

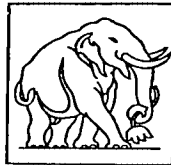
Ayodhya Prasad

THE BASIS OF SOCIETY

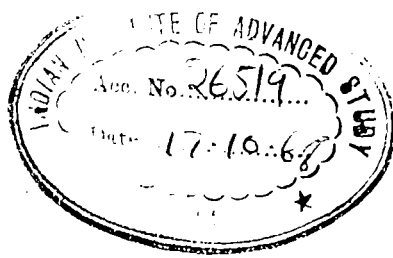
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THE BASIS OF SOCIETY

AYODHYA PRASAD



**BOMBAY
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PREFACE

I OWE an explanation to the readers for writing this book as I had never interested myself in sociology before. It is a little story.

I had been Marxist since 1924 and actively participated in communist movement since then. I had read a lot against Soviet Russia since its very inception, but never believed it, because so much anti-Soviet false propaganda was carried on by its opponents that it began to look absurd on its very face. They even predicted that planned economy will fail, and Russia will have to return to capitalist mode of production. Events have proved that planned economy not only did not fail, on the contrary Russia made industrial progress unheard of in human history. I sincerely believed, like millions of communists, that classless society free from social, political and economic exploitation will be established through communism, in which each will work according to his capacity and will take according to his need.

When I read Khrushchev's secret report on the 20th Congress of the Communist Party of the Soviet Union I had found nothing new that had not been previously written by the opponents of Soviet Russia. But this time I had to believe them as true. This shattered my hopes and aspirations. Events in Hungary gave final blow to them. But unlike thousands of intellectuals in communist movement I felt neither cheated nor I cursed Stalin or any other individual. On the contrary I felt guilty in the sense that I am also partly responsible for all the crimes committed by Stalin, Khrushchev and Mao, because I had supported world communist movement by adding my bit to communist movement in India. I had concluded that Stalin, Khrushchev, and Mao had acted according to the principle of national self interest. Had Stalin not behaved in the way as he did, modern Russia would not have been there. Had Khrushchev

not behaved in the way he behaved in Hungary all eastern European communist countries would have gone out of Russia's influence. Had Mao not behaved in the way as he did in Tibet then China as one nation would have disappeared. I further concluded that whatever may have been the motives of Krushchev in delivering his secret report, he had acted as an unconscious tool of history in exploding the myth of communism, and the basic mistake lies in Marxism itself. Therefore, I decided to examine social postulates of Marxism. But this could not be done without a sound theory of society. Therefore I turned towards sociology for guidance. When I started studying sociological literature, I found that contemporary sociology lacks not only a sound theory of society, but it lacks even scientific outlook of society; still I pursued my studies.

The present book is the result of these sociological studies. Naturally the book had turned out a critique of social postulates of Marxism as well as that of basic concepts of contemporary sociology. It provides a theory of society that has satisfied my curiosity and explained to me the happenings in communist as well as in non-communist countries. Future alone will show how far my satisfaction is based on scientific knowledge of society.

My thanks are due to Dr. A. R. Desai of Bombay University who was good enough to read several drafts of this book and make valuable suggestions. He was always willing to help me with his extensive knowledge of sociological literature. At a time when I felt that the work I had undertaken was beyond my capacity and felt diffident, he encouraged me through his useful suggestions. Had it not been for his help and encouragement, perhaps this book would not have been written at all.

AYODHYA PRASAD

INTRODUCTION

SOCIOLOGY IS gaining popularity in India after Independence. Thousands of students are being initiated in this subject in various colleges and post-graduate departments which have emerged with the growth of many universities. The atmosphere generated in the country to regenerate the entire social order has also stimulated interest in sociology.

The teaching of sociology is mostly shaped on the basis of uncritical acceptance of the one or the other school of sociology prevalent in the Western countries and more particularly in the U.S.A. However, a serious systematic inquiry in the major postulates of contemporary sociological schools and a critical debate on "The Basic Concepts of Sociology" has not gathered momentum in the academic circles.

It is in this context that I welcome the publication of "The Basis of Society" by Shri Ayodhya Prasad.

Shri Ayodhya Prasad is not an academician in the formal sense of the jargon. He does not adorn sociology chair in any of the respectable universities. Shri Ayodhya Prasad does not possess any degree or diploma from foreign universities which glamorise persons as specialists in official respectable circles. However Shri Ayodhya Prasad is a profound student of society with a wide reading. He belongs to that rare band of remarkable students of social life, who have learnt in the process of most intense and active participation in shaping Indian society.

