturity (between 25 years to 45 years) and (iii) old age (above 45 years). During pre-maturity, individuals develop maximum physical strength, vigour and emotional control. The basic needs of this stage are a balanced diet, regular physical exercise, recognition and favour of elders etc. During maturity he remains somewhat static in his physical and mental abilities but goes on learning, adapting
and developing skills and knowledge requisite to his job, profession or social norms and attains the desired possible status. The basic needs of this stage are for the sustainability of physical strength regular exercise, love and affection of spouse and family members and care. In old age, a decline of physical and mental abilities takes place. Physical strength and vigour diminishes, organs of body weaken and gradually different inabilities develop. Auditory, visual, eating and digestive excretory organs gradually become weak. Memory loss and incoherence in physical and mental activities becomes apparent. Anxieties and worries about future life increase. Insecurity regarding income and health develop during old age. Menopause occurs in females in the initial years of this period. Individuals in old age need appropriate reading material, visual equipment, clubs and forums for exchanging views, economic and social security, a nutritious diet, medical facilities etc. Difficult situations of this last stage are death of own child, death of spouse, severe and prolonged illness of close family members and extreme poverty.

**Clinical Psychology**

The complexity of modern life is affecting members of society. It has become difficult for many of us to adjust to the new social setting. We need help for proper adjustment with our social components. Clinical psychology provides assistance to us for better adjustment. Clinical psychology also deals with those aspects which are related to some type of deviancy. It is also concerned with the enhancement and betterment of community life and prevention of mental disorders. Clinical psychology associates itself with problems like maladjustment between employee and employer, generational gap and poor individual
relationship within groups. Many times the scope of clinical psychology overlaps with the scope of counselling psychology, psychiatry and social work.

For scanning the nature of clinical psychology we should consider activities of clinical psychologists. Counsellors, psychiatrists and social workers use psychological concepts in helping people to adjust. They differentiate themselves from clinical psychologists on the basis of the focus of the problem. Vocational counselling is concerned with an individual’s adjustment with his job and likewise educational counselling is concerned with the adjustment of the individual with the educational setting. There is much overlapping between clinical psychology and psychiatry. Both deal with broad characteristics of mental illness or personality disturbance. They differ in respect of training of practitioners and the approach to problems. A clinical psychologist is trained to approach mental disturbance by examining earlier experiences and learning while the psychiatrist approach these disorders by considering them as specific diseases and by applying appropriate treatments. Even then, in many cases psychiatrists and clinical psychologists use similar approaches to solve the problem. Clinical psychologists usually deal with the individual case. They may extend their concern to the family, secondary group and community which affect the individual’s adjustment to the environment. They observe ongoing behaviour and the living situation of the people to help the individual. Clinical psychology and practice of medicine have an important relationship with each other and that is why clinicians call them patients in a medical setting while in a non-medical setting they are called clients. A large number of clinical psychologists work in a medical setting in co-operation with psychiatrists and other physicians. The role of clinical psychologists
is not confined to only mentally ill persons. They also work with people not seriously maladjusted. They take an interest in mental health as well as deviant behaviour. When a clinical psychologist works with a mental patient, he applies abnormal psychology. But they also work for schools, industries and communities and deal exclusively with human problems of a normal nature.

Community health programmes aim at prevention as well as cure of mental problems. Clinical psychologists identify factors which may lead to mental problems and take steps for their prevention. The knowledge of psycho-pathology is significant for clinical psychologists. Though there is overlapping between clinical psychology and counselling psychology, they have different approaches. Counselling is basically concerned with decisions and choices of individuals whereas clinical psychology is concerned with the specific and difficult problems of the individual.

Clinical psychology and social work profession have a close relationship as they both help the individual to solve his/her problems related to adjustment, deviance and psycho-somatic ailments. In social work we deal with the individual’s ego strengthening, insight development, perception and decision making etc. Clinical psychology also deals with these aspects but its approach is more in-depth, wide and has a psychoanalytical base. Adjustment problems between individuals, individual and group and individual and community are handled by both professions. In clinical psychology, greater stress is given to the individual’s personality traits and his/her responses to social factors whereas in social work more emphasis is given to social factors and components. In extreme cases of mental disorders the help of psychiatrists is required.
and clinical psychologists only assist them. The social worker refers such cases either to a psychiatrist or clinical psychologists with the case history record of the patient.

**Conclusion**

This chapter provided you the introductory understanding of the relevance of psychology to social work practice. It also provided you a basic knowledge of general psychology and human behaviour as well as developmental psychology, child psychology and clinical psychology.

General psychology deals with psychological aspects of a normal human being. It studies concepts and methods etc. related to heredity and environment, physical and mental growth and development and personality traits pertaining to normal human beings.

Child psychology studies the psycho-somatic development of human beings since conception to the age of 18 years. Childhood has been divided into six stages or period of life known as (i) Pre-natal (Fertilisation to birth), (ii) Oral (0-one year), (iii) Anal (one to three years), (iv) Oedipal (three to six years), (v) Latency (six to twelve years) and (vi) Adolescence.

Development psychology studies human characteristics after adolescence to the end of life. It has been divided into three major periods known as (i) Prematurity (18 to 25 years), (ii) Maturity (25 to 45 years) and (iii) Old age (45 years to the end of life).

Clinical psychology deals with adjustment problems of human beings and also with those aspects which refer to deviancy, healthier community life and prevention of mental disorders.
You may observe that many of the fundamental assumptions, concepts, principles, theories, methods, techniques and tools of social work are based and derived from psychology. Psychology has been defined as the positive science of human behaviour. Human behaviour pattern influences interaction between the client and the worker and the procedural steps and methodology of psychology help in the process of interaction. A basic knowledge of psychology as provided in this chapter will help you as a practitioner of social work. Such knowledge is a pre-requisite to social work profession because it will enable you to understand the behaviour of the individual and provide the necessary concepts and tools to help the individual cope with the problems in life.

References


Introduction

It is well known that society is formed by human beings. Psychologists study human beings, psychological components and their influence on human behaviour. Here we are concerned with some of the most significant psychological concepts being used in studying human behaviour.

An attitude is a person’s tendency to respond to an object and situations. Anything desirable to a person is value. Prejudice is also an attitude. Prejudice predisposes a person to think, perceive, feel and act in favourable or unfavourable ways towards a group or its members.

Learning is the process by which we organise our responses into ‘new behaviour’. Learning demands the formation of associations between stimuli and responses. Learning can be defined as a permanent change that occurs as a result of practice and experience. There are two types of memory: when we try to remember names or dates that is ‘word or verbal memory’ and when we try to remember the technique of driving a car after an interval of several years, that is muscular or motor memory. Word or verbal memory requires more brain traces and utilises more nerve pathways than the muscular or motor memory.

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memory. There are four aspects of memory i.e. (i) Fixation or acquisition, (ii) Retention, (iii) Recall and (iv) Recognition.

Perception is that organizing process by which we come to know of objects in their appropriate identity, as tree, man, building and so on. Social perception of others is initially based on the information that we obtain about them.

A stereotype is often the result of a prejudiced attitude and may be defined as a fixed set of greatly simplified beliefs or ideas held by the members of a group.

Motivation is that psychological internal state which tends to initiate and to sustain activity.

In this unit let us discuss briefly some of these basic psychological concepts.

**Attitude and Value**

**Nature**

An attitude is a hypothetical construct which influences a person’s behaviour when he/she controls objects and situations related to that attitude. An attitude consists of three parts (i) The affective component (how much a person likes or dislikes the attitude object), (ii) The cognitive (thinking, memory, judgment etc.) component (what a person believes about the attitude object) and (iii) The behavioural component (how the person acts towards the attitude object). Our like or dislike of something has much to do with determining our behaviour towards that something. We tend to approach, seek out, or be associated with things we like; we avoid, shun, or reject things we do not like. Attitude is simply an expression of how much we like or dislike various
things. The attitude represents our evaluation and preferences towards a wide variety of attitude objects. The attitude is based on information. For example, people who favour the capital punishment typically see it as a deterrent to crime and a just punishment. People who oppose it, typically see the capital punishment as a barbarian practice that does not deter crime.

Since we can not have all the information on any particular attitude object, our attitude is always open to revision. We have ample opportunities in life for attitude change. Attitude can be formed about many things. The object of attitude can be entities (a lecture, a shop), people (the prime minister, the teacher, the friend) or abstract concepts (delivery, human rights, fellowship) and so on. Any thing that arouses evaluative feelings is an object of attitude. Attitude is different from belief or opinion. Belief is cognition or thought about the characteristic of object. Suppose your friend expresses a favourable attitude towards a candidate for prime ministership; this attitude is probably associated with a number of specific beliefs about the candidate such as the candidate having a sound social security policy; his/her willingness work for poor people and developing a harmonious relationship with neighbouring countries and so on. Belief or opinion is assessed by how likely that is to be true. Our evaluative feelings about belief contribute to our attitude. An attitude is often a summary of the evaluation made of different aspects of the attitude object. The scientific study of attitude requires measurement. There are many techniques to measure attitude. The most common method of measuring attitude is the attitude scale.
Influence of Attitudinal Change

The formation and change of attitudes in daily life is part of the ongoing process of living. Attitude formation and change occurs in the context of existing interpersonal relationships, group memberships and particular situations; they span various time periods. Sometimes the extent of attitude change is extreme. The mass media often dramatizes such change when it is coercively-induced. An extreme change of attitude does not always require coercion. It is possible to identify the basic units involved in the attitude change process. The basic unit involved in an attitude change sequence is very similar to that involved in a social influence. Social influence can be described as an agent making an intervention towards some focal person; attitude change minimally involves a source sending a message toward some focal person.

The basic sequence in attitude change involves a source sending a message to a receiver in order to determine the position held before the message was sent to him. The form of an attitude-change sequence is virtually identical to the form of an influence sequence. The characteristics of the source that effect attitude change have high credibility and attractiveness. Attractiveness can be physical attractiveness, perceived liking or similarity to the receiver. Suggestion, appeals to fear, and one-sided versus two-sided messages are characteristics of the message that affect attitude change.

All receivers do not respond in the same way to any given message. Some are more easily influenced than others. The impact of a message on a particular receiver depends upon how different the message is from the receiver’s position and his defensive
experience pertaining to its position. Attitudes are reputed to guide behaviour but sometimes there is no link between people’s attitude and their behaviour. Attitudes, under certain conditions, may predict behaviour. Among such conditions, a correspondence between the measure of attitude and the behaviour that is observed, the presence of direct experience in the formation of the attitude, and the relevance of the attitude issue to the person whose behaviour is being observed, are prominent.

Values make our lives meaningful and give a sense of direction. A value may be anything that is desirable to a person. When value is socially conditioned and arises in interaction with others, it is known as a want. There is a sense in which a value may be antecedent to a want and direct the course of a want, as for instance, when we want things because they have social value, or because they are prestige bearers. A person’s set of values refers to the intentions and presuppositions by which he lives. These presuppositions and intentions serve as directive influences for one’s behaviour. In this way they render a person’s life relatively coherent and meaningful. This can be observed in hierarchically arranged values with one value taking precedence over another. The relationship between one’s value hierarchy and his total personality is yet to be explored. While we make efforts to understand one’s value hierarchy we come to know one as a better person. A person’s value hierarchy is more integrated and his personality is more organized when he lives by habits and behaves inconsistently.

A child’s actions are conditioned by the dominant values of his family. These values are moral, religious, social etc. The family’s value system serves as a
relatively clear guide to present and future conduct to the growing child. When a child comes into contact with norms and attitudes different from those of his family, he feels his value challenged. Values have a strong motivational character as they resemble wants and needs. Although they are unquestionably influenced by the expectations and norms of society, they also vary from person to person. This variation is reflected in their response to social stimulation. Norms are expressions of the dominant standard existing in a group. Values are both universal in a group and unique in an individual. They are universal because all members of a group behave in accordance with their dictates. They are unique in the sense that every individual assimilates them in accordance with his own perceptual system.

A person perceives himself and others in the light of the value system. Studies show that the individual, motivated by a theoretical value system, devotes himself to abstract philosophical, logical or scientific pursuits. He is motivated by the need for knowledge. The political man is driven by the need for power over others. The economic man is impelled by the need for material gain. The social man is motivated by sympathy and the need to relate himself positively to others. The aesthetic person finds satisfaction in sensuous experience such as beauty, symmetry and harmony. Attitudes are learned in interaction with values. Attitudes and values are, to a great extent, inseparable aspects of human behaviour. They guide the individual in his/her adjustment to social reality. Attitudes and values frame a person’s social behaviour and his/her personality.
**Prejudice**

Prejudice is an attitude which predisposes an individual to think, perceive, feel and act in favourable or unfavourable ways towards a group or its members. Whether or not a prejudiced person will really behave in accordance with his attitude depends upon circumstances and other factors. The term prejudice stresses the perceptual, cognitive and emotional content of person’s internal feelings, predispositions and experiences. It does not necessarily imply that behaviour is congruent with such experience.

