
UNIT 7 CULTURE AND SOCIETY*

Structure

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Culture and Biology
- 7.3 Culture Trait and Culture Complex
- 7.4 Characteristics of Culture
- 7.5 Types of Culture: Material and Non-material Culture
- 7.6 Elements of Culture
- 7.7 Culture and Civilization
- 7.8 Cultural Change
 - 7.8.1 Cultural Innovation
 - 7.8.2 Cultural Diffusion
 - 7.8.3 Acculturation
 - 7.8.4 Assimilation
- 7.9 Cultural Diversity
 - 7.9.1 Subcultures
 - 7.9.2 Countercultures
 - 7.9.3 Culture Shock
- 7.10 Ethnocentrism
- 7.11 Cultural Relativism
- 7.12 Multiculturalism
- 7.13 Globalisation and Culture
- 7.14 Culture in Indian Context
 - 7.14.1 Cultural Diversity in India
 - 7.14.2 Cultural Unity and Integration
- 7.15 Let Us Sum Up
- 7.16 References

7.0 OBJECTIVES

After reading this Unit, you will be able to understand:

- The relationship between culture and society;
- The concept of culture as understood in Sociology;
- The unique characteristics of culture, culture as distinct from biology, civilization, elements of culture, culture traits and culture complex;
- Cultural change and the factors responsible to bring in cultural change;
- Cultural diversity, multiculturalism;

* This unit is contributed by Roma Ranu Dash, Research Scholar, JNU.

- The global flow of culture or how there is a change in culture under globalization; and
- Culture in Indian context, its diversity and the unity in diversity.

7.1 INTRODUCTION

Culture and Society are mutually interdependent. Every society has a culture which guides its members. In order to understand the relationship between culture and society we need to understand what a society is. Ralph Linton defines society as “*an organized group of individuals. A culture is an organized group of learned responses characteristic of a particular society*” (Linton, 1955:29). Society is a much larger concept and culture is an important part of the society that we live in. A society is a group of individuals who interact and share a common culture. Through culture, the members of society experience their lives. In other words, society refers to persons and groups; culture is the behaviour patterns of these groups which emerge from communal living. Culture distinguishes a man from an animal. It is culture that shapes our attitude, beliefs, values and norms. So, culture and society cannot be separated. Giddens and Sutton (2014) say that sociology has always studied culture as bound up with social relations and the structure of society.

Different scholars define culture in different ways. Alfred Kroeber and Clyde Kluckhohn had discovered more than 150 definitions of culture. The first definition of culture was given by E.B Tylor. He says, “*Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capability acquired by man as a member of society*” (Tylor, 1871:1). Malinowski when referring to Arunta society, talks about the behaviour patterns like the customs, language, beliefs and also the ways of thinking feeling and acting which are important aspects of culture and also applies to any society. Abraham (2006) defines culture as “*a total way of life of a social group, meaning everything they are, they do and they have. It is a complex system that consists of beliefs, values, standards, practices, language and technology shared by members of a social group*” (Abraham, 2006:64).

Culture used in Sociological sense would be very different from as it is used in common parlance. Sutherland et al (1961) says that when we study the behavior patterns, the customs, beliefs, language and other shared ways of thinking, feeling and acting to are referring to the culture of the society. The unique aspect of culture is that it is highly variable and is also subject to change. While human heredity is a relatively constant factor, culture is variable. This can be explained when we compare culture with biology.

7.2 CULTURE AND BIOLOGY

Culture is often contrasted with biology. This distinction between culture and biology becomes important when human society is compared to that of animals. Humans and animal share the same biological traits like hunger, thirst, sex etc. It can also be said that animals do have certain behavior patterns like humans, but there are striking differences between the behavior patterns of both animals and humans. For example, hunger and sex urge are biological facts, but it is culture which determines how these urges are channelized. In human society social

behaviour is transmitted from generation to generation by communication in contrast to animals in which it is transmitted by heredity. This distinguishes human society from the complex insect society as the insects are instinctive and do not learn to behave. Insects can pass on sounds which convey certain meanings but they are unable to produce language, hence culture which makes them different from humans. In other words, animals depend on their instinct but humans use their culture.

