

Lesson - 1

Society Meaning, Characteristics, functions

1.0 Objective:

The objective of the present lesson is to understand the Origin of Society, elements of society and concepts of society

Contents:

- 1.1 Introduction
- 1.2 Defining society
- 1.3 Prerequisites of society
- 1.4 Elements of society
- 1.5 Concepts of Society
- 1.6 Types of society
- 1.7 Human and Animal society
- 1.8 Individual and society
- 1.9 Key words
- 1.10 Exercise
- 1.11 Reference Books

1.1 Introduction:

The term society is one of the vaguest and most general in the sociologist's vocabulary. It may denote anything from a primitive non-literate people to a modern industrial nation-state, or from the most general reference to human kind to a relatively small organized group of people. The concept is a commonsense category in which 'society' is equivalent to the sense to designate the object of sociological investigation in this sense, it is more or less synonymous with social structure. Man is a social animal both by need, nature and necessity. Without society, he can not advance and he can not advance and it is impossible to have fullest expression of his personality and faculties. He requires society both for his life and for the sake of good life. But in the complex interaction between the individual and society, society is usually the dominant partner. Society exists long before we are born into it, and exists long after we are gone, society gives content, direction and meaning to our lives and we, in turn, in countless ways, reshape the society that we leave to the next generation.

Social beings, express their nature by creating and re-creating an organization which guides and controls their behavior in myriad ways. This organization, society liberates and limits the activities of men, set up standards for them to follow and maintain. It is a necessary condition of every fulfillment of life. Society is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions of controls of human behaviour and of liberties. This ever changing, complex system we call society. It is the web of social relationships and it is always changing.

1.2 Defining Society:

The concept of society is giving different meanings by different writers. It is difficult to find a definition which will be universally accepted by all sociologists. It does not, of course, mean that society means different things to different men. It will be more appropriate to say that different sociologists look at society from different things to different men. It will be more appropriate to say that different sociologists look at society from different angles and emphasis one or two aspects more than others, as can be perceived from the following definitions.

According to **Mac-Iver** 'society is a system of usages and procedures, of authority and mutual aid, of many grouping and divisions, of controls of human behaviour and of liberties. This ever-changing, complex system which we call society, is a web of social relationships'.

According to **Ginsberg**, '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.

According to **Parsons**, 'Society may be defined as the total complex of human relationships in so far as they grow out of action in terms means-ends relationship, intrinsic or symbolic.

According to **Leacock**, 'Society includes not only the political relations by which men are bound together but the whole range of human relations and collective activities'.

If we analyze the above-mentioned definitions, it will appear that these fall under two types: (i) the functional definitions which views society as a process and (ii) the structural definition which views society as a structure. However, there is really no conflict between the two views of society, viz, society viewed as social relationships or as process and society viewed as a structure. As a matter of fact, these two views complement each other. Analytical definitions usually treat a society as relatively independent or self-sufficient population characterized by internal organization territorially, cultural distinctiveness and sexual recruitment. Specific definitions vary considerably in regard to which of these elements is emphasized. Definitions also vary in the specific meaning given to such concepts as "Culture", "organizations" and "self-sufficiency". Nevertheless, the basic concept of the inclusive, self-sufficient group remains a constant element in most concepts of society.

1.3 Pre-requisites of Society:

Whenever we use the word society, it invariably carries three distinct connotations.

1. It is self perpetuating; for even when individual members are dead, society continues to exist
2. It is organized. In it there is always some division of work and each organ must do its allotted work.
3. Since Society has to function, it is always guided by some accepted norms and values.

In order to survive, society has certain conditions which must be met before people can be said to be living in one society.

1. They must occupy a common territory.
2. They must not only share this territory but also interact with one another.

3. They must, to some extent, have a common culture and a shared sense of membership in the commitment. Of the same group.

1.4 Elements of Society:

One of the essential features of society is that it is universal and all pervasive and rests on consciousness of the kind. Its major characteristics are as follows.