The word prejudice is derived from the Latin word ‘Prejudicium’: ‘Pre’ means before and ‘Judicium’ means judgment. Prejudice refers to positive or negative evaluations or judgments of members of a group that are based primarily on the fact of their membership in the group and not necessarily because of particular characteristics of individual members. It is quite often defined as a negative attitude towards the members of some social, ethnic or religious group.

**Characteristics of Prejudice**

i) Since prejudice is a type of attitude, it has to be acquired. A newborn child does not have a negative or positive prejudice towards people from other cast. As he comes to know about people’s caste, class or religion, prejudice develops.

ii) Prejudice has an emotional tone. If the prejudice is favourable then one shows love and affection towards people of that class or caste. A person’s unfavourable prejudice towards people of other ethnic group or religion comes out in the form of hostility, hate and anger.
iii) Prejudice is directed towards the group as a whole. The target of a prejudice is not an individual but the whole group. In spite of having some good qualities, any person or member of a particular group would be shown a particular type of prejudice by members of other groups.

iv) Prejudice is based on rigid generalization. Rigidity is found in prejudice and it is based on inflexible generalization. Even after receiving authentic information one does not change his/her prejudice.

v) Prejudice is not related to reality. Whether prejudice is favorable or unfavourable, it is not related to reality. It is based on our traditions and customs.

There are five main theories of prejudice (i) Social learning theory which deals with a particular individual’s prejudice and locates the cause in the prejudiced person’s learning experiences with parents, friends and teachers etc., (ii) Cognitive theory which emphasizes the cognitive processes such as categorization, salience, and schemes that contribute to prejudice, (iii) Motivational theory which looks for the origins of prejudice in the prejudiced person’s personality, (iv) Social identity theory which analyses how people categorize the social world into ingroups and outgroups and gain self-esteem based on the statues of relevant outgroups, (v) Group conflict theory which combines the origin and the process of development of prejudice in a particular society, culture and group.

The factors that help to maintain prejudice operate on three levels i.e (i) Social structure, (ii) Individual personality dynamics and (iii) Culture. Factors in social structure are (a) Conformity to the norms of prejudice;
(b) Interaction pattern; (c) Leadership support and (d) Environmental support. Individual personality dynamics include (a) Frustration, aggression and making scapegoats, (b) Economic and status gains (c) Personality needs and (d) The authoritarian personality. The cultural factors include (a) Values and norms; (b) Socialization of the child and (c) Ingroup Vs outgroup membership.

**Effect of Prejudice in Social Behaviour**

The effect of prejudice is both positive and negative. The positive effects of prejudice are as follows: (i) It helps a person satisfy his suppressed desire; (ii) It helps a person to get rid of his frustration by being aggressive towards other groups, (iii) With the help of prejudice the group may develop a feeling of superiority which helps in satisfying the need for prestige.

Negative effect of prejudice are: (i) Prejudice result in social conflict; (ii) It is the cause of social disorganization and (iii) It creates problems for national integration.

**Learning**

Learning is that process which is the result of directed physical and mental activity leading to new or changed responses. The usual antecedent condition for learning is a single trial or it may come after many hours spent in fruitless endeavor. The length of the trial and error period depends on the difficulty of the task, the maturity of the learner and the skill, understanding and experience needed for the task. The trial period ends when the correct or right response occurs. The right response is that which closes the deal, ends the search or solves the problems. Reinforcement occurs when a response is satisfying. Once the correct
sequence act has been established as a result of reinforcement, smoothness and skills are gained though repetition or exercise. Repetition provides a chance to reinforce what is learned and helps in better operation. It also strengthens the selected responses until they become well-established habits.

**Types**

Multiple response learning is related to human beings and its nature is quite complex. There are three main types of multiple response human learning i.e (i) Sensory motor learning, (ii) Verbal learning and (iii) Concept learning. We will briefly take up the salient features of each.

In the field of human learning, sensory motor learning provides assistance to mirror drawing and pursuit learning. In this special learning, muscular actions are significant. These muscular actions are controlled by sense organs. Acquired human skills in different fields are included under this type of learning, for example, bicycling, playing on a piano, working on machines, flying aircrafts etc.

A major part of human behaviour comes under verbal learning. Comparatively the amount of verbal learning is much more than sensory motor learning. For the experimental study of verbal learning, meaningful words have been used. There are four main techniques of presentation of verbal material i.e. free-recall, serial learning and recall, paired associate and verbal discrimination procedure.

Concept learning is the most complex aspect of human learning. It is related with such verbal reactions in which things belonging to one category are known by one generalised name. Concept learning is very
important for thinking. After concept formation any stimulant or stimulant group is known by one name. For example after concept learning we call a particular species of fruit 'mango' and the other 'banana'. Though each mango or each banana may differ from each other, yet they are known by a generalised name because of many common characteristics. Concept is a process of differentiation between common characteristics and relations among objects, persons and events. From the beginning of the thinking process in a child concept learning begins taking place in his/her mind. It develops in the mind of the child with his/her contacts with new things. Concept learning is influenced by the process of perception, analysis, comparison, abstract thinking and generalization.

**Factors Promoting Learning**

i) Various psychological factors and elements are necessary for learning. These elements are mainly different types of motivation, reward, punishment, knowledge of result, competition etc. These elements generate the energy of reinforcement during learning. Learning and motivation are closely related. All living beings possess physical needs like hunger, thirst, sleep, sex, etc. As distinct from animals, human beings possess some strong social motives and that is why they are more influenced by rewards such as honour, fame and praise than physical motivation. Experiments show that rewards influence learning. When a hungry cat gets food as reward, she easily learns to go through the right path. In the field of learning the effect of punishment has also been studied. The electric shock as a punishment has been used in such experiments and it has been found that faults are corrected after punishment. A
knowledge of results also affects the learning process. When the learner knows that he/she would get something his/her learning rapidly progresses. Competition also contribute to the speed of learning. When there is competition among learners the learning process accelerates. In this situation the learner thinks that he/she will be honoured in the society for his/her quick learning. We can say that competition and a feeling of honour promote learning.

ii) Physiological factors are quite significant in the learning process. The physiological conditions of the learner affect his learning. Fully developed body parts, healthy body and mental maturity promote the learning process.

iii) Environmental factors also make a significant contribution to the learning process.

The season, the temperature, the light or sound and the air contribute a lot to the learning process.

**Factors Impeding Learning**

Indifference, frustration, depression, social withdrawal, rewardlessness, severe punishment, unawareness of result, unhealthy competition, malnutrition, inefficiency and inactivity of glands, aging, fatigue, drug addiction, a broken family, criminal social groups, severe poverty, improper rearing, lack of proper educational and vocational training facilities, unavailability of healthy recreational opportunities and facilities, intolerable temperatures, bad ventilation, loud sounds, drinking water and inadequate or insufficient diet etc. impede multiple response human learning.
Memory

Memory is remembering what has previously been learned. Mental processes like emotion, perception, thinking and imagination are known to be involved in this process as well. After learning or experiencing any subject or event the process of memory begins. According to our needs we bring this process into our conscious, recognise and express it in our responses. All these mental stages are a part of memory. Some psychologists consider memory as a physiological phenomenon rather a psychological one. These psychologists say that the memory is reproductive. Those who consider memory as a psychological phenomenon state that the memory of certain events is easier than others.

The first requisite element for memory is the assembling of facts and events which are to be taught under the learning process initially. The process of learning is the first necessary element of memory. The second element is the retention of those facts and events which have been learned. This is the organization of learned subjects. The third element is to bring those facts and events which are retained in mind after learning under the recall process. The fourth element is the recognition of those facts and events which have been retained in our mind after learning and recall them to recognize them in their true form.

Types

Psychologists have described various types of memory. Given below are two popular categories of memory:

I) The first category contains four types of memory i.e. (i) Sensory register, (ii) Short term memory (STM), (iii) Rehearsal and (iv) Long term memory (LTM).
The storage function of the sensory channels is called sensory register. Most of the information briefly held in the sensory register is lost; what has been briefly stored simply decays from the register. We pay attention to and recognise some of the information in the sensory register; and when we do this, the attended to information is passed on to short term memory for further processing. Experiments show that the visual sensory register holds information for up to about one second, while the auditory register holds information somewhat longer, up to 4-5 seconds.

Short term memory is the memory that holds information received from sensory register for up to about 30 seconds. The length of the retention depends on many factors. Since the capacity of STM is so small much information stored here is lost as it is re-placed by other incoming items of information. Before it is lost, some of the information can be retrieved and used. We rapidly scan through STM when searching for an item of information. We examine everything in STM when we try to retrieve an item from it. Scanning process continues until all items of STM have been examined. Some of the information in STM is neither lost nor retrieved but passed along to the next memory stage – Long Term Memory – through rehearsal.

The process of rehearsal consists of keeping items of information at the centre of attention, perhaps by repeating them silently or aloud. The more an item is rehearsed, the more likely it is to be part of long term memory. The Sheer amount of rehearsal may be less important than the ways in which the information is rehearsed. Just going over and over what is to be remembered does not succeed in transferring it to long term memory. Elaborative rehearsal is more likely to succeed. Elaborative rehearsal involves giving the
material, organisation and meaning as it is being rehearsed.

Long Term Memory (LTM) may last for days, months, years or even a lifetime. The storage capacity of LTM has no known time. Once information is stored in LTM, it is there for good; we seem to forget it is there because we have trouble retrieving or getting access to what has been stored. We forget because of the confusion and interference produced by new things learned and put into LTM. LTM contains words, sentences, ideas, concepts and life experiences.

The second category also consists of four types of memory i.e. (i) Habit Memory, (ii) True Memory, (iii) Immediate Memory and (iv) Prolonged Memory.

Habit memory depends on noting any subject matter without understanding it. In this memory we do not use the process of remembering on the basis of thinking or logic. This type of memory has been considered physical memory instead of mental memory, and has no place for wisdom or reality.

True memory is just opposite of habit memory. In this memory we bring subject matter into our memory after understanding it well. In true memory the process of remembering depends on thinking and logic. This is mental memory with an appropriate place for intellect and reality. Some psychologists do not agree with the division of memory on physical and mental grounds and advocate in favour of their inter-relationship.

When any subject matter is repeated just after visualising or hearing, that is called immediate memory. Immediate memory is different from long term memory. Immediate memory is temporary. Studies show that immediate memory develops with age. It
develops somewhat quicker in adolescence. The result of immediate memory may be known on the basis of words and numbers. Immediate memory indicates memory extension and this memory extension may be related to vision and audition. When words and numbers are shown, the immediate memory is called immediate vision memory extension and when words and numbers are audited the immediate memory is called immediate audition memory extension.

Prolonged memory is the opposite of immediate memory and its nature is sustainable. In prolonged memory we use the learned material again after a definite time-interval for our purpose. Remembering lessons before examination and writing them in the answer book at the time of the examination, after recognising them, is a form of prolonged memory.

**Perception**

Perception is that organising process by which we come to know objects in their appropriate identity, as trees, men, buildings, machines and so on. Perception does not operate like an adding machine: impressions are not cumulative; rather, the mind interprets and integrates what it receives. We do not see the same thing in a picture, and report the same accident differentially depending on our age, sex, intelligence, experience etc. A distinction is often made between sensation and perception on the ground that sensation is the primary response of the sense organs, whereas perception is the meaningful apprehension of the stimulus object. This distinction is theoretical with very little practical value. The processes of sensation and perception are not separated in experience. We never have pure sensations of colour or form or sound distinct from associations with objects and other
experiences. If some one mentions the Taj Mahal at Agra, our nod of recognition will probably include a visual image of the building supplemented by memories of things seen there. Odour of medicine reminds us of a hospital ward and a sweet taste may call to mind experiences of a dinner party. In response to the term cricket many people report feeling as though they are bowling or batting. Perception in these cases differs somewhat from imagination. In fact, imagination is really perception, in which there is a minimum sensory control. Perception is a mediating process antecedent to the final response. What we perceive depends in part on the nature of the stimulus and to an even greater degree on ourselves, so that perception becomes the comprehension of a present situation in the light of past experience.

The main characteristics of perception are unity and organisation of feelings and emotions; attention and selection; fixation and persistency; learning and past experiences etc. Attention precedes perception and determines its character. Attention is a process of give and take with the environment. It is an active behaviour. We are said to be attentive when our sense organ activity is focused upon some defined stimulus: sounds in the street, changes in the weather, a cricket match, a lecture etc.

Perception is determined by internal personal conditions and external social situations. Motives, emotions, familiarity, attitudes, values and adjustment are the main internal factors which influence perception. The organization of stimulus, the similarity in stimulus, closeness in stimulus, elements of figure and context, influence perceptions. The presence of others or a group also influences perception.
Types

There are two main types of perception i.e. (i) Depth perception, (ii) Movement perception.

