

3. Basic Concepts-II

Institution, Association, Organisation, Value and Norm

Institution

The general meaning of institution and association is considered as one and the same, but from sociological point of view there is a fundamental difference in both the terms. There are unlimited needs of human, that cannot be fulfilled by the man himself. In that situation many individuals join together and constitute an organisation to fulfil their aims and needs. Such organisation of individuals is known as an association. The aims and needs could be fulfilled regularly and properly, for that purpose certain rules, methods and mechanism are formulated and used. These rules and mechanisms are called as institutions. For instance, family is an association whose main aim is progeny, nurturing of children and to fulfil various needs of the members. To attain these aims the institution named as marriage is there. Every family has an institutional form. Certain rules and ways are found for regularisation of relations, to decide roles according to status, and fulfil different needs by mutual cooperation. These constitute institutions.

According to MacIver and Page temple, mosque, church and state are the concrete forms of association, whereas the rules, system of procedures related to all these are an institutions. That way association is a concrete concept, because associations are formulated by individuals and individuals are seen. While institution is an abstract concept because institutions are developed by rules and procedures, that can not be seen. Therefore MacIver and Page said that 'we happen to be members of association but not the members of institution'. We may be a member of any club, association and political party but we cannot be a member of educational system or the institution of marriage.

Meaning of Institution

Institutions are those ingredients, rules or procedures by which individuals, associations or organisations fulfil their aims. These rules and procedures are recognised by the society. Marriage, succession, examination system, democracy are the

main examples of institutions.

Definitions of Institution

According to Ogburn and Nimkaff—'Organised and established procedures to fulfil some fundamental human needs are known as social institutions'.

According to MacIver and Page—Established form of procedure or state showing collective action are institutions.

According to Bogaurds—A social institution is such a structure of society that is organised mainly by well established procedures to fulfil the needs of people.

According to Kingsley Davis—An institution may be defined as a sum of interrelated folkways, mores and laws built around any one or more functions.

It is clear from the above definitions that institutions are the organised form of system of rules and procedures recognised by the society to fulfil the basic needs of man.

Characteristics of Institution

1. **Well defined objectives**—Each institution has certain clear objectives, to fulfil those, institution is formulated.
2. **Permanently**—Institutions are developed after a long time. When some procedure continuously fulfils the needs of the society for a long period of time then it is accepted as an institution.
3. **Well defined**—Each institution has its one or more well defined objectives which are related to human needs. For instance there are certain well defined objectives of educational institutions.
4. **Cultural equipment**—There is materialistic and non-materialistic equipment of each institution which are useful from the point of view of aims. For instance in Hindu society during marriage there are materialistic equipment like Hawan-vedi, mandap, kalash, dhoop, navaidya, and so on. Similarly there are non-materialistic elements like jap and mantra.
5. **Symbols**—Each institution has its own symbol

which may be in materialistic form or non-materialistic form. Such as mangalkalash is considered as a symbol of marriage. Institutions are recognised by these symbols.

6. **Tradition**—Each institution has its own traditions which may be in written or oral. These traditions contribute in bringing uniformity in behaviour of people.

Types of Institutions—Each association has one or more objectives. Each association has certain rules and procedures so that the goals may be achieved easily. According to MacIver and Page each association has its institutional aspect in absence of that association cannot achieve its aims. Scholars have made efforts to clarify the specific interests of associations and institutions respectively in a tabular form as under.

Association	Special Institutions	Special Interests
Family	Marriage, home, succession	Home, dynasty, security
College	Lecture, examination system, scholarship	Teaching, professional preparation
Trade	Accounting system, enterprise, share-capital	Profit
Trade union	Group bargaining, strike, dharna	Job security, wages, working conditions
Church, religious institutions	Sect, religion, fraternity, ways of worship	Religious development
Political party	Primary units, party symbol, political platform	Office, power, government policy
State	Constitution, code of conduct, forms of government	General regulation of social system

It is clear from the above table that where there are different types of associations, different types of institutions are formed. Different types of institutions are classified in the following categories—

1. Social Institutions
2. Economic Institutions
3. Political Institutions
4. Religious Institutions
5. Educational Institutions
6. Recreational Institutions

These institutions function as a medium to achieve different interests or aims of a man. Each of these institutions includes rules, procedures, and system of methods.

Evolution of Institution

American sociologist Sumner has presented the evolution of institution. He writes that institution initiates from folkways. They become customs. When the philosophy of welfare is added to custom then it develops as more. Mores become more certain and specific by the behavioural rules, prescribed functions and tools. A structure is formed in this manner and an institution is completed. Therefore it is clear that any institution initiates from an idea to fulfil the human need, and when this idea is implemented then it becomes an action. Any action repeated again and again it becomes habit of an individual. The same habit becomes the habit of a whole group then it is called as folkway. When past experience is added to folkways and recognised by the society it becomes a custom. When common consensus and the sentiment of collective welfare is added to custom it is called as more and when more is surrounded by a structure or a procedural system is developed then it becomes an institution. We can understand the development of an institution as follows—

- | | |
|--|-----------------|
| 1. A measure related to fulfil the need | Idea or concept |
| | ↓ |
| 2. Idea + Repetition of action = individual habit | Habit |
| | ↓ |
| 3. Habit + Collective repetition = Folkways | Folkways |
| | ↓ |
| 4. Folkways+ Collective experience + Recognition = Custom | Custom |
| | ↓ |
| 5. Custom + Common consensus + Sentiment of Public Welfare + Binding = Mores | Mores |
| | ↓ |
| 6. Mores + Certain Rules or Procedure + A certain Structure = Institution | Institution |

(1) Idea or Concept

There are several needs of man and to fulfil these he makes efforts to search for an idea and some means. In this way fulfilment of need motivates human help to search for means and to think.

(2) Individual Habit

When an individual executes his idea of fulfilling the need it is called as an action. When an individual repeats the act or makes use of it, a habit is formed. In this manner he achieves success by a particular action to fulfil his need and repeats the same action which becomes his habit. In this manner habit develops by repetition of an idea and action.

(3) Group Habit or Folkways

When people observe the success of an inspired individual to fulfil his need then the others also follow the same path. When many people in the society repeat the habit of that particular individual that action becomes the habit of the group or folkways. Hence folkways is another name of the habit of a group.

(4) Custom

When folkways are handed over from one generation to another and the success of past experience is added and is recognised by the society it becomes a custom.

(5) Mores

When the sentiment of the collective welfare is added to custom and the sanction of whole group is accorded and a majority of people follow, then it becomes mores.

(6) Structure

As the mores are considered for the welfare of society, hence for the protection of that, it is guarded by a web of several small rules, sub rules, laws and procedures. Consequently institutions are established.

(7) Institution

Institution is a systematic structure constituted by an idea, habit, folkways, custom and mores whose aim is to fulfil the human needs. Institution is a system of rules or procedure.

Functions and Importance of Institutions

1. Institutions fulfil human needs and directs his functions

Every institution develops due to certain human need. Because of that institutions are seen as means

to fulfil human needs. When institutions stop fulfilling the needs they do not exist any more. Clarifying the point MacIver and Page wrote that social institutions are not to defeat man, instead they are to serve. When they become irrelevant their past utility and piousness cannot save them. Educational institution, marriage institution and family as an institution fulfil some needs of mankind.

2. Simplifies the work of Individuals

Institution presents norms for conduct of human behaviour in a proper form and it outlines what is to be done by individuals or what should be the direction of their functions. In this way an institution prescribes a certain road map or procedure to function. Individuals generally function according to the same procedure. In this situation institutions guide individuals to make their action successful. A man does not have to be indecisive.