1. **Likeness.** Likeness is an essential prerequisite of society, as **Mclver** says, 'Society means likeness'. The sense of likeness was focused in early society on kinship and in modern societies; the conditions of social likeness have broadened out in the principle of nationality or one world.

2. **Society is social relation which is abstract.** Society embodies the social relationship among the individuals. It means that it is not something which can be seen, observed, touched or scented but an abstract feeling which cements the fellow human beings with one another. Society is an abstract Organisation which prevails wherever there is existence of social relationships.

3. **It is a permanent Organisation.** Society is entirely different from the temporary gatherings of the people or the crowd. It is a coherent organisation. It is permanent. Society is not born with any temporary objective to achieve but its existence will be till this planet is inhabited by the human beings.

4. **Difference.** But the sense of likeness does not exclude diversity or variation. Society, also implies difference and it depends on the latter as much as on likeness. A Society based exclusively on likeness and uniformity is bound to be loose in social ties. If people were all exactly alike, their social ties. If people were all exactly alike, their social relationships would become very much limited. There would be little reciprocity, little give and take. All our social systems involve relationship in which differences of aptitude, interest and capacity. These differences are necessary for society.

Thus while society means likeness, likeness may exist without giving birth to society. Similarly while difference is necessary to society, difference by itself does not create society. Difference is subordinate to likeness. As **MacIver** observes, "Primary likeness and secondary difference create the greatest of all social institutions – the division of labour."

5. **Inter-dependence.** In addition to likeness, inter-dependence is another essential element to constitute society. Today not only countries but also continents depend upon one another.

6. **Co-operation.** Co-operation is also essential to constitution society without co-operation no society can exist. Co-operation avoids mutual destructiveness and results in economy.

7. **Conflict.** Like co-operation, conflict is a major component of society Conflict expresses itself in numerous ways and in various degrees. Direct conflict is when individuals or impede or destroy one another in an effort to attain some goal. Indirect conflict is when individuals or groups do not actually impede the efforts of one another but never- the less seek to attain their ends in way which obstruct the attainment of some ends by others.

8. **Competition.** Competition is impersonal conflict between individuals for the attainment of any object or objects which are limited in supply.

9. Accomodation and Assimilation. Accomodation and assimilation are other two factors facilitating the functioning of the society.

10. Sociability in Society essential. We cannot predict the notion of 'man less society'. Man cannot live without society.

Society is not a group of people but a structure of their interactions and mutual relationships. It is an abstract organization, pattern or system. The true nature of society consists not in the external factors of inter-dependence or likeness but in the state of mind of the being that compose society.

1.5 Concept of Society:

Social theorists have employed various strategies to conceptualize society, the most important of which are:

(1) Society and structure: In order to concretize society, mainstream sociologists have tended to define it as structure, that is, a recognizable network of inter relating institution. The word 'recognizable' is crucial in its context because it suggests that the way in which societies differ from one another depends on the manner in which their particular institutions are inter connected.

(2) Society as recurrence: The notion that societies are structured depends upon their reproduction over time. In this respect, the term 'institution' is crucial. To speak of 'institutionalization' forms of social conduct is to refer to modes of belief and behaviour that occurs is socially reproduced.

(3) Society as contradiction: While we may subscribe to the arguments, that society is both structured and reproduced, it does not tell us how it is structured and reproduced. The Marxist account attempts to provide us with a basis for understanding how particular social formations arise and correspond with particular mode of production. Society is into a static or peacefully evolving structure, but is conceived of as the tentative solution to the conflicts arising out of antagonistic social relation of production.

(4) Society as culture: Frequently, social scientists emphasize the culture aspect of social relationships. In so doing, they see society as being made possible by the shared understanding of its members. Because human beings exist in a linguistic and symbolic universe which they themselves have constructed, the temptation is to construe society as a highly complex symbolic and communication system. This stress on culture is associated with the notion that society is underpinned by ideas and values.