Depth perception is related to the linear perspective, clearness, interposition, shadows, gradients of texture and movement of objects, closure or away from the fixation point.

Movement perception is related to the type of motion (i) Apparent motion and (ii) Real motion. The apparent motion may be autokinetic or induced.

Social Perception

Social perception is a subject matter of social cognition. Our social perception of others is initially based on the information we obtain about them and inferences (attributions) we make about the causes of their behaviour. Our social perceptions are grounded in our observation of others: their physical characteristics and their behaviour in particular settings. Our observation provides the information i.e. converted into meaningful inferences by our cognitive framework. At a minimum, this process involves placing the information into cognitive categories related to other categories. We can make simple inferences from minimum data or combine rich sets of information into overall impressions. We can also make inferences about the causes of other people's behaviour as well as our own behaviour. Despite the smoothness in the working of the process, it has no guarantee of accuracy or the possibility of comparability with the observations of others. Social perception processes determine how we react to others and how we see ourselves. The cognitive framework simplifies the process of forming impressions of others. Many of the factors involved in
making attributions about others also play a role in the process of forming self attribution. Social facilitation occurs most readily where the presence of the other is motivating.

Conformity pressures can create situations in which the information obtained from personal modes conflicts with the information obtained from social modes. Conformity can also occur in response to the requests of an authority figure and to rules governing behaviour.

**Stereotype**

A stereotype is a fixed set of greatly simplified beliefs or idea which are held generally by the members of a group or by people. One caste or race may have a set of ideas about another caste or race. We have stereotyped ideas about various religious, ethnic or sex groups. Stereotype refers to certain physical aspects of some people; for example a tall and high-necked women may be looked upon as a beautiful women or a broad shouldered tall black person may be regarded as a cruel person. Stereotypes are highly generalized beliefs shared by the members of a group. They may be either based on some objective or on few observed instances. It has been considered as a concept that leads to false classification and feelings of like and dislike, approval or disapproval. Stereotype is a form of typification with three characteristics (i) People identify a category of persons according to certain attributes, (ii) People agree in attributing sets of traits or characteristics to the category of persons and (iii) People attribute the characteristics to any person belonging to the category.

The main characteristics of a stereotype are : (i) A stereotype is a mental picture or image. A stereotype is a mental picture of a class or a group on the basis
of which we assign some characteristics to the members of that group. (ii) A stereotype includes a widely agreed belief about a group of people also. For instances most people believe that teachers are idealist, politicians are opportunist and so on, (iii) A stereotype involves gross and exaggerated generalisation. It develops on the basis of the experience of a few people of any group, (iv) Generally no change takes place in a stereotype. It does not change in spite of exposure to new information or contradictory information and (v) A stereotype can either be positive or negative. It is related to prejudice.

Stereotypes are not innate but are acquired. The factors responsible for the formation of stereotypes are (i) Partial experience and knowledge, (ii) Socialisation, (iii) Social and cultural factors, (iv) Imitation and (v) Tradition and folklore.

Stereotypes have an important role to play in social life as they influence our social interaction. We evaluate and interact with other people on their basis. The main functions of stereotypes are (i) to make social behaviour meaningful, (ii) to control social behaviour, (iii) to predict social behaviour and (iv) to help us in commercial advertisements. Stereotypes influence our social interaction as well as interfere with our functioning.

**Motivation**

Motivation refers to the driving and pulling forces which result in persistent behaviour directed towards a particular goal. Motives are inferences from observations of behaviour. They are powerful tools for the explanation of behaviour and they allow us to make predictions about future behaviour.
Physical needs like hunger, thirst, rest, sex etc. of human beings are basic needs and they are hereditary. The internal energy generated by the human being in the course of several actions to satisfy his/her physical needs that helps him/her to achieve the goal, is called drive.

Theories of motivation include drive theories, incentive theories, the opponent process theories and optimal-level theories. Drive theories state that behaviour is pushed towards goals by internal states within the person. Incentive theories stress the ability of goals to pull behaviour towards them. The opponent process theory is a hedonistic theory as it says that we are motivated to seek goals which make us feel good and avoid goals that create displeasure. This theory also says that many emotional motivating states are followed by opposing or opposite states. Optimal level theories are hedonistic theories which say that behaviour is directed towards seeking an optimal level of arousal or a balanced homeostatic state in internal physiological processes.

Biological motives such as hunger, thirst and sex have their origin in the physiological state of the body. These motives can be aroused by departures from the balanced or homeostatic levels of bodily processes, for instance by certain hormones or by sensory stimuli. Hunger motivation may be initiated when the blood level or the rate of use of nutrient substances falls below a certain threshold.

Sexual motivation depends to a large degree, on sex hormones. These hormones organise the brain and body during the developmental stage so that they have male or female characteristics. The activation of sexual motivation in humans is controlled more by external stimuli and learning than by sex hormones.
Sleep, adjustment with temperature and environmental/atmospheric conditions, freedom from discomfort/pain and excretory pressure are other forms of physical motivation.

Social motives are acquired motives such as the need for achievement, need for power, and human aggression which are learned/acquired motives that involve other people. The need for achievement is a motive to accomplish things and to be successful in performing tasks. People in need of high achievement prefer to work on moderately challenging and risky tasks which promise success and tasks where their performance can be compared with the performance of others. They are persistent in their work, seek more challenging tasks when they are successful and like to work in situations where they have some control over the outcome. Some women in need of high achievement may not display the characteristic behaviours mentioned above. The level of achievement motivation in a society can sometimes be related to its economic growth.

Power motivation is a social motive in which the goals are to influence, control, persuade, lead, cajole, charm others and enhance one's reputation. The behavioural expression of power motivation takes many forms. Popular among them are impulsive and aggressive action, participation in competitive sports, the joining of organisations, the collection of possessions, the choice of occupations which have a high impact on others. Among men it also takes the form of drinking and sexual domination over women. A special form of power motivation is characteristic of people who express their power motivation by exploiting others in a deceptive and unscrupulous fashion. Hostile aggression is the behaviour which
has as its goal the harming of another living being who is motivated to avoid such harm. Among the environmental and social causes of hostile aggression are intense and arbitrarily imposed frustration, insults, compliance with social pressures and unpleasant environmental conditions such as high temperatures, intense noise, crowding etc. Social learning, classical and instrumental conditioning are ways in which the tendency to aggress against others can be learned. Under some conditions, punishment, catharsis, the presence of non-aggressive models or the induction of responses incompatible with aggression may serve to lessen aggressive behaviour.

The course of motivation does not run smoothly. Things happen that prevent us from reaching the goals towards which we are driven or pulled. The term frustration refers to the blocking of behaviour which is directed towards a goal. There are many ways in which motives can be frustrated. Conflict among simultaneously aroused motives is the most important reason why goals are not reached. If motives are blocked, emotional feelings and behaviour are affected. A person who cannot achieve his/her goal feels depressed, fearful, anxious, guilty or angry. He/she becomes unable to derive pleasure from living. There are many sources of frustration. Among them, environmental forces that block motive fulfilment, personal inadequacies that make it impossible to reach goals and conflicts between and among motives, are worth mentioning. Environmental frustration is caused by physical obstacles or resistance like lack of money, a locked door or people (parents, teachers, police officers etc.) preventing one from achieving the goal.

Factors that have an influence on an individual's physiological and social growth or development, affect
his/her motivation. Proper genetic characteristics, a good diet, comfortable environmental conditions, a harmonious and cooperative social environment etc. help develop healthy motivation. Improper genetic ingredients, malnutrition, communal/criminal or unorganised social groups are obstacles to healthy motivation.

**Conclusion**

In this chapter we have learned some of the basic psychological concepts of human behaviour such as attitude, value, prejudice, learning, memory, perception, stereotype, and motivation.

An attitude is a hypothetical construct which influences a person’s behaviour when he/she controls objects and situations related to that attitude. An attitude consists of three parts: (i) The affective component (how much a person likes or dislikes the attitude object). (ii) The cognitive (thinking, memory learning and judgment) components (what a person believes about the attitude object) and (iii) The behavioural component (How the person acts towards the attitude object).

A value maybe anything that is desirable to a person. A person’s set of values refers to the presuppositions by which he/she lives. Values have a strong motivational character as they resemble wants and needs. Values are both universal in a group and unique in an individual.

Prejudice is an attitude which predisposes an individual to think, perceive, feel and act in favourable or unfavourable ways towards a group or its members.

Learning is that process which is the result of directed
physical and mental activity leading to new or changed responses. The usual antecedent condition for learning is a state of need or a high level of motivation. Learning proceeds through a trial and error period to a final selection of the appropriate response. Learning is most frequently thought of as that process which, as a result of training and experience, leads to new or changed responses.

Memory consists in remembering what has previously been learned. Memory is the knowledge of an event or fact, of which in the meantime, we have not been thinking with the additional consciousness that we have thought or experienced before.

Perception is that organizing process by which we come to know objects in their appropriate identity, as trees, men, buildings, machines and so on. Social perceptions is a subject matter of social cognition. Our social perception of other is initially based on the information we obtain about them and inferences (attributions) we make about the causes for their behaviour. Our social perceptions are based on our observation of others.

A stereotype is a fixed set of simplified beliefs or ideas which are held generally by the members of a group or by people. Motivation refers to the driving and pulling forces which result in persistent behaviour directed towards particular goals. Motives are inferences from observation of behaviour.
References


Introduction

All of us, quite often, face environmental or personal obstacles in life which cause anxiety and lead to stress. Psychologists have given different names to stress such as frustration, conflict, pressure etc. To protect ourselves against anxiety and stress, our ego sets up mechanisms which are known as defence mechanisms. Defence mechanisms are unrealistic and operate at the unconscious level. While one uses such a mechanism one is unaware of it. Defence mechanisms are not healthy methods to cope with anxiety and stress as they are an unrealistic approach to problems. If defence mechanisms are used frequently, they lead to serious psychological disorders.

The severity of stress depends on individual personality, situations, contexts, duration, importance, multiplicity of need, strength and quantity of conflicting forces, eminence of anticipated stress, unfamiliarity or suddenness of the problem, perception of a problem, degree of threat, stress tolerance of the individual and external resources and supports etc. We experience stress in our life when we face circumstances like death of spouse or a close family member or close friend, marital separation or reconciliation, imprisonment, personal injury, illness, marriage, retirement, sex difficulties, pregnancy, new comer in family, change in financial state, business readjustment, change in job or work pattern, change
in the responsibilities at work, mortgage or loan, difference with spouse or head of the family, beloved's leaving home, trouble with in-laws, outstanding personal achievement, attachment or detachment with job or wife, joining or leaving school, change in living conditions and residences or schools, change in personal habits, trouble with boss, change in religion, recreational and social activities, vacation and social gathering etc.

**Types of Defence Mechanisms**

Psychologists have classified different defence mechanisms in a number of ways. Some of them put defence mechanisms in five or six main categories while others extend them up to 17-18 categories. Defence mechanisms are learned and designed to tackle self devaluation, anxiety and hurt and operate automatically at habitual levels. They typically involve measures of self deception and distortion. Defence mechanisms are usually exercised in combination instead of singly and quite often they are combined with task oriented behaviour. To a great extent they are necessary to soften failure, alleviate anxiety and hurt and protect feelings of significance adequacy and worth. Normally, they are adjustive reactions but sometimes they seriously interfere with the effective resolution of stress. Defence mechanisms may feature in a negative or a positive form.

The following is a list of the main types of defence mechanisms:

i) Projection

ii) Reaction formation

iii) Regression
iv) Repression
v) Rationalisation
vi) Denial of reality
vii) Fantasy
viii) Displacement
ix) Emotional Insulation
x) Intellectualisation (Isolation)
xii) Undoing
xii) Identification
xiii) Introjections
xiv) Compensation
xv) Acting out
xvi) Selective forgetting
xvii) Negativism
xviii) Sublimation

**Different Defence Mechanisms**

Now we will take up different types of defence mechanisms along with their features.

i) **Projection**

In projection, others are seen responsible for one’s own shortcoming, mistake, misdeed, unacceptable impulses, thoughts and desires. Projection is the most common tendency being observed in human behaviour for ego protection. If a student fails in an examination he/she attributes it to poor teaching or the unfair
behaviour of the teacher. Truants and delinquents blame their parents for their negligence, rejection or underestimation of their problems. Fate and bad luck are commonly used projections. Many times lifeless objects are blamed. If a small boy falls off a cycle he may attack it by kicking it. If a player slips he may return to the spot as if that was the cause of his slip.