3. Conformity in Behaviour

There is a certain procedure, some rules and traditions related to an institution. An individual takes help of these to fulfil his needs. When people of a group behave according to certain norms of institutions and traditions then naturally there is uniformity or similarity in their behaviour. In other words institutions contribute in creating uniformity in individuals' behaviour.

4. Control over the Behaviour

Institutions are the chief means of social control. Each institution determines the direction of function or a behaviour pattern for individuals and gives order to act in accordance. The individual may also be punished who behaves against the prescribed norms of the institution. Institutions of family and marriage have been controlling the behaviour of their members for the thousands of years.

5. Vehicle of Culture

Institution plays a significant role to transfer culture from one generation to another. Culture is protected and gets entrenched through institutions. Family is a chief means of transference of culture. Family acquaints children with social traditions, customs, ethical-behaviour, eating and drinking, and religion and provides stability to culture. Religious, political, economic, family and educational institutions of the society also transfer culture.

6. Determination of Status and Role

An Institution provides status to individual and determines the related role. A male gets the status of husband and the female gets the status of wife through the institution of marriage along with that related roles are also determined. In a college someone gets the status of principal, administrator, and librarian with related functions.

7. Helpful in Social Change

Institutions are conservative by nature and speedy change is not possible, but when situations are changed up to certain extent then change in institutions is also needed accordingly. In that situation there is

change in institution. Time to time are made from efforts is also made to change the institutions. Consequently social change becomes possible. Sometimes institutions create hurdles in progress. When social and economic conditions change at length it becomes mandatory to change the social institutions also. But due to conservatism generally they do not change.

It is clear from the discussion as above that institutions perform several useful functions. These functions are significant from the point of view of individual, society and culture.

Difference between Association and Institution

Association	Institution
1. Association is an organised group of people.	Institution is a system of rules, legal ordinances and work procedures.
2. Association can be seen in the form of group of individuals. Hence it is concrete.	Institution is abstract, because it is a system of rules and procedures that is not visible.
3. Association is established. It can be said that which association was established by whom.	Institution develops steadily and automatically, therefore it cannot be said that who evolved or developed it.
4. Association is temporary.	Institution is comparatively stable.
5. Association has its own name.	Institution has its symbol, for instance; symbol of church is Cross and some educational institution has a burning torch.
6. Association emphasises individual interest or welfare.	Institution emphasises collective welfare.
7. Association has certain formal rules which are normally in written form.	Institution has un-written and informal rules in the form of folkways, customs, traditions and mores.
8. Power of control of association is comparatively weak or loose.	Institution has more powerful control. Conduct against the recognised procedure of institution is considered as improper and un-social.
9. Association fulfils certain interests or aims.	Institution generally contributes in fulfilling the basic needs, such as progeny, food etc.
10. Because of difference in interests there are various types of associations. One or another type of institution is needed to fulfil the interest of association.	Institutions perform as means to fulfil the interests of various associations.
11. Association is not transferred from one generation to another.	Institution is transferred from one generation to another.
12. Men are the members of associations.	Men cannot be members of institutions because institution is a system of rules and procedures.

Association and institution both are not means at their own self. These are the means to fulfil human interests or aims.

We belong to Associations and not to Institutions

It has been very clearly clarified above that we are members of associations, not of institutions. The reason of confusion in this regard is that the term association and institution have been used as synonyms. In sociological terminology association and institution have different meaning which is clear from their definitions. Confusion is automatically removed by paying a little careful attention towards the meaning and characteristics of both. However for the convenience of students few arguments are given below in support of the above statements.

As per statement made by MacIver and Page that we happen to which gives be a members of associations not of the institutions a sense of an organised group of people. While in an institution a sense of procedure is felt. Family, college, religious groups, political party, are the associations in the form human groups. In the form of structures of rules, ordinances, and the procedures, are the institutions. When the associations are constituted then certain rules, ordinances and procedures are also developed for their functioning that are known as associations. According to MacIver and Page if we think about a system an organised group then it is an association, while as procedure it is an institution. By association we understand about the membership and by institution we understand about procedure or the way of means to serve.

We shall try to understand it from certain examples about the above statement. College is an association and institution both. When we think about college as an organised group, means the principal, heads of the departments, lecturers and other employees and students then it is an association, which has some aims. To fulfil these aims there are teaching procedures, time- table, rules, code of conduct, and a system of examination. All these jointly provide a form of institution to the college. In other words it can be said that when we talk about a

college as a system of rules, procedures, education system, examination procedure then it is an institution. It is clear that association is an organised group of people while an institution is a system of rules and procedures. We can become member of human groups, but cannot be the members of college as an institution, means rules, education system, examination system, or of the whole procedure. We are concrete in the form of human beings similarly an Association is also concrete in the form of an organised group. Hence a concrete man can become member of a concrete organised group means association, but cannot become member of institution (that is abstract).

Family, economic organisation, religious organisation, political party, state, hospital, parliament, each of them is an association and an institution both like a college. All of them are organised groups and they also all have their respective laws, ordinances and procedures. As a form of organised group each one of it is an association and in the form and system of rules and procedures each one is an institution. We can be member of association (organised group), and it happen that, we are but cannot be the member of rules and procedures (institution). Therefore it is clear that we happen to be the members of associations not of the institutions.

Association

The term association is used in special context that has a special meaning. There are several needs of men, which cannot be fulfilled by it. Therefore, they need other persons in society also to fulfil their needs. In this manner man fulfils his needs with the help of other people through of mutual cooperation in the society. It is clear that some people or many individuals cooperate to fulfil their needs or cooperate to achieve the aims by making organisations or make efforts to achieve goals. Such organisations are called as Associations.

Meaning and Definition of Association

Association is a group or collection of individuals that is constituted to fulfil certain interests or constituted to fulfil the interests. Political parties,

college, family, school etc are associations which are constituted to fulfil certain objectives. At the same time many such associations are also constituted for the fulfilment of instantaneous objectives. Such associations and their existence after the fulfilment of objectives and resultantly the membership of association is voluntary. According to Fairchild, association is an organisational group that is constituted for the fulfilment of common objectives and that has its self-reliant administrative structure and work force.

Moris Ginsberg—Association is a group of interrelated social beings. It is a common organisation constituted for the fulfilment of certain interest or interests.

According to MacIver and Page—A group constituted after well thought of pros and cons for the fulfilment of common interest or interests is called as association.

Thus association may be defined as an organisation constituted after serious discussion of individuals that has one or more objectives and has its own executive body.

Characteristics of Association

Some characteristics of association are clarified on the basis of its definitions. These are as under :

1. **Group of Individuals**—Association is constituted by two or more than two individuals.
2. **Definite Objective**—Each association has its definite objectives. To achieve these objectives two or more than two individuals cooperate.
3. **Consciously Establishment**—Association is an organisation constituted after analysis that is established to fulfil some objectives or many objectives.
4. **Definite Organisation**—Each association has its own objectives. A definite organisation is constituted to fulfil these objectives.
5. **Based on Rules**—There is an organisation of the association to fulfil its objectives. That has its own procedure and a system of rules, on that basis different members of association perform their functions.
6. **Membership is Optional**—To become a

member or not depends on the willingness of an individual. On the basis of his own interests and choices an individual accepts membership of associations.

