
UNIT 13 SOCIAL CONTROL AND CHANGE*

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13.0 OBJECTIVES

After studying this Unit, you would be able to understand:

- Social control as a concept;
- Relationship between social control and social order;
- Agencies which function as social control;
- Concept of social change and social transformation;
- Various approaches to the understanding of social change;
- Causal factors of social change; and
- Rate of social change.

13.1 INTRODUCTION

Social control is a central concept in sociology. All of us are expected to behave in a certain way. It ranges from how to eat to giving respect to our elders to driving to the left side of the road and to obey the laws of the land. The very basic idea behind following certain desired rules is to make collective social life possible. Community life is possible only in the context of social constraints as social living demands sacrifice of individual interests. For example one is always

tempted to jump a traffic signal but does not do so for fear of being fined. Thus, in order to function smoothly and efficiently society makes certain rules and regulations and expects that its members will follow them. Social institutions such as family, school, religious institutions and media are some of the agents that reinforce and maintain these rules. Many sanctions are not applied directly but only by embedding certain values in the socialized person. Thus most people conform not because of fear but because they are internally conditioned to do so. In the most fundamental sense 'social control' refers to the capacity of a society to regulate itself according to desired principles and values.

13.2 MEANING AND DEFINITION OF SOCIAL CONTROL

The purpose of social control is as the term indicates is to exercise control over people in an effective manner. Conforming or behaving in accordance with the norms of society is referred to as conformity. In fact in a modern complex society social order can be achieved by making the people to accept and follow certain specified group norms. By maintaining solidarity and stability among its members society ensures its continuity. As a result the means of social control does not remain external to individual but are followed unconsciously too and becomes the larger part of culture and gets transmitted from one generation to another. And this is how a social order is maintained. It delimits the chances of chaos and confusion in the functioning of society. Therefore, social control is a necessary component of social order.

It was E.A. Ross, an American Sociologist who introduced the concept Social Control in his famous book "Social Control" published in 1901. He has defined social control as "system of devices whereby society brings its members into conformity with the accepted standards of behaviour". Others like Ogburn and Nimkoff have said that social control refers to "the patterns of pressure which society exerts to maintain order and established rules".

From the above definitions it is clear that society exercises some kind of influence on the behaviour of the individual. The influence may be exercised by means of public opinion, religion, morality, ideology or by coercion. Such influence is exerted at various levels. It may be the influence over all members of society or influence of a dominant group over smaller groups or individuals. Some members exercises and influence the behaviour of others by having moral authority on them. The influence of society over individual or group may also result in benevolence and care giving approach. Thus socialization into the moral code of society results in some members taking care of others. Thus social control underlies all forms of social behaviour and has been an essential aspect of all societies from ancient to recent times.

13.3 TYPES OF SOCIAL CONTROL

Society exercises its control on the behaviour of individual or group in many ways. The nature of social control is also dependent on the social situation and the nature of social goals. In some simpler societies some form of beliefs and customs exercise enough control to act as a social pressure on individuals or groups. In rural society long established traditions and beliefs have significant

influence on the behaviour of the individual or group. However, it does differ in modern industrial urban society. Here, modern means like radio, television, school, and law etc. work more effectively for the purpose of controlling behaviour of members of society. In a way, formal and informal represents two types of means to have influence on the members of society.

Thus, social control can be classified into two major types on the basis of the means of social control that are exercised.

They are: formal control and informal control.

Formal Control: Formal control is exercised by some institutionalised organisations or associations characterised by formal authority like government which makes law and legislation to control. Formal control is a feature of modern urban complex society in which the interaction is mostly impersonal in nature and social life is anonymous. A complex society requires the necessity of formal control or rules and regulation to make its members conform. The legal institution and judiciary are a well recognised and well accepted means of social control. The various laws are exercised by specific body in which officials are vested with power to enforce control. The state is often the highest agent of social control and subsumes within itself subsidiary institutions like that of the police and the military for the enforcement of control.