(5) Society as a process: Here the emphasis is on the way in which people continuously interact with one another, the key terms are 'negotiation', 'self other', 'reflexivity'.- the implication being that society is constituted and reconstituted in social interaction. Society is not imposed upon people in the processual definition, rather it has to be possibility of innovation and change. So against the view of society which seeks it as structure, the process view asserts that people make structure, the process view asserts that people 'make' structures.

1.6 Types of Society:

There are different groupings which may exist among the members of a society. These different groupings have been studied by sociologists from different points of view.

(1) Gemeinschaft and Gsellschaft: These concepts were developed by Tonnis, usually translated as community and society respectively. Gemeinschaft or community and society respectively. Gemeinshaft or community is defined as 'intimate, private and exclusive living together in a localized group and have a feeling of 'belonging' to one another. It is a group and has a feeling of 'belonging' to one another. It is a group of people who occupy a defined territory within which the group is assured of a self-sufficing life.

Gesellschaft, usually translated as 'association' represents relationships that are specific, partial and utilitarian. An association may be distinguished from a community form the following points of view. First, while an association is developed with a particular interest in mind, a community is the total Organisation of social life with an area. When however, an association has plurality of ends, it approaches the concept of community. Secondly in a community individuals are involved as complete persons. In an association, on the other hand, the members are not 'wholly' involved as individuals. Thirdly, a community is united by an accord of feeling among individuals whereas an association is united by a rational agreement of interest. Fourthly, association has no reference to geographical location that distinguishes a community from other social groups.

(2) Mechanical and Organic Solidarity: The relationship between the inclusive society on the one hand and the social grouping on the other hand has been the links of unity among people in traditional societies as mechanical solidarity. Modern industrial societies by contrast are marked by specialization complimentary and independence. The ruling principle of industrial societies is 'structural differentiation'. The people in such societies are bound together by a set of relationships, which are interdependent. The ruling principle of industrial societies is 'structural differentiation'. The people in such societies are bound together by a set of relationships which are interdependent.

(3) Redfield's Approach in terms of little Community: Redfield's advocates the study of large all inclusive society in terms of the study of little communities. He defines the little community in terms of for characteristics:

1. **Distinctiveness.** It is not difficult to identify 'where the community begins and were it lasts

2. **Smallness.** Being small, the little community is the unit of personal observations.

3. **Homogeneity.** Activities and states of mind are such alike for all persons in corresponding sex and age positions.

4. **Self-sufficiency.** It provides for all or most of the activities and needs of people in it. All these thinkers have broadly divided society into pre-industrial and post industrial societies. Marx distinguished five principal types of Societies. Marx distinguished five principles types of societies they are Primitive, Asiatic, Ancient, Feudal and Capitalist. Then there are primitive and modern societies, closed and open societies.

1.7 Human and Animal Societies :

Society is not the exclusive monopoly of human beings. The animals also live in society. Even they prefer to live in herds and fly as well as sit together. In this way there are both animal and human societies, though in several respects these very much differ from each other. The points of similarity between the two are only few, whereas dis-similarity between the two are only few, whereas dis-similarities are many. Some of the similarities are as follows.

1. Tendency for Self-preservation : Both the individuals as well as the animals require society for self preservation. Both feel that without society, the very existence of their life will become impossible. There fore both depend on society with a selfish motive of self-preservation.

2. Desire for Perpetuation : Both the animals as well as the human being have wish to perpetuate and have a desire to have children to succeed them. This desire to have children to succeed them. This desire or sex instinct is a common feature in both the societies.

3. Tendency to live in groups : Both animals as well as human beings wish to live in groups. Living in isolation is considered a punishment. We find herds of animals, ants and wild elephants etc, moving in groups from one place to another and so is the case with human beings who cannot think of living in isolation. The very fact that, isolation confinement is a punishment, for the human beings speak for it self about the desire and tendency of people to live in groups.