Shri Ayodhya Prasad has a remarkable heroic and colourful life comprising of profound experiences. Born in 1902, Shri Ayodhya Prasad joined the Non-Co-operation Movement in 1920 as a sensitive student. He schooled himself in the austere Sabarmati Ashram during 1922-23 and feeling disillusioned with Gandhian ideology, associated himself with the Communist Movement from

1924. Like a number of anti-Imperialist fighters he illegally visited Europe for two years from 1926 to 1928. From 1929 to 1934 he was incarcerated as an accused in the World notorious Meerut Conspiracy Case. From 1934 onwards Shri Ayodhya Prasad worked as a dedicated Communist in Kisan and trade union movements in U.P. and Bombay, experiencing a two years detention at Deoli in 1940-42. In 1954, Shri Ayodhya Prasad, like hundreds of sensitive selfless Communists experienced an intellectual trauma by the Secret Report of Khrushchev. He has involved himself in a basic re-examination of the postulates of Stalinism and also Marxism. As a part of his anguished reappraisal of his past ideas and action, he has been deeply engrossed in the study of all the major sociological theories which try to explain society. He has ceased to be a Party member and is at present involved in reappraisal of his sociological postulates.

He published in 1959 a small book in Hindi entitled "Problems of Sociology".

The present work is a product of the same research for major hypotheses to improve understanding of social phenomena. It is comprised of four parts and twenty small chapters. The book does not claim much. It is more in the nature of formulation of some of the author's hypotheses projected for discussions and further examination.

In this work, the author, briefly reviews the major postulates of various schools of sociology, formulates his own tentative definitions of society, social institutions, social change including social revolution. He modestly but firmly asserts that the conceptual scheme presented by him is likely to prove more efficient than the conceptual tools elaborated by other theorists. However, he is cautious. He invokes the scholars to examine author's own propositions and expose the limitations involved in them.

Shri Ayodhya Prasad has appealed to the academicians to re-examine prevalent "Concepts of Sociology" underlying official theories.

The present work being more in the nature of "a set of propositions" presented in paradigms, is bound to be controversial.

I am sure Shri Ayodhya Prasad himself will try to wrestle with some of the contradictions and ambiguities in the work.

In spite of my basic disagreement with the major propositions of Shri Ayodhya Prasad, I welcome the publication of this book. It will stimulate deeper controversies on basic issues of sociological discipline. I welcome it more because the thoughts come from a personality deeply committed to the major burning problems of society to-day.

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PART ONE

**SOCIETY AND SOCIOLOGICAL
FRAME OF REFERENCE**

SOCIETY

SUBJECT MATTER of this book is Society. Comte defined human society as "Totality of human experience, a solidarity of all living, in which individuals found their meaning, within which all they did and thought somehow belonged." But this definition was considered as vague and was dropped out from usage in sociology. Hegel defined society as sum total of spiritual relations. When Marx built up his materialistic philosophy on Hegalian idealistic philosophy, he defined the foundations of human society as sum total of production relations or property relations. Thus under the influence of social philosophies, society is categorised as abstract and concrete. Society in abstract is defined as sum total or network of social relations or interactions, and society in concrete as agglomerations of people in which they carry out their reproductive and self-maintaining activities etc. Although social philosophies have been discredited in sociology, the social philosophical categories of society and their definitions have come to stay in sociology. In contemporary sociological literature the definition of society in abstract alone is used as the definition of society for the purpose of sociological analysis.

It has been observed by a large number of anthropologists that when a tribal society was invaded by westerners and its country was occupied, the tribal society came into contact with westerners' society and it began to disintegrate. When the process of disintegration sets in, the tribal customs and traditions are ignored by new generation, tribal authority is not respected, beliefs and property rights are slackened, family disintegrates and population decreases. The new generation remains ignorant of tribal art and occupation. The tribal society disappears and its structure breaks down. Its remaining members from the lowest

rank of westerners' society as beggars, gatherers of discarded tins and old cloths. Further, it is a historical fact that after industrial revolution the surplus population from France, England, Italy, Germany and other countries immigrated to New World and Australia in scattered groups consisting of mutually known and unknown families and individuals. They colonised these parts of earth and established new societies. The U.S.A. and Canada are such societies that came into being in North America.

The question arises what disappears when a tribal society disintegrates, and what appears when a new society is formed? The simple answer is that it is groupness or togetherness which disappears when a tribal society disintegrates and appears when a new society is formed. Therefore society is something like togetherness or groupness. It being intangible cannot be defined in precise terms, but it manifests itself through the structure and functioning of society and its chief characteristics can be noted in precise and definite terms. Here we agree with Durkheim that society is an entity, something real in itself and unlike a mere sum of the individuals of which it is composed. It is something like solidarity, but we cannot go with him when he classifies and analyses 'solidarity' on the basis of "retributive" and "restrictive" laws as 'mechanical' and 'organic'. We maintain that solidarity manifests through structure and functioning of society and its chief characteristics can be noted in precise terms.