Informal Control: Informal control is mainly exercised by unwritten rules and regulations characterised by informal agents like folkways, traditional beliefs and customs, rituals, gossip, public opinion etc. Informal means of social control evolve on their own and are an integral and accepted part of life over a period of time. They become more established with practice. Though no specific punishment is given to persons in case of violation yet, informal controls are more effective in their influence than even formal control. They are more effective in simple or rural society where members of society are more tradition oriented and the community is more tightly knit. They are also more effective in primary groups like family where interaction takes place more at personal ground. In informal control, the control is either through internalized values or through feelings of shame, honor and ridicule.

In complex societies and in urban city life, both formal as well as informal mechanism of control work simultaneously to maintain social order.

13.4 AGENCIES OF SOCIAL CONTROL

A society maintains social control through agencies that have evolved over time to be effective. Society uses law, education, physical coercion and codes besides folkways, religion, traditional customs, mores etc. to exercise control over its members of society. The types of social control mechanisms used by society depend upon nature of society in terms of its organisational complexity.

Control by Law: Law is the most powerful instrument of social control in the modern urban industrial society. Law appears in a society with a political organization of the state. The term 'Law' has been defined in various ways. J. S. Roucek says that "*Laws are a form of social rule emanating from political agencies*". The sources of law are many. Laws are made and legislations are

enacted on the basis of social doctrines, ideals and mores. Laws are made formal when they are enacted by a proper law making authority. Formal laws are deliberately made with proper planning. In the western system laws are supposed to be definite, clear and precise and everybody is treated equally before law in identical circumstances. Such may not however be true for non-western laws emanating from cultures other than European. Law is enforced by agencies; therefore, formal bodies are created. With colonization and the spread of western civilization, the nature of formal law has become similar in most societies.

Control by Education: Education is very significant tool and a mechanism of social control in all forms of society. Education can be just simply viewed as imbibing of social values and norms by the younger generations. Informal education is imparted by all socializing agents especially the family. Education has been visualised by Emile Durkheim as '*the socialisation of the younger generation*' because it is through education by which society passes its heritage to from one generation to another. Formal education, that is the education that is imparted by an institution that is dedicated primarily to it and which has its own tools and techniques, books, and teachers, been playing central role in controlling the behaviour of members of society. Formal education is designed to impart the right kind of ideology to the young members of society so that they contribute to its reproduction. Formal education often includes religious and patriotic values that are deemed necessary for the formation of the responsible citizen.

Control by Public Opinion: Public opinion is an important agency of social control. Public opinion simply refers to mass of ideas which people expresses on any given issue. In fact it works as a collective opinion of majority of members of society. Moreover it is more valued in democratic societies. Public opinion is gathered through various modern means like Press, Radio, and Television etc.

Control by Propaganda: Propaganda does affect people's attitude, behaviour, faith and ideology. At times it is also used to replace an older belief system with the new one. However, it may have both positive and negative impact. Most governments and power regimes use propaganda to bring changes in the behaviour of people. Thus people are urged to conform to the goals of the state willingly through propaganda that makes them believe that what the society wants is actually also good for them.

Control by Coercion: Coercion refers to physical force to stop or control the behaviour of an individual or group. When people are forced to follow certain rules under threat or under some imposed controls, it is said that coercion is used to regulate the behaviour of an individual or members of society. State is the only agency which uses it legitimately although every one may not agree with every situation of use of force, like when police uses force on peacefully demonstrating people or when the state uses repressive measures to suppress any protest.

Control by Customs: Custom is basically an informal means of social control. It is exercised mostly unconsciously. We learn them from childhood in our families or what we say in primary groups in a very informal manner. It ensures collective life. They are more influential in traditional or rural society.

Control by Religion: Religion refers to faith in some supernatural forces. MacIver and Page has defined religion as religion "*implies a relationship not merely*

between man and man but also between man and some higher power”. It is a strong instrument of social control. Therefore, it is based on the belief that it confirms the man’s relationship with God and therefore, constitutes a religious code. And it is this religious code which becomes significant to control the conduct of human behaviour. The power of religion is very deep rooted as it conflates the social requirements with the wishes of the higher power. For example in many religions women are made to believe that it is their religious duty to serve men and is very effective in maintaining and continuing a patriarchal society. Similarly many religions supported the rule of kings saying that the king or ruler was divine.