7. **Temporary Nature**—Association is established to fulfil one or more special objectives and as soon as the objectives of these institutions are fulfilled their existence is finished.
8. **Concrete Organisation**—Association means an organisation that is constituted to fulfil some objectives. As an association is constituted with the individuals and an individual can be seen concretely, thus association is an abstract organisation.
9. **Formal Relation**—As an individual accepts membership of an association keeping in mind some objectives, due to this reason objectives are significant in association. Because of that formal relations are found among members.
10. **Association is Means not an End**—Association is constituted to fulfil the objectives; hence an individual accepts the membership to fulfil his own aims. In this manner aims are primary for the member and not the relations. Therefore to accept membership of association is a means to fulfil interests or motives.

Types of Association—There are several interests or aims of individuals in the society, consequently due to this several types of associations are constituted. Associations may be classified as follows—

1. Association with Economic Interest, business associations—Trade unions
2. Cultural Associations—Lok Kala Mandal.
3. Educational Associations—Indian Sociological Society
4. Political Associations—Political Parties
5. Entertainment Associations—Music Group, Sports Board

MacIver and Page have classified associations on the basis of interest, in their book ‘Society’, as under—

Interest	Associations
1. Unspecialised	Class and caste organisation, Tribal and simple society's quasi political organisation, age group and sex group, patriarchal family
Specialised	
(1) Secondary (Related to civilisation or utilitarian) A. Economic interest	Type—Business and Industrial, Financial and Agriculture related organisation and employment related organisation, defence and insurance society, charity and human welfare society.
B. Political Interest	Type—State, municipality, party, block, campaigning group.
C. Technical Interest	Type—Technical research and associations for resolving different practical problems.
(2) Mediator academic Interest	Type—School, college, university, study groups, reform reformatories.
(3) Primary Cultural A. Social contact	Type—Club, Various organisations to fulfil other interests
B. Health and Entertainment	Type—Sports, dance, exercise etc.
C. Reproduction	Type—Family
D. Religion	Type—Church, Math for religious campaigning etc.
E. Aesthetic Interest, Art, Music, literature, etc	Type—Associations related to these.
F. Science and Philosophy	Type—Intellectual society.

Here one fact is to be kept in mind that several associations are found in one community, for instance, there is in it one community and we find many associations like; economic organisation, political organisation, entertainment federation, female organisation and panchayat. MacIver opines that association is not a community but an organisation under community.

Organisation

There are many facets connected with our life, they are all related to organisations. We shall take which kind of education, what kind of public health facilities shall be there, in what way drinking water shall be available, in what way the national monitory system shall run, in what way environment shall be controlled, there are many phenomenon like these which are included in the working of organisations. All such organisations are a kind of groups, may be small or large. All organisations whether they are

from public sector or private sector or linguistic, cultural, regional all necessarily have bureaucratic system of some kind or the other. In this situation when we talk about organisation and its characteristics it becomes mandatory to discuss about the bureaucratic system that runs the organisation.

Meaning and Definition of Organisation

Johnson has discussed formal organisations in the name of organisation. According to him when we talk of formal group then we have concern with bureaucracy. A trade corporation is in fact bureaucracy. When we talk about any organisation then our meaning is related to the interactions in an organisation. There are certain aims of these interactions and the bureaucracy operates these interactions. Johnson says that, the main basis of organisation in an interactions of the organisation. Johnson calls it interaction system in technical

language. Most of the organisations are formal up to some extent. There are many aspects of interactions in them and the organisation makes effort to implement these interactions. Military, government departments, political parties, business corporations, schools, universities, hospitals and libraries are the examples of formal organisations. Not only the organisational aspect is entuned with the total procedure but informal relations are established among the members in a formal organisation.

Johnson said while defining formal organisation that- organisation is an interaction system. Each interaction system has certain aims and to make adjustments with the activities of the members become necessary to some extent.

Anthony Giddens is of the opinion that in the countries of the world formal organisations are the significant secondary groups. Because of that they should be studied and analysed at length. He earnestly says that today our existence is based on formal organisations. We are mutually as much dependent on each other today as we had never been dependent before. The people whom we never meet, who are completely unknown to us, but our several basic needs are being fulfilled by them. Among these many of them are living thousands of kilometres away from us. The organisation coordinates with such scattered people. Anthony Giddens defined organisation in that context. 'An organisation is such a large association whose activities are governed by impersonal relations. This organisation fulfils certain goals'.

Anthony Giddens says that social system had been run for centuries on the basis of rituals and habits of people in traditional societies, but today's societies are run on the basis of organisation. Now organisations are made in such a manner that they become successful in achieving certain aims. These organisations function in multi-storey buildings and their size happens to be amazing. Building of election commission and the building of industry of government of India are the examples of that. In private sector the big hospitals like; Escorts or Jaslok Hospital are the examples of multi-storied organisations.

Perhaps Max Weber was the first social thinker

who discussed formal organisation in context to bureaucracy. Before that German sociologist Lorenda Van Stain and Dickens also presented a brief outline of organisation and bureaucracy. Both of these writers have given a valuable information on the origin and procedure of bureaucracy. But the work of Weber is in fact an authoritative one. He presented an ideal type on bureaucracy. Many times Weber's contribution is not understood in proper perspective. Weber has not given the description of any real bureaucracy. He has given merely an ideal type or an abstract form of bureaucracy. If we talk about the definition of organisation as given by Weber then it is clear that he has not given any explanation of that kind. He merely says that organisation is such a group of people where power is distributed. All interactions are in accordance to status. There is no place for a particular individual.

Michels has put the concepts of organisation and bureaucracy in different context. He does not emphasise on bureaucracy. His explanation is that organisation is a voluntary association. Membership of organisation depends upon an individual. In other words, if it wishes it may become member of any organisation. For instance he says that in Europe before the First World War membership of political party and trade union was based on the willingness of individual. In fact, popularity of Michels is due to his Iron Law of Oligarchy. He believes that behind all organisations the sentiment of oligarchy happens to be powerful. It means that tendency of all organisations is to develop some kind of oligarchy. Thus in the definition of Michels organisations are those whose original perspective is to develop the oligarchy. Thus in the definition of Michel organisations are those whose basic perspective is oligarchy.

Bureaucracy is there at the root of the explanation, of formal organisation. All the thinkers those who defined organisation whether; Lorenda Van Stain, Dickens, Max Weber, Michels or Anthony Giddens, the root has been bureaucracy. Organisation means bureaucracy, like organisation bureaucracy is also a secondary group.

Characteristics of organisation

An organisation is bureaucracy in all views. If an organisation is there then to maintain it, to make

it functional bureaucracy is necessarily required. Thus when description of characteristics are given then we should reassert that organisation is essentially bureaucracy. In this context generally sociologists have observed organisation as functional. For these functionalist sociologists organisation is nothing more than merely a system. It means the concept of organisation prevails among sociologists that is essentially functional. Peter Blau explained that bureaucracy developed by Max Weber that Weber's bureaucracy is functional from every point of view. When organisation is seen from angle functional then it means that it is a system where parts are interrelated to each other.

Philip Selznick explained organisation certainly as system. He considers that primary requirement of an organisation as a system is that it should maintain its continuity and somehow must survive. Philip says that-

There are some basic needs of any system. And system likes to exist among these needs. Members of the organisation are under pressure that they are supposed to work in such a manner that system is maintained.

Before putting the characteristics of organisation in certain points it can be said that generally professional persons participate in organisation. Weber argued at one place that bureaucracy basically considers that there shall be control of specialists over the organisation. From this point of view one of the biggest characteristics of organisation is that there are specialists of different areas in it. Because of that they do their job with conscience. When we discuss about organisation and bureaucracy then we say that organisation has power and authorities. For instance we see an engineer or a clerk in an office then we can say that these are experts in their respective fields. Means they are skilled to perform their functions. From this point of view we determine that there are, all types of specialists in a bureaucracy related to an organisation. We shall put certain common features of organisation in the following points :

1. Organisation is a big Association of People

Every organisation has membership of people.