In extreme cases a person may be convinced that others are conspiring against him and develop delusions of persecution. Other reactions of projective mechanism include the individual’s attribution of his own unacceptable desires to others. This tendency is common among those who follow a strict code of moral values. For example if a man is attracted to a girl he may insist that the girl is behaving seductively towards him. Consequently the girl becomes the offender while the man remains conveniently pure, unaware of his own unacceptable inclinations.

ii) Reaction Formation

When an individual protects himself from dangerous desire developing of a conscious attitude and behaviour patterns opposite to repression, he uses reaction formation. In this situation one conceals hate with love, cruelty with kindness, sexual promiscuity with moralistic sexual attitude and behaviour. Thus he creates hurdles or barriers that reinforce his repression. His real desires and feelings are kept from conscious awareness. Reaction formation helps the individual to maintain his adjustment with socially accepted behaviour and avoid awareness of fear of self devaluing desires. One does not have a conscious control in this mechanism resulting in exaggerated and rigid fears of beliefs.
iii) **Regression**

Regression is a defence mechanism in which one performs reverted behaviour. The decline in attention of parents towards an elder child due to a new addition to the family may result in the elder one reverting to bed wetting and other infantile behaviour to draw parental attention. Becoming independent from a state of dependency is not so easy in life; that is why during severe stresses or difficult challenges one retreats to a somewhat immature level of adjustment. In regression an individual retreats from reality and may exhibit behavior which is not normally expected from that person.

iv) **Repression**

When a person excludes painful thoughts from his conscious awareness he uses repression. Very often it has been considered as selective forgetting but it is selective remembering. The matter one represses and refuses to include in the conscious awareness is not really forgotten. In case a person sees the accidental sudden demise of beloved friend or family member, this painful experience may be excluded from his conscious self leading him to become amnesic to this experience. Repression occurs without the conscious intention or awareness of the person. In suppression, the person consciously takes the decision not to express the feeling or to think about the disturbing event. Repression is a significant self defence mechanism through which the ego is being protected from sudden traumatic experiences till it becomes desensitized to the shock. This mechanism helps the shocked person to control desires which are not acceptable to him or dangerous for his self. At the same time it alleviates anxiety which is associated with such dangerous and unacceptable desire.
Defence Mechanism

Repression may combine with other defence mechanisms in varying degrees. When the repression mechanism fails, the ego tries more maladaptive defences.

v) **Rationalisation**

When a person justifies his maladaptive behaviour by false logic or ascribes it to noble motives which do not inspire it, it is called rationalization. Rationalisation mechanism has two main defective values i.e.

a) It helps to justify particular specific behaviour and

b) Contributes to soften disappointment related with unattained goals.

While using rationalisation mechanism one thinks logically and offers socially approved reasons in order to justify one’s behaviour. Though one knows that his action is immoral and unreasonable, he has an insuperable urge to rationalise it to prove to himself and to others that his action is reasonable, commonly accepted, and full of conventional morality. One may use rationalisation to often his disappointment soften in case of the unfulfilment of his usually unacceptable desires. A popular example of rationalisation is the “sour grapes” reaction. The fox who was unable to reach a cluster of delicious grapes, decided that he did not want them after all because they were probably sour. Similarly many times students justify their below standard performance on the ground that they have disassociated themselves from the competitive rat race of society. Sometimes, failure to achieve a particular goal will end up in describing the goal itself as worthless. It is difficult to say where an objective consideration or reality ends and rationalisation
begin. The following forms of behaviour indicate rationalisation:

a) Search for reasons to justify behaviour,

b) Inability to recognise inconsistencies or contradictions and

c) To become upset if one’s reasoning is not accepted or questioned.

Halt for a short while and check your familiarity with the contents you have gone through so far.

Now we are ready to be acquainted with other defence mechanisms.

vi) **Denial of reality**

Denial of reality is the most primitive self defence mechanism and this is perhaps the simplest one. In this, the person ignores or refuses to acknowledge reality which is not acceptable or agreeable to him. If a person is feeling the stress of an unpleasant topic he may turn away from that. Other features of this mechanism are to faint when confronted with a traumatic situation, deny criticism to show that he is engaged with other work and has no time to deal with problems related to marital life, child rearing or job situations etc. Such defensive reaction under extreme conditions gives temporary relief from the full impact of the traumatic situation.

vii) **Fantasy**

When a person meets his needs or achieves any goal only in the imagination to overcome frustration, his ego exercises *fantasy* defence mechanism. An
unrealistic wish to be considered as a great leader, or a famous cricketer or an athlete or film actor with highly admirable performances are some of the features of fantasy. Using this mechanism one considers oneself capable, powerful and respected. Fantasies provide some compensatory gratification to the individual and work as a preventive measure.

viii) **Displacement**

In *displacement* the person shifts his feelings of hostility and anxiety from the person who is the real cause to another person. Very often displacement is used in difficult emotional situations. Unpleasant experiences at work place leading to irritation and a quarrel with spouse at home is an example of displacement. Some times the person engages himself in exaggerated self accusation and feels severe guilt and self devaluation. Such reaction protects the individual from expressing dangerous hostility getting into a state of depression or contemplating any suicidal actions.

Displacement becomes extremely complex and deviant when it passes through a process of symbolic association. Swearing is commonly used as a means of ventilating pent-up feelings. Destructive criticism and gossip are disguised methods of expressing hostility.

ix) **Emotional Insulation**

People face several disappointments and frustrations in life and consequently they develop a capability to keep their anticipations confined. They do not become over-hopeful and carefully keep away from premature immature celebrations. This is emotional insulation. The person who looks forward to a prestigious position may not let himself become to excited or enthusiastic
for fear that it may not materialize. In an extreme situation where frustration is prolonged, the person may lose hope and adopt a confined way of life. Such a personality protects itself from the bitterness of sustained frustration by developing a passive attitude and rejecting any healthy outlets. To some extent emotional insulation is a significant means of protection against non-essential disappointment. In life we often take chances and actively participate in some risky activities using emotional insulation mechanism as a protective and preventive measure against the repetition of previous pain. The use of this defence mechanism, reduces the individual's rigorous and healthy participation in life.

x) **Intellectualisation (Isolation)**

This defence mechanism is related to both emotional insulation and rationalization. One may divest stress, avoid a stressful emotional reaction and feel comfortable, by offering a rational explanation (intellectualization). Very often we reduce our pain when a close friend or relative dies by saying that he lived a full life or died painlessly. To reduce our own guilt feelings one may see shortcoming in others. Intellectualisation may be used in excessively stressful as well as mildly by stressful situations in life.

We shall now take up other types of defence mechanisms.

xi) **Undoing (Atonement)**

Undoing mechanism is used to make socially unacceptable acts, feelings, expressions and thoughts, ineffective. To apologise for mistakes, bear punishment, confess or express regret for any past disapproved act are various forms of undoing. The undoing mechanism
develops in persons in early life during the process of socialization. In early life one learns that through apologising or being punished for any antisocial behaviour one’s misdeeds can be overlooked and forgotten. In this early stage of life one develops methods of atoning for misdeeds. Such methods provide an unhealthy protection to ego for the time being. An unfaithful husband giving expensive gifts to his wife, or an unethical person giving huge donations for a religious cause, are examples of atonement. Provision of confession and commitment to forgiveness in different religions helps the person to come get rid of his guilty feelings and make a new start. Undoing defence mechanism operates at an unconscious level. The individual reduces his feeling of guilt by amending his act, without a conscious awareness of the purpose of the action.

xii) Identification

Identification may operate as a defence mechanism by increasing feelings of worth and protecting the individual against self devaluation. The process takes shape during childhood when a child identifies his elders as models. The growing child becomes aware of how he is being evaluated by others, depend on his family and other members of the primary group. When a child reaches adolescence or adulthood his identification capability enhances and covers a wide range of persons and groups. While on the one hand society evaluates the individual in the light of his group membership, on the other hand, the individual also evaluates himself in the same light. Often employees identify with the power and prestige of the company in which they are employed and students with the college they attend. By doing so, to some extent, they fulfill their desire of being a party to the
power and prestige of the group they belong to. Identification is significant for those who feel basically inferior and need support.

xiii) **Introjection**

Introjection and identification are interrelated. Introjection as a defence mechanism involves the acceptance of the other’s values and norms as one’s own even when they are the opposite of one’s previous assumptions. After a change in the form of government people introject values and beliefs of the new government as a protective measure to themselves and avoid behaviour that may result in social rejection or humiliation. When a person changes his religion he accepts the values and faith of the new religion. Introjection may lead to maladaptive behaviour and has also been understood as identification with the aggressor. It is a defence reaction involving the concept that if one can not win over his enemy he should join him.

xiv) **Compensation**

When a person feels inferior or in adequate because of some real or imagined personal short-coming or weakness or any setback and failure in life, he reacts in his defence through compensation. Such a reaction may take any form and may be constructive task oriented or deliberate. Overcoming a physical handicap through sustained effort and exercise is an example of compensation. The compensatory reaction or behaviour may be a deciding factor for success in life. Mostly compensatory behaviour is indirect. People make an effort to draw attention away from a defect or a weakness. Often a physically unattractive person may develop a pleasing personality or a physically weak person may become good scholar instead of becoming
an athlete. All compensatory reactions are not desirable. Sometimes frustrated and neglected persons develop bad eating habits. Insecure children behave in such a way that they may get more attention from parents or family members. Sometimes people criticize others to bring them down to their own level. In extreme situations a person may involve himself in any antisocial behaviour or develop an eccentricity unconsciously make in order to attention.

xv) Acting out
Through acting out reactions a person reduces his anxiety and tension associated with a dangerous desire by allowing its expression. If a person feels that he has been mistreated by somebody or discriminated against he may become physically violent against the person he considers responsible for it. Acting out may be observed in cases where there is damage or destruction to property. Many of us in our life, experience active stress or conflict raising tension and anxiety to such a level that almost any action as a remedy is welcome. Many a times, acting out does not serve the purpose fully as it reduces tension and anxiety only for a few moments. Acting out is not possible in some circumstances as often people act not according to their own values but according to social values.

xvi) Selective Forgetting
Escaping from or avoiding undesired or painful by forgetting them is selective forgetting mechanism. In this mechanism important facts or concepts disappear from one’s attention. This mechanism does not have any adverse effect as it happens in the normal course of forgetting. This selective forgetting disappears and the person’s memory comes back to its visual form after the expiry of the difficult situation.
xvii) **Negativism**

The expression of a flat refusal of any incident comes under this defence mechanism though it is not considered to be healthy. Such a procedural situation arises when the person is unable to fight conflict directly. It normally happens in the work place. A person using this defence mechanism, may refuse to help in any conflict situation if he or she is approached at the time of the conflict. This happens because of the fear of failure.

xviii) **Sublimation**

In case of failure to get satisfaction directly for any emotion one may make an effort to get satisfaction through socially accepted means. This process is known as sublimation. Due to social factors and other inhibitions, direct and easy sexual satisfaction is not possible and it may be suppressed. If suppressed feelings are not either connected or ventilated they may cause mental disorders. The provision of socially accepted means of ventilation or channelisation for suppressed feelings is sublimation. A short tempered person may channelise his unwanted emotions of temperament through engaging himself in heavy physical labour like cultivation, gardening, woodwork, etc. Sometimes through the sublimation mechanism, a person reacts positively and channelises his suppressed feelings in to work of art, literature or science etc. Sublimation is a self generated process.

**Conclusion**

To protect ourselves against anxiety and stress our ego sets up mechanisms which are known as defence mechanisms. They are unrealistic and operate at the unconscious level. They are usually exercised in
Defence Mechanism

combination. They soften failure, alleviate anxiety and deprivation and work as protection from feelings of inadequacy. Normally they are adjustive reactions and may be positive or negative.

We have gone through a number of such defence mechanisms. Understanding such defence mechanisms may help you in the practice of social work especially for problem-solving and counselling. Let us relook these defence mechanisms.

Putting the blame or difficulties on the other person is projection. Blocking harmful desire from being expressed by exaggerating the opposite attitude and type of behaviour is reaction formation. Retreating to earlier developmental level involving less mature responses and lower level aspiration is regression. Preventing painful thoughts from entering one's consciousness is repression. Attempting to prove one's behaviour justifiable and rational to be worthy for self and society is rationalisation. Denial of reality is protecting one's self from an unpleasant reality by a refusal to perceive or face it. Gratifying frustrated desires by imaginary achievements is fantasy. Discharging pent-up feelings like hostility on objects less dangerous than those which initially aroused the emotions is displacement. Reducing ego involvement and withdrawing into passivity to protect one self from hurt is emotional insulation. Cutting-off affective charge from hurtful situations or separating incompatible attitudes by the logic-tight compartments is intellectualisation. Atoning for and thus countering immoral desires or acts is undoing. Increasing feelings of worth by identifying self with person or institutions of illustrious standing is identification. Incorporating external values and standards into the ego structure so that the individual
is not at their mercy is introjection. Covering up weakness in one area and by emphasizing desirable traits in another by over-gratification is compensation. Reducing anxiety aroused by hidden or dangerous desirable by permitting their expression is acting out. Escaping from or avoiding undesired or painful thoughts through forgetting them is selective forgetting mechanism. Expression of a flat refusal of any incident or any action is negativism. Sublimation is the attempt to get satisfaction in directly for an emotion by other socially accepted means.