4. Society is Needed for Meeting Physical Needs : Protection from the natural calamities is quite common both for the animals as well as the human beings. Both feel that without society this protection is just impossible and impracticable. Therefore both the animals as well as human beings require society to meet their physical needs.

5. Society is Needed for Development : With out society it is difficult to think of mental, moral and physical development. This development is essential for both human beings and animals and for their development, society is needed by both.

1.8 Individual and Society:

The interaction of individual and society is an important segment in the study of sociology as it is this social activity which completes socialization or internalization of one's own cultural heritage. Such an end is the very basis of society because solidarity is what holds society together. As things are today it is a well known fact that an individual is socialised by various agencies and institutions of society. The extent to which an individual is socialised depends on whether a society is a totalitarian or a free one. In a free and democratic society individual does enjoy some amount of freedom to differ with society. On the other hand, in a totalitarian society, individual and society are controlled and directed by centralized agencies. In such a society there is very little room for conflict or divergences between individual and society. Whatever may be the form of society, it is impossible to think that an individual loses his identity completely.

1.9 Key Words:

1. Assimilation
2. Contradiction
3. Homogeneity

1.10 Model Questions :

1. Define Society and explain its characteristics
2. Discuss the elements of society and types of societies

1.11 Reference Book:

1. Desai, A.R, Introduction to Rural Sociology in India, Bombay , 1953
2. Maclver A Text Book of Sociology , 7th Printing , New York, Farrar and Rinehart, 1945.

Dr. Y. Ashok Kumar

Lesson - 2

Types of Societies – Rural and Urban**2.0 Objectives:**

The objectives of this lesson are to describe the characteristics of rural and urban communities.

Contents:

- 2.1 Introduction
- 2.2 Community – Definition
- 2.3 Evolution of Village community
- 2.4 Features of village community
- 2.5 Characteristics of Indian villages
- 2.6 Change in village community
- 2.7 The urban community
- 2.8 The growth of cities
- 2.9 Features of urban community
- 2.10 Urban – Rural community
- 2.11 Summary
- 2.12 Key words
- 2.13 Model Questions
- 2.14 Reference Books

2.1 Introduction:

According to Maciver, a community is any group of human beings, large or small, who live together and share all the basic conditions of life. He says that a community is "an area of social living" and has some degree of "social coherence". We become confused about the relation between community and society. Society is a complex of whole formed by social individuals with different forms of group life. Community is a simple form of collective life. It is the source of society as a complex organization. Community is a less organized whole than society.

2.2 Community – Definition:

- (i) Community is "a human population living within a limited geographical area and carrying on a common inter-dependent life – Lundberg.
- (ii) Community is "a social group with some degree of "we feeling" and "living in a given area" – Bogardus.
- (iii) Community is "the smallest territorial group that can embrace all aspects of social life – Kingsley Davis.

Community is an area marked by the sentiment of common living. It includes (a) group of people (b) within a geographic area, (c) with a common culture and a social system, (d) members

are conscious of their unity; (e) they can act collectively in an organized manner. The basic elements of community are a geographic area and sentiment of unity.

The Village Community:

It is difficult to give a precise definition of the term 'village'. It is a small area with small population which follows agriculture not only as an occupation but also as a way of life. The village is the oldest permanent community of Man. Bogardus says, "Human society has been cradled in the rural group".

2.3 Evolution of village community:

The village community has passed through the following stages:

(i) Primitive Village community:

There are two peculiar features of the primitive village community – Kinship and collective basis. It was a small group of ten or twenty families. Due to small size, everybody know each other. The village community were separated from other communities by a great distance due to lack of transport and communication. So a large part of the members were related by kinship. Since land was the common property in primitive village community, all the members jointly tilled it.

(ii) Medieval Village community:

In the Medieval ages, the primitive village underwent a fundamental change. The feudal system came into existence. The land belonged to a lord of some sort. It was tilled by tenants. Their relation with the feudal lords was that of slave and Master. The common factor which found the rural folk was their serfdom and occupational unity.

