Some Definitions of Society

- 1. "Society is a system of usages and procedures, authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties."

 —MacIver and Page
- 2. "Society is the union itself, the organisation, the sum of formal relations in which associating individuals are bound together."

 —Giddings
- 3. "A society is a collection of individuals united by certain relations or modes of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour." -Ginsberg
- 4. "Society may be defined as the total complex of human relationships in so far as they grow out of action in terms of mean-end relationship, intrinsic or symbolic."

 —Parsons
- 5. "Society is a complex of forms or processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one part affects all the rest."

 —Cooley
 - 6. "Society is the complex of organised associations and institutions within the community."

-G.D.H. Cole

7. "Society includes not only the political relations by which men are bound together but the whole range of human relations and collective activities."

—Leacock

Society is a Web of Social Relationships

According to MacIver, society is "a web of social relationships." which may be hundreds or thousands of es. To formulate catalogue as types. To formulate catalogue of social relationships would be an uphill task. The family alone is said to have as many as fifteen relationships. many as fifteen relationships based on age, sex and generation. Outside the family, there is no limit to the number of possible relationships and number of possible relationships. Wright says, "Society in essence means a state or condition, a relationship and is therefore possess." is, therefore, necessarily an abstraction." In the words of Reuter, "Just as life is not a thing but a process of living so society is not a thing but a process of associating."

But what is meant by social relationships? Can the relationship existing between fire and smoke, between pen and ink, between a duplicator and a desk be called social relationship? Obviously not, because psychical awareness of the presence of one another is lacking. Without this awareness, there can be no social relationship, and therefore no Society. A social relationship, thus implies reciprocal awareness. Society, as F.H. Giddings expressed it, rests on "consciousness of the kind". This reciprocal recognition may be the 'we-feeling, of Cooley or a 'common propensity' of W.I. Thomas.

will continue to exist.

Characteristics of Society

The basic characteristics of society are as follows:

(1) Society Consists of People. Society is composed of people. Without the students and the teachers three can be no college and no university. Similarly, without people there can be no society, no social relationships, and no social life at all.

as man possesses the instinct of sociability, society

- (2) Mutual Interaction and Mutual Awareness. Society is a group of people in continuous interaction with each other. It refers to the reciprocal contact betwee two or more persons. It is a process whereby people interpenetrate the minds of each other. Social interaction is made possible because of mutual awareness. Society is understood as a network of social relationship.
- (3) Society Depends on Likeness. The principle of likeness is essential for society. It exists among those who resemble one another in some degree, in body and in mind. Likeness refers to the similarities. People have similarities with regards to their needs, works, aims, ideals, values, outlook towards life etc.
- (4) Society Rests on Difference Too. Society also implies difference. A society based entirely on likeness and uniformities is bound to be loose in socialities. If people are exactly alike, their social relationship would be very much limited. There would be little give-and-take, little reciprocity. They would contribute very little to one another. More than that, life becomes, monotonous and uninteresting, if differences are not there.
- (5) Co-operation and Division of Labour. Division of labour involves the assignment to each unit or group, a specific share of a common task. For example, the common task of producing cotton clothes is shared by number of people like the farmers who grow cotton, the spinner and weavers, the dyers, and the merchants. Similarly, at home work is divided and shared by the father, mother and children. Division of labour leads to specialisation. Division of labour and specialisation are the hallmarks of modern complex society.

Division of labour is possible because of *co-operation*. Society is based on co-operation. It is the very basis of our social life. As C.H. Cooley says, "co-operation arises when men realise that they have common interests". It refers to the mutual working together for attainment of a common goal.

- (6) Society Implies Interdependence Also. Social relationships are characterised by interdependence. Family, the most basic social group, for example, is based upon the interdependence of men and women. One depends upon the other for the satisfaction of one's needs. As society advances, the area of interdependence also grows.
- (7) Society is Dynamic. Society is not static; it is dynamic. Change is ever present in society. Changeability is an inherent quality of human society. No society can ever remain constant for any length of time. Changes may take place slowly and gradually or suddenly and abruptly.
- (8) Social Control. Society has its own ways and means of controlling the bahaviour of its members. Cooperation exists in society. But, side by side, competitions, conflicts, tensions, revolts, rebellions and suppressions are also there. They appear and re-appear off and on. They are to be controlled. The behaviour or the activities of people are to be regulated. Also it has law, legislation, constitution, police, court, army and other formal means of social control to regulate the behaviour of its members.
- (9) Culture. Culture refers to, as Linton says, the social heritage of man. It includes the whole range of our life. It includes our attitudes, judgements, morals, values, beliefs etc. Culture and society go together. What distinguishes one society from the other is culture. Culture is a thing which only human beings possess.
- (10) There is yet another attribute on which society depends. It is the gregarious nature of man. Aristotle said that, "man is a social animal". Psychologists like McDougall, say that man is social because of the basic human instinct called the gregarious instinct. Gregariousness refers to the tendency of man to live in groups. Man always lives amidst men. He cannot live without it. This internal nature of man forced him to establish social groups and societies and to live in them.