Worsley (1970) says that culture can be transmitted through coding, classifying and passing experience through language, a distinctive human trait. It can be said that a major difference between humans and animals is the inability of the animal to use symbols. But humans have a way of manipulating symbols and they even express abstract concepts using symbols. By symbols we mean a value or meaning attached to a particular object. As human we tend to attach value to a particular object. For example, the National flag is not any other piece of cloth but a symbol which has a meaning. Similarly, to a Christian a cross is a symbol of salvation.

7.3 CULTURE TRAIT AND CULTURE COMPLEX

Traits are the smallest elements of a culture. There are many cultural traits in every cultures. Each culture has certain components or traits like a ritual, celebration of different festivals etc which distinguish one culture from the other. Even touching feet, shaking hands, taking a particular diet, wearing a saree are all cultural traits. When cultural traits combine together they produce culture complex. Majumdar and Madan (2008) say that a culture complex is not an institution but is the outcome of interaction between several institutions. They are defined as the pattern of the interrelation of culture traits. Sutherland et al. (1961) says that kawa drinking is observed among the Samoans which is a culture trait of the Samoans. But it is not only about drinking the non alcoholic beverage but there are rituals of preparing and serving the beverage, pouring out the first cup as a libation to the Gods, there is also a ceremonial precedence of serving the kawa and the mythological belief in the background of the ceremony. So the kawa drinking is tied with many other aspects of the Samoan. In this way the kawa drinking is related to many other traits making it the kawa complex.

When similar cultural traits are found in a particular area it is called a **culture area**. For example, the different regions in India like The North-Eastern states, the states like Kashmir, Tamil Nadu constitute culture area.

7.4 CHARACTERISTICS OF CULTURE

Culture is social

Culture is acquired through social life. Human being is a social animal and has a culture of its own. Culture is shaped by our social interaction and is bound up with social relations within the members of a group. Culture regulates the behaviour of the members of a group and fulfills man's needs like hunger, shelter, clothing etc. For Clyde Kluckhohn Culture is a design for living. Culture is defined as a social adjustment or the means by which man adjusts to his environment.

Culture is learned and shared

Culture is a behaviour acquired by man from his birth and as a member of society. When a human baby is born, it is helpless. It does not have the pattern of behaviour that is required for living in society or culture is not innate. The baby learns the behaviour and culture from the elders and is socialized to become a member of society. In course of time, man becomes human by acquiring the culture of a particular society and is thus called 'culture-bearing animal'. The influence of culture on human beings is hence deep rooted. After man learns a culture, culture is internalized and is shared by the members of the group. Culture is shared through communication and cooperation by the members of a society.

Culture is transmitted

Culture is handed down from one generation to the other and also between nations and people within the lifetime. Culture is what we receive from previous generations and subsequently adapt to. Culture is transmitted to humans by parents, teachers, friends through traditions, customs etc. Cultural transmission is different from genetic transmission. One has no control on genetic transmission such as skin color, hair and color of eyes but through culture man acquires the habits, thoughts, attitudes of his or her parents and through this it is transmitted to the group. Ralph Linton (ibid.) appropriately says that the culture is the way of life of the members of a society. It is the collection of ideas and habits which they learn, share and transmit from generation to generation.

Culture is symbolic

A symbol is something on which some value is bestowed by us or it has a meaning. The meaning of symbols is a matter of cultural intervention. For example, the National Flag is not any piece of cloth but has a culture. Similarly to the Christians the cross is a symbol of salvation.

Culture is dynamic

It is no longer seen as static, natural, well bounded and independent of political power. Culture is constantly undergoing change and often adapts to external forces. It also undergoes internal adaptation and change. Various parts of culture are integrated with each other to constitute a whole.

7.5 TYPES OF CULTURE: MATERIAL AND NON-MATERIAL CULTURE

Material and Non material culture

Sociologist William F. Ogburn distinguished between material and non material culture. Material culture refers to the objects which satisfies the material needs of human beings like houses, means of transport, factories, food items etc. They are the tangible aspects of society. Non material culture on the other hand refers to non tangible aspects of culture like customs, ideas, beliefs, patterns of communication etc. There are a lot of debates as to what should be included in the ambit of culture. Some anthropologists believe, only those aspects which can be communicated can be a part of culture. Many others also include objects in the definition of culture. Giddens and Sutton (2014) say that culture has always dealt with the non material aspect, it had not conventionally included the material artifacts like the buildings, furniture but this has changed as gradually sociologists became interested in 'material culture'. So, both material and non

material objects are part of culture. Culture not only includes knowledge, beliefs, and practices but also includes manmade objects like tools, buildings, means of transport and communication or various artifacts. Green (1964) defines culture as “*the socially transmitted system of idealized ways of knowledge, practice and belief, along with the artifacts that knowledge and practice produce and maintain as they change in time*” (Green, 1964:80).