Control by Morality: There is a close relation between morality and religion. Morality is *“that body of rules and principles concerned with good and evil as manifested to us by conscience”*. Morality is what makes a person distinguish right conduct from wrong. But the moral order is not universal and varies from society to society, and each society imbibes its own norms and values in its children. In the context of a Western society one may identify honesty, faithfulness, trust, fairness, conscientiousness, kindness and sacrifice to represent some of the moral concepts. The moral order of Indian society is more towards family and respect for elders and following rules. The moral order is internalized by the people and therefore, plays very crucial role in influencing people’s behaviour or maintain control on members of society.

Besides the above mentioned mechanism of formal as well as informal means of social control different social ceremonies in terms of rituals, fashions are also used to regulate the behaviour of an individual or members of society.

Thus, society in order to function smoothly and effectively uses some form of inbuilt mechanism. Individuals have the tendency to deviate from the desired behaviour because of their desires for their self, like pleasure and individualistic goal fulfillments. For example people wish for the good things of life that they may not be able to get by fair means but by anti-social means such as theft or breaking of rules. Social control refers to all the mechanism which are used to regulate the behaviour of individuals and makes them conform to its norms and values. It is the way through which society ensures its collective life and maintains normative social order. The effectiveness of mechanisms varies from simple to complex society. Means like customs, folkways and mores are more effective in rural traditional simple society. But law, education, public opinion plays more significant role in urban complex society.

Check Your Progress 1

- 1) Explain the meaning and definition of social control.

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2) Discuss various types of social control.

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3) Discuss the agencies of social control.

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13.5 CONCEPT AND MEANING OF SOCIAL CHANGE

Social change has been defined in various ways. Scholars and authors have defined them in many different ways so that there is no one agreed definition of social change. Nevertheless, for our purpose we shall attempt a working definition of social change. Social change can broadly be defined as the *significant alteration or modification of any social organization and/or social structure and functions of a society and its various manifestations*. The definition incorporates the aspects of significant changes in the various patterns of social relationships – social processes, social patterns, action and interaction – the rules of relationships and conduct (norms), values, symbols and cultural products. The concept of social change also refers to variations over time in both the material and non-material aspects of culture. These changes take place both from within the societies (*endogenous forces*) and from without (*exogenous forces*) that is brought about by external forces.

13.6 APPROACHES TO UNDERSTANDING SOCIAL CHANGE

There are a few main approaches to the understanding of social change and/or social transformation. They are:

- i) Evolutionary theories;
- ii) Cyclical theories; and
- iii) Structural-functional and conflict theories.

13.6.1 Evolutionary Theories of Change

Evolutionary theories of social change are conglomeration of many but interrelated theories of change. The main notion of the evolutionary theory of change is that

there is a consistent direction of social change of all societies in a similar sequence of stages from the original to the final stage of development, or from a simple and 'primitive' to the more complex and advanced state. Evolutionary theory also implies that evolutionary change will culminate at reaching the final stage of development. Evolutionary theorists consider change as progress and growth. The theory can be classified into two main categories- Classical evolutionary theories and Neo-evolutionary theories.

The classical evolutionary theories have been developed by the 19th century anthropologists and sociologists. Although, approaches differ among them, there is an underlying principle of convergence of ideas that evolutionary change takes place in a *unilinear* and similar direction. They largely draw an analogy of the progress of animal life from the simple uni-celled organisms to the most complex animal- the human being. They believe that as societies evolve and grow, the functions of its members would also become more specialized just as the development of millions of body cells to perform specific functions within an interrelated system. The main proponents of the classical theories of evolutionary change were August Comte (from French Evolutionary and Positivist School), Herbert Spencer, E.B.Tylor, H.J.S.Maine, J.F. McLennan and S.J.G.Frazer (from British Evolutionary School); Lewis Henry Morgan (from American Evolutionary School); and J.J.Bachofen, Adolf Bastian and Ferdinand Toennies [Ferdinand Tönnies] (from German Evolutionary School).