Relations of these members are connected to the objectives of organisation. But these relations are impersonal.

2. Distribution of Power and Authority

People working in organisation are connected by a hierarchical system. There is inequality among them. Therefore it is called as hierarchical system. There are authorities of the people in organisation big and small. These authorities are unequal. Hence organisation is such a bundle which put its members in a hierarchical system.

3. Organisation is Bureaucracy in fact

Organisation is a bureaucracy. In this situation basic conception behind it is that its members constantly make efforts to maintain its continuity. Whatever may be the government, who so ever may be the Prime Minister or Chief Secretary, organisation is always there. This nature of bureaucracy and organisation makes efforts to survive in itself.

4. Organisation is Functional, it is a System

Nature of organisation is functional. According to the most of thinkers basic conception of organisation is related to the system theory. Max Weber was in fact functionalist. Similarly Philip was also functionalist. From this point of view the nature of organisation is bounded with system and function.

5. Organisation consists of Specialists

There are many sociologists like Berns Stalker, and Philip whose research shows that an organisation is basically a collection of specialists. Amitai Etzioni argued that when organisation takes professional decision then its basis is the technical advice given by the experts. If public works department takes any decision to construct a bridge, we find that it is based on engineer's expert opinion.

6. Organisation maintain its Sustainability

Once organisation is constituted then its strongest tendency is to maintain its sustainability. Organisation has capability of repetition, continuity and survival. Trade union and political party are organisation. Once these come into existence it becomes very difficult to wind then or finish them. It is possible that condition of organisation may weaken with the passage of time; however its capability of sustainability is its strong feature.

7. Organisation has Ideology

Many times ideology is connected with organisation. These days it has become a fashion to argue that there is no relation of theory with ideology. It is argued that theory is value free. Because of this there is no theory in ideology. Elvin Gouldner does not agree with this argument. He says that any theory happen to be value free it is not so. As Sociology is not value free similarly Gouldner says that organisation is also not value free. An organisation may be of any kind or have any structure, it always has some ideology. Gouldner argues that when some person is committed to some theory then its effective reason is that individual is sentimentally related with that theory. These sentiments are related to ideology. Due to this reason Gouldner concludes that whatever organisation is there in industrial society, essentially they are connected with some ideology.

8. Objectives and Resources

Organisation is not constituted in vacuum. Some basic infrastructure is there. Objectives of organisation are decided by measuring the resources. It never happens that trade unions of factories are to be constituted in a desert. Biggest source of constitution of trade unions is factories. Due to that reason organisations would be constituted to achieve certain goals in the country or society with industrial resources. If an Organisation is in existence then certainly its source and objectives are also present.

Values and Norms

Social Values

Social Values are the main elements of any society. The forwardness, backwardness and the direction of change is determined on the basis of social values of any society. Social values may be defined as a yard-stick or norm on the basis of that we consider any behaviour, thing, sentiment, goal and means as proper or improper, good or bad and true or false. In this way value is a common norm. These are called as high standard norms. Evaluation of norms itself is also made on the basis of values. However there is a very close relationship between these two that sometimes both are considered as the same. Every society has its own separate values. That way social values related to a common fact are different in different societies. There is variation in

social values related to different aspects of life and activities. There are variations in the values of family, educational institution, bank, politics, economic life, religion etc. Social values determine and define mutual relations among people in the society. Social values are the products of society. Thus members of the society are aware about them, behave accordingly and those who behave against the values are condemned and criticised in the society. Social values are not related to any particular individual rather related to the whole society. Values belong to all the members of the society. Therefore these influence the behaviours of all the members and motivate and compel them to behave in a particular manner.

Meaning and Definition Social Values

Radha Kamal Mukerji while defining social values writes that, 'values are wishes and goals recognised by society, those are internalised by the process of learning or socialisation and they become natural preferences, norms and desires'.

According to Johnson 'values may be defined as a conception or norm which may be cultural or may be merely individual and things are compared with that and they are accepted or rejected in context to one another, desired or undesired, good or bad, found more or less proper'. In view of Johnson evaluation, of all kinds of things, sentiments, ideas, actions, merits, matter, individual, group, goal and means etc, is done.

According to Fitcher, 'from sociological point of view values may be defined as those tests by which the group or society decides the significance of individuals, norms, objectives and of other socio-cultural items of importance. That way values are those tests which provide meaning and significance to the whole culture and society.

It is clear from all these definitions that social values are those norms and concepts on the basis of which we consider anything proper or improper, good or bad the behaviour of some individual, merits of items, goals, means and sentiments. Value is a kind of social measurement or yard-stick on the basis of which things are evaluated. An individual learns and internalises these values by the process of socialisation and behaves accordingly. To achieve

social values becomes the wish of an individual. Creation of social values happens during mutual interaction among the all members of society and group. Hence values are the products of whole society or group. Because of differentiation in society and culture we find differentiation in values. To understand the meaning of values with more clarity we shall discuss its characteristics.

Characteristics of Social Values

1. Social Vales are Collective—Social values are not related to any particular individual but these are the property of the whole society and group and recognised by the whole group. These are not created by any particular individual rather these are the consequences and products of collective interactions.

2. Social Values are Social Standards—Standard means by which we measure some item. Social values are also standards by which we consider good or bad or proper or improper some item, behaviour, goal, means, merit etc. These may be termed as high standard norms.

3. There is Consensus about Social Values—We find consensus among people in the society and group about social values. All of them accept and recognise it. Hence whenever there is violation of values then whole group reacts.

4. Social Values Involve Emotions—Peoples' emotions are connected with social values. Because of that reason people protect the values by sacrificing their personal interests. To protect the value of freedom the Indians sacrificed their life with pleasure, suffered bullets and went to prison. Soldiers sacrifice during battle for patriotism. The heroines (Veeranganayen) opted jauhar for the protection of the value of honour and pride (sataitva). It is clear from these examples that social values are related with emotions.

5. Social values are Dynamic—Social values are not always the same. Time to time changes occur according to the situation. Aim of social values is to fulfil the social needs. Thus whenever there is change in the needs of society change also occur in the social values.

6. Social Values are Different—Each society has its own values which are different from

other societies. There are differences in the values of Indian society and the values of Western societies. In past some traditions like; veil, caste, sati, restriction of widow re-marriage were considered as proper, but in western societies these were improper. Similarly there are differences in the values related to various parts of social life. There are differences in the values of family, marriage, caste, education, business, sports and entertainment.

7. Social Values are Considered Important for Social Welfare and Social Needs—Social values are essential for the welfare and fulfilment of the needs of the group. By behaving in accordance with that unity and uniformity of the group and organisation are maintained. Due to that needs are continuously fulfilled.

Classification of Values

Different scholars have classified values in different manner. Parry has classified values as; negative and positive progressive and realistic etc. Some scholars have classified values as; hedonist, aesthetic, religious, economic, ethical and rational. Sprenger has classified values as; principle, economic, aesthetic, social, political and religious.

C.M. Case has classified social values in four parts :

1. Organic Values—These values are related to fire, water, etc.

2. Specific Values—Every individual has its personal characteristics, interests and ideas. On the basis of these he evaluates some item, for instance; some individual considers widow re-marriage and child marriage as proper and some considers it as improper.

3. Social Values—Some values are related to social life. There are certain values related to social behaviour, traditions and habits in each society.