(iii) Modern Village community:

With the advent of industrialism, in modern times, the rural group lost its importance and the urban group began to dominate civilization. In spite of urbanism, according to 1971 census, 80 per cent of the population lived in villages. Urbanization has made its impact on the village community. Rural social forms have been changing. The rural people have taken over the urban forms of life. They continue to work on the land but they try to live in the mode of the city. The rural way of life has been withering away.

2.4 Features of Village community:

The following are some of the important features of village community.

(i) Community consciousness:

The village people have a sense of unity. There are intimate relations between the village people. They personally know each other. They have common customs, conventions and culture. They jointly participate in religious celebrations. Structurally and functionally the village is a unit.

(ii) Role of Neighbourhood:

They pay attention to the neighbour and share his sorrows and joys. They assist each other and they have close neighbourhood relations.

(iii) Joint family:

Though joint family system is breaking down, in villages it retains its hold. The agricultural occupation requires the cooperation of all the family members.

(iv) Faith in religion:

The rural people have faith in religion and deities. Their main occupation is agriculture which depends on vagaries of Nature. They fear about natural forces and worship them.

(v) Simplicity:

The village people lead a simple life. Their behaviour is natural and not artificial. They live a peaceful life. The level of morality is high. Their life is governed by norms.

Thus the village people have a sense of unity, close neighbourhood relations, faith in religion and a simple life in a joint family.

2.5 Characteristics of Indian Villages:**(i) Isolation and Self-sufficiency:**

Till the middle of 19th century, the villages in India were isolated and self-sufficient units. All their essential needs were satisfied in the village itself. In the recent years, the rapid development of transport and communications has broken the barriers between the village and the city. Now the village is socially and economically connected with the neighbouring city or town. Political parties have also made the village the center of their activities.

(ii) Peace and Simplicity:

The village has the atmosphere of simplicity, calmness and peace. The humdrum activities of modern cities are rarely seen there. The villagers lead a simple life, eat frugally, dress simply and live in muddy-walled houses. Here also the old order is giving place to the new order. Now fashion is making its inroads in the life of village youth. This change is gradual and slow.

(iii) Conservatism:

The inhabitants of the village are strongly attached to customs and traditions. They have conservative outlook. They accept change with reluctance. Sir Charles Metcafe wrote, ".... Dynasties tumble down", revolution succeeds revolution. Hindu, Pathan, Moghul, Sikh, English all the Masters change in turn, but the village communities remain the same.

(iv) Poverty and illiteracy:

The villagers are generally poor with a very low income. The pressure on land is high resulting in fragmentation of holdings and poor productivity. They are steeped in ignorance and illiteracy. The educational opportunities are meager in the villages. Poverty is the cause and effect

of illiteracy and backwardness of the villagers. The governments have launched schemes for removing illiteracy and poverty of the people in the villages.

(v) Local self-government:

In ancient India, the villages enjoyed autonomy or self-government. The villagers managed their own affairs through the Panchayat. With the advent of Britishers in India, the importance of panchayats began to decline. The judicial powers were taken over by the British courts. After independence of the country, efforts are being made to revive the old panchayat system and make panchayats to play better parts.

1.6 Change in village community:

The village community is also undergoing change though the speed of change as compared to urban community is slow. The change in village community may be seen in different spheres.

(i) Caste system:

The British rule in India gave a serious blow to the caste system in the villages. The British rulers induced the different castes to adopt other occupations in the place of traditional ones. The hold of caste panchayat was loosened. The restrictions on food, dress and other matters imposed under caste system were removed. Even untouchability is abolished. But castism is getting strengthened on account of selfish political interests.

(ii) Jajmani system:

The 'Jajmani' system, a feature of village community in India has weakened now. The occupations adopted by the village people are not hereditary or based on caste system. The payment for the services rendered by the lower castes is not in kind; it is now mostly cash payment.