Firstly the subject matter in natural sciences is not categorised as abstract and concrete. It is philosophical practice that still persists in sociology. Secondly to consider society as network or sum total of something and not one in totality is to deprive sociology of its very subject matter and of the basis for scientific analysis. Thirdly the subject matter in natural sciences is thing and not concept. To define society in one way or other and then analyse it would mean the analysis of this or that concept of society and not that of society itself. Therefore it is no wonder that the present stage of sociology has been characterised by natural scientists as neither enough philosophical to be a philosophy nor scientific enough to be a science. There is much weight in this criticism that should be taken seriously by all sociologists.

When a tribal society comes into contact with westerners' society, it ceases to exist. When scattered groups immigrate to a thinly populated country and settled there, a new society comes into existence. What exactly the society is we do not know. What we know is its chief characteristics that manifest themselves through its structure and functioning.

The chief characteristics of society are:—

1. Agglomeration of biological units in which members carry out reproductive and sustaining activities.
2. Having definite territory.
3. Have some sort of sensuous communication.
4. Discrimination between members and non-members.
5. Collectively face or avoid enemy.

Society is found among a large number of animals. Flocks or hordes of elephants, buffaloes, cattles, deer, bands of monkeys, flocks of birds, groups of primates, tribes and nations of human beings are few examples of societies.

The concept of society was expressed in different periods in different words. In 18th century the word "state" used to express the concept of society; in modern times the word "nation" is used for the same purpose.

Basis of Society

The living creatures can broadly be divided into two categories—(1) Insects and (2) Animals.

All insects carry out sustaining and reproductive activities. Insects look to themselves for sustaining, but their reproductive equipment widely differ from specie to specie. Some of the insects leave their eggs in one place and never visit them. Offsprings look after themselves as soon as they come out from eggs. In some other insects the female look after the eggs until offsprings come out of them. But there are insects like ants, wasps and bees among whom there is a queen ant, wasp or queen bee who lays the eggs while a large number of others look after them. Thus functions of reproduction and fertilisation are carried out collectively. These biological units are known as insect societies.

The case of animal is different from insects. All animals carry out sustaining activities individually. All of them carry out reproductive activities by a male and a female either living together in a family or meeting at mating time. A large number of family forming animals like large number of birds, primates and human beings, and non-family forming animals like cows, buffaloes, elephants form societies, while other family forming animals like lion, rats and non-family forming animals like fox do not form society.

Society forming animals are those whose physical defensive equipment is such that they cannot protect themselves individually from their enemies. Similarly non-society forming animals are those whose physical equipment is such that either they can individually defend themselves or can avoid their enemies. Therefore our first hypothesis is that all animal societies are formed on the basis of collective protection by those animals whose physical protective equipment is such that they cannot protect themselves individually and have to protect collectively. In other words society is protective unit.

All society forming animals besides protecting themselves through society also carry out reproductive and sustaining activities and have some sort of senseous communication. All these activities widely differ from one animal to another. For instance, protective activities are carried out by each animal differently. The horned cattles will use their horns, horses will use their hooves and teeth, primates will use their hands and teeth, human beings will use from ordinary sticks to modern guns. This difference arises from their physical equipment. Similarly reproductive activities differ from one specie to another. For instance, buffaloes and other cattles divide themselves into male, female and adolescence bands and meet only in mating season. Birds, primates and human beings live in families. This difference arises from the nature of their reproductive equipment. She buffaloes and other female cattles can look after its offsprings without the help of male. Among birds, primates and human beings the help of male is required when female is incapacitated at the time of birth of an offspring and thereafter till offsprings are capable to look after themselves.

For sustaining, some animals live on grass, some others on

leaves, birds on grains, primates on roots and fruits, human beings on cooked food consisting of vegetable and flesh. This difference arises from the difference in their digestive systems and that of make-up of their teeth.

In the society of each animal one animal communicates with another through vocal signs signifying danger etc., but voice of one animal differs from another. Human beings communicate with perfect speech. This difference arises from the difference in their vocal organs and the existence of centre of speech in human brain which is absent in other animals.

Therefore our second hypothesis is that the society of each society forming animal is formed according to its physical nature. Hence human society is formed according to the physical nature of man.

Human Society and Societies of Other Animals

The chief characteristics of animal society are to be found in human society as well. But the extent of change that takes place in human society and in the societies of other animals is basically different. Animal societies are fixed and rigid. They grow only in number, if favourable conditions exist. When they grow beyond certain limit, a section of them breaks up and form a new society, but their mode of organisation and the form of social life remain the same. Human society grows not only in number, but their mode of organisation and the form of social life also changes from one into another.

This difference between human society and the societies of other animals arises *firstly* from the fact that protective equipment of animal is a part of its body, namely horn, teeth, hoof or claw which remains the same, but the protective equipments of human beings are their weapons which they make. As time passes due to human intelligence the quality of weapons improves and their power and range increase while the power and range of natural protective equipment of other animals remain the same from the beginning of the specie.

Secondly for sustaining, other animals entirely depend on natural products which they acquire through their bare physical organs, while human beings use different kinds of tools to acquire them and even to produce them in greater quantity and

in different varieties. In course of time these tools improve and along with them the subsistence for life also increases and improves while the physical sustaining equipment of other animals remains the same.