4. Cultural Values—These are related to culture. Values related to articles, symbols, truth, beauty and utility are included in it.

Another classification of social values is made as; religious, economic, political, that is related to the sense of religion, economy, political life and aesthetics. In these different fields of life evaluation of behaviours and items is made on the basis of prevailing values in that society.

Importance of Social Values :

There is significant contribution of values in satisfying the basic desires and needs of human beings. According to Mukerji any society in order to maintain its existence it should regularly fulfil the highest values of personality. To follow and to safeguard the highest values of life is essential. Durkheim also considers social values as essential for group life. He called it as social fact which is the product of the society. To follow the social values for an individual is mandatory in the opinion of Durkheim. According to Durkheim social value is the product of collective consciousness. Thus an individual bows in front of it. Social value also performs the function of creating unity in society. Charles Bugle also considers social values as imbibed in the sentiment of social welfare. In his view social value develops in group, thus collective sanction is attached with it and individual considers these collective values as individual value. Social value maintains unity, organisation and control in the society.

According to Fitcher following are the functions or significance of the social values :

1. Creates Uniformity in the Society—Social values create uniformity in social behaviours and relations. All individuals in society behave according to the prevailing values. Consequently uniformity develops in the behaviour of all individuals.

2. Significance for Individual—Social values are closely related to the personal life of an individual. Social values are the product of total group and society. An individual internalises these through socialisation and tries to adopt its behaviour, conduct and life according to that. Consequently he makes adjustment very easily with the social situations. He also adapts with the norms and behaviour of other members, Because of it he does not consider himself separate from the group, rather considers himself as a part of the whole. Individual's integration with the group is significant from the point of view of security and social progress.

3. Social Organisation and Integration—Social value gives birth to specific and sanctioned behaviours in society. It is expected from the members to conduct according to these normative

behaviours, the group so that organisation and integration may be maintained in the society. Community 'we feeling' is developed due to acceptance of common ideals, behaviours and values. People believing in common values feel more close themselves in comparison to other people. They work together and mutually cooperate. Johnson says that, 'values are helpful for an individual or in integrating the interaction system'.

4. Evaluation of Social Capacity—Because of social values people ascertain their they place in view of other people. Where do stand in social hierarchy. Capacity of group and individual is evaluated on the basis of social values.

5. Show the Importance of Materialistic Culture—Whether some elements of materialistic culture may not be that important but social values are there behind them. Thus people take interest in keeping those things. For instance; television, car and telephone may not be that much useful, however they would like to keep them so that their social prestige may be elevated. As social value considers that these items are useful and symbol of status.

6. Symbol of Ideal Thoughts and Behaviours—Ideals are there in social values. Social values have social sanction and recognition. Because of that social values are considered as symbols of ideal thoughts and behaviour of that society. They determine and ascertain the thoughts and behaviour of people.

7. Guide to Social Roles—Social values also decide that which kind of role would be performed by a person in a particular status. What type of conduct is expected by the society from an individual. Due to difference in social values there is difference in social roles also. In India the role of husband and wife is different from the role of husband and wife in America and England due to differences in value system of these countries and these values give direction in performing the role.

8. Social Control—Social values are strong means of social control. These impose a special kind of constraint on individuals to behave in a particular manner or not to behave in that manner. There is a system to give punishment for those who behave against the values and give award to those who

behave according to social values by the society. That way values have significant role from social control point of view.

9. Clarifies the Conformity and Aberrations—Social behaviour is classified as conformity and aberration on the basis of social values. The behaviour which is according to values is called as conformity and those which are against the social values are called as aberrations. Study of conformity and aberrations can be done in the society on the basis of the knowledge of social values. We make analysis of crime on that basis. Social values are essential for social existence. Hence no society violate permit to violate them. Those who that are deemed guilty and are punished. In this way social values are needed to check social disorganisation, and to maintain social system and to rebuild it.

Despite all these utilities sometimes social values create disorganisation in the society. If they are not changed according to time and situation or create hurdle in fulfilling the desires of the people of society, people become violent and break such values. For instance, to show devotion with the monarch in monarchy is a political value and that is being expected from all citizens. But in case of any monarch who is despat and corrupt such a situation the value of faithfulness is not followed. People become violent. In Indian society the old conservative values related to child marriage, sati, caste system, do not match with present situation, hence to follow them symbolises orthodoxy and backwardness. Therefore people have given up the old values and are adopting new values. In this manner social values have very significant role in deciding the direction of every society.

Social Norms

Social norms have very significant place in a social system. The major difference between animal and human society is that, man has culture while animals do not have any culture. Human receives culture in legacy and he is also the creator of culture. Animals' behaviour is motivated by their biological needs, while on the other hand human behaviour is governed by culture at every moment. Animal behaviour is not governed by culture like human behaviour. Rather animal behaviour is governed by

basic instincts. Human being has to follow the path governed by its culture in fulfilling the needs. We follow the path prescribed by culture to fulfil our needs and is known as norms. Social norms control violent behaviour in society and contribute in smooth conduct of social system. In case social norms do not exist in the society, there shall be anarchy. Man creates norms from time to time in search of solving the problems to maintain peace and solidarity of social system. Therefore Merrill said that man is a norm making animal.

In different social situations mutual interactions among individuals of different status take place. The interaction between these individuals is made on the basis of prescribed social norms. All aspects of our daily life depend on small or big norms. Right from a small norm related to wish between a teacher and student up to the big norm related to right over individual property and its use, influence all aspects of our life. If we start counting these norms then the number will be endless. Ways to eat and drink, style of dressing, way of talking, behaviour in profession according to status are several kinds of norms are institutionalised and reflected through universal institutions like family and marriage. These norms conduct the social system in such a way that continuity of the society is maintained and different people get success in achieving their goals through procedure. Norms are built through collective experience, belief, logic and interaction.

A question is raised that whether the prescribed norms are always followed? Davis made a reply over this question. He wrote that in every society we find two types of realities these are as under :

1. Normative Order
2. Factual Order

Normative order shows the way to behave. Means normative order is the analysis of 'what ought to be'. In other words expectations of society from its members are in the form of normative order. For example, it is expected from the passengers to stand in queue to maintain the system while taking tickets from window. Beside that there is another form of reality in the society that gives a sense of factual behaviour. Factual behaviour shows what kind of behaviour is happening in society. Factual behaviour

may be of two types—

1. In Conformity with Social Norms
2. In Non-Conformity with Social Norms

Means in factual situation individual may behave in conformity with social norms and in non-conformity with social norms also. System is maintained till the behaviour is in accordance with the norms, but when the violation of social norms starts then in the words of Durkheim the situation of anarchy prevails. Social disorganisation starts. To say that, social norms are there in that society but due to regular violation situation of anomaly prevails. Consequently unhealthy society is built.

It is true that evaluation of factual behaviour is made by considering the idealistic situation as a norm. Any behaviour whether it is social or not is decided by the normative order. It is also true that factual behaviour is controlled by normative behaviour, but many times factual behaviour also controls the normative behaviour. If our ideals are not practical then that would not be followed in our factual behaviour, consequently the matter of normative behaviour would be futile.

Social norms are the back-bone of any healthy society. Without social norms social structure cannot persist.

Meaning and Definition of Social Norms

Social norms are those rules which are sanctioned by the society, these are followed by a majority of individuals of the society and control behaviour. Norms differentiate between proper and improper. Society gives proper rewards for following the norms and punishment is given for violation. In simple words code of rules in society are called as social norms. Kingsley Davis defined social norms as ‘social norms are prods. Human society regulates behaviour of its members on the basis of these prods so that these may act as the means to fulfil their needs, whether their biological needs are barred’. Davis clarified that social norms are the means to control human behaviour. Basic human instincts are prodding and they are motivated to act in conformity with the society.

