

Structure :

- 6.1 Objectives
- 6.2 Introduction
- 6.3 Social Organization
 - 6.3.1 Relationship of Social Organization with Social Structure
 - 6.3.2 Status and the Role
 - 6.3.3 Factors of Social Organization
- 6.4 Social Stratification
 - 6.4.1 Factors of Social Stratification
 - 6.4.2 Education and Social Stratification
- 6.5 Summary
- 6.6 Suggested Questions
- 6.7 Suggested Books and Web Sources
- 6.8 Questions for Self-Evaluation

6.1 Objectives :

After going through the lesson, the students will be able to :

- (a) Explain the meaning of social organisation.
- (b) Explain the relationship of social organisation with social structure.
- (c) Clarify the meaning of social stratification.
- (d) Explain the various factors of social stratification.

6.2 Introduction :

Man's behaviour is determined by the behaviour of the group in which he lives. Therefore it is important to study individual's behaviour in relation in his group behaviour. Under the group behaviour, we have to analyse the nature and in any society, there are biological, psychological and social differences among its members. Many of those differences are essential for the survival of a complex social system. In this lesson, we shall be discussing the meaning, definition of social organization and the factors of social stratification.

6.3 Social Organization :

Social organization refers to the ways in which human conduct becomes socially organized, i.e to the conditions in which they find themselves rather than to their physiological or psychological characteristics as individuals. Infact, social organization is a state of being a condition in a society in which the various

institutions function in accordance with their implied purposes. It is characterised by the harmonious operation of the different elements in the society.

Many social conditions that influence the conduct of people can be divided into two main types which constitute the two basic aspects of social organizations:(i) The structure of social types which constitute the two basic aspects of social organizations.(ii) The shared beliefs and orientations that unite the members of the collectivity and guide their conduct. These two dimensions of social organization - the network of social relations and the shared orientations are often referred to as the social structure and culture respectively. Every society has a complex social structure and a complex culture and every community within a society can be characterized by these two dimensions of social organization and so can every group within a community.

6.3.1 Relationship of Social Organisation with Social Structure :

Social organization is dependent upon social structure and the degree of agreement that characterises its members. Efficient functioning of the society depends upon:(i) The way in which the members of the group or society assume their roles, and (ii) upon the mechanisms by which they fulfil their social needs and purposes. The mechanisms are the social patterns, the institutions, administrative agencies and other instruments of social control, which the group or society has developed to achieve its goals.

The term 'Social Structure' applies to the particular arrangement of the interrelated institutions, agencies and social patterns, as well as the social status and roles which each person assumes in the society or group. Thus, the religious institutions - the church, temple or gurdwara; the economic institutions, welfare agencies, educational institutions, the family and all other social controls are interrelated. In the olden days, social structure was dominated by religious institutions and all other social institutions were closely related with these. Now the government has assumed an increased dominance in the social structure and the statuses and roles of the individuals have already changed and are still changing day by day. In any society, certain persons direct the functioning of the institutions and other merely take subordinate position in the process of this function.

6.3.2 The Status and the Role :

The status is the position of an individual in the group or society which he occupies by virtue of his belonging to a sex, age, birth, being married, physical abilities possessed, achievements and designated duties.

The role is the part an individual plays as a result of his status in the society or group. Thus any individual has a status as: child of his parents, married to a girl or a boy; is younger and older to somebody, is leader or follower, literate or illiterate. An officer has different roles as boss to his staff, as husband to his wife, father of his

children, son of his parents, member of the social group in the town and so on. Hence the members of a group must act as they are supposed to act in terms of their statuses and roles.

6.3.3 Factors of Social Organization :

The concept of social process refers to all the changes that can be regarded as changes in the life of the group. The factors of social organization are communication, conflict, competition, accommodation and assimilation. The processes in interaction give rise to social interaction.

1. Communication: It is basis to all social interactions and fundamental to all social organization. Many times the symbols, words, phrases and ideas may be understood differently and those way arouse different emotions, e.g. "I will see you some day" if said in anger with red eyes and straight next may have different meaning than saying politely to somebody. The previous when in anger is an indication of revenge, while other is submission.