The Neo-Evolutionary theories were introduced in the 20th century by V.Gordon Childe, Julian Steward and Leslie White. Their formulations of evolutionary theories are characterized by careful scrutiny of evidence, systematic analysis, and rigorous reasoning. To distinguish them from the classical evolutionary theorists, they have also been labeled as neo-evolutionists. Later, Marshall D. Sahlins and Elman Service attempted a synthesis of the theories of evolution (particularly the theories of Julian Steward and Leslie White's) by developing the concept of '*specific*' and '*general*' evolution. The main claim of these theories was that evolution moved simultaneously in two directions in both the biological and cultural aspects. This evolutionary process then led to progress and made new ones emerge out of the old ones. They considered these two processes as interconnected in its totality.

13.6.2 Cyclical Theories

Cyclical theories have been concerned with the repetitious change of conditions, events, forms and/or fashions over a long period of time, although the period of recurrent phases (cycles) of change would vary. The cyclical theorists believe that societies pass through a series of stages. However, they do not consider the notion of ending in a stage of perfection but see them as a return to the stage where it began for further round in a cyclical manner. Some of the eminent contributors include A.L.Kroeber, Oswald Spengler, Pitirim Sorokin, Arnold Toynbee, and Vilfredo Pareto.

13.6.3 Structural-functional and Conflict Theories

The structural-functional and conflict theories are generally concerned with micro and middle range theories of social change. The structural-functionalists assume that society, like the human body, is a balanced system of institutions, each of

which performs a function in maintaining society. They consider 'change' as a constant that requires no explanation. They hold that changes disrupt the equilibrium of a society, until the change has been integrated into the culture. Societies accept and adopt those changes that are found useful (functional), while they reject changes that are useless (dysfunctional).

Conflict theories are closely related to structural-functional theories of change. They have no specific theory per se of change. The conflict theorists believe that societies progress to a higher order when the oppressed groups improve their conditions of life. They do not however assume that societies smoothly evolve from lower to higher levels. They consider conflict as a constant and necessary factor to bring about social change. They view social change as the result of social conflict, but not as constant. As conflict continuous, so is also change.

13.7 SYNTHESIS OF SOCIAL CHANGE THEORIES

Most theorists today integrate the various ideas and theories of social change that have been discussed above. There is a general agreement, however, that societies change because of various factors conditioned on the society. These factors could be both within and without the society and/or planned and unplanned. Many theorists do believe that changes in societies are not necessarily good or bad. They opine that although a stable society is usually better than a chaotic and conflict-ridden society, stability would sometimes imply exploitation, oppression, and injustice. In such situation of injustice and oppression, conflict is bound to take place and the society will be forced to change.

13.8 FACTORS OF SOCIAL CHANGE

Social change is brought about by various factors. These factors are mainly responsible for the differences in the rate and nature of change in different societies and at different times. They may be broadly classified into the following categories —

- i) Biological factors
- ii) Geographic factors
- iii) Technological factors
- iv) Socio-cultural factors

13.8.1 Biological Factors

Biological factors may be further classified into two types – *Non-human biological* factors, and *Human biological* factors. The *non-human biological* factors include plants and animals. They affect the lives of the people in varied ways. Human beings need plants and animals for survival, be it for food, cloth, medicine and other purposes in many different ways as defined by one's culture. Man also needs plants and animals indirectly for availing oxygen and other utilities through many processes. Transformations of the environment may bring about changes in livelihood, food habits and related social aspects. *Human biological* factors affect social change in two main ways – the genetic character of a given population, and the quantity, density and composition of population. *Population* change, unlike genetic factor, is considered to be one of the most important factors of

social change. Growth in population and also its composition have been affecting various aspects of socio-cultural lives. Migration brings about further change by creating a new environment setting after the contact of two or more alien peoples and cultures with that brings about numerous new problems. Migration could also affect the processes of acculturation, cultural diffusion and/or social conflict.

13.8.2 Geographic Factors

Geographic changes have been significant factors of social change. There are several instances where social changes have been brought about by geographic factors. Natural disasters such as earthquakes and floods can cause both environmental and social changes. Often when land and resources are lost in such mishaps there is deepening of social inequalities as most of the burden falls on the marginal people. Ecological change is also a major source of social change in the modern times. Many ecological changes have been induced by human beings. Over population of a region, overexploitation of a region/border area due to social and political conflict, deforestation, construction of large dams, among others, for one reason or another have caused enormous social and ecological problems in the contemporary world which are found to be even greater factors of social change than migrations and disasters.