Thirdly for locomotion all other animals can use only their physical organs namely legs and wings, but man makes means of transport, uses domesticated animals, machine and other power. These means of transport improve with the passage of time while the physical equipment of locomotion of other animals remains the same.

Fourthly all animals communicate with each other with their physical equipment namely with their voice, while man makes and develops other means of communication besides his physical one. Even most primitive people use drum signals to communicate their messages to far distant places where human voice can never reach. These means of communication develop in course of time while means of communication of other animals remain the same.

Fifthly man has developed language while other animals can make only few sounds. Due to developed language man transmits experience of one generation to another and thus their experience is accumulated and used by one generation after another. The language is an additional attribute of man which other animals do not possess.

Therefore the rigidity of mode of organisation and that of social life of all other animal societies is due to the fact that for protection, sustaining, transportation, communication they have to use their physical equipment which remains the same. The absence of language limit their experience to generation concerned and the new generation has to learn by its own experience. While changeability in the mode of organisation and that of social life of man is due to the fact that for protection, sustaining, transport and communication man uses weapons, tools, means of transport and communication besides his physical equipment. As these weapons, tools, etc. develop and improve due to human intelligence the mode of organisation and social life change accordingly. These improvements and changes are maintained by the next generation due to their language through

which the experience of one generation is communicated to another.

From the above we draw our third hypothesis that the basis of changeability in human society is its technological changeability.

Unity and Diversity among Human Societies

Human societies that exist on earth differ in their size, composition, organisation and in their mode of social life, yet there is fundamental unity among them. All of them carry out protective, reproductive, economic, educational, recreative activities, have some sort of arrangement for sanitation, have some sort of system of faith and belief and code of conduct and morality. For instance, a tribe consisting of few hundred people defends itself by bows and arrows, lives in huts, collects food from adjoining forests, children are trained by their parents, have their games and dances, worships its family deity; while a modern nation consisting of hundreds of million people defends itself by guns and bombers, people live in good buildings, cultivate land by tractors, manufacture goods in factories, children and adults are educated in schools and universities, have different kinds of clubs for recreation, go to temple or church for worship.

Thus all human societies carry out protective, sustaining, educational, religious, recreative activities. There is no addition in these fundamental activities. The only difference is in the forms they are carried out by each human society. All these fundamental activities in their natural form are related to the physical nature of man or have biological origin as will be explained in the next chapter. Therefore they remain the same in all societies. No modern society has made any addition to these fundamental activities. In course of social life their forms evolve and change from one into another and remain different in different human societies. These forms are social products and therefore they are subject to change by societal activities.

From the above we draw our fourth hypothesis that no change in the fundamental activities of human societies takes place and their number remains the same in all human societies. The change in human societies is limited to the forms of these fundamental activities, and these forms differ from one society to another.

HUMAN BODY AND ITS SOCIAL EFFECTS

Human Body

THE STRUCTURE of the human body is made up of 200 bones of various shapes and sizes and of muscular system that keeps the bones together.

The physiology of human body consists of the respiratory organ, digestive, endocrinic (system of glands which manufacture chemical substances and regulate sex, growth and temperature), and nervous systems. These systems together provide power of motion to different organs that maintain the existence of body in relation to nature, vegetation and other animals.

The main organs of the human body are as follows:—

First there are the hands that are free to carry out a number of activities, the feet that provide mobility to body, the mouth to eat and feed the digestive system, the nose to breathe and supply oxygen to the respiratory system, the excretive organs to discharge urine, sweat and faeces, and the sex organs to carry out reproductive process.

Secondly there are the sense organs of touch, taste, smell, hearing and sight to conduct environmental reactions to the brain.

Thirdly there is the brain that controls sense organs, keeps up bodily balance, memorises, reasons, and imagines. It makes abstractions, symbolises and finds causal connections. The human brain can count and can relate the present not only with the past but also with the future while other animals cannot do so. In short it is the seat of higher intellectual activities.

Fourthly there is the organ of speech that conveys ideas to others. The organ of speech as an independent organ capable

of explaining thoughts and ideas to others without the help of gestures. It is peculiar to man alone.

The whole body is covered with skin that has relatively less hairs. The reproductive capacity of the human female is that she can give birth to about a dozen or more children in her life time. Human child takes 12 years to be independent and matures at the age of 18. Life span can extend upto 100 years or more though majority of them die between 60 and 70.

The first apparent difference between human body and the body of other animals including man's nearest animals, the gorilla and chimpanzees, from the point of view of fully developed independent organs, is that of the organ of speech with centre of speech in the brain.

The second difference is that human brain is comparatively larger and complicated. It can count and can relate the present with the future. Counting of other animals is one and many or one, two and many while man can count indefinitely. The other animals can relate the present with the past and react to what they find around them. Man on the other hand can relate the present with the future. From this arises his anxiety for tomorrow. Hence he seeks security in all important aspects of life.