2. Conflict: If the circumstances are such, communication may result in conflict or competition. If the opposition between persons or groups is conscious, the process is called conflict. In general, conflicts are destructive to the organization of larger group. Such social conflicts as feuds, class struggles and wars are fundamentally disruptive and tend to bring the disorganization of any society in which they are allowed free play.

3. Competition: When impersonal social forces are in opposition, the struggle is called competition.

4. Accommodation: When persons in conflict come in terms, we call it accommodation. In this situation, there is mutual adjustment and the person carry on their various activities with a minimum of friction. If the interests of two groups are at stake, certain definite agreements may be made in which both sides make concessions. When conflicting groups vary in power, subordination of the weaker often results, what ever the type of accommodation. However, the permanent stability of the social structure is affected. It is often a conscious process and may take place suddenly and deliberately.

5. Assimilation : There is an unconscious adjustment to a hanging social scene. By this process, the people of different cultures are absorbed into a new cultural syntheses. This is gradual and depends upon some degree of intimate communication between the members of larger group.

6.4 Social Stratification :

Social stratification means the division of society into various groups and sections. It leads to formalization of in-group versus out-group relations, it refers that members belonging to one group behave with one another in a different manner while, they behave with the members of the other group, they behave in a different

manner. These groups carry with them different kinds of ranks and prestige. All this has a recognition in the society. That is why this division is called social stratification.

In the words of Young and Mack, " In most societies, people classify one another into categories, and rank these categories from higher to lower. The process of defining such categories is called " Social stratification " and the resulting set of ranked categories is called the stratification structure. The categories themselves are called strata, popularly they are known as classes.

Infact, social stratification is nothing but division of society into various sections and groups as it leads to formalization of in group versus out group relationship. It means that members belonging to one group behave with one another in a different manner while they behave with the members of the other group, they behave in a different manner. These groups carry with them different kinds of ranks and prestige.

Different experts defined social stratification in different ways. For example, economic condition is the basis of social stratification, while for others, it is the recognition in the society that forms the basis. According to P.W. Murray, "Social stratification is a horizontal division of society into higher and lower social units Sutherland and Woodward define social stratification as a simple process of interaction or differentiation whereby some people come to rank higher than others."

The rigidity of the stratification structure differs in different societies. In some it is extremely rigid while in others it is flexible. For example, the caste in Indian society is a very rigid stratification structure. Every member of Hindu society is born into a category known as caste. He can never change his caste. His marriage has to take place within the caste lands and to a great extent his profession is also decided by his caste affiliations. In many societies, the individual's profession or his social status or his marriage partner is not determined on the basis of his birth in particular category or his belongingness to particular strata of society. In tribal societies, there is virtually no class structure. In these societies there is only a division of labour which, lays specifications for hunting child rearing and other essential tasks on the basis of age and sex and are stratified only to the extent of having chief or medicine man.

6.4.1 Factors of Social Stratification :

Social stratification has three types of social characteristics:

(i) biologically grounded factors as age, sex, race and kinship; (ii) class characteristic such as occupation, wealth and power; (iii) any number of idiosyncratic characteristic such as talent and personality. In any society, the stratification may not be based on only any one of these criteria but two or more social characteristics may be mixed together.

(A) Biological Factors of Social Stratification: Social stratification may be based on the following biological factors:

1. **Age:** From the point of view of age, a society may be divided into four classes: (i) children (ii) adolescents; (iii) adults, (iv) old people. Classification on the basis of the age is an age old practice. In Indian society, elders are respected by younger and people who have grown quite old are given all sort of respects.

2. **Sex:** In every society, classification is made on the bases of sex. This is an age old and simple classification. Normally in every primitive traditional and backward society woman that is considered inferior to man. In matriarchal society it is the woman that is considered superior and has control over political and social institutions, but patriarchal society man is considered powerful. On the basis of superiority of man woman, the society is divided into various groups.