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Normality and Abnormality

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Introduction

All of us have experienced problems at some or the other time of our life, but different people react and cope with it in different ways. With rapid industrialization and globalization many people suffer from problems like anxiety and depression though everybody suffering with these problems do not seek professional medical support. We have developed certain ways of thinking and talking about behaviour that seem normal but the concepts we use for scientifically studying human behaviour need to be free from all subjective feelings of appropriateness which is generally attached to certain human behaviours and activities. Let us now examine the concepts related to abnormal behaviour.

What is Abnormal Psychology?

Psychology and psychiatry have a long history of debate about the interrelated areas of normality and abnormality. Abnormal psychology is that branch of psychology which deals with abnormal behaviour. The literal meaning termed deviation from normal. You must be wondering as to which behaviour can be abnormal behaviour. Abnormal behaviour cannot be defined as a single component in a human being; rather it is a complex of several characteristics which

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are interlinked. Abnormality is usually determined by the presence of several characteristics at one time. The definition of abnormal behaviour takes into account the characteristics of infrequent occurrence, violation of norms, personal distress, dysfunction and unexpectedness of behaviour. Let us understand these concepts:

1) **Infrequent Occurrence:** Majority of people show average behaviour as concerned with any event in life. Those people who deviate from the average show extreme tendencies. But frequency cannot be considered as the sole criterion for determination of abnormal behaviour.

2) **Violation of Norms:** This approach is based on social norms and cultural values that guide behaviour in particular situations. If the behaviour of a particular individual violates social norms, threatens or makes others anxious, it can be considered as abnormal behaviour. Abnormality is a deviation of behaviour in higher degree from the accepted social norms. A word of caution in this characteristic is that the social norms vary across cultures. A social norm of one culture may be a violation of norm in others. This concept alone is too broad as criminals and prostitutes violate social norms but they are not necessarily studied within the domain of abnormal psychology.

3) **Personal Distress:** A behaviour can be considered abnormal if it creates distress in the person experiencing it. For example a regular and heavy consumer of alcohol may realize his habit to be unhealthy and wish to discontinue his habit. This behaviour can be identified as abnormal. The personal distress model is not self sufficient because people decide and report on how much
they are suffering. Also the levels of distress vary in different people.

4) **Dysfunctions:** Dysfunction or disability considers a person to be abnormal if his emotions, actions, or thoughts interfere with his ability to lead a normal life in the society. For example substance abuse disorders caused by abnormal drug use hamper a person’s work performance.

5) **Unexpectedness:** This characteristic takes into account the unexpected occurrence of a behaviour.

Each of the standards discussed here helps in defining abnormality. A core feature of all abnormal behaviour is that it is **maladaptive.** The abnormal behaviour makes it difficult for a person to cope with the demands of day-to-day life. Being normal and abnormal is not based on very rigid criteria. They are the states of mind which every individual experiences. According to a psychologist “...... behaviour is abnormal, a manifestation of mental disorder, if it is both persistent and in serious degree contrary to the continued well-being of the individual and /or that of the human community of which the individual is a member.” It is also important to note that to a certain extent definitions of abnormality are culturally based. For example talking to oneself may be considered as an abnormal behaviour but certain Polynesian countries and South American societies consider it to be a gift of special status from the deities.

**Causes of Abnormality**

You must now be interested to know as to what causes the problems discussed above. The current views of abnormal behaviour tend to be an integration
of several paradigms. A **paradigm is a set of basic assumptions that together define how to conceptualize studies and interpret data.** The choice of a paradigm has some very important consequences in which abnormal behaviour is defined. Let us study these paradigms:

1) **Biological Paradigm:** This view holds that mental disorders are caused by biological or bodily processes. This paradigm is also called as the medical model. Individuals working with this paradigm assume that answers to abnormal behaviour lie within the body. Let us take an example Both researches and theory support that anxiety disorders may stem from a defect within the autonomic nervous system that causes a person to be easily aroused or heredity probably predisposes an individual to develop schizophrenia. For the past many years biological research has made great progress in elucidating brain behaviour relationship but still it is not sufficient to say that the biological paradigm answers all the questions of abnormal psychology.

2) **The psychoanalytic Paradigm:** Originally developed by Sigmund Freud this paradigm assumes unconscious conflicts to be the reason of abnormal behaviour. Freud particularly emphasized that intense anxiety can be caused by forbidden impulses for sex or aggression. The Freudian view also gives importance to guilt generated by superego in response to these impulses. The ego is caught in between id and superego which forces a person to adopt rigid defense mechanisms and inflexible behaviours.

3) **Behavioural Paradigm:** The behavioural paradigm considers maladaptive behaviour as the result of
failure in learning required for adaptive behaviour and learning ineffective responses to those behaviours.

4) **Cognitive Paradigm:** This paradigm considers that the interpretations made by people are central to the understanding of abnormal behaviour. These interpretations are based on the type of underlying experiences and schemas which people have.

Keeping the above mentioned paradigms or perspectives let us sum up the causes of abnormal behaviour. The causes of abnormal behaviour can be classified under:

1) **Biological Factors:** Various biological factors like genetic defects, dysfunction in the endocrine system, brain dysfunction, may together or individually become the cause of abnormal behaviour. Research has found that disorders like schizophrenia and manic-depressive psychoses are genetically transmitted. In the same way many other factors like extreme physical deprivation may also lead to psychological abnormality.

2) **Psychological Factors:** The role of psychological factors in causing abnormality is indirect hence it is difficult to measure. But various psychological factors like relationship with parents during childhood, their attitude towards socialization, peer group etc. may develop faulty identity, over-pessimism, overindulgence or over-protectiveness in an individual.

3) **Socio-cultural Factors:** This factor is constantly being explored because not much specific evidence
has been found. But rapid urbanisation, social changes, changes in work culture etc. are making individuals more prone to anxiety, stress and depression. These factors thus contribute to the onset of abnormal behaviour.

Assessment of Psychological Disorders

Several modes of assessment are used by a psychologist for describing a patient in the best possible way. The two main approaches of assessment are psychological and biological assessment.

1) Psychological Assessment: Psychological assessment includes interviews, which can be both structured and open in nature. Psychological tests like self report personality inventories, intelligence tests are structured while Projective Tests like Rorschach Ink Blot Test, Thematic Apperception test are open tests. Other than these observation method is also a useful method for assessing an individual.

2) Biological Assessment: This type of Assessment involves imaging techniques like CT Scan, PET Scan (Positron Emission Tomography) etc. which help to see various structures of the brain. Also neuropsychological tests are used to find brain defects by the variations in response to the psychological tests like Tactile Performance Test — Time Category Test, Speech Sounds Perception Test etc. Biological Assessment also includes psychophysical measurements such as pulse rate, heart rate, skin conductance etc.

Classification of Psychological Disorders

The Diagnostic and Statistical Manual (DSM) of Mental Disorders developed by the American Psychiatric
Association includes a classification system which has been given in this box. This classifies the disorders based on the symptoms.

**DSM IV Classification System**

**Disorders Usually First Diagnosed in Infancy, Childhood or Adolescence**

Mental retardation — cognitive or intellectual ability which is below the norm for one's age group

Learning Disorders

Motor Skill Disorders — disorders related to activities that involve physical movement of parts of the body like eye-hand coordination or other motor activities

Communicative Disorders — disorders related to exchange of information

Attention — Deficit and Disruptive Disorders — disorders related to focussing attention

Feeding and Eating Disorders of Infancy

Other Disorders of Infancy, Childhood or Adolescence — The disorders in this category refers to: improper mental development, blocks related to learning like dyslexia, slow learners etc, improper eye-hand coordination, speaking disorders, eating disorders etc.

Delirium, Dementia and Amnestic and other Cognitive Disorders

Delirium which means improper speaking

Dementia or forgetting

Amnestic Disorders or problem of sleeping

Other Cognitive Disorders
Mental Disorders due to General mental condition not elsewhere classified

Substance related Disorders

Alcohol and substance abuse — People who use drugs as sedatives or for changing their mental state like Caffeine Related Disorders, Cannabis-related, Cocaine-related, Hallucinogen-related, Inhalant-related, Nicotine-related, Opium-related Disorders

**Schizophrenia and other psychotic disorders**

Schizophrenia, which means that the person has a problem in focussing or has split thinking. In this disorder the person is not able to pay attention to one topic at a time which hampers his/her performance.

**Mood Disorder** — These are disorders of emotion which need immediate medical attention.

Depressive Disorders — This is different from depressed mood. These include dissatisfaction and anxiety disturbance of sleep and motor functions, loss of interest, feelings of guilt, difficulty in concentration etc. which lead to various illness like fatigue, inability to clear thinking, feeling of worthlessness etc.

Bipolar Disorders — The individual experiences wide swings in mood from depression to elated mood in varying degrees.

**Anxiety Disorders**

Any disorder that produce free floating fear with no easily identifiable source.

Panic Disorder without Agoraphobia

Panic Disorder with agoraphobia
These phobias are unrealistic fears which a person develops at any point of time like Specific Phobia and Social Phobia

Obsessive-Compulsive Disorder

Post Traumatic Stress Disorder

Acute Stress Disorder

Generalised Anxiety Disorder.

Somatoform Disorders: These disorders refer to physical problems for along period with no organic basis.

Somatisation Disorder: In this disorder the common complaints are headaches, fatigue, nausea, abdominal pain and vague body pains etc. These person believe that they are sick, narrate long history to support it and take lot of medicines

Undifferentiated Somatoform Disorder

Conversion Disorder: People suffering from this disorder exhibit symptoms of deficits affecting motor or sensory function that suggests medical conditions like paralysis, loss of voice selective hearing etc.

Hypochondriasis: These people have an obsessive concern about the disease and are preoccupied with their body organs.

Body Dismorphic Disorder

Factitious Disorders

Dissociative Disorders involve feelings of alienation, large memory gaps etc. Dissociative Amnesia involves selective memory loss not due to any visible indication of organic changes.
Dissociative Fugue involves unexpected travel away from home and assumption of a new identity. The person may suddenly wake up and find oneself in an unknown place. Multiple personality Disorder — it involves disorders related to existence of two or more than two types of personality in one person of which the person is not always aware of.

Sexual and Gender Identity Disorders — These disorders are related to the normal sexual functioning of an individual which are related to Sexual Dysfunction, Sexual Desire Disorders, Sexual Arousal disorders, Orgasmic Disorders, Sexual Pain Disorders, Paraphilias, Gender Identity Disorders. These often result in blocks which form due to some undesired incidents in the childhood etc.

**Eating Disorders**

These disorders are related to eating like overeating or not eating at all

Anorexia Nervosa which is prolonged refusal to eat adequate amounts of food, Bulimia Nervosa which is followed by deliberate purging using either vomiting or laxatives.

**Sleep Disorders**

Primary Sleep Disorders, Dyssomnias, Parasomnias

**Impulse Control Disorders not Elsewhere Classified**

Intermittent Explosive Disorder, Kleptomania (unconscious stealing), Pyromania (undue fear of Fire), Pathological Gambling etc.

**Adjustment Disorders**

**Personality Disorders**
Paranoid (pervasive, delusional thoughts, distrust, envy, jealousy), Schizoid, Schizotypal, Antisocial, Borderline, Histrionic, Narcissistic (individual who is in love with his/her self look), Avoidant, Dependent, Obsessive-Compulsive (persistent, unwanted and unshakable thoughts or irresistible habitual repeated actions.)

Mental Disorders in Adults

Mr. X is working in a firm where he is involved with public dealing. He is shy person and gets nervous especially if he has to talk with ladies. While dealing with ladies he used to feel a number of symptoms like wet hands, dryness of throat, lump in the stomach. To avoid this anxiety he unconsciously developed a number of problems like severe headache or pain in the stomach. He was advised rest and also asked to consult a psychologist by his physician as there were no other physiological disorders.

This is a particular case of anxiety. But anxiety can take serious form if not addressed and treated properly. In this section of this lesson we will read some of the psychological disorders within the field of abnormal psychology. You must have read the classification according to the DSM-IV manual in the previous pages. It is not possible to study about all of them in detail hence we will focus on:

- Anxiety Disorders
- Personality Disorders
- Schizophrenia

Anxiety Disorders

Anxiety can be described as a general feeling of dread or apprehension followed by physiological reactions like increased heart rate, sweating, tense muscles.
Anxiety differs from fear in one respect and that is fear has a cause and once that cause is removed, fear subsides whereas anxiety is less clearly linked to specific events and thus tends to be more pervasive and less responsive to changes in the environment. Anxiety disorders are diagnosed in the presence of subjective experienced feeling of anxiety. According to DSM-IV there are six categories of anxiety which are phobias, panic disorder, generalized anxiety disorder, obsessive-compulsive disorder, and post-traumatic stress disorder. The different forms of anxiety disorders involve a range of symptoms like frequently experienced anxiety, worry, fear etc. Sometimes many of the symptoms are similar in various disorders. We will read first about phobias.