The third difference is that gorillas, chimpanzees etc. carry out the activities of locomotion and that of handling things on all fours, but in man these activities are separated. Man uses legs for locomotion and hands for handling things. Hence his handling activities are more efficient than those of other primates.

The organ of speech with language as an independent organ of expression of thought, comparatively larger and complicated brain with the capacity to count and to relate the present with the future, hands as independent organs for handling things and feet with erect posture as independent organ of locomotion, make man qualitatively different from other primates. For instance, gorillas can make simple tools, use sticks for play or poking, in serious fights they throw away sticks and use hands and teeth as their weapons, but man can make complicated weapons and tools, can use them with purposefulness, and in serious fights man always uses weapons with great advantage.

Thus the peculiar characteristics of human body are language accompanied with superior brain power that can count and can relate present with future, and free hands along with necessary results which follow them.

Human needs

From the physical nature of man arises his needs. Man is one of the animals. Therefore it needs a place to exist like all other animals. Hence arises the residential need. As man physically is not the most powerful of all animals, hence arises the protective need. From man's physical system arise the following needs:

<i>Organ or System</i>		<i>Needs</i>
Respiratory organ	...	Breathing
Digestive system	...	Thirst and hunger
Excretive organs	...	Sanitation
Muscular system	...	Rest and sleep
Automatic nervous system	...	Recreation
Endocrinic system	...	Sex relations
Brain	...	Faith and security
Skin	...	Garmental need

From age and sex arise the following needs:

Female	Maternity care
Infant	Nursing and feeding
Childhood and adolescence	Education
Old age	Care
Occasional need	Medical aid

For the satisfaction of all these needs except respiratory and muscular needs, man has to make positive and conscious efforts.

Social Implications of Human Physiology

1. The human female cannot look after herself at the time of maternity and a child at birth is absolutely helpless and need

great care to survive. It takes 10 to 12 years to come to its own, in which period the mother can give birth to 3 or 4 children. Thus it becomes imperative for the survival of human children and thereby that of human specie that biological father should protect and support them like other primates and higher animals. In other words the male, the female and their children should live together as a composite unit, i.e., as a family.

2. When sons and daughters grow up, and, if a male enters into sex relation with mother, sister or daughter, there will be killing and bloodshed between family members and the family will break up. Hence it becomes imperative to maintain unity of the family that sex relations with mother, sister or daughter should be prohibited. Hence incest is prohibited.

3. As human female can give birth to about a dozen children in her life, the number of family members can multiply rapidly. Other conditions being normal, a family can develop into a kin group in a couple of generations.

4. Man like all other primates, is not physically stronger than all other animals. He has to protect himself from carnivoras. Therefore he has to form, like all other primates, a group of families and live in it to protect himself from other powerful animals.

5. Man has developed brain in the following sense: (a) While other animals are satisfied reacting to phenomena existing around them, man tries to find causal connections between natural, biological and social phenomena and their forces on the one hand and on the other he tries to relate the present with the future. Thereby he creates certain beliefs about the origin and ultimate destiny of the Sun, the Moon, the earth, stars, day and night, life, death, illness etc. In daily life he becomes anxious to build up security for tomorrow. (b) While other animals can count one and many or one, two and many, the man can count indefinitely. Thereby man can work out causal connections between natural and other phenomena and their forces and his future security in precise and detail manner. (c) While the brain of other animals has no speech centre, the human brain has.

Thereby man's organ of speech becomes an independent organ of expression of his thoughts, concepts and observations.

6. Through the medium of language man conveys his beliefs and ideas from generation to generation. Thereby each fresh generation finds heritage consisting of intellectual and technical knowledge and social practice.

7. Man has hands as independent organ for handling things. He efficiently handles and makes things and creates weapons and tools as external object to enforce his limbs and treat them as external parts of his body, thereby he creates personal property.

Therefore man has to be conceived as living in family, kin, protective group with language, heritage and beliefs, and having weapons and tools as his personal property.

Social Effects of Weapons and Tools

1. Physically man is a hunted animal, but the use of weapons makes him the most powerful animal and also makes his struggle against other species easier. He hunts even those animals who themselves live on hunting. Similarly tools provide more food from the same area where otherwise it cannot be had. Given normal conditions of existence, the human population increases and human groups occupy the entire inhabitable surface of the earth subordinating all other species. Thus the human specie becomes the widest spread species, divided in numerable groups each occupying definite territory.

2. The quality of weapons and the necessary skill to use them differ from group to group. This disturbs equality between different human groups, all other conditions being equal. As man's struggle against other species have become easier, the struggle for the possession of better resources among different human groups becomes the main struggle of the human species, while the main struggle of other species is against other species.