3. **Birth:** In Indian society, a person is considered superior or inferior by birth means that if a particular person is born in a particular caste or group, he is considered superior and if he is born another group, he is considered inferior. A person born in Brahmin family is considered superior and a person born in the family of classification of people on the basis of birth or heredity is Race; Social stratification is also made on the basis of social characteristics. People belonging to a particular race and possessing a particular racial characteristics are considered superior to others. Aryans have been considered superior to certain other races. In America, whites are considered superior to coloured people.

(B) Socio - Cultural Factors of Social Stratification: Stratification of society is also based on social and cultural factors which are as under:

1. **Economic:** Society is divided into various classes on the basis on their economic conditions. Those who possess a good deal of wealth are known as rich people and those who do not have anything and earn their livelihood by selling their labour are known as poor people. There is an other class which is in between the two and is known as middle class.

2. **Religious:** In certain societies, social stratification is made on the basis of religion. In such stratification, certain persons are considered at the top of the society because the religion has given them certain privileges. In Hindi society, because of the religious factor, Brahmins are considered to be superior most.

3. **Political:** People are also classified into various groups or status on the basis of their political position or political power that they enjoy. For example, in a democratic setup, elected representatives are considered superior to other people. While in bureaucratic setup, it is the bureaucratic who occupying a higher status. In a political party also certain people are considered superior while others are considered inferior to them.

6.4.2 Education and Social Stratification :

In Indian society, stratification may be considered on the basis of the following three issues:

- (i) Stratification on the caste basis,
- (ii) Stratification on religious basis.
- (iii) Stratification on economic class basis.

The religious and caste stratification is purely due to person being born in a particular religious or caste group. The economics class distinctions are also based on position at birth; however, change are rapidly taking place in these types of positions. In Indian society, the occupations are distributed on caste basis. Even now the scheduled castes by and large take up the same occupations as their fore-fathers, the Vaisha take up business and commerce and the Brahmins the learned professions. However, since independence, an intercaste mobility is visible. With the government incentives, the members of the lower castes are taking up the vocations of the higher castes. But the total impact of such movement is not very high and the society's occupations are still very much caste-ridden. The lower castes are economically backward and fall in lower class category.

Education enters into the picture as stratification in this country is acting more as a divisus force than the cohesive one. In the beginning of the set-up of Hindu social structure, the stratification might have acted as cohesive force but now such a stratification is leading to various ills in the social order. It is through education that the problem of stratification is now being sought to be solved.

6.5 Summary :

Social organization refers to specific groupings of actual people which are characterised by the possession of (i) cultural products; (ii) a collective name or symbol; (iii) distinctive action patterns; (iv) a common belief system ; (v) enforcing agents or techniques.

Human society comprises numerous and diverse kinds of groups. The thoughts, attitudes and actions of individuals can be adequately understood only in the light of the structure and functions of group of which they are members. Members of a community are arranged in order of social merit, wealth, occupation and income. The members differ by their style of life, family rituals, education and social participation. With the growth of industrialization, urbanization and economic tensions, the existence of sharp differences in the classes is certainly being left in India. This is called social stratification.

6.6 Suggested Questions :

1. How will you differentiate between social organization and social institutions?
2. What do you mean by social stratification? Describe the various factors which affects social stratification especially in context to Indian society.

6.7 Suggested Books and Web Sources :

1. Mathur, S.S. : A Sociological Approach to Indian Education. Vinod Pustak Mandir, Agra.

2. Vidya Bhushan and Sachdeva D.R. : An Introduction to Society. Kitab Mahal, New Delhi.
3. Sodhi, T.S and Suri, Aruna : Philosophical and Sociological Foundations of Education, Bawa Publications, Patiala.

Web Sources :

1. www.globalissues.org.
2. en.wikipedia.org.
3. books.google.co.in.
4. www.ceeindia.org.