7.6 ELEMENTS OF CULTURE

Language

Language is the most important element of culture. The essence of a culture is reflected in the language which facilitates day to day interaction with other people. The use of language distinguishes human beings from other species. It is instrumental in the transmission of cultural tradition from one generation to another as it is infused with meaning. **Sapir- Whorf Hypothesis** says that language is not ‘given’ but is culturally determined and through language reality is interpreted in different ways (Schaefer and Lamm 1999). For example, in the Arab world in which people depend on camels, there are 3,000 words for camels. Similarly, when we describe vegetables like Drumstick, bitter gourd etc. in Indian words we don’t use any adjective. But the English words reflect the taste or appearance of these vegetables (Abraham, 2006). Language and culture are intertwined.

Belief

Abraham (2006) says that belief is a statement or idea about reality which people accept as true. For example, many people in India believe in God and many auspicious occasions like marriage are scheduled on the basis of auspicious dates. Even marriages are fixed when the horoscopes of the bride and the groom matches. But beliefs are not static and are subject to change over time. We may be practicing a certain belief but by coming in contact with other cultures we may change our beliefs. People migrating to cities may shed off some of the superstitious beliefs. But in many other occasions the beliefs towards something is so strong that we may not be able to let it go.

Norms

Norms are the prescribed rules of society which guides the behaviour of the members of a society. Sutherland (1961) says that social norms are group developed and group held standards of behaviour of the groups’ members. They direct the conduct of the members of the society or it is the guideline for appropriate behaviour. For Haralambos and Heald (2006) a norm is a specific guide to action which defines acceptable and appropriate behavior in particular situations. For example, in every society there are norms governing dressing patterns. In particular occasions we tend to wear a particular kind of dress. We wear different dresses when we go to a party, a funeral, a office or even a hospital. But norms vary from society to society. For example in a tribal society wearing a particular dress is acceptable but in other societies it is not.

Norms can be both formal and informal. *Formal norms* are written down and attract punishment when violated. *Informal norms* are not formally written down but are generally accepted. For Abraham (ibid.), formal norms are explicit norms like the explicit rules imposed by schools about uniforms etc. Implicit norms

can be some restriction on the public display of affection or norms governing dress that we discussed above.

Norms are further classified into *folkways* and *mores* and *laws*. Folkways are the informal rules which guide our actions. For example, do not poke your nose when elders discuss something, cover your nose when you sneeze etc. Mores are those folkways which are important for the welfare of the group. Sumner (1906) says, when the relation of welfare is added to folkways they are converted to mores. Laws grow out of mores and have a rational element in them or they are formally established rules. Mores are more strictly enforced than folkways but less strictly enforced than laws.

Values

Values are the general guidelines regarding the conduct in society unlike norms which provide specific conduct. For Abraham (2006) values are agreements among members of the society as to what is desirable and what is undesirable in society. They are generalized standards that define what is good or bad, ugly or beautiful. Values are the way people conduct themselves in society, it reflects the orientation of individuals, groups towards achieving essential goals of society. For example, paying attention when national anthem is played, respecting elders is a value of the Indian society. Different cultures have different value systems. American value system is different from Indian value system. Certain values are also given importance in a culture over others. Schaefer and Lamm (1999) give the example of Papua culture in which contributing to the public good is much more valuable than making a personal profit. Erasov and Singh (2006) mention families, relatives, older generation as values forming basis of cultural criteria.

Sanctions

Sanctions are penalties and rewards for social conduct of a person. Sanctions can be both positive and negative. Conformity to a norm prescribes positive sanction like rewards, praise etc. On the other hand violation of a norm attracts negative sanctions like fines, imprisonment etc. Schaefer and Lamm (1999) says that the norms and sanctions in a culture reflects that culture's values and priorities. The most cherished values will be the most heavily sanctioned, the less critical matters will have light sanctions.