Society makes our life livable. It is the nurse of youth, the arena of manhood and womanhood. Society is, therefore, as MacIver puts it, more than our environment. It is within us as well as around us. society not only liberates the activities of men, but it limits their activities also. It controls their behaviour in countless ways. Its shapes our attributes, our beliefs, our morals and our ideals. Emotional development, intellectual maturity, satisfaction of physical needs and material comforts are unthinkable without society. Society is a part of our mental equipment and we are a part of society. It simulates the growth of our personality. It liberates and controls our talents and capacities.

Society, Aggregation and Organism

All societies, as is clear from the above discussion, involve a certain level of association, a level closer and less complex than an organism. Before we proceed further to know about society, it is necessary to distinguish it from an aggregation on the one hand and organism on the other.

An aggregation "consists of individuals collected together merely because of their passive subjection to the same external conditions." It is an accidental collection brought about by some external factors like flood or

Man is a social animal. Before we explain the relationship between man and society, it may be worthwhile to explain the origin of society.

I. ORIGIN OF SOCIETY

A number of theories have been put forward to explain the origin of society. Thus, the *Divine Origin theory* makes society the creation of God. Just as God created all the animals and inanimate objects of this world, so he created the society as well. This theory in course of time, particularly in the sixteenth and seventeenth centuries took the form of Divine Right Theory. Tile Force Theory makes society the result of superior physical force. According to this theory, the society originated in the subjugation of the weaker by the stronger. In the primitive times the man of exceptional physical strength was able to overawe his fellowmen and to exercise some kind of authority over them. Thus, through physical coercion or compulsion men were brought together and made to live in society. The Patriarchal and Matriarchal theories make society the expansion of family system. Sir Henry Maine defines patriarchal theory as "the theory of the origin of society in separate families, held together by the authority and protection of the eldest male descendant". He believed that society is the family writ large. The matriarchal theory suggests that polyandry and transient marriage relations were more common in primitive times than monogamy or polygamy. Under such circumstances descendence is traced through the mother, for as Jens pointed out motherhood in such cases is a fact, while paternity is only an opinion.²

II. TYPES OF SOCIETY

This planet on which man lives is made up of people in social relationship with each other. It breaks down into specific societies where people with a common culture carry on a shared life based on their interdependence. The type of society has not been the same everywhere on this planet nor has it been similar throughout the course of human history. Three main types of society—tribal, agrarian and industrial have been marked out on this globe. The African society is tribal, the Indian society is agrarian while the American society is industrial. A brief description of the structure and features of these societies follows:

1. Tribal Society

Before we examine the structure and features of tribal society, it would be relevant to understand the meaning of the word "Tribe" as used in sociology. According to George Peter Murdock, tribe is a social group in which there are many clans, nomadic bands, villages or other sub-groups which usually have a definite geographical area, a separate language, a singular and distinct culture and either a common political organisation or at least a feeling of common determination against the strangers. As defined in the Imperial Gazette of India, 'A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is usually not endogamous, though originally it might have been so." According to Bogardus, "The tribal group is based on the need for protection, on ties of blood relationship and on the strength of a common religion." The tribe is a group of persons having a common definite territory, common dialect, common name common religion and a common culture. They are united by blood relationship and have a peculiar political organisation.

Characteristics of Tribe

- (i) Common Territory. The tribe lives on a common territory.
- (ii) Sense of Unity. The members of a tribe are possessed of a sense of unity.
- (iii) Common Language. The members of a tribe speak a common language.
- (iv) Endogamous. A tribe is an endogamous group.
- (v) Blood Relationship. The members of a tribe are related by blood.
- (vi) Political Organisation. Each tribe has its own political organisation. There is a chief of the tribe who exercises authority over all the members of the tribe.
- (vii) Importance of Religion. Religion plays an important part in the tribal organisation. The members of a
- (viii) Common Name. The tribe has a common name. A tribe differs from clan. The clan has no definite territory, and no common language and is an exogamous group.

Tribe differs from caste.

- Tribe is a territorial group, whereas caste is a social group.
- (ii) Caste originated on the basis of division of labour while tribe came about because of the evolution of community feeling in a group inhabiting a definite geographical area.
- (iii) The tribe is a political organisation, whereas caste is never a political organisation.