(iii) Family system:

The joint family system is no longer the characteristic of the village community. Nuclear families have come into existence. The family control over members in matters of diet, dress and marriage has weakened. Several activities which were once carried within the family are now performed by outside agencies.

(iv) Marriage system:

The boys and girls are now consulted by the parents in the matter of mate-choice. The individual qualities like education, economic pursuit of marriage partners are given preference over the old family status. The marriage rites are minimized. The custom of child marriage is being abolished.

(v) Living standards:

The standard of living in the village community is going higher. There are changes in the diet and dress. There are now 'pucca' houses to live with all amenities. The sanitary habits of the people have improved. Schools have been opened. In some villages, degree colleges can also be found.

(vi) Economic system:

The educated rural youth seek jobs in the cities. The demand for new scientific instruments is increasing. The rural cooperative societies are helping rural people in getting seeds, fertilizers and credit. Banks are being opened in the villages. The government gives financial assistance for setting up industries in villages. The per capita income has increased.

(vii) Political system:

Panchayats helped for the growth of political consciousness. The news papers, radio and television have added to the political knowledge of the villagers. The political parties divided the people into groups and led to groupism among them.

Villages in India are passing through a transitional period. The old social relations, bonds and ties have disappeared. The community consciousness is decreasing. The joint family is disintegrating; morality has gone down. Agriculture remains as the only feature of village community.

2.7 The urban community:

There is difficulty in the definition of the word 'urban'. By an urban area, we mean an area with a high density of population. As regards density of population there is no uniformity of standards in different countries. United States treats all places with 2500 or more as urban, in France the figure is 2000; in Japan 30,000; in India 10,000.

From the view point of social aspect of urban community, the city is a way of life. The word 'urban' suggests this way of life. But their urban way of life is not limited to urban population. The rural people also have come under the influence of urban way of life. The rural areas can become urbanized.

Rural and urban differences:

The criteria employed to distinguish the 'rural' from urban, are not very exact and scientifically precise. Sorokin and Zimmermann used occupational criteria to distinguish the 'rural' from 'urban'. "The principal criterion of the rural society is occupational, collection and cultivation of plants and animals. The urban populations are engaged in different occupational pursuits".

These writers mentioned other characteristics also in which rural and urban communities differ: size, density, heterogeneity, social differentiation and stratification, mobility, environment and systems of interaction. These characteristics are causally connected. The above traits differ in degree and not in kind. There is no absolute boundary line to demarcate the difference between the rural and the urban community. Many differential characteristics are present in both in rural and urban communities in different degrees.

The above conception has been given the name of "rural – urban continuum" by recent writers. The differences between the two types of community are gradual and continuous. Stuart A. Quncese and David B. Carpenter said, "There is a continuous gradation from rural to urban rather than a simple rural-urban dichotomy". Every village possesses some elements of the city while every city carries some features of the villages. Maciver says, "But between the two there is no sharp demarcation to tell where the city ends and country begins".

The urban communities are identified as large, dense and heterogeneous and the rural communities as small, less dense and homogeneous, yet no hard and fast line can be drawn. Sharp and absolute divisions between rural and urban communities do not exist. We must recognize the fact that rural and urban communities are polar types and that they may be found at many points on the "continuum" that extends from one extreme pole to the other.

2.8 The growth of cities:

The first cities seem to have appeared sometime between 6000 and 5000 B.C. These cities were small and hard to distinguish from towns. By 3000 B.C., there were "true cities". In nineteenth century, there was true urban revolution. Since 1800 urbanisation has gone ahead much faster and reached proportions greater than any previous time in world history. The following factors lead to the growth of cities.

(i) Surplus resources:

"Cities grow wherever a society gains control over resources greater than are necessary for the mere sustenance of life". In modern times man has won over nature. He has exploited the natural resources through technological improvements. The extension of man's power over nature especially in the western countries has been the primary condition of the modern growth of cities.