1) **Phobia:** Phobia can be defined as a disrupting fear-mediated avoidance that is out of proportion to the danger posed by a particular object or situation and is recognized by the sufferer as groundless, for example, extreme fear of heights, closed places, animals etc. The phobias have been categorised like the most common claustrophobia which is fear of closed places. The term phobia implies that the individual is suffering from severe distress and social/occupational impairment.

2) **Panic disorder:** Have you ever had an experience where for no apparent reason you suddenly felt an intense apprehension and tension that caused your heart to pound rapidly, sweating of your palms or trembling? If your answer is yes then you have probably experienced panic. Panic disorder is characterized by attacks of terror and intense fear not justified by situation. The attacks produce physiological symptoms such as dizziness,
increased heart palpitation, trembling, shortness of breath etc. It also produces psychological symptoms such as fear of dying or going crazy.

3) **Obsessive-compulsive disorder**: It is marked by recurrent obsessions and compulsions that create distress and have a serious effect on a person’s life. For example, repeated washing of hands. In this type of disorder a person’s profound sense of anxiety is reflected in persistent and unwanted, irresistible, habitual, repeated action. Obsessions are persisting thoughts or ideas and compulsions are intentional behaviours or mental activities performed in response to these obsessions. Some common compulsions are hand washing, touching, counting etc.

4) **Post traumatic stress-disorder**: People who have experienced a profoundly traumatic event such as an assault or war often exhibit a range of distressing symptoms as an aftermath to that event. This disorder is characterised by flashbacks and recurrent thoughts of a traumatic and stressful event. This disorder has a number of symptoms such as nightmares, avoiding thoughts, exaggerated startled response such as screaming, when tapped at the back. This can last a lifetime too.

5) **Generalised Anxiety disorder**: Generalized Anxiety disorder is a chronic state of anxiety so pervasive that it is often referred as “free-floating anxiety”. The psychological symptoms of generalized anxiety disorder includes a persistent state of apprehension, worry about some danger, poor concentration, indecisiveness, mild depression, sensitiveness to criticism, upset stomach, dryness of mouth, fatigue etc. People
on routine jobs and night duties such as security personnel and policemen sometimes suffer from this condition.

**Personality disorders:** It is characterized by continuous maladaptive style of thinking, feeling and behaving which disturb the normal functioning of an individual's life. For example, a person with a dependent personality disorder will always be submissive and will show clinging behaviour. This person will not be able to take any decision for himself/herself and always show excessive need to be taken care of. An individual with histrionic personality disorder will display excessive emotionality and always show attention seeking behaviour. Another major form of personality disorder is antisocial personality disorder. It is marked by irresponsible and socially disruptive behaviour like stealing and destroying property. Antisocial individuals do not take the initiative for getting themselves treated.

**Schizophrenia:** Schizophrenia is one of the most severe and disabling of all mental disorders characterized by extreme disruptions of perceptions, thoughts, emotions and behaviour. Schizophrenic disorders are distinguished from other disorders primarily by the extreme disturbances in thinking that cause people to behave in maladaptive ways. Individuals with schizophrenia often suffer from false beliefs or delusions and hallucinations which means perception without stimulus. The thinking process of a schizophrenic is loss of control on associative thinking like while talking about a close relation and then suddenly talking about a story or any other event without any continuation or preface. People having schizophrenia have difficulty in keeping their mental thoughts together.
The primary symptoms of schizophrenia are

- disturbances of thoughts – most of the patients show marked differences in their contents of thoughts like delusions, incoherence of ideas etc.

- disturbances of perception – disturbed perception may result in changes in how the body feels or feeling of separation from his/her body (depersonalization).

- disturbances in emotional expression – Another major symptom is disturbance in expressing or incorrect expression. The patient may show flat or blunted expression with no facial expressions. Incorrect expression may result in laughing over the death of a loved one or crying over some happy news.

- disturbances in speech – Abnormal speech patterns like not uttering a sound for hours or days together (mutism) or repeating the verbatim which is called as echolalia.

- social withdrawal – Schizophrenics show an inclination to withdraw from the company of others. They tend to be isolated and emotionally detached from friends and family members.

- diminished motivation – Marked diminished motivation is also seen in the persons suffering with schizophrenia.

The three main subtypes of schizophrenia are paranoid, catatonic and disorganized. The major symptoms of paranoid are delusions and auditory hallucinations. They are tense, suspicious and guarded. They may feel people are trying to harm them or planning against them. The Catatonic face motor immobility, rigid
posture or excessive motor activity including parrot like repetition of an action or anybody’s saying. The catatonics may assume a peculiar posture for long periods of time. The symptoms of disorganized schizophrenia are disorganized speech, bizarre behaviour and inappropriate effect. This may be characterized by poor contact with reality, disheveled appearance and bizarre behaviour such as laughing at inappropriate times.

**Therapy**

Various forms of therapies are available for psychological disorders. For treating the psychological disorders psychotherapy is a known and successful therapy. The psychotherapeutic process revolves around the relationship between the therapist and the patient. It involves verbal and nonverbal communication. One point of caution in this therapy is that it should be practised only by a person who has had proper training in it. The interaction between the therapist and the patient is a confidential and dynamic relationship. These therapies aim at changing the maladaptive behaviours of the individual which helps him/her in adjusting to the social environment. There are three phases of the therapy, that is, the initial phase, the middle phase and the terminal phase. The initial phase involves interview of the patient and moves towards developing rapport with him/her. The middle phase follows this phase which involves the therapeutic approach. It involves relearning and experiencing, psychotherapeutic relationship and motivations and expectations. The therapy ends with a successful termination process and demand follow-up action on a periodical basis.

Now let us talk about different types of therapies:
Bio-medical therapy: People who are trained medically treat mental illness equivalent to physical illness. Hence they also treat them medically. Some of the therapies which are used for the treatment of psychological disorders are Insulin coma therapy in the case of schizophrenia, Electro Convulsive Therapy (ECT) in which a mild electric current passes through the brain of the patient which produces convulsions. Drug treatment is also used in the case of schizophrenia, mania, depression and anxiety. These drugs are known as psychotropic or antipsychotic drugs.

Psychodynamic therapies: The psychodynamic therapy is based on the psychoanalytic perspective. The main thought behind this perspective is that the psychological problems result from childhood experiences. The different techniques used by the psychotherapist are free association where the patient is asked to say whatever comes to his/her mind which is later on analysed, analysis of dreams, transference analysis which means that the patient react to the therapist as they did with significant others in their life.

Behaviour therapy: This therapy is based upon the principles of learning. The techniques of behaviour therapy which are used are systematic desensitization, aversion therapy, assertiveness therapy, modeling technique and bio-feedback.

Cognitive therapy: This therapy lays a great stress on recognising and changing negative thoughts and maladaptive beliefs. One of the two therapies is Beck’s therapy which helps an individual to recognise one’s negative thoughts and interpretation. The other therapy is Rational Emotive Therapy which tries to change the maladaptive thoughts by restructuring the self evaluation and belief system.
Conclusion

We have discussed in this chapter about the various types and concepts related to abnormal behaviour.

Abnormality is usually determined by the presence of several characteristics at one time. The definition of abnormal behaviour takes into account the characteristics of infrequent occurrence, violation of norms, personal distress, dysfunction and unexpectedness of behaviour. We have also studied the various paradigms to study the cause of abnormal behaviour and the methods adopted for assessing the normality of behaviour. In the last section of this chapter we have studied some abnormal disorders in adults like anxiety disorders, personality disorders and schizophrenia. We have learnt about the primary symptoms of schizophrenia and the various subtypes of schizophrenia.

Various forms of therapies are available for psychological disorders. For treating the psychological disorders, psychotherapy is a known and successful therapy which revolves around the relationship between the therapist and the patient. There are five different types of therapies Bio-medical therapy- People who are trained medically treat mental illness equivalent to physical illness. Some of the therapies which are used for the treatment of psychological disorders are Insulin coma, Electro Convulsive Therapy (ECT), Drug treatment. The psychodynamic therapy is based on the psychoanalytic perspective. The different techniques used by the psychotherapist are free association, analysis of dreams, Transference analysis etc. Behavior therapy is based upon the principles of learning. The techniques of behaviour therapy are systematic desensitization, aversion therapy,
assertiveness therapy, modeling technique and bio-feedback. Cognitive Therapy lays a great stress on recognising and changing negative thoughts and maladaptive beliefs.

References


Basic Concepts of Social Psychology

* Richa Chaudhary

Introduction

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.

Nature and Scope of Social Psychology

In order to understand the relevance and importance of social psychology for social workers one should

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know the nature and scope of social psychology. Social psychology has been defined by different social psychologists and their definitions clarify its nature and scope. Let us go through some of the definitions of social psychology.

i) Social Psychology may be broadly defined as a science of the behaviour of the individual in society (Krech D. and Richard Cutchfield).

ii) The primary concern of the sociology is group behaviour, and that of social psychology is the behaviour of the individual in the group situation (Otto Klienberg)

iii) Social psychology is the scientific field that seeks to understand the nature and causes of individual behaviour and thoughts in social situations (Rober Barons and Donn Byrne).

iv) Social psychology is the scientific study of the influence process. It attempts to understand, explain and predict how the presence of another person, a group of people and environmental factors influence a person’s thoughts and behaviour (G.W. Allport)

Social psychology is the study of persons in their interactions with one another with reference to the effects of this interplay on the individual’s thoughts, feelings, emotions and habits. Social psychology is concerned with the ways in which a person’s conduct and dispositions are influenced by the conduct and dispositions of other people. Social psychology is a branch of psychology, which aims at understanding one’s thinking and interaction with others. It describes factors that shape and formulate the actions and thoughts of individuals within different social settings.
Social psychologists are mainly concerned with understanding the wide range of situations that structure the social behaviour and thoughts of individuals - their actions, feelings, habits, memories and influence with respect to other persons. A number of different factors play a vital role in this regard. Factors affecting social interaction may be divided into five categories.

i) The actions and characteristics of others — what others say and do;

ii) Basic cognitive processes such as memory and reasoning that underlie our thoughts, ideas and judgments about others;

iii) Ecological variables — direct and indirect influences of the physical environment such as temperature, privacy, crowding and related factors;

iv) The cultural context in which social behaviour and thought occur and

v) Biological factors and processes that are relevant to social behaviour, including certain aspects of our genetic inheritance.

Let us try to clarify the nature and importance of the above mentioned factors in shaping social thought and social behaviour.

- Suppose you are talking to a friend and somebody else suddenly joins you both;

- You are in a line to purchase an application form for admission and suddenly another person cuts into line in front of you;

- After your speech, some one in the audience remarks ‘it was a wonderful speech’.
Would these actions of others influence your behaviour and thought? You will find that these actions of other people have a definite impact on your thought and behaviour and therefore it is a truth that quite often we feel affected by the actions of other persons. We are also quite often influenced by the visible characteristics and appearance of others.

**Cognitive processes** like memory, inference and judgment etc. should be carefully considered in order to understand aspects of social behaviour.

For example, we feel irritated when a friend comes late and says only ‘sorry’ for it. But if the friend explains the reason for coming late, we become less annoyed and cool down. If he is a habitual latecomer we may not believe his explanation. But if the friend comes late for the first time, we may accept his explanation. Your reaction in this situation is dependent on your memory pertaining to your friend’s past behaviour and involves your inferences concerning the explanation.

**Ecological variables** and physical environment also influence our thoughts and behaviour. Studies show that in full moonlight people are more prone to be wild and impulsive than at other times; in hot and steamy weather we become more aggressive and irritated than in cool and comfortable weather. A noisy, polluted and crowded environment impacts on our performance and social behaviour. Physical environment influences our feelings, emotions, thoughts and behaviour.

**Social and cultural** norms and taboos strongly influence our behaviour and thought. choice of a partner for marriage, one’s ideas on number of issues and the expression of emotional reactions depend on socio-
Introduction to Social Work

Cultural factors. Cultural factors have become more significant and important for modern social psychologists.

**Biological processes and genetic factors** influence our social behaviour. Many social psychologists believe that our performances, behaviour, emotional reactions, values and attitudes are influenced by our biological inheritance. Social psychologists assume that every aspect of social behaviour is open to change. For example, millions of people have inherited poor vision problem but they correct this by the use of lenses.

**Leadership and Role of a Leader in a Group**

Leadership is a social phenomenon that exists throughout the world. It is seen in one form or the other in every sphere of life. Leadership is a process of influencing the activities of the group for the achievement of set organizational targets. The group member who exerts more positive influence over others is a leader. Any effort of a group member to influence the behaviour of one or more group members is an attempt at leadership. The member of the group who is more open to risky options, influences other members and hence performs leadership functions. The term leadership has three main attributes:

i) An attribute of position,

ii) A characteristic of a person,

iii) A category of behaviour.