Structure and Features of Tribal Society

A tribal society is a type of primitive society which existed in the early period of human history, though it can be found even today in the backward regions of Africa, Asia and Europe.

(i) Economic Structure. In tribal society people live close to the physical environment which supports them and determines their economic activity. Their main economic activity is hunting and food gathering. Some tribal societies rely primarily on hunting. Except for some supplementation through plant-gathering, they depend upon animals not only for food but also for shelter, clothing and tools. Their chief technology, therefore, consists of hunting skills and the techniques for processing the animals into edible food, shelter and clothing and basic tools. Some tribal societies rely primarily upon food-gathering rather than hunting. Roots, wild grains and wild fruits provide the food. Mats and housing are obtained by the weaving of bark and plant fibres. Wood is used in making tools and weapons.

In tribal societies division of labour beyond simple sex and age differentiation is almost non-existent. Women generally take care of the home-front, gather and prepare food and are responsible for the children. The men hunt, fight enemies, when necessary and take part in tribal ceremonies. Each tribal group has its food supplier. Except for a few items obtained by trade, everything the family needs—clothing, footwear, containers, tools etc. are made by the family members. Specialisation in production, if any, exists in a very rudimentary form.

The tribal society is also devoid of the institutions of private property, exchange and credit. The people in tribal society no doubt possess hunting weapons and war regalia but their sense in possessing these articles cannot be institution of private property. There is no need of money lending agencies, systems of exchange or government subsidies.

Thus, the patterns of economic activity in tribal society are simple and undifferentiated in comparison to complexity of industrial society.

(ii) Social Life. Life in a tribal society is simple and integrated. It is not departmentalised into the economic, religious, educational and recreational categories which cause each personality in modern society to play five or dozen specialised roles. Social interaction in tribal society is of a primary group. The maintenance of order depends more on folkways and mores rather than upon the power of the tribal leaders. Group censure or, in extreme cases banishment are the form of punishment rather than official censure. The socialisation of the young is mostly carried in the family and the intimate relationships of day-to-day living. Each tribe knows the norms of behaviour and it is the responsibility of the tribal elders to see to it that the young learn the proper ways of behaving. The tribal society is small in size and homogeneous in composition. The tribal people are religious in their outlook and believe in totemism, magic and fetishism.

To conclude, the tribal society is simple, homogeneous, integrated and undifferentiated as compared to the industrial society which is complex, heterogeneous, disintegrated and differentiated.

2. Agrarian Society

Societies are classified on the basis of dominant types of economic activity into agrarian and industrial societies. In an agrarian society the dominant type of economic activity is agricultural whereas in an industrial society factory production is the dominant type of economic activity. Even today, from two-third to three-fourths of the world's people live in agrarian or peasant societies.

The earliest men lived in relatively small bands, formed on the basis of family and blood ties. Their economy consisted of seed and root gathering, hunting and fishing. The Neolithic Revolution marks one of the greatest changes in the history of society, one matched only by the Industrial Revolution. The Neolithic Revolution began in the Near east and the Nile Valley about 13,000 years ago. It spread to central and western Europe three or four thousand years later. During this period men began to polish some of their stone tools, giving them a sharper cutting edge, and they invented the arts of pottery and weaving. But these were not the most important changes. It was the domestication of plant, and animals which laid the foundation of agrarian society.

The development of agriculture greatly altered the social structure and institutions. The new form of economy made possible a more rapid growth in population. It also meant a more settled abode. Man founded villages and thereby created the need for new forms of social structure and social control.