3. The quarrels in a family over the possession of female can be avoided by prohibiting incest, but in a kin or protective group which consists of different families, it becomes necessary

that the union of husband and wife of each family must be recognised and respected by the members of other families, to maintain the solidarity of the kin or protective group. The social recognition of the union of husband and wife is known as marriage. Thus marriage comes into existence and becomes a necessary condition of group existence.

Thus man has to be conceived not only as living in family, kin and protective group with language, heritage and beliefs, having weapons and tools as his personal property, but also as divided in innumerable groups occupying the entire inhabitable surface of the earth, mainly struggling against other groups of man's species, observing incest prohibition and having some kind of system of marriage. This is what we mean when we stated in our hypothesis that human society arises from the physical nature of man.

INSTITUTIONS

Basis of Institutions

TO SATISFY his every need man has to carry out specific activity. These activities vary according to the character of the need.

<i>Needs</i>	<i>Activities</i>
Residential need	Building huts and houses
Rest and sleep	Satisfied by use of the huts and houses.
Protective need	By facing enemy with arms or avoiding him
Thirst and hunger	By securing water and food
Sanitation	By cleaning body, house and locality
Recreation	By engaging in dance, music and play
Sex need, maternity care, nursing and feeding	By having family
Educational need	By training and teaching children
Old age care	By looking after parents
Garmental need	By securing bark or manufacturing cloth for covering
Mental need (faith and security)	By having magical, religious or rational beliefs and practices.
Medical need	By knowing and using herbs etc.

All these activities are at first carried out inefficiently by each member of the group. In course of time when the group becomes larger a certain activity requires to be carried out more effectively. That activities separates itself from general body of activities and is carried out by an independent body. It has its own customs, laws and material tools and central aim or purpose. Thus in a given stage of society an institution comes into existence. Therefore institution is a body of people with its own laws, organisation and purpose created by an activity that has to be carried out more effectively at a given stage of society. With the emergence of each institution, a society is further integrated.

From the activities for the satisfaction of the following needs arise the following institutions:

<i>Activities</i>	<i>Institution</i>
Security and protective activities	State
Activities to satisfy hunger, thirst and garmental needs	Economic institutions
Activities to maintain sanitation	Local bodies
Recreative activities	Clubs, sports organisation
Reproductive activities	Social communities, marriage
Activities to secure mental satisfaction	Beliefs and rituals
Maternity care and upbringing of children	Family
Educational activities	School, colleges, Universities
Medical activities	Hospitals

These institutions can be classified into six major categories in order of their importance to society.

- | | |
|---|---|
| 1. For the satisfaction of reproductive needs | Family, kin, social community |
| 2. For security and protection | State |
| 3. For mental satisfaction | Religion |
| 4. For sustaining | Economic, sanitary and medical institutions |
| 5. For personality formation | Educational institutions |
| 6. For recreation | Recreative institutions |

From the above we draw our fifth hypothesis that evolution of societies follow the line of evolution of biological species to the limited extent; that when in an organism of a specie certain activity requires to be carried out more efficiently, it separates itself from general body of activities and is carried out by new organ that comes into existence. In case of human society, such activity separates itself from general body of activities and is carried out by separate body namely by new institution that comes into existence.

SOCIOLOGY

SOCIOLOGY is the science that investigates into the laws that regulate society in all its classes, stages and forms. In other words it is the science of society.

Scope of Sociology

Sociology enquires into the laws governing all societies. It explains unity and diversity among societies of different animals and among different stages and forms of human societies. It discusses the origin of group life and shows how and why groups are formed and how human groups evolve from one into another.

It is the business of a sociologist to know how human societies maintain themselves socially, politically, emotionally and economically, how they change from one into another, and how different institutions come about, function and grow.

Nature of Sociological Laws

Sociological laws are like those of natural sciences, namely combination of given factors under given conditions produce the given result.

Relation of Sociology to other Sciences

The accepted order of sciences is Mathematics, Astronomy, Physics, Chemistry, Biology, Psychology and Sociology. Zoology (a section of Biology that deals with animal life) begins with amoeba and ends with group life of certain species as biological necessity. Sociology begins where Zoology ends, namely with group life and ends where other social sciences such as politics, economics, religion begin. As Zoology provides the starting

point of Sociology so Sociology provides the starting point for Politics, Economics, Religion and other social sciences. In fact they are the branches of applied sociology.

Sociological Method

The analytic method in sociology is the same as in natural sciences namely investigating into all possible aspects of morphology and physiology of an object with a detailed study of their parts and their behaviour etc. This method has been employed by a large number of contemporary sociologists in descriptive sociological books. Its main points are :—

1. Systematic sociology, 2. Country, 3. History, 4. People with their language and form of property, 5. Institutions, 6. Grouping of societies, 7. Social revolution.

Systematic sociology deals with the principle of classification and classifies societies accordingly.

Country deals with the habitants of the people.

History deals with past record of the people and their society, when and from where people came, when different institutions came into existence, when the present stage of society began.