(ii) Industrialisation and commercialization:

The new techniques of production, the invention of machinery and industrialisation stimulated urban growth. Men abandoned rural work and entered into the industrial cities for employment. Thus Jamshedpur, Chicago and Liverpool became the big industrial cities of the world. Trade and commerce also have played an important part in urban expansion.

(iii) Development of transport and communication:

In an industrial city the means of transport and communication are essentially developed. The city is connected with other parts in and outside of the country. Industrialisation depends upon transportation. The development in methods of transportation and communication explain urban growth.

(iv) Economic pull of the city:

Modern business and commerce pull young men to the cities where they are paid high salaries. People live in cities, because they can get jobs there. Employment opportunities are more in cities than in village. People can earn livelihood in a larger percentage in the cities. There are possibilities of greater achievement and better living in the city.

(v) Educational and recreational facilities:

Most training schools, colleges and technical schools are urban. Most big libraries are situated in cities. Art galleries and museums are urban. Young men and women are attracted to the cities for higher education. Recreational facilities are available in cities. Amusement theatres are urban. People are attracted to cities for recreational facilities.

Classification of cities:

Gist and Halbert gave a sixfold classification based on functional concept. (1) Production centers, Jamshedpur, Ahmedabad etc; (2) centers of trade and commerce, for example New York, Delhi etc. (3) Political capitals, New Delhi, Washington etc; (4) cultural centers like Oxford, Varanasi etc; (5) Resort cities like Srinagar, Simla etc; (6) Diversified cities which have varied interests. But today a city is a center of not one single activity but of four or five activities.

2.9 Features of urban community:**(i) Namelessness:**

Bogardus observes the urban groups have a reputation for namelessness. The city cannot be a primary group. The city people do not come into primary contacts with each other. Lee remarks, "Anonymity is a loss of identity in a city teeming with millions. They do not feel a sense of belongingness to any one group or community.

(ii) Homelessness:

The problem of housing is very acute. Many low class people are pavement dwellers. The middle class people have insufficient accommodation, a room or two. The child does not get any play space.

(iii) Class extremes:

In a city, we find the richest and the poorest people. Class extremes characterize urban community. The best forms of ethical behaviour and the worst racketeering are both found in cities. There are superior creativeness and chronic unemployment in cities. The city is the home of opposites.

(iv) Social heterogeneity:

There is more heterogeneity in cities than in villages. The city has been the melting pot of races, peoples and cultures. It not only to tolerate but rewards individual differences. The personal traits, the occupations, and the cultural life of the urban people vary widely than those of the rural people.

(v) Social distance:

Anonymity and heterogeneity creates social distance. The city dweller feels lonely. The social contacts are impersonal. There is formal politeness but not friendliness. They have impersonal neighbourhood relations. They may not be knowing each other personally.

(vi) Energy and speed:

Energy and speed are the final traits of a city. People indulged in too many activities. Urban life produces greater emotional tension. The death rate in rural areas is lower despite the lack of medical facilities. Sickness rates are higher in cities inspite of more health facilities in cities.

2.10 Rural contrast:

The growth of cities is a special feature of modern age. As the city grows, the whole character of society undergoes a change. In spite of the recent trends of urbanization; the villages still retain their traditional features.

(i) Force of traditional mores:

In rural community, traditional mores and family solidarity are more dominant than in the urban community. Biesanz and Biesanz say, "In the rural community custom is the king, the folkways and mores control most of behaviour". Family dominates individual's life in village community. In the city family control is lessened. Police and courts, teachers and social workers take over the regulatory functions of the family.

(ii) Primary contacts:

The village community is marked by immediate contacts between its members. There is strong 'we feeling' in the rural community. In the village everybody is known to everybody. Their relations are personal. The inhabitants of a city hardly know each other. They do not know even their next-door neighbour. There is an atmosphere of indifference and callousness in a city.