Structure and Features of Agrarian Society

- (i) Occupational Structure. An agrarian society is generally associated with the domestication of plants and animals. The domestication of plants means farming and that of animals means herding. Often there is mixture of farming and the use of such domesticated animals as cow, goat and sheep. Butt along with agricultural and herding there are other economic activities of the people in an agrarian society. Thus, there are artisans like weavers, potters, blacksmiths, petty shopkeepers, service holders such as sweeper, watchman, domestic servant and others pursuing lowly occupations.
- (ii) Forms of Land Ownership in Agrarian Societies. Generally, there are landlords, supervisory farmers, cultivators and share croppers. The landholders own the land but do not work on it. They let if out for sharecropping. The supervisory farmers are those who live by having their land cultivated by hired labourers. The cultivators cultivate the land for themselves. The share-croppers are those who live by tilling other people's land on a crop-sharing basis. The artisans own their means of production and produce by their own labour in their homesteads. The traders are not large size businessmen. It may be noted that the artisan and trader class in an agrarian society sometimes also own land which they either cultivate through hired labour or let it out for shareholding.
- (iii) Village Community System. An agrarian society is highlighted by the institution of village community system. The agrarian economy made fixed dwelling houses necessary. Living close together for protection and co-operation and living nearer to the land gave birth to agricultural villages. The village is not only the residential place of farmers, it is also the social integrator. It serves as the nucleus of the society and life operates almost completely within the village. The life-patterns of the people are fixed. Their habits, attitudes and ideas are sharply marked off from those of the people living in the industrial society. The production-relations between different classes living in the village community become so stabilised that even the new forces find it difficult to break them through. Inspite of all the talk of uplifting the 'Harijan' (agricultural labourers) from their miserable conditions, the Indian leaders have not succeeded to break through the production-relations between the agricultural labourer and his landlord.
- (iv) Minimal Division of Labour. Another structural feature of agrarian society is a minimal division of labour. Except for the basic division founded on age and sex differences, there are few specialised roles. There is only one predominant type of occupation i.e., domestication of plants and animals. For all the people the environment, physical as well as social, is the same. The agrarian society is a homogeneous society where people are engaged in the same economic pursuit. There is not much division and sub-division of work. There is no multiplicity of organisations, economic and social. There are no trade unions or professional associations. The different physical types, interests, occupational soles, values, religious groups and attitudes so obvious in an industrial society are absent from the agrarian society. The people tend to be much alike in body build as well as cultural patterns.

- (v) Role of Family. One striking feature of the agrarian society is the great importance of the family, not only as a reproductive and child-rearing agency but as an economic unit. In many societies it is not the individual as such but the entire family as a group that tills the soil, plants and harvests the crops, and carries out co-operatively the other necessary farm functions. The farm family is of the patriarchal type: the father is the final arbiter in most of the family's major decisions. The status of the family is the status of the individual. There are established family traditions in regard to marriage, religion, recreation and occupation;. The life of all men and women is merged in family life. Since there are not many special organisations, family is the only organisation to perform the tasks of aid and protection.
- (vi) Sense of Unity. The members of an agrarian society exhibit a strong in-group feeling. Since the whole of their social lives is wrapped up in a society which is physically, economically and socially homogenous, they are inclined to view the entire outside world as an out group. There is a strong 'we- feeling'. In the name of village glory, the people are ready to sacrifice their lives. Any outsider violating the village norms and customs is heavily punished. The relations among the village people are personal. In an agrarian society neighbourhood is one of the important units which has disappeared from the industrial society.
- (vii) Informal Social Control. An agrarian society is regionally divided into villages. In a village community the force of traditional mores is more dominant than in the urban community. In the village everybody is known to everybody. The members in a village community help each other and share the joy and sorrows of each other. Crime in an agrarian society is rare. Sanctions are imposed informally through gossip, ridicule or ostracism. Behaviour is governed by folkways and mores: there is little formal law. Informal pressures are sufficient to enforce the norms.
- (viii) Simplicity and Uniformity. Life of the people in an agrarian society is marked by simplicity and uniformity. Their main occupation is agriculture which largely depends upon the vagaries of nature. The farmer acquires an attitude of fear and awe towards natural forces and starts worshipping them. The people thereby come to develop deep faith in religion and deities. An agrarian society is a religious society. Moreover, the farmers lead a simple life. Their clothing, agricultural practices and vehicles have been carried out with little change for generations. They regard simple life as good life. They are far away from the evils of industrial civilisation. Their behaviour is natural and not artificial. They live a peaceful life. They are free from mental conflicts. They do not suffer heartstrokes. They are sincere, hardworking and hospitable. They view land as the most substantial of all heritages.

To conclude, it may also be said that agrarian society in our times is being influenced more and more by the features of industrial society. The farmer now produces surplus goods for a wider market, makes use of the money economy of industrial era and takes part in a larger political order by paying taxes and voting. The continued extension of commercial farming with an eye to profits, along with the introduction of machinery has greatly influenced the social organisation of agrarian societies. The Indian society which is an agrarian society is gradually undergoing transformation under the impact of industrialisation. The introduction of commercialisation and mechanisation into agriculture means that the urban ways of life more and more influence agrarian culture. And once the shift gets well under way, business and industrial views and methods will affect not only production and marketing but, the level of living and other cultural patterns as well.