People deal with the population as it is divided in territorial units such as villages, regions, cities and states. It also deals with ethnical characteristics and divisions of population.

(i) *Histology* deals with minute details of part such as family, household and village constitution.

(ii) Character and personality formation studies the life, treatment and education of children from infancy till they attain adulthood.

This section also deals with the behaviour of population such as its movement and growth.

Language deals with the speech of people, number of languages spoken, percentage of literacy, production of books, magazines, newspapers and their circulation, number of libraries, books stocked therein and number of membership.

Property deals with wealth of individual, family, group and nation. System of ownership and inheritance.

Institutions explain the physiology of society, the movement and growth of institutions is also dealt along with them.

Grouping of societies deals with political, military and economic alliances, their internal relations and relation of one grouping with another.

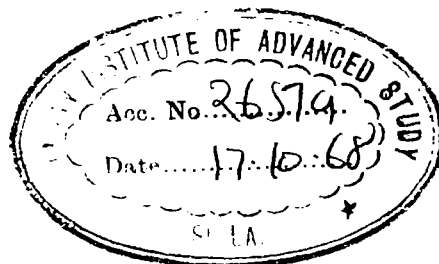
Social revolution deals with emergencies of new institution; its effects on the activities of people and on other institutions, namely on all aspects of society.

Social perspective deals with the present stage of social revolution with its broad characteristics and trends.

The structure of society consists of country, history, people, language and property. History and language keep society together; the form of property shapes the activities and institutions of society and creates its own economics. Functioning of society consists of reproductive, security and protective, religious, economic, educational and recreative activities and their respective institutions. These activities together provide the power of motion to different organs that maintain the existence of society in relation to climate, vegetation, cohabiting other animals and neighbouring human societies.

PART TWO

STRUCTURE OF SOCIETY



SYSTEMATIC SOCIOLOGY

THE PRINCIPLE of classification of societies is that animals whose offsprings have similar type of infancy and childhood, and similar type of mating season for female are classified into one class. Accordingly they are divided into four classes.

1. There are society-forming animals whose offsprings are able to move about after few hours of their birth. These offsprings, in fact, have no infancy but only childhood. And females have mating season (after two or three years or special season of the year) in which period offsprings become independent. These animals form nuclear societies in which an individual is a basic unit. Family consists of mother and dependent children. There is no father in social sense. Some of these societies are divided into male, female and adolescence bands. Male and female bands mix up in mating season. Such animals are elephants, buffaloes, seal, goats.

2. There are society forming animals whose offsprings are capable of clinging to their mothers after few hours of their birth, but female has no mating season. Such animals live in a band with a male overlord mating with the females of the band. Other males have sexual intercourse with the females of the band only when the overlord is out of sight. Their overlord is social father though the biological father may be a different male of the band. In this class come monkeys.

3. There are society-forming birds whose eggs require continuous sitting by female or male bird in the period of fertilization. The offsprings when come out of eggs are incapable of fending for themselves and must be nursed and protected by their parents for some months before they become independent. The family consists of the male, the female and dependent offsprings

of the same age. As soon as offsprings become independent the male and the female separate and choose new partners. They live in flocks.

4. There are society-forming animals whose offsprings at birth are totally helpless and remain so for few years. They require a year to move about and many years to be independent. Female has no mating season. Their family consists of the male, the female and dependent children of different ages. There is father in biological as well as in social sense. In this class come apes, gorillas, chimpanzees and human beings who live in groups.

Characteristics of human society

Besides the general characteristics mentioned earlier the following are the peculiar characteristics of human society:

- 1 Family with some system of exogamy and that of marriage
- 2 Language as means of communication
- 3 Collective protection
- 4 System of beliefs and worships
- 5 Weapons and tools as personal property
- 6 Various kinds of recreation, e.g., Dance, Music, Games

The Principle of Classification

Societies closely resembling with each other are classified into one section. Societies slightly differing from one another, but having similar kind of institutions are classified into one class. The main classes of human societies are as follows:

1. *Group Societies*: The group consists of 20 to 50 people. These groups marry their children in other group. The group is guided by a moral code without any common authority. Offences against marriage, life, and property are revenged by aggrieved party. War parties are organised through dance and there is no compulsion to join them. For example, Andamanese, Bushman and Semang.

2. *Tribal Societies*: These societies are composed of several kin groups. Each kin group marrying its children in other kin groups of the tribe. Offences against marriage are punished by the council of elders; while offences against life and

property are revenged by aggrieved party. They have a war leader who has the title of chief. In this class are included large number of primitive tribes of varying levels. They can be divided into several sections.

3. *Multi-tribal or State Societies*: The multi-tribal societies have a developed state, i.e., king, ministers, officials, chief and sub-chiefs. In these societies one tribe rules over other tribes. Land is owned by families. King acts as warlord, chief priest and supreme judge. King is considered divine and his decisions carry divine authority. Offences against life and property are punished by the state. These kinds of societies were only few in number in the most isolated parts of the earth. Such as Yaruba and Ashanti were in 19th century.