7.7 CULTURE AND CIVILIZATION

Culture is often contrasted with civilization. For Ogburn and Nimkoff (1947), civilization is the latter phase of culture. It is a highly developed organization, a complex and more evolved form of culture. When the human society develops certain social and political organization, it is called a civilization. Cultural is internal but civilization is external as it is the external manifestation or the material aspect of culture such as the scientific and technological achievements. Majumdar and Madan (2008) say that culture is the moral, spiritual and the intellectual attainments of man. It stands for symbols and values. But civilization is secondary or it is something outside us. It is the sum total of the instruments of cultural life. Tai (2003) says that whereas civilization is the universal development of human beings and society, culture indicated particularity, each person has their own culture. Civilization is a much broader concept as compared to culture as it is spread beyond boundaries. Although civilization is a broader concept than culture but culture is often seen superior to civilization.

1) What is the relationship between culture and society? Discuss in four lines.

.....
.....
.....
.....
.....
.....

2) Bring out the difference humans and animals with reference to culture in four lines.

.....
.....
.....
.....
.....
.....

7.8 CULTURAL CHANGE

Culture is dynamic. The elements of culture change from time to time. In today's society, we see a lot of changes in the culture of societies. There is a change in the eating habits, dressing pattern, types of family, education, caste and many changes which are imminent. Cultural changes occur due to innovation, diffusion, acculturation and assimilation.

7.8.1 Cultural Innovation

Innovation is something which is newly created by someone. It may be a physical object or an artifact, or social in terms of rituals, stories, new ideas, new knowledge etc. For example, the carvings on the temples, the delicate artistic works or the carvings of the white marble of the Taj Mahal to the orbiting of satellites are all which are cultural innovations which we cherish. Innovation also happens when there is a modification on something that exists beforehand. Innovation is the most important element of cultural change as, if there is no innovation there cannot be diffusion, acculturation, and assimilation.

7.8.2 Cultural Diffusion

Cultural diffusion is a process by which the elements of culture spread from one society to another or it is the spread of cultural traits from one group to the other. Due to the development in transportation and communication and the movement of people from one place to another without restriction there is spread of culture in the form of food, dress, lifestyle, education etc.

Cultural diffusion happens at two levels – *diffusion of material culture and diffusion of non material culture*. According to William F. Ogburn (1966) the elements of non material culture are more resistant to change than the material culture. He refers to the term ‘**cultural lag**’ to refer to the maladjustment in which non material culture fails to adjust to the rapidly changing material conditions. For example, it is difficult to adapt to a Western culture and accept foreign ideas than to accept foreign technology. We accept technology much faster as it makes our lives much easier but we are unable to change our ways of life accordingly. In a fast changing society, cultural lag is very prominent as a change in one aspect will bring stress and strains in other parts, there is a time lag before the other part of the culture catches up and restores the equilibrium in society. This sometimes disturbs the balance of society and brings ‘**anomie**’. **Anomie** is a concept coined by Emile Durkheim which refers to a condition in which the normative order of society is broken down. In this situation, there may be slight contradiction and confusion or a serious deterioration and disintegration in society.

7.8.3 Acculturation

Cultural diffusion brings with it the question of cultural contact. When two cultures come into contact, there is some interchange of ideas and culture leading to cultural diffusion. But when the way of life of one culture is in the process of change under the influence of another culture it is called acculturation. It may lead to either a least partial modification of one culture or may result in substantial transformation. In acculturation, the minority culture still retains some of its cultural elements.

7.8.4 Assimilation

It is the way in which one way of life is being displaced by another or it is a process in which a minority group is absorbed into the dominant culture. For example, with the coming up of development projects leading to the clearance of forests there are many tribal cultures which are getting displaced and the tribals are slowly getting assimilated into the society.

7.9 CULTURAL DIVERSITY

A society is made up of diverse cultures. It can be said that the culture of one society is distinct from the other society. The societal culture is a broad culture representing a society. But apart from the societal culture there are different subcultures, countercultures which occasionally lead to a culture shock.

7.9.1 Subcultures

It is a culture within a larger dominant culture. In many complex societies there are many subcultures. Schaefer and Lamm (1999) say that “*a subculture is a segment of society which shares a distinctive pattern of mores, folkways and values which differs from the pattern of the larger society*” (Schaefer and Lamm, 1999:81). Abraham (2006) says that these subcultures are not partial or miniature cultures but are complete cultures which are unique to a particular social group. He gives the example of the Todas of Nilgiris, Nairs and Ezhavas of Kerala, Rajputs of Rajasthan; Bodos of Assam have cultures of their own. For him, the

distinct subcultures also evolve around occupations, political parties etc. Apart from this, there are deviant subcultures which are associated with the criminals gangs, the mafias, drug addicts. In American Society there may be New Englanders, Southerners, Texans etc. When we talk of subcultures, one issue that has gained prominence is “youth culture” or “youth subculture”. Youth subculture implies that young are socialized into a type of values, standards, and a certain type of behavior pattern that distinguishes it from the adult society.