13.8.3 Technological Factors

Technology has been considered as one of the important factors of social change. This is quite true particularly in the context of the contemporary World. This is for the fact that variation in technology affects social organization and/or structure of a society in a significant way. The use of mass media and rapid transfer of information through the internet and the revolution in communication technology has changed the face of the world. However this has often resulted in the dominant cultures such as American culture making its impact worldwide. People have begun to wear western clothes and eat popular junk food all over the world. At the same time, the magnitude and the rate of change could differ from one period and situation to another depending on the availability and use of technology. While modern technology has been a great boon to man, there are also the other dark side of it. This is mainly due to change of the old ways of life and systems, destructive nature of the technologies being designed or misuse of technologies for destructive ends.

13.8.4 Socio-cultural Factors

Socio-cultural factors have been the most important causal factors of social change. Humans are the most important player of social change. As society is a human creation so also humans are primarily responsible for changing their own creation. Social change has been caused by various human activities in the form of *discovery, invention, diffusion, social movements*, and so on. Change is also caused by the attitudes and values of the people toward innovation in a society. Some people are more conservative and resistant to change while others are more open to transformation. Change is however viewed as inevitable and natural by most people.

Societies located at world crossroads areas of greatest intercultural contact have always been centres of change. On the other hand, isolated areas are generally centres of stability, conservatism, and resistance of change. Ethnographic

evidences show that the most primitive tribes have been found among the most isolated communities. Discoveries and inventions have contributed much to the process of social change. This truth is increasingly realised in modern times after the introduction of modern technological know-how.

Diffusion, the process of the spread of culture from group to group, has been considered as one of the main causes of social change. Diffusion takes place within societies and between societies through contact. This is why the process of diffusion becomes difficult to penetrate in a situation of isolation. Jazz, which was originated among black musicians of New Orleans diffused to other groups within the society, and then later spread to other societies as well and to different parts of the world.

Social movement is certainly one of the most important factors of social change. We can understand social movement into two different forms- one, those movements organised to create some new social forms that are usually radical and liberal in nature; and two, those movements concerned with maintaining or recreating older social forms that are generally conservative or reactionary. However, in both these cases, social change will depend much on the success of the movements and the impact it could cause to the society.

Again, the amount of success of a social movement aimed at creating new social forms will depend on several inter-related factors, such as, the bearing and relevance of the goals and objectives of the movement to the people concerned, quality of leadership it provides, the art of strategy, the ability to incorporate influential persons and sections of the society, and the extent to which vested interests, counter forces and hurdles are successfully tackled.

Revolutionary movement may be considered as a kind of social movement. Revolutionary movements also cause social change. The French Revolution of 1789 witnessed the rise of French democracy, rise of modern civilian army, and was a great eye-opener and model for many peoples in different parts of the world who are struggling for liberation and justice. The Russian Revolution is also another example of revolutionary change that brought an end to monarchical government and class stratification in Russia.

13.9 IMPACT OF SOCIAL CHANGE

The impact of social change on human society has been a major concern for social scientists, particularly, sociologists. Sociologists are concerned with the impact on the group more than on the individual. The opinion of sociologist about social change differs according to the school to which they belong.

There are many sociologists who believe that industrial society alienates individuals from one another because of the nature of the work. Karl Marx was one of the thinkers which believed that the move from agrarian to industrial societies would alienate people from their labour and therefore from their real selves. This, he felt, was inevitable because the goods produced would be owned by the factory owner, and not the worker. There are also other sociologists who think that industrial society would affect human society. Ferdinand Tonnies and Max Weber, among others, may be cited as those sociologists who subscribed to the idea that industrial society would affect human relationships, albeit in different

ways. While the former believed that industrialization and urbanization isolated people and had negative impact on social relationships the latter believed that people will become more rational and practical.

There are few sociologists, such as Emile Durkheim who felt that complex industrial societies have positive effect on human relationships by virtue of the division of labour after specializations among other attributes that promote interdependence and integration of society. But he had also talked about anomie and break down of social relationships.