3. Industrial Society

A very important factor in the history of society has been the Industrial Revolution which has brought about far-reaching consequences in the structure of societies. Prior to the Industrial Revolution most workers secured their own raw materials and owned their own tools. They worked under their own roofs on their own time, and determined both the quality and quantity of what they produced and sold the finished product to the consumer. The worker took pride in his product and he used to establish his reputation as a man who had made the best product. He lived a life of simplicity controlled by traditional community mores. His children saw his father working on the product, helped him and gradually learnt the job the father was doing.

This social structure began to change with the beginning of Industrial Revolution. An entrepreneur, an individualist capitalist came in and took over some of the operations. He was an intelligent, ambitious man and established a factory. He secured the raw materials, gauged the market, took workers from under their own roofs to produce things in his factory. He took the produce and sold it. In this process the worker came to be separated from the means of production. He now owned neither the raw material, nor the tools, nor the building

nor the product. He was now a labour. Factory production, fixed capital and free labour were the characteristics of this revolution.

As a result of this economic revolution, several important alterations occurred in the social structure and a new type of society called industrial society was born.

Features of Industrial Society

- (i) Emergence of Modern Family. The emergence of modern family in place of traditional patriarchal family is the first feature of industrial society. The family in industrial society has moved from an institution to companionship. The woman is no longer the devotee of man but an equal partner in life with equal rights. It is not only the males who go to the factory and offices for work, but the women also are as good earning members as the men. The family has changed from a production to consumption unit. It now no longer performs the functions which it did in the pre-industrial society. The machines and appliances have lessened the drudgery of cooking, bathing, cleaning and washing. Even the functions of child bearing and rearing are differently performed in the industrial society. The hospital offers room for the birth of child and he is brought up in the nursing home while the mother is away to the factory. The family members of industrial society are individualised in their outlook. In short, the structure and functions of the family in industrial society are different from those in the agrarian society.
- (ii) Economic Institutions. The most important difference between the industrial society and pre-industrial society can be seen in the structure of economic institutions. The industrial society is marked by a new system of production, distribution and exchange. In place of house-holds there are factories where the work is divided up into little pieces. Large plants have been set up. Corporations have come into existence. Ownership has been separated from control. The large industrial business, such as Tata's and Birla's is owned not by one man but by millions of people. The stockholders among whom this diversified ownership is spread do own their companies. But they delegate control of the corporation to salaried management. As a matter of fact, we have a sort of collectivisation of ownership in an industrial society. Capitalism with all its necessary features is an important aspect of industrial society. Thus, it is marked by the institutions of private property, division of labour, profit, competition, wage and credit. The growth of trade unions is also an important feature of industrial society.
- (iii) Occupational Sub-cultures. As referred to above there is extreme division of labour in industrial society. Both the production of goods and management of factory are divided into little pieces leading to occupational specialities. There are thousands in a factory to produce specialised tasks in order to produce, say, a pair of shoes. Like-wise, the management work is also divided, one looking to the purchase of raw material, the other one looking to the maintenance of plan and the third one looking after advertisement and publicity and so on. Such a division of labour leads to what some sociologists have called situses sets of related occupational hierarchically parallel to and separate from other sets of related roles, which are also arranged in hierarchies. Each situs or family or related occupation builds up a set of norms peculiar to it. These occupational sub-cultures insulate their participants from the members of another situs. Doctors and nurses hold values not shared by engineers and truck drivers. The occupational norms of the lawyers are not those of teachers. The industrial society, as it is marked by extreme occupational specialisation is thus fragmented by occupational sub-cultures. This can be seen at its extreme when doctors in India and United States have more to talk about with each other than either group has with the farmers from its own country.
- (iv) Segmentalised Roles. People in industrial societies have segmentalised roles. One may be a welder, a religious preacher, a father, a member of a political group, a member of the cricket team. None of these bears the same necessary relationship to another that the roles filled by a tribe's man in a tribal society do. In such a society, one need only know his clan membership to predict his occupation, his relation and his educatinoal attainment.
- (v) Impersonality of Relationship. An industrial society is marked by impersonal rather than personal relationships. Occupational specialisation contributes a good share to impersonality of industrial life. The secondary character of association, the multiplicity of occupations, the specialisation of functions and areas and competitiveness narrow the attachments and detract the individual from a feeling of identification with the entire society. Further the separation of place of work from place of residence removes working fathers from the view of their children. Most children do not know what daddy does when he goes to work. They just

know that he goes and comes back. As a matter of fact, not only do most children not know what their fathers do, but neither do many wives know exactly. The wife only knows that her husband works in the textile mill, but what he actually does there, whether he works on the assembly line, or is he a machine operator or is he a supply man, is not known to her. Under such circumstances, family fails to enable the child to walk out of adolescence into an adult occupational role.