7.9.2 Countercultures

Though there are different subcultures in a society, these subcultures of a particular group are always not compatible with the dominant culture. Some subcultures challenge the prevailing culture and contrast the prevailing culture. For example, a group of dacoits have their own norms and standards which differ from the conventional prevailing patterns. The countercultures are very popular among the youth who generally find it difficult to cope up with the dominant culture which is shared by the older generations. In some countries an exclusive youth culture is being formed consisting of the youth population. This happens due to a lot of factors like the growing importance of technology, emergence of political radicals, hippie culture. Schaefer and Lamm (1999), give the example of a new counterculture that surfaced in Great Britain in 1968 were the skinheads who were young people with shaved heads, often sported tattoos, steel-toed shoes who had very less expectation of being a part of mainstream society. They championed racist ideologies and even engaged in vandalism, violence and even murder. The deviant subcultures can be appropriately called counter cultures.

7.9.3 Culture Shock

When people come across a unfamiliar culture and are unable to cope up with it they suffer maladjustment. In this situation they face a cultural shock. As our society has many subcultures we may not be aware of all of them and when we confront the ways of living of some other cultures we get disoriented. For example, when we go to a foreign country we may come across a particular way of life which is different from ours.

7.10 ETHNOCENTRISM

The term ethnocentrism was coined by William Graham Sumner to refer to a feeling that ones culture is always superior to other cultures. Sumner (1906) says “*ethnocentrism is the technical name of this view of things in which ones own group is the center of everything, and all others are scaled and rated with reference to it*” (Sumner,1906:13). He further says that it leads people to exaggerate everything in their folkways which differentiate them from others. On the basis of this feeling, other cultures are judged in relation to one’s own culture. The South Indians feel that their culture is superior to the North Indian culture. Similarly, people still feel that Africa is a country only inhabited by primitive tribals and is a Dark Continent. Ethnocentrism gives rise to a feeling of superiority in the sense that we judge other cultures as “wrong” rather than just the “other” or the other way. Ethnocentrism sometimes may lead to *xenophobia* or the fear of the foreign.

7.11 CULTURAL RELATIVISM

It is a process in which we evaluate a culture by its own standards or in its own context rather than from our own cultural lens. Abraham (2006) says that every element of the culture has a function unique to the group which shares the culture. Many customs and practices in a culture should not be judged as right or wrong, good or bad but are to be understood in terms of their function. Many Americans wonder why the Indian farmers refuse to eat their cows even if they starve. Cultural relativism may lead to *xenocentrism* which is the opposite of ethnocentrism. Xenocentrism is the belief that other cultures is superior to one's own culture.

7.12 MULTICULTURALISM

In order to understand what a multicultural society is we have to understand what an ethnic group is. In today's society there is the existence of multiple ethnic groups. Ethnic group is a community of people who share a common cultural background or they share certain common characteristics such as race, language, religion etc which differentiates them from other groups. Kymlicka (2012) defines multiculturalism as a legal and political accommodation of the ethnic diversity. He says multiculturalism emerged in the West as an attempt at replacing the older forms of ethnic and racial hierarchy with the ideals of democratic citizenship. Abraham (2006) says that "*it is a principle of coexistence of different cultures which fosters understanding and appreciation of different cultures*" (Abraham, 2012:72). A multicultural society is often equated with a 'salad bowl' in which all communities retain their distinct identities as opposed to a 'melting pot' in which the majority culture swallows up a minority culture. Multiculturalism in recent times has become a highly debated concept with people questioning whether a multicultural society is possible?