Sociologists today realise that industrial society has disintegrated traditional family and community systems and has led to increasing cases of broken families and divorce. The rise of individualism and more liberal views have also been viewed as ushering in a more liberal and humane society. Sociologists are also aware that modern socialisations and life styles encourage individuals to behave in a way that would be compatible with industrial life and specialised professions. The media also plays immense role in influencing the individuals to emulate and adapt to the lifestyles of the middle class.

The introduction of modern know-how and technology has also caused great problems and anxiety to human life and the environment. The heavy use of automobiles and fuels causes massive pollution and hazardous emissions. It also pollutes and damages the physical environment that man depends for survival. The acute demand for fuel and the means to meet the demand have often led to conflicts between communities and states even to the extent of war. The invention and use of nuclear weapons and other weapons of mass destruction have caused great concern to humanity. At the same time humans are forming bonds across the world and we have now the concept of the Global Village. Thus change works both ways and the future is always unpredictable.

Check Your Progress 2

- 1) Discuss various approaches to understand social change.

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- 2) Explain the factors for social change.

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3) Discuss the impact of social change on human society.

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13.10 LET US SUM UP

In this unit, we have explained the meaning and concept of social control and social change. We have discussed how social control is a necessary component of social order to maintain the relationship among individuals in the society through various mechanisms. We have also explained the various aspects and approaches to understand social change through evolutionary theories, cyclical theories, structural-functional and conflict theories. Various factors for social change and their impact on society and individual have also been discussed.

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GLOSSARY

Achieved status: Ascribed statuses are those which are assigned to individuals irrespective of their innate differences or abilities. The universally used criteria for ascription of status are age, sex, kinship, and race.

Anomie: Refers to a condition in which the normative order of society is broken down.

Artifacts: It is a manmade object that has a kind of cultural significance. It is the thing that id made.

Ascribed status: Achieved statuses are those that are acquired through competition and individual effort.

Association: A group of people united for a specific purpose or a limited number of purposes; army, school.

Association: An organised group of people pursuing some common interest.

Capitalist: In an industrial system of production, the class of owners of the means of production (such as, the capital i.e. the money, the property, the tools, etc.) is called the capitalists.

Classification: A way of putting social data into different categories and groups.

Community: A permanent social group embracing a totality of ends or purpose.

Cultural lag: A situation in which some parts of culture changes at a faster rate than the other.

Cultural Relativism: Culture being specific to a group, each group should be studied according to its own culture.

Culture: The system of behavior, customs, regulations etc. which is learnt by and socially acquired.

Democracy: A form of government in which the supreme power is vested in the people collectively. It is a state of society characterised by recognition of equality of rights and privileges, social and legal equally.

Diffusion: The spread of culture traits from group to group.

Discovery: A shared human perception of an aspect of reality which already exists.

Dominant Ideology: It denotes the attitude and belief, value shared by the majority of people in a given society as a mechanism of social control.

Enlightenment: It refers to that period in European history, which embodies the spirit of the French philosophers of the eighteenth century. During this period a belief developed that both nature and society can be studied scientifically. Human reason and the ideas of progress developed.

Estate: The system of stratification followed in medieval European society of around 17th-18th century, in which society was divided into different social groups having a different set of laws and social status for each.

Feudal: A system of tenure in agricultural areas whereby a vassal or serf served the landlord to whom the land belonged. In return the landlord allowed the serf to till his land and live on his land.

Gemeinschaft: Strong reciprocal bonds of sentiment and kinship within a common tradition.

Gesellschaft: Impersonally contacted association between persons.

Group Process: A perspective within the sociological psychology that examines how basic social process operates in the group context.

Group: Any number of persons sharing a consciousness of membership and of interaction.

Group: Comprises two or more people who have a meaningful interaction and common goals.

Historical sociology: It is a sub-field emerged as an outcome of intersection between sociology and history. It is interested in studying about how people, communities and societies have been changing over period of time, how they have transformed themselves to the contemporary modern societies. It depends on historical data for such studies.

History: Generally, history is defined as study of past. It studies people and events of the past. It presents a chronological account of past events, development and growth of the human society.