- (vi) Status to Contract. The most important feature for an understanding of industrial society is the trend that sociologists describe as movement from status to contract. In medieval society the serfs had lands because of their status. A baron was born a baron. His grandfather had been a baron and it was his right. The serfs owned him certain obligations not because of achievement, but because each man was born into his status. The whole society was structured on ascribed status. The industrial society has shattered this structure. In an industrial society most people work for big organisations and contracts are substituted for status system. There is a wage contract, a social security contract, an unemployment insurance contract and so on. In place of mutual obligation system there is found contract system in industrial society.
- (vii) Social Mobility. Since an industrial society has moved from status to contract, therefore, as a consequence thereof, it is marked by social mobility. The member of industrial society can by his achievement raise or lower his status during his 'life time. The role of caste as a factor in determining status gets minimised in an industrial society
- (viii) Position of Women. In an agrarian society there are few economic pursuits open for women. They are mostly confined to household drudgeries; and render help at the time of planting and harvesting of the crops. In an, industrial society there are more opportunities open for women. Industrialisation and specialisation have brought women to workshop and factory. They have entered into the wider life which has altered their outlook and liberated them from the exclusiveness of domesticity. Seats are now reserved for them in legislatures and other elective bodies. The 'lib' movement is a contribution of industrial society.
 - (ix) Deviance and Anomie. The industrial society is a mass society with differing sub-cultures. Its members live under stresses and strains caused by acute competitiveness. The factories run day and night. People indulge in too many activities and work at tremendous speed. They are surrounded by complex and heterogeneous rules of behaviour laid down by various agencies which impose an enormous number of constraints on human behaviour. Capitalism, exploitation, class conflicts, cultural lags, impersonality of relationships, predominance of individualism and mechanical life are the attributes of industrial society which create mental and emotional disorders. The members of industrial society suffer from neurosis, psychosomatic disorders and psychosis. The incidence of suicide and drug addiction is also higher in industrial society.

To conclude, the industrial society has brought about great changes in the institutional structure and norms. The American society is an industrial society where the people are highly literate, scientifically trained, economically prosperous but individualistically oriented. Will human relationship in such a society be more stable and integrated? The answer is not definite. However, more and more agrarian societies are entering the phase of industrialisation and in future we shall have more industrial societies.

III. NATURE OF SOCIETY

is at best an analogy and not an identity.¹⁰

II. COMMUNITY

Meaning of Community

MacIver defines community as "an area of social living marked by some degree of social coherence." He further says, "Whenever the members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic conditions of a common life, we call that group a community." We know that a person rarely exists alone. He is linked in many ways to his fellows who form a group. We cannot, however, expect a man to become the member of all the groups existing in the world. He can establish his relations only with the people who reside near him in a definite part of the territory. It is inevitable that people who over any length of time reside in a particular locality should develop social likeness, should have comon social ideas, common traditions and the sense of belonging together. This fact of social living and common specific area gives birth to community.

Some Definitions of Community

- (i) Community is "a human population living within a limited geographic area and carrying on a common inter-dependent life." —Lundberg
- (ii) Community is "any circle of people who live together and belong together in such a way that they do not share this or that particular interest only, but a whole set of interests."

 —Mannheim
 - (iii) Community is a social group with some degree of "we feeling" and "living in given area."14

-Bogardus

- (iv) Community is "a group of people living in a contiguous geographics area, having common centres of interests and activities, and functioning together in the chief concerns of life." 15 —Osborne and Neumeyer
 - (v) Community is "the total organisation of social life with a limited area." 16 —Ogburn and Nimkoff

(vi) Community is "the smallest territorial group that can embrace all aspects of social life."17

-Kingsley Davis

of community to the dimensions of the nation, and even the world, smaller communities now remain only in community provides peace and protection, the smaller provides friends and friendship.

Difference between Community and Society

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- (i) Community sentiment. A community as seen above is a group of people who live together in a particular among the members is necessary. Society includes every relation which is established among the people. It is the unconscious, co-operative or antagonistic. There is an element of likeness in society, but it is not necessary that "society" we think more particularly of organisation, but where we think of community we think of life whence organisation springs.
- (ii) *Definite locality*. Secondly, society has no definite boundary or assignable limits. It is universal and pervasive. Society is the name of our social relationships. Community, on the other hand, is group of people living together in a particular locality.
- (iii) Community a species of society. Community is the species of society. It exists within society and possesses its distinguishable structure which distinguishes it from other communities. Some communities are all-inclusive and independent of others. Among primitive people sometimes communities of not more than a hundred persons are found which were almost isolated. Small communities exist within greater communities; the village within a town, the town within a region, the region within a nation.
- (iv) Community is concrete, society is abstract. Society is a network of social relationships which cannot be seen or touched. It is an abstract concept. On the other hand, community is a concrete concept. It is a group of people living in a particular locality and having a feeling of oneness. We can see this group and locate its existence.