These refer to a person who possesses certain qualities, occupies a certain position and behaves in a certain way. An individual who is in a leadership
position tries to influence the group and the group, in turn, allows itself to be influenced by him. Apart from influencing the group members, a leader communicates with other groups on behalf of his group and serves as a channel of information. Leadership is a behaviour that affects the behaviour of other people more than their behaviour affects that of the leader. Some common behavioural characteristics of leaders are as follows:

i) **Intelligence** — Quite often a leader whether he has been nominated or elected is more intelligent than a common group member.

ii) **Dominance** — A leader dominates others and influences members of the group.

iii) **Adjustment** — A leader is more capable than others in adjusting with the group he leads.

iv) **Non-conformity** — A leader is comparatively more independent and free of group pressures and is able to use his ability to take decisions without depending on others. He is more concerned with group solidarity than others. While expressing non-conforming ideas and behaviour, the leader maintains the cohesiveness of the group.

v) **Social distance** — The leader avoids closeness and intimacy with group members. He maintains social and psychological distance from other members of the group. This is normally found in work group situation.

vi) **Ability to inspire others** — This is considered an innate quality, a kind of an internal ‘charisma’ and not something that can be learnt.
vii) **Problem-solving capacity** — The leader has the patience and ability to look at the problem from various angles and resolve it.

viii) **Emotional maturity** — Emotional stability and maturity are significant ingredients of an effective leadership. Emotional maturity is reflected in a stable adjustment with life situations and a calm, cool and calculated reaction to unfavourable circumstances. A leader accepts both success and failure in a balanced manner. The leader is a self-confident, open-minded and rational person and functions calmly even when there are differences and opposition. He enjoys a balanced outlook towards life and the world. The leader is a warm, sensitive and kind person without malice.

(ix) **Ability to understand human behaviour** — The leader understands the needs, desires and behaviour of his group members and respects them as individuals. He supports the emotions and feelings of the group members and obstructs their ego-threatening actions.

x) **Verbal assertiveness** — The leader is a good orator and confident of his views and opinions. He communicates his opinions honestly and in a straightforward manner.

xi) **Willingness to take risks** — A good leader accepts new challenges. He bears full responsibility for failure and does not blame others for it. He is able to overcome frustration and defeat.

xii) **Dedication to organisational goals** — The leader is a person dedicated and committed to the
objectives and goals of the organisation. He makes his followers aware of the organizational mission and objectives and motivates them to work for attaining the same.

xiii) **Compromise** — Resolving differences is an important function of leadership. The leader achieves it by utilizing the processes of compromise and consensus.

**Types of Leadership**

Psychologists have offered different classifications of leadership. Bogardus (1940) has described five types of leadership: (i) Direct and indirect, (ii) Partisan and scientific, (iii) Social, executive and mental leadership, (iv) Autocratic, charismatic, paternal and democratic and (v) Prophet, Saint, Expert and Boss.

- A direct leader keeps direct contact with the group and remains in touch with the members. He listens to their problems in a face-to-face situation. Indirect leaders influence the thoughts of followers through their propounded concepts, theories and guidelines. Under this category we include scientists, authors and philosophers etc.

- A partisan leader favours his group and does not accept the weaknesses of his group members. Politicians and religious leaders are examples of a partisan leadership. A scientific leader appraises the group’s performance critically. He discusses both the positive and negative aspects of the group’s performance.

- A social functions publicly for his group. The mental leader requires a peaceful and private atmosphere. Social workers are mental leaders. Executive leadership is a combination of social
and mental leadership. A executive leader possesses the qualities of a social worker and at the same time capability to influence the thoughts of his group.

- An autocratic leader holds absolute power and formulates plans and policies for the group himself. He does not require any justification for either rewarding or punishing any group member. A charismatic leader possesses a God gifted personality. His appeal is emotional and he helps the recipient group to resolve the problem. A paternal leader is a like a fatherly figure. Members of the group respect the leader as a father. A democratic leader discusses all aspects of the group functioning with his members and power in the group is decentralised.

- A prophet is of representative of a supernatural power and his followers believe that he possesses the strength and power of God. The expert leader acts as a consultant. He acts as a commentator, critic and resource person in an organisation at the time of planning and policy formulation.

  i) A political leader embodies the qualities of various types of leaders described above. He works as a policy maker, ideologist, entrepreneur and sometimes, as a charismatic person. A political leader makes an effort to gain honour, dignity, status and wealth for himself, his friends and the people whom he represents.

  ii) A bureaucrat is one who occupies the higher level positions in the administrative hierarchy in any organisation.
iii) A diplomat is a representative of a country in some other country. He functions in accordance with the policies and programmes of his native country.

iv) A reformer is an idealistic leader who observes the evils of the social order and makes effort to remove them.

v) A theorist is confined only to theories and seek the help of logic to support theories.

Lippitt and Whites have listed three types of leadership:

i) Authoritarian ii) Democratic and

iii) Laissez-faire leadership.

i) An Authoritarian leader keeps full control in his hands and shoulders full responsibility for his actions. He assumes that his leadership is due to the authority conferred upon him either by his position, knowledge, strength or power.

ii) A democratic leader provides an opportunity to all members for exchanging views on any matter pertaining to the group. The leader only moderates the decisions of the group members, and accepts responsibility for the results.

iii) In laissez-faire leadership, the leader delegates his authority to members for planning, motivating, controlling and shouldering responsibility of their own actions. He only acts as a liaison between the group and external forces. He provides the requisite material and information to group members. He behaves in the group just like a common member. This type of leadership may be observed in research laboratories where researchers are free to take decisions and conduct
research. In university or colleges, the head of the department only assigns to the teachers, the courses to be taught by them and does not interfere in their teaching methodology.

To be a successful leader one should possess certain traits and qualities. A leader should have a desire to achieve, ambition, energy, tenacity and initiative. He should be trustworthy, reliable and open-hearted. A willingness to exercise influence over others to achieve shared goals, self-confidence and trust in one's own abilities are necessary for a good leader. Intelligence and ability to integrate and interpret various pieces of information account a lot for good leadership. A good leader should be creative, an original thinker and flexible towards changing situational requirements. He should also be an expert and adequately aware of the group’s activities and relevant technical matters.

**Role of Leader in a Group**

The role of the leader in a group depends upon the nature, requirement and potentiality of the group as well as the type of leadership. A boss type of leader can function well in an organisation with a hierarchical arrangement of functionaries and members. A charismatic leader may play his role more influentially in a religious group of faithful members. A democratic leader may be more effective in a group with a decentralised power structure. A reformer plays an effective role in guiding and launching movements for a struggle against social evils like alcoholism, untouchability, communal disharmony, and human rights abuse, etc.

By and large, a leader plays the following roles:

i) **As a planner and policy maker** — The role of a leader as the policy maker and planner is very
important. He has to develop an appropriate policy, plan, programme and activity either by himself or through a dialogue and discussion with the group members. This may be based on guidelines and orders of the organisational heads or suggestions from the group members. He should be goal-oriented and enable the smooth functioning of the group.

ii) **As an executive** — A leader shoulders the responsibility of executing the policies of the group and he assigns responsibilities for different tasks to group members.

iii) **As an expert** — The leader as a specialist in a certain field, provides technical assistance and advice to the group.

iv) **As a representative** — In a situation where members of the group are not in position to deal directly with other groups or people outside the group, the leader assumes the role of representative of the group in its external relations.

v) **As a purveyor of reward and punishment** — A leader offers reward for desirable action and punishment for undesired behaviour among the members of the group.

vi) **As a controller of internal relations** — The group leader governs specific details of the group structure and functions as the controller of internal group relations.

vii) **As an arbitrator and mediator** — The leader may play the role of a conciliator and judge to resolve intra-group conflict. He has the power to
reduce or encourage activities of members in the group.

viii) **As an exemplar or role model** — Sometimes the leader becomes a model of behaviour for the group members indicating to them what they should be and what they should do.

ix) **As the symbol of the group** — Sometimes the leader provides cognitive focus for group unity such as the Royal family of Great Britain.

x) **As the substitute for individual responsibility** — Sometimes the leader plays a role for the individual member relieving him of his responsibility for a personal decision or act that he wishes to avoid. The leader frees the individual from the compulsion of decision-making.

xi) **As an ideologist** — In some circumstances the leader furnishes the ideology of the group and serves as the source of beliefs, values and norms of the individual members.

xii) **As a father figure** — The leader may be an ideal object of identification for group members.

xiii) **As a scapegoat** — The leader may serve as a target for the aggression of the disappointed, frustrated and disillusioned group.

The roles of the leader described above may be considered further as primary and ancillary roles. The primary roles includes the role of an executive, policy maker, planner, expert, external group representative, controller and guide of internal relations, purveyor of reward and punishment, arbitrator and mediator. The ancillary roles includes
role of an exemplar, external symbol of a group, substitute for individual responsibility, ideologist, father figure and scapegoat.

**Crowd and its Characteristics**

Quite often we use the word crowd for any type of gathering of people. Usually we assume that the gathering of people to purchase a ticket for a cinema at the ticket window, people coming out of the cinema hall when the show is over, school children coming out of classes and school gates on the closure of school and people assembled and sitting in a hall are a crowd. But these situations do not qualify to be called as crowds though they may become crowds. The only common element of the crowd in these gatherings is that they are unorganised groups. The psychology of crowd as a field of social psychology came up in the last two decades of the nineteenth century when psychologists in France undertook related studies.

A crowd is a gathering of a large number of persons on account of a matter of common concern. When a considerable number of individuals respond to some common object within a limited space collectively, their presence is considered as a crowd. A crowd is a transitory, contiguous group, it is unorganised and formed for some common interest. A crowd is a group of individuals, temporarily experimenting a unity of feeling and action, owing to the fact that their attention is concentrated on the same object, ideal and material. Mental unity is the essential and fundamental characteristic of a crowd. A crowd happens to be more primitive than the normal individual member of the crowd.
A crowd has been classified in various ways by different social psychologists. First of all a crowd has been divided into two groups:

i) Audience: The audience is a passive crowd. A passive crowd includes a gathering for worship in a religious place (Gurudwara, Temple, Church and Mosque); a gathering to listen to the speech of any leader and gathering of people to see a film or a circus.

ii) Active crowd. An active crowd can take four forms: (a) Escape-panics in an organised and/or unorganised crowd, (b) Acquisitive, (c) Expressive and (d) Aggressive that is manifest in Lynching, Terrorization and Riots.

In an escape crowd, emotion plays a significant role. Any active crowd may be converted into an escape crowd with the interruption of an outside force. Any crowd active in destruction and loot gets converted into an escape crowd when the police beat them or explode tear gas shells or begin firing in the air. In this situation the crowd becomes a fear-flight crowd. This fear-flight crowd may be of two types i.e. (i) Organised and (ii) Unorganised. In the unorganised fear-flight crowd, its members get scattered and run away in different directions. In this situation the members of the crowd are concerned with saving only their own lives without taking care of anybody else. In the organised fear-flight crowd, the crowd remains organised while running away out of a panic situation. In such a situation the crowd faces the outside force for a short while and then gets scattered because of a persistent attack on it.

On the railway ticket window, rationing shops, ticket windows of cinema halls we observe crowd where
people push each other to get a ticket or rations on knowing that there is shortage of tickets or rations in proportion to the demand. This type of crowd is known as an **acquisitive crowd**.

When members of the crowd express their emotions openly and celebrate the occasion, the crowd is known an **expressive crowd**. Groups of singers and dancers and twisting of boys and girls in a band come within the purview of the expressive crowd.

In an **aggressive crowd**, the members of the crowd become too much emotional and act with hatred to harm the other. This type of crowd may be involved in loot, murder, destruction, arson, lynching, sexual abuse and rioting etc. The situation is known as a riot when two violent groups brutally attack each other. A terrorist crowd can easily harm governmental and private properties and may set fire to buses, trains or any building and openly loot markets. A lynching crowd is a type of attacking crowd and may go to the extent of killing any person to attain its goal.