6.8 Questions for Self-Evaluation :

- | | | |
|----|---|--------|
| 1. | Social organization refers to the way in which human conduct becomes socially organised. | Yes/No |
| 2. | In the olden days social structure was dominated by religion. | Yes/No |
| 3. | Social process refers to all the changes as changes in the life of the group. | Yes/No |
| 4. | Social stratification has nothing to do with the division of society into various groups. | Yes/No |
| 5. | Social stratification has nothing to do with the biological factors. | Yes/No |
| 6. | Social stratification has nothing to do with the economic class. | Yes/No |
| 7. | Family is important sources of stratification. | Yes/No |
| 8. | School is an institution of stratification. | Yes/No |

Answer Key : (1) Yes (2) Yes (3) Yes (4) No (5) No (6) No
(7) Yes (8) Yes

Structure :

- 7.1 Objectives
- 7.2 Introduction
- 7.3 Meaning and Nature of Culture
- 7.4 Cultural Change
 - 7.4.1 Factors Affecting Cultural Change
- 7.5 Role of Education and School in Cultural Preservation
 - 7.5.1 Adaptation to the Natural Environment
 - 7.5.2 Adaptation to the Social Environment
 - 7.5.3 Development of Personality
- 7.6 Summary
- 7.7 Suggested Questions
- 7.8 Suggested Books and Web Sources
- 7.9 Questions for Self Evaluation

7.1 Objectives :

After going through this lesson, you will be able to :

- (a) explain the meaning and nature of culture.
- (b) justify the role of education in cultural preservation.
- (c) describe the role of school in cultural preservation.
- (d) explain the role of education in socialization of culture.

7.2 Introduction :

In anthropological literature the term culture is used in many senses, but in general writings it is used to indicate social charm and intellectual superiority. Even some sociologists believe cultured individuals to be the leaders of the society. According to Sorokin and Maciver, culture implies man's moral, spiritual and intellectual achievements. In the words of Bogardus, "Culture is composed of integrated customs, traditions and current behaviour patterns of human group. Culture is the stock in trade of group. It is an antecedent complex of value into which every individual is born. It is a medium within which individuals develop and mature."

7.3 Meaning and Nature of Culture :

Culture, so many times, is confused with some other terms such as civilization. So first of all it is essential that we should clarify our concept about culture. It has its roots in The Greek word CULTURE or German word CULTIVATE. It means to improve upon the social life of the individuals. Some people take pride in relating it with

social charm and intellectual superiority. It is essential to understand the differences between civilization and culture. Many thinkers hold the view that civilization takes into its grip material things i.e. Car, T.V. Aeroplane, Fridge etc. where as culture deals with non-material things i.e. art, language, literature, philosophy etc. In the way each human being receives the gifts of family life from society, community life, education, legal rights, safety and protection, in the same way he or she inherits from society the valuable gifts of cultural heritage.

In the words of Tylor, "Culture is that complex whole, which includes ideas, beliefs, traditions, customs and any other capacity and habits acquired by man as a member of society." Alivenwood is of the opinion that it includes civilisation too. He says, " Culture includes, on one hand the whole of man's material civilization, tools, weapons, system in industry and on other hand, all the material as spiritual civilization such as language, literature, acts, religion, morality, law and government."

The culture of the people is their social heritage, a complex whole which includes knowledge, belief, art, morals, techniques of food and communications. Many include social heritage in it too. Fundamental basis of culture is found in the mind of man not in the external manifestation. Ideas are the real foundation of culture. In order to understand culture in a better way we will like to agree with the material and non material distinction and include only non-material things in it.