Zimmermann and Frampton describe the distinction between community and society as follows:

"In the community (Gemeinscluaf) the group has a life of its own, superior to that of its temporary members. The group is an end in itself. In the society (Gesellschaft) the group is merely a means to an end. In the Gemeinschaft we have faith, customs, natural solidarity, common ownership of property, and a common will. In the Gesellschaft we have doctrine, public opinion, fashion, contractual solidarity, private property, and individual will."²⁴

Communities may be of four *types* - village or rural, city or urban, nation and world. A detailed discussion of these communities has been given in further chapters.

III. ASSOCIATION

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Meaning of Association

An association is a group of people organised for a particular purpose or a limited number of purposes. According to *MacIver*, an association is "an organisation deliberately formed for the collective pursuit of some interest or set of interests, which its members share." According to *Ginsberg*, an association is "a group of social beings related to one another by the fact that they possess or have instituted in common an organisation with a view to securing a specific end or specific ends." *G. D. H. Cole* writes.: By an association I mean any group of persons pursuing a common purpose by a course of co-operative action extending beyond a single act and for this purpose agreeing together upon certain methods of procedure, and laying down in however rudimentary a form, rules of corn:-non action."

Firstly, a group of people,

Secondly, these people must be organised ones i.e., there must be certain rules for their conduct in the group, and Thirdly, they must have a common purpose of specific nature to pursue.

Thus family, church, trade union, music club all are the instances of association. Associations may be formed on several bases, for example, on the basis of duration *i.e.* temporary or permanent like Flood Relief Association which is temporary and state which is permanent, or on the basis of power, *i.e.*, sovereign like state, semi-sovereign like university and non-sovereign like clubs, or on the basis of function, *i.e.* biological like family, vocational like Trade Union or Teachers' association, recreational like Tennis club or Music club, philanthropic like charitable societies.

Difference between Society and Association

The following are the points of difference between society and association:

- (i) Society is older than association. Society is older than association, and is in existence since man appeared on the earth while association arose at a later stage when man learnt to organise himself for the pursuit of some particular purpose.
- (ii) The aim of society is general. The aim of society is general while that of association is particular. Society comes into existence for the general wellbeing of the individuals. An association is formed for the pursuit of some particular purpose or purposes.
- (iii) Society may be organised or unorganised. Society may be organised or unorganised but association must be organised.
- (iv) Membership of society is compulsory. The membership of society is rather compulsory as no man, unless he is a beast or god, can live without it. On the other hand, man may live without being a member of any association at all. Society will exist as long as man exists but association may be transitory.
- (v) Society is marked by both co-operation and conflict whereas association is based on co-operation alone. An association marked by intra-conflict will not survive.
- (vi) Society is a system of social relationships association is a group of people. Society lays emphasis on relationships, association lays emphasis on groupness.
- (vii) Society is natural, association is artificial. Association is formed by the people for a particular purpose or purposes.

Difference between Association and Community

An association is not a community but a group within a community. The following are the points of difference between the two:

- (i) An association is partial while the community is a whole. An association is formed for the achievement of some specific purpose which does not include the whole purposes of life. It pursues, in a definite way, a definite number of purposes. However, important these purposes may be, they do not embrace the totality of ends or purposes. A community, on the other hand, includes the whole circle of common life. "It does not exist for the pursuit of special interests. It is not deliberately created. It has no beginning, no hour of birth. It is simply the whole circle of common life, more comprehensive, more spontaneous than any association."
- (ii) Association exists within community. Secondly, associations exist within community. An association is formed by the individuals for the pursuit of their individual interest. There are a number of associations within a community. Association is not a community but is an organisation within the community.
- (iii) Association is an artificial creation, community is a natural growth. An association is deliberately created by some individuals for realising a specific purpose. Community is not created but it grows out of community sentiment. It has no beginning, no hour of birth. It is spontaneous.
- (iv) Membership of an association has limited significance while the membership of community has wider connotation. An association is a transitory group of people who unite together to pursue a common purpose. It has significance for a member so long only as it serves his purpose. He is free to disown it any time. The political leaders change their party as soon as it ceases to serve their interest. There are no natural bonds between them and their political organisations. Community, on the other hand, embraces the whole purposes of life. It does not exist for the pursuit of some specific purpose. It is more comprehensive, more significant than any association.
- (v) The membership of association is voluntary but the membership of community is compulsory. We are born into communities but we choose our associations.
- (vi) Community sentiment is an essential feature of community but not of association. There can be no community without "we feeling".