**Characteristics of Crowd**

Some important characteristics of a crowd are as follows:

i) **Gathering** — This is the most important characteristic of the crowd. In a crowd, people gather at a place in large numbers and remain there for sometime. If members of the crowd continue moving here and there, a crowd can not be formed.

ii) **Polarisation** — Members of the crowd concentrate themselves on the focal point of the incident or
object. For example, in a road accident people gathered around the wounded person pay attention towards the accident victim. All take an interest in knowing how and why it happened, etc.

iii) **Transitoriness** — Instability is a basic nature of the crowd. The crowd remains together till it has polarisation. When polarisation is over, people disappear and there is no crowd. It is difficult to find out who were the members of the crowd, as it is unstable. For example, there is no gathering after disappearance and removal of vehicle and accident victim in a road accident. Crowd may remain for a few hours but not for a few days.

iv) **Unorganised** — Crowd neither has predetermined objective nor it is preplanned. It does not have any prefixed leader or member. Crowd does not have any formality or any type of organisation. It has no prefixed rule and regulation for its formation. Crowd does not have any pattern. Crowd, though, may be fully provoked.

v) **Common emotion** — Majority of the members of the crowd have same emotion. All members of the crowd take an active part in the common sloganeering.

vi) **Mutual influence** — Individuals in the crowd influence behaviour of each other. One member of the crowd gets excited on seeing another excited member. Individuals follow the behaviour of others in the crowd. Due to this mutual influence they have more receptiveness towards suggestion.
vii) **Spatial distribution** — The area in which crowd is spread is its limit and spatial distribution. Crowd is confined to a limited field or place and therefore we cannot call people scattered in the whole city a crowd.

viii) **Mass strength** — Members of the crowd feel mass strength observing huge gathering with them. Since one member of the crowd gets excited following another’s excitement, that member may feel mass strength. In a crowd individual does not have his/her own distinct existence and behaves according to the mass behaviour. It is often found that a physically weak person comes forward to beat a healthier person in the crowd.

**Mob and Mob Psychology**

A mob is a form of crowd. When a crowd becomes aggressive and violent it turns into a mob. A mob consists of people in an aggressive mood. A mob may commit rape, murder, manhandling, arson, loot, riot etc. In a mob the atmosphere is highly charged. The members of the mob lose a sense of proper behaviour and reasoning.

People in a mob behave only on the basis of their emotions. They happen to be in a highly excited mood. People in a mob shout in a loud voice. In a mob the members run around one another and push each other. They engage in unwanted activity and imitate each other’s behaviour.

Sometimes people gather on the basis of rumors. If a student has been beaten by a shopkeeper in no time many students gather at the shop to show their solidarity, although they may not be connected with
the incident. A mob’s members do not listen to reason. The behaviour of members in a mob follows a single track. They do not listen to the arguments of the other party. They are not interested in ascertaining the facts or the truth. It is difficult to change their thinking by logic, argument or reasoning. They go on doing what they have set out to do. Few people by the tactful method succeed in making other people in mob aware of reason of their actions.

The mob is generally composed of people with low social, cultural, economic and educational levels. Leaders play a significant role in provoking the emotions of the members of a mob. They excite them to behave aggressively.

**Public Opinion: Impact and Relevance to Society**

Public opinion is the common opinion of people in society. Though individuals have different opinions regarding issues and matters either concerned with them or society, they come to a common point of agreement. They develop a common perceptive through an exchange of views, interactions, projections and criticism. Public opinion is the outcome of this whole process.

Public opinion consists of the opinions held by the public at a certain time. Public opinion is made up of the ideas of the masses and judgments operative in a community. They are stable for a considerable time and well formulated. Public opinion simply refers to the mass of ideas on a given issue expressed by the people. Public opinion consists of opinions held by the people of a small or large community about a particular problem at a certain time. It is not necessary for the
public opinion to be the opinion of all members of the society, but it should be an opinion of a majority of the people. Members of the group or community take it seriously. Public opinion is not static and changes with the situation and time.

**Characteristics of Public Opinion**

i) Public opinion always relates to a common subject matter or issues concerning society instead of an individual’s or group’s interest.

ii) Public opinion is a widely accepted decision of a majority of the people of a particular society.

iii) Public opinion is not formed by any particular individual. It emerges from the collaborative opinion of the people of any society.

iv) Public opinion is an outcome of a social process and emerges through interpersonal interactions of people in a society.

v) It is not necessary that public opinion be logical. It may be logical or illogical.

vi) Public opinion influences even those people of society who do not agree with it, as it is the opinion of a majority of people.

vii) Often public opinion is an indicator of social culture. Public opinion grows up, expands and depends on the faiths, ideals, assumptions, values, sentiments and past experiences of society.

viii) Public opinion may be influenced by some distinguished, honoured, rich and powerful person of society. Such a personality influences aims, interests and life style of the people of the society.
ix) Quite often public opinion seems to be related to a particular problem or issue at a particular time.

x) Public opinion pertaining to any issue does not remain the same for a long time and thus it is not stable in nature. It changes with the change in time and situation. It changes on the basis of need of society.

xi) Often public opinion emerges after a wide discussion on the issue or the problem.

xii) Public opinion pertaining to customs, stereotypes and traditions of the community tend to be more constant. Propaganda, projection and extension make it dynamic.

Impact and Relevance to Society

Public opinion has been significant for society since ancient times. It has an important place in modern society. Public opinion is even more significant and important in a large society as compared to a small group or community. The present period is an era of democracy and public opinion has a significant place in the present social order. Democracy cannot function effectively in the absence of public opinion.

Democracy is meaningful only in case of acceptability of public opinion. The strength and power of public opinion is inherent in its acceptance. The concurrence of the people to any law that is to be implemented in society is essential for its effectiveness. Public opinion does not always help the government and people but it controls them. The importance of public opinion is inherent in it power to control. Public opinion controls the feelings, emotions and action of even the influential personalities in society. Public opinion is
relevant for the government as the public is a live fact of large size. Ignorance of such a live fact may result in disaster. A government should function with its people’s concurrence on different issues. It may be troublesome for a government to keep people in large numbers unconcerned about its activities. The form of the government in any society depends upon public opinion.

Public opinion is important for the evaluation and appraisal of the working of the government. The shortcomings of the rules and regulations framed by the government can only be judged by the people and not by the government itself. Public opinion, in this respect, becomes quite relevant to society. Public opinion influences the functioning and decision of the people and the government and therefore it has a definite impact on society.

Public opinion educates both the people and the government and enables them to reach a commonly agreed point of solution of the problems in society. Public opinion influences the socialisation of individuals, their thinking and behaviour, as it sets widely accepted norms of behaviour.

Public opinion provides an opportunity to individuals and institutions to frame, develop and moderate their functioning in accordance with society. Any individual or institution, whether religious, educational, social, cultural, economic or political — existing in society, cannot function smoothly by ignoring public opinion. Ignorance of public opinion may make them incapable of achieving their goals and, in an extreme situation, may be disasterous. Since public opinion influences individuals, groups and institutions by shaping their thinking and action, it has a definite relevance for society.
Public opinion is more important in a society ruled by a monarch or a dictator. People enjoy enough freedom in a democracy but in a monarchy or a dictatorship they are bound to obey the orders of rulers, with insignificant intervention in their functioning.

**Propaganda: Methods and Implications**

The importance of propaganda in the modern world is increasing rapidly. It has become a part of our daily life. Politicians, traders, governments, educationists, spiritual leaders, social reformers and specialists of different professions use propaganda as a tool to reach out to a large number of people. Through propaganda they gain people’s favor. Propaganda is a process and a method, which brings about a change in thought, faith and attitude of individuals and groups through persuasive devices. Propaganda is more or less deliberately planned. It uses symbols, mainly through suggestion and related psychological techniques, with a view to alter and control opinions and ideas and bring about a change in pre-determined actions. It is an organised and systematic attempt of a person or a group to influence public opinion and attitudes towards life styles. Through the use of suggestion, it controls the attitude and, consequently, actions of a group of individuals. It simply attempts to influence people’s attitudes and opinions and thereby their actions in a desired direction. Propaganda does not depend on facts and logic.

Propaganda may be classified as

i) Conversionary propaganda

ii) Divisionary propaganda and

iii) Consolidatory propaganda
In conversionary propaganda an effort is made to let people understand and then bring about a change in value, thought, attitude and behaviour. This type of propaganda is quite often used in the field of advertising. Divisionary propaganda is based on the ‘divide and rule’ policy and is used by the political parties or nations at the time of war. In consolidatory propaganda efforts are made to provoke and consolidate popular thoughts, values, attitudes etc. It is being used to bring peace and harmony in society during a period of war.

Propaganda is always motivated by some objective and such objective is related to the people towards whom the propaganda is directed. A propagandist uses different types of symbols for achieving his/her objectives. Advertisers and traders use symbolic words to popularize their products. Political parties have their own symbols to attract the voters. Direction has an important place in propaganda. It has been observed that propaganda may become in-effective if used repeatedly.

Methods of Propaganda

Various methods of propaganda are in practice. A propagandist may make a suggestion in his favour through projection, demonstration, oration and narration. These methods are applied through different techniques and media. The popular techniques are:


In name calling device the propagandist uses famous names for his supporters and followers and notorious
or non-famous names for his opponents. In testimonial device the names of eminent and great personalities are associated with the propaganda material. In glittering generality device the propagandist uses justice, unity and friendship etc. to provoke a favourable emotion in the masses. In card staking device a propagandist hides the truth and propagates or puts false facts before the public. Dodging and misleading are commonly used tactics of this device. Political parties often use this device during elections. In plain folk device the propagandist tries to prove that he is also a unit of the society like others. He behaves in a manner that attracts people and they consider him their well wisher. In chamber of horrors device the propagandist provokes emotion of horror and guarantees the security of people. In transfer device the propagandist associates his propaganda material with the supernatural power to gain the concurrence of the public in favour of his policies and in bandwagon device the propagandist appeals by highlighting that everybody is saying what he is saying.

The popular media or tools of using these techniques are as follows:

i)  **Press and publications** — This is a popular media for propaganda. Through printed matters like newspapers, magazines, booklets, bulletins and brochure etc. the propagandist creates favourable attitude for himself or his ideas in the public. Quite often people read a newspaper of their own liking and develop an attitude in accordance with the views of the newspaper they favour. People believe more in printed matter than in spoken matter. The print media allays or removes anxieties of people.
ii) **Meeting and speech** — In a meeting, the propagandist presents his views before the public. This method becomes more successful if the personality of the speaker is attractive and impressive. The public gathers for the meeting with some pre-conceived views about the speaker. The art and ability of presentation influence the mind of the audience.

iii) **Cultural programme, drama, theatre** — Through cultural programmes, drama and theatre people are influenced in favour of certain products or views.

iv) **Radio** — This is a widely used powerful medium of publicity in modern society. It spreads news throughout the world within seconds.

v) **Television** — Television is a modern audio-visual method of effective propaganda. It is somewhat costly for the people of a developing country and therefore does not cover the range that the radio covers.

vi) **Cinema is also an audio** — visual medium of publicity. It is a powerful and cheap medium of propaganda. Low-income group people enjoy it largely.

vii) **Loud speaker** — Loud speakers are used for publicity directly among people living in their homes, engaged in their jobs or going on the road.

viii) **Demonstration and procession** — Political parties often organise demonstrations and processions to publicise their views in public,
ix) **Rumour** — Through rumour people may be influenced easily for a short while. It results in changing the opinion of the masses in a critical situation.

x) Dance and music groups, concerts, puppet shows, wall writings, hoardings, posters, folk lore, slogans, magic shows, circus etc. are some other media of propaganda in society.

**Implications**

Propaganda is a method of making suggestions to people and influence them in favour of certain political, social, religious, cultural or economic institution or views or products. Propaganda may make people aware of a certain view of any person or a product of some manufacturing establishment. Sometimes propaganda leads people to adopt harmful suggestions. Powerful propaganda diverts people’s minds from logical perception and decision making. Sometimes people become victims of its glamour and adopt undesirable views.

**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. For this, please recall the linkages that we have drawn up between social work and psychology in Unit 1. 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. Some times, social work practice aims at the socio-economic development of the individual, group or community. Social work
profession helps individuals and/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:

- 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 indepth or intimate details of the situation under study.

- 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 new-comer in the group.

- 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.

- 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.

- 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.

- 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.

- 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.
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.

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.

Conclusion

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.

In this chapter, we have gone through some of the most essential social psychological concepts which are required for social work practice. These are summarized as below:

Leadership is a process of influencing the activities of the group to achieve set organisational targets. The main characteristics of a leader are intelligence, dominance, non-conformity, social distance, verbal assertiveness and dedication to organisational goals.

Crowd is a gathering of a considerable number of
persons around a centre of common attention.

Crowd has been divided into two groups i.e. (i) audience and (ii) active crowd. Gathering, polarisation, transitoriness, common emotion and spatial distribution are main characteristics of the crowd.

Mob is a form of a crowd. When a crowd becomes aggressive it is called a mob. People in a mob behave only on the basis of emotions. They become irritated and excited easily.

Public opinion is the common opinion of people in society. It is the opinion of the majority of people in a society. Public opinion is not static but changes with the situation and time. Public opinion is more important in a democratic society. Public opinion influences individuals, groups and institutions in shaping their thinking and action.

The process and method to bring about a change in thoughts, faiths and attitudes of individuals and groups through persuasive devices is propaganda. Propaganda has been classified into three major groups i.e. (i) conversionary, (ii) divisionary and (iii) consolidatory propaganda. There are various tools of propaganda and media prevalent in the modern world. Radio, television, cinema, newspaper, loudspeakers, cultural programmes, demonstrations and processions are popular means of propaganda.

References