Malinowski considers that man varies in two respects: in physical form and in social heritage or culture. The variations in physical form are due to his heredity. The biologists trace them to the individuals gene combinations. The individual takes the gene from his parents and develops in accordance with them. But the gene combination alone does not determine his life cycle. Once born to particular parents he starts living his life in a social environment. As described above, this social environment brings changes in his behaviour pattern and plays a vital role in his developmental process. The cultural heritage in which he is born helps him to satisfy his needs. His physiological needs are partly satisfied through his nature endowment but to a great extent their satisfaction depends on the cultural environment. For example a child feels hungry. Hunger is a physiological need. The satisfaction of it is food. But food in the form of mother's milk is provided to it in a cultural context. Every human group emphasises the leading of the child. In feeding it the mother follows a pattern which she has learnt from others in her social environment. This learning is at the root of the development of a culture. This culture develops as a human being gets aid from his associates in the group to satisfy the needs which are born initially act of his own physiological makeup or innate urges. The aid which he gets not only satisfies his needs but also modifies his innate endowment. The child learns slowly not to cry for food but wait for it till the mother is able to cook and feed him. The giving of aid, which may include the object of aid and the process of aid, we

may term as culture. Thus, culture deeply modifies human innate endowment, and in doing this it not only bestows blessings but also imposes obligations and demands the surrender of a great many personal liberties to the common welfare."

Every culture has its body of beliefs, its characteristics, ways of acting and feeling. Every person in the culture absorbs these ways, and responds to them with the degree of understanding and creativity of which he is capable. The culture is the ground of which all his creative actions spring. Culture is the source of thought for all socialized human beings. Philosophies come from living men, men who are living various kinds of roles in group life.

Cultural traits are transmitted from generation to generation. Each generation because of the different types of social, cultural, economic and political influences, is free to modify the cultural heritages and transmit it to the next generation. Thus transmission is a continuous process. All cultural traits have some type of utility for the individual as well as the society. The traits of the culture which lack utility, decay and die. Different cultures of the world exchange distinct features.

To sum up we may say that culture is the creation of man. It includes all that the group conserves for modifying his innate endowments and to meet his innate urges.

7.4 Cultural Change :

No culture of word is permanent. All go on changing with the passing of time. Even the most traditional cultural also change. It is a fact that the change is very slow in some of them and take some change is very slow in some of them and take some time to take place. When people want to satisfy their wants and make their lives more comfortable, the changes take place in their culture too

7.4.1 Factors Responsible for Cultural Change :

- (i) Scientific Inventions
- (ii) Physical and Geographical factors
- (iii) Legislation
- (iv) Demographic Factors
- (v) Social Factors
- (vi) Political features of powerful socio-political leaders like Mahatma Gandhi and Guru Gobind Singh etc.
- (vii) Economic Factors
- (viii) Philosophical Factors
- (ix) Technological Factors
- (x) Psychological Factors
- (xi) Religious Factors
- (xii) Wars
- (xiii) Industrialisation

- (xiv) Migration of different types
- (xv) Earth Quakes, Floods etc.

7.5 Role of Education and School in Cultural Preservation :

Role of education in cultural preservation is evident from the fact that one of the major aims of education is to impart to the child his cultural heritage, the social heritage. In any human group, the various elements and parts of culture evolve after thousands of years of the experience, and these are handed down as a whole to the succeeding generations. Hence every individual is born into a particular culture which provides him with definite patterns of behaviour and values which guide his conduct in different walks of life. He has thereby saved the necessity of making fresh experiments every time. Obviously, then, culture plays an important part in man's life. By understanding the nature of its importance, it will be easy to understand how the education of various elements of culture can help man.

7.5.1 Adaptation to the Natural Environment:- Everywhere, man lives in a definite natural environment to which he must necessarily adapt himself. Without doing this he cannot exist. All the experiments and inventions that he makes in the process of this adaptation form an important part of the culture. Due to difference in the natural environment of different communities, there arise differences in their cultures also, and it is on this basis that a distinction is made between primitive and developed cultures. In all the tribes of India, the members behave in certain distinct and specific ways in order to adapt to their respective environments. These modes of behaviour are taught to the younger generations. It is these modes of behaviour which go to make up culture.