(iii) Simplicity and Uniformity:

Life in a village community is simple and uniform. The villagers lead a uniform life tilling land. Their standard of living is lower than of the town. The standard of living of urban people is higher. Country life suggests 'save', city life suggests 'spend'.

(iv) Specialisation:

In the village, agriculture is the main occupation. Each family bakes its own bread and does its own washing. In the city, there is heterogeneous group of people engaged in various pursuits. The city tasks are divided and sub-divided and the work is specialized.

(v) Proper placing of all:

The process of selection for the specialized work is scientific and systematic. The Management selects those who are best specialized in the work. The persons with specialized skills are suitably rewarded. They have chances of quick promotion.

(vi) Social mobility:

The city promotes greater mobility. There is emphasis on achievement rather than ascribed status. The urban dweller can change his status during his life time. Status is determined by occupation, competence not on birth. Social climbing is possible in city but not in rural community.

(vii) Areas of specialization:

Distinctive areas are marked for different activities in the city. In western world, there is greater specialisation of areas than in India. In western world the city is divided into zones of business activity. There are areas of low rentals and residential congestion, middle class residence and industrial concentration.

(viii) Position of women:

Industrialisation and specialisation brought women to workshop and factory. They entered the wider life and they are liberated from exclusive confinement to domestic work. Industrialisation and urban life changed the status of women and the very structure of the society.

(ix) Contrast of qualities:

The city demands certain qualities of man in contrast with those demanded by rural community. The village requires persistence, and fidelity to the way of life. He is fatalistic and depends on nature. He is attached to rituals and become superstitious. There is mutual aid in rural community. In urban community there is no 'we' feeling between the people. In the city, the individual makes his own decisions and plans his life and career. The city emphasizes individuality. There is competitiveness in the city. He leave one city to lives in another city for advancement of his career.

(x) City, a home of wealth:

The city offers more opportunities for employment and profits. Some times men coming from the village may have to face disappointment. Hence, one should carefully think and plan before entering the city.

The above features distinguish rural from urban life. It is pointed out that urbanization of rural people has reduced the differences. The urban influence on rural people can be seen in social organization, family organization, food habits, standard of living, dress, habits, beliefs etc. The rural people are taking over the urban modes of life. The more the villages are linked with the city, the faster will be the urban influence on rural life. This may lead to assimilation of the rural people into urban way of life. Consequently the attitudinal and cultural differences between rural and urban communities will be eliminated.

2.11 Summary:

According to Maciver, a community is any group of human beings, large or small who live together and share all the basic conditions of life. The village is the oldest permanent community of man. The village community passed through the stages i.e. (1) primitive village community, (2) peace and simplicity, (3) conservatism, (4) poverty and illiteracy, (5) local self government. The village community is undergoing change in different spheres like (1) caste system, (2) jajmani system, (3) family system, (4) marriage system, (5) living standards, (6) economic system, (7) political system.

The urban community is an area with high density of population and also it is a way of life. The following factors lead to the growth of cities i.e. (1) surplus resources, (2) industrialisation and commercialization, (3) development of transport and communication, (4) economic pull of the city, (5) educational and recreational facilities. The features of urban community are (1) Namelessness, (2) Homelessness, (3) Class extremes, (4) Social heterogeneity, (5) Social distance and (6) Energy and speed.

There is contrast between rural and urban communities in matters of (1) traditional mores, (2) primary contacts, (3) simplicity and uniformity, (4) specialisation, (5) proper placement; (6) social mobility (7) Areas of specialisation, (8) position of women etc. It is pointed out that urbanization of rural people will eliminate the attitudinal and cultural differences between rural and urban communities.

2.12 Key words:

1. Community
2. Village Community
3. Urban community

2.13 Model Questions :

1. Discuss the characteristics of Indian villages.
2. What are the features of urban community?
3. Explain the rural-urban differences.

2.14 Reference Books:

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Dr. Y. Ashok Kumar