7.13 GLOBALISATION AND CULTURE

Sunanda Sen (2007) says that "*globalization is associated with the integration of the world, with the markets breaking open the barriers across nation states in terms of flows of trade, finance, technology, knowledge, culture and even movements of people*" (Sen, 2007:1). An improvement in transportation and communication and a global contact between cultures, led to the transmission of values, ideas, meanings and even movement of people around the world. The phenomenon of globalisation has brought in significant changes in the economy, politics, culture etc of the world. Arjun Appadurai discusses about the global cultural flow. Appadurai (1996) mentions five dimensions of global cultural flow as *Ethnoscapes* – the landscapes of persons such as tourists, immigrants, refugees and the movement of persons who affect the politics of a particular place. *Technoscapes* – The global spread of technology both material and informational across boundaries. *Finanscapes* – The rapid flow of money through currency markets and stock exchange. *Mediascapes* – The distribution of electronic capabilities like television, films to produce and disseminate information. *Ideoscapes* – The exchange of ideologies and counter – ideologies which consists of notions of freedom, justice, rights, democracy, sovereignty.

7.14 CULTURE IN INDIAN CONTEXT

7.14.1 Cultural Diversity in India

The Indian society is very diverse and extremely complex. S.C Dube (1990) says that “*the Indian society had covered a span of five thousand years since the period of its first known civilization. During this long period several waves of immigrant representing different ethnic strains and linguistic families have merged into its population to contribute to its diversity, richness and vitality*” (Dube, 1990:1). The Indian society consists of a large number of languages, dialects, beliefs, rituals, customs, traditions etc. It has 22 national languages and hundred dialects. It is one of the most religiously and ethnically diverse nations of the world. There are even many languages which are till now not even recognized. Dube (1990) says that in the state of Nagaland itself there are nineteen languages. Religious faiths include Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, Zoroastrianism, Judaism and even Baha’i faith which is practiced by a smaller number of communities with the Hindus constituting the majority. It has been the dominant religion and has put considerable influence on the Indian culture and society. People in India belong to different castes, sub-castes or *jati* and social classes. Each caste has their unique rituals, rules customs etc. Indian society is also characterized by sharp contrasts or inequalities. On the one hand there are very rich people the **elites** who are comparatively smaller in number and on the other hand there are vast majority of people who are poor or the **working classes**. In the middle are certain classes called the **middle classes**.

Moreover the Indian society is also a home to a number of tribal communities who have their distinct cultural identity and heritage. These diversities can be attributed to the existence of different cultural traditions like the classical, folk and the tribal. In other words these traditions can be divided into **little tradition** and **great tradition**, the concepts coined by Robert Redfield. The little traditions are unwritten and are transmitted orally. On the other hand great traditions are written traditions and are found in literature and religious texts. Though in the present context there has been much overlap between traditions and there has been an interaction between the two traditions.

Today's society creates division on the basis of division of labour, specialization of knowledge which separates the highly educated from the less educated. One of the most significant divisions among people is found in the field of educational attainment. Education which should be a great leveler instead it reproduces the existing cultural and social divisions. Pierre Bourdieu (1986) calls this ‘**cultural capital**’. Apart from this religious, spatial segregation also brings in variability of culture in terms of manners, speech, activities, recreation. Cultural diversity can be best understood when we talk about Indian Society.

7.14.2 Cultural Unity and Integration

In spite of these diversities in the Indian society discussed above, the Indian society is characterized by unity and this unity in diversity has become a part of India’s self identity says S.C Dube. India is a secular state and has a constitution which ensures that the identities of different communities are preserved. Moreover the different facets of culture like religion, music, art and architecture, painting, dance and drama, habits and customs have contributed to the unity and integration

of India. Dube (ibid.) says that problems persists and many also have spawned in recent decades like ethnic movements, religious fundamentalism, linguistic conflicts, regionalism which pose a major challenge to the contemporary Indian society. The Indian society has witnessed a lot of invasions. Moreover liberalisation, privatization and globalization also has ushered in a lot of changes. But these have not led to the disintegration of the Indian society. It can be said that despite a lot of diversity, dissent, protests there is an underlying unity derived from its unique culture which is the cornerstone of Indian society.

Check Your Progress 2

- 1) What are the different ways in which cultural change is brought about? Write in four lines.

.....
.....
.....
.....
.....
.....

- 2) What do you understand by cultural diversity? Why is Indian society so diverse?

.....
.....
.....
.....
.....
.....