(vii) An association has got its office-bearers who manage its affairs but an office is not necessary to constitute a community. (viii) A community works through customs and traditions while an association works mostly through written laws and rules. The constitution of an association is generally written. It has a legal status. It may, however, be remembered that association may become communities by serving plurality of ends,
though that may never be reached. Thus the so-called communities, which give rise to the problem of communalism, may not be called communities in the sociological sense. They are rather racial or religious groups.

II. MEANING OF THE STATE

State has been defined variously by political thinkers. Some of the definitions are the following:4

(i) "State is a numerous assemblage of human beings, generally occupying a certain territory among whom the will of the majority or of an ascertainable class of persons is by the strength of such a majority made to prevail against any of their members who oppose it."

—Holland

(ii) "State is a particular portion of mankind viewed as an organised unit."

–Burgess

(iii) "State is a people organised for law within a definite territory."

-Wilson

(iv) "State is a territorial society divided into government and subjects claiming within its allotted physical area a supremacy over all other institutions."

—Laski

- (v) "State is a union of families and villages having for its end a perfect and self-sufficing life by which we mean a happy and honourable life."

 —Aristotle
- (vi) Hall defines the state as follows: "The marks of an independent state are that the community constituting it is permanently established for a political end, that it possesses a defined territory and that it is independent of external control."
- (vii) Garner says: "The state as a concept of political science, and public law, is a community of persons more or less numerous permanently occupying a definite portion of territory, independent, or nearly so, of external control possessing an organised government to which the great body of inhabitants render habitual obedience."
- (viii) According to Maclver, the state "is an association which, acting through law as promulgated by a government endowed to this end with coercive power, maintains within a community territorially demarcated the universal external conditions of social order."⁵
- (ix) According to Ogburn, a state "is an organisation which rules by means of a supreme government over a definite territory."
- (x) According to Max Weber, "The state is an association that claims the monopoly of the legitimate use of violence."
- (xi) According to Anderson and Parker, "A state is that agency in a society that is authorised to exercise coercive control within a given territory."8

From the above definitions, we conclude that state consists of four elements, i.e., population, territory,

Difference between State and Society

In a previous chapter, we have defined the concept of society. Therein we noted that society includes every kind of willed relationship of man to man. Here to understand the state it may be distinguished from society.

The father of Political Science, Aristotle, and other early Greek thinkers did not make any distinction between state and society. This was due to the peculiar circumstances prevailing in the Greek city-states. The city-state being a small and compact body included the activities of the whole life of man. The citizens knew one another personally and met together in common assemblies to pass laws and choose magistrates. The problems facing them were simple in character. The city to them was the state, the church and the school, all in one. Today, however, no such identification is possible because in the words of MacIver, "to identify the social with the political is to be guilty of the grossest of all confusions, which completely bars any understanding of either state or society." The state exists within the society but it is not even the form of society. Interpreted strictly the state is a political organisation. It is society politically organised. It is different from society both structurally and functionally.

The following points of difference between state and society are worth remembering:

- (i) In point of time, society is prior to the state. The people lived in society much before the state emerged.
- (ii) State is organised; society may be organised or unorganised. The primitive society was unorganised, but the state is always organised.
- (iii) Society exercises authority largely through customs and persuasion. The state exercises authority through laws and coercion. The state alone can legitimately use force. To use the language of Barker. The area of society is voluntary co-operation, its energy that of good-will, its method that of elasticity; while the area of state is rather that of mechanical action, its energy force, its method rigidity."¹³
- (iv) State is a territorial organisation while a society does not occupy any definite territory. A society may extend to the whole world. It may be international like the Red Cross Society.
- (v) A society embraces the whole life of man and all those ties which bind men together. But the state is concerned only with those social relationships that express themselves through government. The state cannot regulate every form of social conduct. MacIver expresses this difference beautifully in the following words: "There are social forms like the family or the church or the club, which owe neither their origin nor their inspiration to the state: and social forces like custom or competition, which the state may protect or modify, but certainly does create; mid social motives like friendship or jealously, which establish relationships too intimate and personal to he controlled by the great engine of the state". 14
- (vi) The membership of the state is compulsory but not so of the society. Man like Robinson Crusoe may, if he so likes, live outside the society.

Thus "state is structure not co-eval and co-extensive with society hut built within it as a determinate order for the attainment of specific". The importance of state to society is brought about by Barker when he says, "Society is held together by the state; and if it were not thus held together, it could not exist." ¹⁶