According to Woods ‘social norms are those rules which control the human behaviour, cooperate with system and in certain situation make possible to

predict’. In Wood’s definition social norms are considered as controller. Social norms contribute to maintain the system by control. As the norms are pre decided in society, therefore on that basis we may also predict about human behaviour. For example, paying obeisance and regards to elders is a social norm. Thus we may know about the behaviour of a student when he meets his teacher for the first time in a day, son to his father, and a clerk to his officer.

Kimbal Young writes that ‘social norms are the expectations of group’. It is clear from this definition that a group or society have some hopes and expectations from its members to behave in a particular situation. These expectations are sanctioned by the society and human behaviour is regulated and conducted. Socially sanctioned expectations are called as norms.

According to Robert Bierstedt ‘social norms are brief certified methods of procedures. A way to do work that is sanctioned by our society’. That way Bierstedt has included three items in the category of social norm—rules, expectations and certified procedures. Social norms are a kind of ideal rules that guide our behaviour in a particular situation. Society has some expectations from us according to social norms. Thus social norms are expectations. It is yard-stick also to assess our behaviour on that basis we may observe whether our behaviour is social or anti-social? Social norm is a cultural direction also to guide our conduct. It is a planned way to complete the work and it is an essential means also for social control.

According to Harlombos such directions are found in large numbers in every culture which guide the behaviour in particular situations. Such direction is called as norm.

It is clear from the above definitions that there are certain certified ways of behaviour in the society which are sanctioned by the society and are found in every walk of life. For instance, there is a way of writing letter that we should write our name, place and date at the outset. Then after we make use of certain terms to address like; respected, dear, etc, And at the end of the letter we put our signature. If we do not follow these rules while writing a letter then it would be inconvenient for us. Social norms are

found in every activity or area of the society. Their number is uncountable; it is difficult to prepare a list of norms. There are several norms related to eating-drinking, standing-sitting, dancing, clothing, writing, singing, talking, welcome, see-off. These are all guide of our behaviour. In absence of these our human life would be de-stabilised. We are refined by following these norms. Society appreciates when these are followed and criticises when these are violated. Our behaviour is controlled by these and regularise the social relations and provide stability to the society.

Characteristics of Social Norms

In order to understand the nature of social norms more clearly we shall discuss some characteristics—

1. Meaning of social norms pertains to those rules which are supposed to be abided by all members of the society.
2. There are many small and big rules and sub rules in social norms.
3. Social norms are essentially found in all societies. We cannot imagine a society where social norms are not found.
4. Normative system of human society is lacs of years old. It has developed as apart of human society because it is helpful in fulfilling the basic social needs Social norm has developed with human society.
5. Social norms protects society in conflicts between different human groups for social existence..
6. Social norms are not followed due to external pressure rather these have been followed for a long as they have become an inevitable part of human behaviour and man automatically abides by them for the whole life.
7. Social norms are guides for humans and determine the decisions for them and for other individuals. Because of violation of social norms problems related to personality and society arise.
8. Social norms are relative; means social norms are not applicable equally to on all individuals in all situations. For example, it is not necessary that the norms which are proper for a female are always also proper for a male. Norms related to a soldier are different from the norms for a doctor. Similarly norms related to marriage are different from the norms of birth celebration.
9. Social norms are related the notion of duty, means these show that any person should essentially behave according to the prevailing conditions. The notion of performance of duty is there.
10. There are alternatives in social norms. They indicate that in comparison to one norm which of the norm is to be opted. But an individual cannot be bound fully to select a particular norm. For example, it is expected of a civilised society that an individual should shave. But it depends on the willingness of that individual whether he makes use of safety razor, blade or with any electric machine. It cannot be pressurised to make use of any particular device.
11. Social norms influences an individual along with those norms are also influenced by an individual.
12. Social norms may be in written or in oral. Custom, tradition. Mores and fashion are the oral norms while law is a written norm.
13. Social norms are related to social utility and needs. Thus due to change in needs social norms also change. If social norms do not change along with the time then they may change in to vices.
14. Social norms are related to factual conditions of a society. For example, if society makes a norm that each individual should possess a car, but in absence of facility of money to purchase a car such norm would be futile.
15. Social norms are those means of control which control and systematise human behaviour. These function as to fulfil the social needs.

Classification of Social Norms

To discuss social norms in detail it is essential to classify them. But to make a systematic classification is a very difficult task. All sociologists have form their respective lists and there is lack of consensus. Some of the bases followed for classification are as under :

1. **On the basis of sanction**—There certain norms in case of non-compliance society mildly condemn it, while some norms are followed very strictly.
2. **On the basis of Importance**—Some norms are more important for the society, while others are less important.
3. **On the Basis of Execution of Procedure**—Some norms are enforced by law, while some norms are followed unconsciously, because they have already become a part of behaviour.
4. **On the basis of the quantum of willingness or naturalness.**
5. **On the basis of Rapidity in Changing Rules**—Those norms which change slowly like; mores and customs and those norms which change rapidly like; fashion and fads.

There is one more classification of norms that is positive and negative both. Those tasks are said to be performed are called as positive norms, like; always speak the truth. The prohibited behaviour is negative like; never to involve in theft.

One classification of social norms is on the basis of formal and informal. Custom, more are the informal norms, while law is a formal norm.

Bierstedt has classified norms which applicable to specific people. On that basis norms are classified in categories; first community norms and second federal norms. The norms which are related to the whole society or community are called as community norms, for example, to pay regards, proper clothing. On the other hand the norms which are related to a particular group, they are called as federal norms for example, teachers should be skilled in teaching is a norm limited to teacher community only. No copying in examination is a norm limited to students appearing in examination only.

Bierstedt has classified all kinds of norms in three categories—

1. Folkways
2. Mores
3. Law

One classification of social norms is—1. Prescribed norms 2. Preferred norms 3. Sanctioned norms 4. Prohibited norms. Expected behaviour by the society is called as prescribed norm for example, to move on the left side of the road, son should obey father and student should obey teacher. There is

option in preferred norms and one is considered better in comparison to the other, like parents should give good education to their wards. Following such type of norms is praised. Sanctioned norms are such behaviour which is followed, like; to come out silently during teaching, mild cough during some lecture. Prohibited norms are those which restrict our behaviour, like parents should be careful that children should not walk naked in street, we should not sit with towel wrapped around in front of guests.

Kingsley Davis has classified norms as follows—folkways, mores, law, institutions, ethics and religion, tradition, etiquette, fashion and fads. We shall discuss about certain major norms.

Folkways

Folkways are comparatively static behaviour to follow them is considered as essential in a particular condition. Folkways means the ways adopted by people to meet their needs and wishes. As there are differences in thoughts and culture in society, similarly there are differences in folkways. Folkways are followed unconsciously by the people. These are developed automatically on the basis of experiences of men. These are not created in a planned way, hence these are unplanned. Control over activities of men has been with in practice in all ages and all stages of culture and it has been going on in human society. Folkways essentially fulfils some or the other needs of human being. Thus with the changes in our needs changes also occur in folkways. In this manner there is a utility aspect also of folkways.