Industrial society: A society in which goods are produced primarily through machine-factory methods of production.

Institution: An organised system of social relationships which embodies certain common values and procedures and meets certain basic needs of society.

Invention: A new combination or a new use of existing knowledge.

Locality: The physical basis of a community.

Master Status: There is always one status that tends to overshadow all other statuses or is given more importance by others. This is called the master status.

Mentifacts: It is used to describe how beliefs, ideas take on a life of their own spanning over generations.

Migration: Movement of people into or out of an area.

Multiculturalism: It is a principle of coexistence of different cultures and this also results in appreciation and understanding between different cultures.

Political capital: Political capital, in the form of goodwill, trust and prestige, is a symbolic capital which is primarily related to decision making, value and prestige within political field. Political capital acts as a device helping people to gain expected result in the political arena. In other words, the better the political capital one, the better the influential or prestige one may have in the political field.

Political culture: The term refers to a set of norms, traditions, belief systems, and values which are essentially oriented towards the political system. Each nation has its own distinct political culture. The modern origin of the term goes back to 1950s when it was popularly used and became part of the discipline. The term is used in the work of Herder, Tocqueville, and Montesquieu.

Political role: Sociologically, role is a socially expected behaviour. The term political role refers to a process when an individual is attached with the set of status and responsibilities to perform within the political field. The society expects him or her perform the same within the given set of political boundaries.

Political science: It is generally defined as scientific study of politics. The discipline covers study of government, state and political behaviours related to politics and its various institutions.

Political socialisation: The terms refer to a social process whereby people or groups learn politics or political behaviour. This socialisation may or may not be ideologically guided. For instance, certain political parties do train their cadres or target population on their ideological lines. However, on the other hand civil/human rights groups just attempt to make people aware of their rights.

Political sociology: It is a sub-field of sociology which has primarily emerged as an outcome of positive relationships between sociology and political science. In other words, this is sort of intersection between sociology and political science.

Population change: A change in the number of people in a society, or the characteristics of the population such as age or sex.

Primary and Secondary group: A small group with close ties and dealings is primary group; e.g. Family. A large group with looser ties but common goals is secondary group; e.g. Office Employees.

Progress: Social or cultural change that are considered desirable according to some set of values.

Psychology: The study of human behaviour.

Reference group: Any group accepted as model or guide for our judgements and actions.

Role Conflict: The stress and dilemma caused roles associated with two different statuses of an individual are incompatible.

Role Set: It is a complement of role relationships in which persons are involved by virtue of occupying a particular status.

Role Signs: Signs act as means of communication about the roles, distinguishing one role from another and also help in controlling any deviation from the role.

Role Strain: The anxiety and frustration experienced when different responsibilities associated within a single status are incompatible is called role strain.

Role: In social life human undertakes various responsibilities, e.g. husband, wife, mother, son etc. They are various roles.

Salad Bowl: It suggests the integration of cultures that combine like a salad as opposed to the traditional concept of melting pot. In a salad bowl, cultures are brought together but each one maintains its distinct identity and do not form a single homogenous culture.

Social Facts: The laws, moral, values, religious beliefs, customs, rituals, and all the cultural rules that govern the social life.

Social history: Social history is a sub-field bringing sociology and history closer. It predominantly includes socio-cultural aspects as defining features. The term, social history, is often used interchangeably with the term historical sociology.

Social interactionism: A theoretical perspective through which scholars examine the relationship of individuals within their society by the means of communication (symbols and language).

Social movement: A collective act to promote or resist change.

Social Psychology: The systematic study of people's thoughts, feelings, and behaviour in the social context.

Social Role: Roles as socially defined expectations that a person in a given status (social position) follows.

Social Status: Status is occupied by a person in the society. Statuses are also ranked and have differential prestige, privileges and rewards attached to them.

Sociological imagination: The ability to understand how your own past relates to that of other people, as well as to history in general and societal structures in particular.

Sociology: Systematic study of the society.

Verstehen: A German word that means to understand in an in-depth manner.

Voluntary associations: Formal organisations directed toward some definite functions which one enters voluntarily rather than by ascription.