7.15 LET US SUM UP

Culture and Society are closely interrelated. Society is a broad aspect and culture is a part of it. Society refers to persons and groups and culture refers to behaviour patterns, the sum total of man’s activities, thoughts, beliefs, attitude and all that is characteristics of man as a social being. Culture has been defined by different scholars differently as it is highly variable and differs from society to society. Though animals adapt to their environment, but the adaptation pattern of both humans and animals are very different. As a result of this there is a difference between culture and biology. Culture is learned and transmitted from generation to generation through language, an important element of culture. Culture is also conveyed through customs, beliefs, norms, sanctions, values, laws, institutions. Hence, culture is social, symbolic and dynamic. The distinguishing elements of culture are language, customs, belief, norms, sanctions, values and law. All cultures have basic structure like the cultural traits, complexes, culture area. It is through these structures communication is possible in a society. It can also be

contrasted to civilisation which is the later phase of culture. Culture is dynamic and is also subject to change. It is not static. It cannot remain isolated for long periods of time. As cultures come in contact with each other, cultural changes happen due to innovation, diffusion, acculturation, accumulation etc. Culture is also very diverse. The diversity of culture is seen both in primitive as well as modern societies. The diversity of culture is also visible in the Indian context and it can be said that India is a land of diverse cultures. It can be said that there are various subcultures, countercultures to a dominant culture. Failure to adjust to a dominant culture leads to culture shock. Each culture has its own uniqueness. We tend to relate our own culture with others and sometimes treat our culture as superior to others. But in spite of the diversity and uniqueness of cultures, there is coexistence between different cultures which seem to create a multicultural society. There are certain cultural universals which are common to all cultures. This brings about cultural uniformity and integration. In today's world of globalisation, there is a global cultural flow as a result of which there is a transmission of cultural traits in the world.

7.16 REFERENCES

Abraham, M. F. (2006). *Contemporary Sociology: An Introduction to Concepts and Theory*. Delhi: Oxford University Press.

Appadurai, A. (1996). *Modernity at Large: Cultural dimension of Globalisation*. London: University of Minnesota Press.

Burawoy, M., & Lukács, J. (1992). *The radiant past: Ideology and reality in Hungary's road to capitalism*. University of Chicago Press.

Dube, S. C. (1990). *Indian Society*. New Delhi: National Book Trust.

Erasov, B. S., & Singh, Y. (1991). *The Sociology of Culture*. Progress Publishers.

Gramsci, A., & Hoare, Q. (1971). *Selections from the Prison Notebooks* (Vol. 294). London: Lawrence and Wishart.

Giddens, A., & Sutton, P. W. (2014). *Essential Concepts in Sociology*. Polity Press.

Green, A. W. (1964). *Sociology: An Analysis of Life in Modern Society*. McGraw-Hill.

Haralambos, M. and Heald, R. (2006). *Sociology: Themes and Perspectives*. New Delhi: OUP.

Johnson, H. M. (1960). *Sociology: A Systematic Introduction*. Allied Publishers.

Joseph, S. (1998). *Interrogating Culture Critical Perspectives on Contemporary Social Theory*, Sage: New Delhi

Kymlicka, Will (2012). *Multiculturalism: Success, Failure and the Future*. Europe: Migration Policy Institute.

Linton, R (1955). *The Tree of Culture*. New York: Alfred A. Knopf.

Majumdar, D. N. & Madan, T. N. (2008). *An Introduction to Social Anthropology*. Noida: Mayoor paperbacks.

Merton, R. K. (1996). *On Social Structure and Science*. University of Chicago Press.

Murdock, G. P. (1965). *Culture and Society: Twenty-four Essays*. University of Pittsburgh Press.

Ogburn, W.F (1966). *Social Change with Respect to Culture and Original Nature*. Oxford England: Delta Books.

Ogburn, W. F., & Nimkoff, M. F. (1964). *A Handbook of Sociology*. Routledge.

Parsons, T. (1972). Culture and social system revisited. *Social Science Quarterly*, 253-266.

Schaefer, R. T., & LAMM, R. (2000). *Sociology: A Brief Introduction*. McGraw-Hill.

Sen, S. (2007). *Globalization and Development*. New Delhi: National Book Trust.

Sumner, W. G. (2013). *Folkways-A Study Of The Sociological Importance Of Usages, Manners, Customs, Mores and Morals*. Read Books Ltd.

Sutherland, R. L. (1961). *Introductory Sociology*. Chicago: Lippinett.

Tai, E. (2003). Rethinking culture, national culture, and Japanese culture. *Japanese Language and Literature*, 37(1), 1-26.

Tylor, Edward B. (1871). *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art and Custom*. London: John Murray, Albemarle Street.

Worsley, Peter . (1970). *Introducing Sociology*. USA: Penguin Books.