Mores

Generally the term more is used for conservative, backward and customary behaviours, while mores means such behaviours which have a sentiment of group-welfare. According to Sumner—“I mean by mores as such popular ordinances and traditions in which the decision of public has been included that they are helpful in social welfare and they exert pressure on public that it should keep its behaviour appropriate, however no authority compels for doing so. Mores are those norms of human behaviour which are considered as welfare by the group and its violation is considered as dishonour of the society. These are transferred from one generation to another. These are accepted without

any thought or logic”. Mores is a behaviour which is expected from a group and based on the ethical sentiments. Sentiment of group welfare is involved in mores. Therefore, these are strongly sanctioned. Violation of mores is taken very seriously. Mores are related to fundamental needs of group. These are informal means of social control. Folkways are converted in to mores with the passage of time.

Custom

The term custom is used for such folkways which are known in society for a long period of time. Sentiment of social welfare is involved in custom also. Because of that many times the terms folkways and custom are used as synonyms. When folkways are transferred from one generation to other these are known as customs. Customs are against the innovation and they emphasise to follow the traditional path. According to Davis ‘the term custom particularly indicates towards those behaviours which have been from generation to generation or customs are those behaviours which are followed with the logic, because they were followed in past.’ In this way these are more close to folkways in comparison to mores. But it explains the traditional, automatic and collective character of both. Customs are our cultural heritage and there no need of logic in it.

Tradition

Man gets two kinds of inheritance- one is biological which provides him body structure and feature. This is called as inheritance. Second is social inheritance ascribed by society that provides several materialistic and non-materialistic items. Watch, pen, radio, television, fan, cloths and thousands of other items are materialistic inheritance. Religion, idea, philosophy, customs, rules, traditions are social inheritance. Non-materialistic part of social inheritance is called as tradition.

The term ‘tradition’ originated from ‘Tradere’, that means handing down or transmission. The Sanskrit meaning of tradition is to get as in inheritance. Tradition is related to those matters which have been in vogue since ancient times and have been transferred from one generation to another. In this context it is significant to note that tradition is protected since long back but it is not un-changeable or not absolutely conservative, rather minor changes

occur in it due to collective experiences.

Ginsberg defined tradition as, ‘the meaning of tradition is by a sum of all those thoughts, habits and customs that is feature of a group and that is transferred from one generation to the other.

According to Ross meaning of tradition is the handing over of method of thinking and belief.

According to James Drier ‘tradition is collection of custom, , story and mythology that is orally transferred from one generation to the other.

It is clear from the above definitions that tradition is a total sum of prevailing customs and folkways of a society that has been transferred from one generation to the other. Traditions are followed by the people without any logic. Characteristics of tradition are as under—

1. Traditions are the result of a long period. There is continuity in them.
2. Traditions are transferred from one generation to the other.
3. Traditions are followed unconsciously without any thought.
4. Change in tradition occurs with slow speed.
5. Transference of tradition may be in any form, written or oral.
6. Strictness is found in traditions.

Significance of Traditions

Traditions are powerful strength of solidarity. According to Sisro if the incidents of past are not remembered and related to the present then what is the human life? Human life will be in Jeopardy without tradition. According to Macdgle, in comparison to living we are more related to dead. On the basis of old ways to resolve the problems and to face the situations, new ways must be discovered. Traditions teach us patience, courage and confidence.

1. Traditions make our social life easy, guide our behaviour and contribute in socialisation.
2. Traditions bring uniformity in social life.
3. Traditions control individual’s behaviour.
4. These provide social security to individuals.
5. Past experience is there in tradition. Thus on that basis we can face easily the new crisis and situations.
6. Traditions are helpful in developing the feeling of nationality. Ginsberg writes that ‘traditions

significantly contribute in developing nationality. Traditions reduce the tension and determine a direction of development. Existence of social and religious institutions is maintained by the traditions.

Morality and Religion

The term morality emphasises the internal sense of duty, means it is related to truth or false, proper or improper. To follow the ethical rules is related to the firmness and ethics of character. Morality is not followed because the ancestors have been doing so since ancient time or other people have also been doing so. Rather morality is followed due to the sentiment of justice, piety, and truthfulness behind it. Morality is related to the dependence on the individual's sense of good or bad. Morality is more motivated by self-conscience in comparison to custom. Morality is more close to mores because sense of proper and improper is also there in it. Morality is more static in comparison to folkways and mores. Rationality is found there. According to Gurwitsch, 'morality is very much dynamic, constructive and against the conservative elements. Justice, honesty, truthfulness, un-biasness, dutifulness, right, freedom, mercy and profanity are the moral conceptions.

Morality is also related to social norms of certain class, for instance, we say that morality of judge, morality of doctor. At intellectual and philosophical level morality becomes ethics or ethology. The term 'moral' has been a subject of discourse for extraordinary thinkers, for instance-Aristotle's ethics. Ethics are related to social values. Values of each society are different from each other therefore, we find differences in ethics also.

Morality is also related to religion. We find moral rules in each religion. We follow moral rules due to the fear of religion, as origin of some moral rules is believed to be from divinity and supernatural element. Now compliance of them means to make God unhappy. It is believed that divine power clarifies and nurtures the principles of ethics. God is happy satisfied by if we follow religious norms and punishes in case of violation. Objective of religious norms is to promote to follow save conduct and to lead to right path. Idea of heaven and hell is practised

in religion. An individual follows religious norms due to fear of heaven and hell. To follow religious norms is saintly and redemption and heaven could be obtained, while to violate it is sin and leads to hell. There is place of logic in religion rather it emphasises on beliefs and sentiments.

Religion controls and directs social life. Each religion has some ideals, according to those men are expected to behave. According to Dawson, 'it is in the whole history of humanity religious norms have been functioning as a great personality' These norms have always been significant to build the fate of human being, to change that, and to closely affiliate the individual and society. The history of religious norms is as old as the consciousness of human being. According to Freud religion is related to unconscious mind of human being. Religion provides strength to morality and correlates it with the divine power. But all moral rules are not included in religion. Some less important moral rules are secular also.

Law

Law is the powerful social norm. Laws are those rules which have the power and backing of state behind them.

According to MacIver and Page 'law is that system of rules which are approved by the state courts, these are interpreted by courts and are implemented in certain specific situation'.

According to Ross 'Laws are the specific formal forms of rules of controlling human behaviour, that are constituted by those people who have political power in the state and implemented by those who have authority'.

According to Hoebel, 'Law is a social rule, in case of violation of that the only right to give threat or to make use of physical strength is with a group, that has a sanction from the society to do so'.

It is clear from the above definitions that laws are those rules, whose authority is with an organisation that is authorised to constitute, execute and punish and that organisation is government. In this context the primitive and illiterate societies do not have laws, because laws are written and are documented. Some scholars do not accept it and recognise the mores, folkways as primitive laws. If we would like to differentiate between mores,

folkways and laws then we shall have to accept the law as a written and formal rule.

Davis has classified the law in two parts—customary law and enacted law.

Customary Law

Customary laws are found in those societies where there is no specific organisation to abide. Such types of rules are known as customary laws because they are the part of eternal tradition of the community. There is no legal institution for implementation and they are the part of cultural heritage. We may call them as a middle stage between folkways and fully developed laws. According to Davis in case there had been any procedure in past then it was the customary method. Customary laws are found in primitive communities and peasant societies. The best example is that of Bushman and Hotentot tribes.

Enacted Law

When an organisation is born for the formulation of mores then we call them as method. In modern complex societies system cannot be established merely by public opinion, formal power and moral consciousness, rather some political organisation is needed. When population grows in size and the area of state increases then we cannot expect from the whole community that it should run and nab the criminals. Therefore we need some special institution for the execution of the rules and to maintain the system. Arrangement of police is made for that purpose. When discord and complexity increase in social life, the old mores become obsolete and impractical. In new situations new laws are enacted. This task is performed by the legislative assembly. Laws are formally implemented. Lawyers are there to interpret the laws. Police and prison system is there to check the violation of law. Courts are there for their protection and judgements. These laws are completely in written and defined.