7.5.2 Adaptation to the Social Environment:- Culture also includes customs, traditions and the pattern of current behaviour etc. Inherent in it are our beliefs and ideas, decisions, values and social institutions. All of these help the individual to adapt to his social environment, but it must be remembered that all these elements undergo gradual changes as the social environment itself changes. Culture determines the pattern of social control, through which the individual is subjected to the coercion of the group. Hence the advantage in communicating the culture of the group to the child through education is that he is thereby acquainted with the traditions, customs, values and pattern of conduct prevailing in his group. This knowledge which is a part of education enables him to adapt to the social environment and thus achieve his socialization.

7.5.3 Development of Personality:- The personality of an individual is manifested through his pattern of behaviour. The behaviour is always profoundly influenced by the culture of his group. Some people are more aggressive while others are submissive. Culture influences the physical, mental, social, emotional, moral and aesthetic aspects of the individual. Individual effort

leads to important changes in culture, but the behaviour of the average is determined by culture.

As we have seen above there is a close relationship between culture and education. As we all know that 'teacher' is an important component in the process of education as such they are required to transmit to students that part of our cultural heritage which is pertinent to the present. The teacher's have to play the conservator's role. This keeps the continuity of culture from one generation to the next. For playing the conservator's as well as progressive role the teacher's must have proper understanding of their culture. Another need for cultural understanding of teacher's arises from the fact that teacher's must be more concerned with broad, long range goals of education, No doubt they have to be aware of the goals of the subject they teach but this awarness will be fragmentary unless they also reflect upon the broader adjectives of education. Hence they are required to be social philosophers. As such they will be able to spell out the general purpose of education which is much more important than merely the narrow objective of teaching a subject. For example, a teacher of mathematics may be knowing the specific aims of teaching mathematics but unless he knows the culture in which he is teaching Mathematics so that he may define the place of Mathematics in that culture his teaching will be ineffective.

Short in Text Questions :

Note : Write answers in the space given below :

1. Meaning of Culture.

7.6 Summary :

Culture is a word which is used in so many ways. In a dignified way it is improvement upon the social life of individual. Every culture has its own body of beliefs, its characteristics and ways of acting and feeling. Education and School are deeply related with culture as they are to transmit the past ethics and also add so many things of the present to it. It include adaptation to the natural environment, adaptation to social environment, development of personality and also socialization. These aspects are also dealt with education. Culture is deeply related to education and teacher is an important component in the process of education as such they are required to transmit to students that part of our cultural heritage which is pertinent to the present. It also works with the process of socialization. The teacher motivates the students to engage in intellectual activities, offer him suggestions for desirable ways of behaviour and develop inter personal relationship-which sharpen the process of socialisation leading to cultural preservation and development.

7.7 Suggested Questions :

1. What is the meaning and nature of culture?
2. How education helps in cultural preservation?

7.8 Suggested Books and Web Sources :

1. Sociological Approach to Indian Education. By S.S Mathur
2. Philosophy and Sociology of Education. By Dr. R.N. Sharma
3. Sociological Foundations of Education. By Sitaram Jayasawal
4. Philosophical and Sociological Foundations of Education.
By Dr. T.S. Sodhi and Dr. (Mrs.) Aruna Suri

Web Sources :

1. books.google.co.in.
2. en.wikipedia.org.
3. books.google.co.in.
4. www.ehow.com.

7.9 Questions for Self-Evaluation :

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|----|--|--------|
| 1. | There is no difference between culture and civilization. | Yes/No |
| 2. | Culture is only environmental. | Yes/No |
| 3. | Every culture has its own body of beliefs, characteristics and ways of acting and feeling. | Yes/No |
| 4. | All cultural traits have some type of utility for the individuals as well as the society. | Yes/No |
| 5. | Education and school are deeply related to culture. | Yes/No |
| 6. | Culture is the creation of man. | Yes/No |
| 7. | Education should treat human culture as a whole. | Yes/No |
| 8. | Teacher is the conservative and architect of culture. | Yes/No |
| 9. | Education produces a man of culture. | Yes/No |

Answer Key : (1) No (2) No (3) Yes (4) Yes (5) Yes
(6) Yes (7) Yes (8) Yes (9) Yes