Convention and Etiquette

Convention and etiquettes are the special type of folkways. There is no inherent meaning in them. These create simplicity in our social relations. Convention is a traditional way of doing any work. This shows a comparative specific form of behaviour that is to be followed in a particular situation. For example to move on left side of the road in India and

to move at the right side of the road in America is a convention. No one thinks that it is a same rule or there is a specific mystery behind it. Every individual do so because the society has sanctioned it and it has been in practice. An individual also knows that it may be dangerous to move on road if it is not followed. By following convention one person is saved from interfering in other's job. This removes our mistakes and effort and removes the doubts of human interactions. Convention is not followed on the basis of morality; rather it is followed because it simplifies our behaviour in different situations, and guides us. Convention saves us from mutual tensions and conflicts. Along with convention motivates people for uniform behaviour and helps to bring uniformity in behaviour.

Etiquette means a proper way to perform some job. There may be several ways to behave, one of those good way is selected. That way there are options before an individual to act. There is an order of priority and an individual selects the best out of them. For example how we wish, how we eat, how we dress up, how we introduce our friends, all these reveal etiquette. Individual's intention is also seen in etiquette. Bierstedt gave three objectives of etiquette—1. It also accepts some behaviours like other patterns, that should be used at certain occasions. 2. It shows significant social features. 3. It maintains certain distance from those people where more introduction and closeness do not prevail. There is more formality in etiquette and it is more used with those who are not intimate. We can determine the class and status of an individual on the basis of etiquette. Etiquette is a means by that individuals of different level are identified. Etiquette expresses our external goodwill towards others.

Fashion and Fad

Humans always need change for innovation and differences with the imitation of ideals it is fond of innovation and change, He fulfils such kind of controversy by such type of social norms which remain in vogue for some time. However for whatever period they sustain, man shows its commitment towards those norms. These norms are known as fashion and fad. Folkways, mores, customs and traditions are comparatively more

stable, while fashion is of totally unstable nature. Spencer believed that fashion removes the differences among customs. Spencer said that when customs decline then fashion prevails more. GrabilTarde has differentiated between custom and fashion, according to him, custom is an imitation of ancestors and fashion is the imitation of contemporary.

According to Kimbal Young Fashion is that trend or spread out custom, a way of doing job, feature of expression or method of presentation of cultural traits, which can be changed with the permission of custom.

It is clear that fashion is related to a particular choice of human beings in a particular time. It changes according to time. This change is sanctioned by the society and culture.

Sociological Importance of Social Norms

Social norms are found in every society which provide direction to the members of the society. We cannot imagine a society where social norms do not exist.

1. Social norms make the process of learning easier.
2. Social norms ignite commitment, excitement and desires in an individual towards group, hence a sense of responsibility is developed towards society.
3. Bierstedt said that without social norms the social relations would become irregular and dangerous.
4. Social norms influence our thoughts and behaviour. Through these we make our behaviour systematic and conducive for other members of society facilitating which functions of social life systematic.

It is clear that social norms significantly contribute in maintaining system, stability, equality and uniformity and help in adjustment with the culture.

Important Points

- Social institutions are sanctioned procedures, systems of rules build to fulfil the aims of individuals and associations.
- Main features of institution are :
 1. Well defined objective
 2. Stability

3. Symbol

4. Framework of rules

5. Collective sanction

6. Collective effort

7. Abstract system

- Social functions and significance of institutions :
 - ▲ Control over human behaviour
 - ▲ Carriers of culture
 - ▲ To provide status and role to individual
 - ▲ Helpful in social adjustment
 - ▲ Fulfilment of needs
 - ▲ Guidance
- According to MacIver and Page we are members of association not of the institutions
- Association is such a group of individuals that is created to fulfil one or more objectives.
- There are four main elements of association—
 - ▲ Group of individuals
 - ▲ Common objectives
 - ▲ Mutual cooperation
 - ▲ Voluntary membership
 - ▲ Temporary nature
 - ▲ Abstract organisation
- Organisation is such a system where individuals' activities are planned by others and their activities are goal oriented. Such system is known as formal organisation.
- There are three basic elements of organisation-
 1. Well defined objective
 2. Essential resource
 3. Clear governance system
- There are several types of organisation based on charismatic leadership, feudal organisation, bureaucracy, professional and voluntary organisation.
- Social norms are sanctioned rules of behaviours in society.
- Social norms control and direct the behaviour of members of society.
- Social norms are related to time and place..
- Folkways, mores, customs, tradition, morality, convention, etiquette, fashion and fad are social norms.
- Social values are those norms goals or ideals their internalisation is made by the process of socialization.

Questions for Practice

Multiple Choice Questions :

1. 'Association generally known as collective functioning of individuals to achieve any objective'. Which sociologist stated it?
(A) Ginsberg (B) MacIver and Page
(C) Gilin and Gilin (D) Bogardus
2. Which of the following characteristic is related to association?
(A) Abstract organisation
(B) Stability
(C) Mandatory membership
(D) Structure of rules
3. Which of the following is association?
(A) Democracy (B) Family
(C) Marriage (D) Examination
4. 'We happen to be members of association not of institution'. Who stated it?
(A) Ginsberg (B) MacIver and Page
(C) Bogardus (D) Parsons
5. Which of the following is an institution?
(A) Family (B) Marriage
(C) Nation (D) Village
6. Collection of social rules—
(A) is called as status
(B) is called as society
(C) is called as association
(D) is called as institution
7. Which of the following is an association?
(A) Trade union (B) State
(C) Tennis club (D) All of these
8. What is standards termed according to which interactions of individuals are determined?
(A) Norms (B) Social system
(C) Anomy (D) Public opinion
9. 'Social norms are the desires of group'. Who stated it?
(A) Kingsle Davis (B) Kimbal Young
(C) Robert Bierstedt
(D) Woods
10. Which of the following is not a norm?
(A) Folkway (B) Custom
(C) Deviation (D) Enacted Law
11. General principles to control day to day behaviour are called as—

- (A) Community (B) Association
(C) Social system (D) Social value

12. Which elements are involved in social values?
(A) Element of knowledge
(B) Element of sentiment
(C) Element of action
(D) All of these

Very Short Answer Type Questions :

1. Define association
2. Define institution
3. 'We are members of association not of the institution', who said?
4. What do you understand by organisation?
5. What is formal organisation?
6. Define value.
7. Give definition of social norm.
8. What is fashion?
9. What is the meaning of etiquette?
10. What do you understand by morality?
11. Define folkway.
12. What is custom?

Short Answer Type Questions :

1. Write the characteristics of an association.
2. Write the characteristics of an institution.
3. Mention the characteristics of an organisation.
4. Write the characteristics of social norms.
5. Write the characteristics of values.
6. Mention the types of values.
7. Write two differences between institution and association.
8. Write the characteristics of Folkway.
9. Write the characteristics of Tradition.
10. Write the characteristics of Customs.

Essay Type Questions :

1. Define institution and mention its characteristics.
2. What do you mean by association? Discuss in detail the characteristics of association.
3. Define values and discuss its characteristics in detail.
4. What do you understand by social norms? Discuss various types of social norms.

Answer Key :

1. (D) 2. (A) 3. (B) 4. (B) 5. (B) 6. (D) 7. (D) 8. (A)
9. (B) 10. (C) 11. (D) 12. (D)