4. *Theocratic Societies*: They are those state societies in which the functions of the chief priest are separated from those of king. These functions and activities of the chief priest form an independent religion with religious theocracy that punishes offences against common faith and code of conduct. While most of the land is owned by families, the temples and churches also become landowners and their land is tilled by labourers. In these societies religious theocracy exercises influence over king, state and social communities.

5. *Feudal Societies* are those theocratic societies in which land is owned by feudal nobility and churches, and tilled by serfs. The king and the state is guided by nobility and the power of theocracy is restricted to religious matters and social communities.

6. *Capitalist Societies* are those national societies where industry and agriculture have been mechanised and means of production are owned by capitalist class. Feudal property is abolished. State becomes democracy with some sort of parliamentary system with several political parties. The state is ruled by financial oligarchy. There is freedom of faith and priesthood is thrown into background. Capitalist societies are of varying levels and can be divided into several sections. Most of the modern states come into this class.

7. *Communist Societies* are those industrialised societies in which property in industries, agriculture, housing, educational

and recreative institutions is owned by the state and feudal and capitalist property is abolished. There is one party bureaucratic state and no other party is allowed to exist. Religious beliefs and practices are disfavoured and party ideology is treated as an official article of faith. Generally the party chief is also the supreme theoretician or the chief interpreter of ideology and ruler of the state. Communist states are of varying levels and can be divided into different sections.

8. *Socialist Societies* are those capitalist societies in which property in industries, agriculture, trade, transport, housing, etc., is owned by the state and/or co-operative societies along with individual capitalists. The state undertakes widespread social security measures. The capitalist and non-capitalist interests adjust themselves and rule the state through parliamentary democracy. The Scandanavian countries and England are in this class. Sweeden, the highest developed socialist country, has abolished poverty and slums, and has highest standard of living in Europe.

COUNTRY OF SOCIETY

MAN, LIKE ANY other object of nature exists in space. Man like any other animal, has to struggle against environmental elements and has to subsist on the flora and the fauna of his habitat.

Chief characteristics of Country

A country of a society has (a) certain area of land (b) sources of food supply (c) sources of water supply and (d) tolerable climate.

The geography of a country includes the following:

1. Location of the country.
2. Area of country, its length and breadth, boundaries and neighbouring territories, seashore etc.
3. Mountains, rivers, lakes, deserts, quality of land, forest, communication routes, natural regions, river basins etc.
4. Temperature, rain fall, seasons of the year.
5. Flora and fauna, mineral resources.

Classification of Countries of Societies

The countries of societies are classified broadly on the following basis:

- (a) Area occupied. (The area varies from 10 to 15 sq. miles occupied by a group of Andaman islanders to one seventh of the earth occupied by the U.S.S.R.)
- (b) Climatic zones. Tropical, temperate and arctic zones. Dry or humid.
- (c) Fertility of land and the mineral resources available.

The density of population is firstly determined by climate. For instance the density of population in a country with artic climate is negligible, while it is greater in temperate and tropical climates. Secondly it is determined by the fertility of land. For instance in temperate and tropical climates where land is fertile, the density will be greater in comparison to that in mountainous country, while in desert area it will be negligible. The total area of a society determines the bulk of population in that society. Thus country of the society exercises primary influence on the population of the society.

HISTORY OF SOCIETY

HISTORY IS the past record of society. It includes the following :

(1) Where the people came from? Original inhabitant if any.

(2) Stages or periods when different societal institutions came into existence. Development and forms of those institutions.

(3) Invasions and Wars and their effects on mode of social life.

(4) When and how present phase of history began and its course of development, showing type of family organisation, form of property ownership, customs, traditions, language, political set up, religious beliefs and practices and economic arrangements, as basic elements of existing societies.

The history of societies that have old civilization is generally divided in four parts.

(1) Pre-historic period. It is reconstructed from archaeological excavations.

(2) Ancient period—from 2000 B.C. to 1000 A.D. when system of writing developed in different countries and books on religion, state, law, medicine etc. were written. Coins were minted. It is written on the basis of different writings as found in books, on coins and on pillars and stone slabs.

(3) Mediaeval period from 1000 A. D. to 1700 or 1800 A.D. Much written record is found of this period. This period began with the invention of gun powder.

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(4) Modern period begins after mediaeval period and continues up-to-date. It began with industrial revolution, i.e., with the introduction of machine, steam power and rifles.

Each period of history explains what kind of people were inhabiting the land and where they came from; how they carried on social, political, religious and economic activities and their levels of development including their institutions.

The human history is mainly a record of wars between different states in each period.

THE PEOPLE

A HUMAN society is composed of people living in a given territory. The total population determines the size of society and the number of people per sq. mile viz. its density.

The population of a society is classified into ethnical groupings. The classification includes racial or sub-racial, national and linguistic groupings. For instance the people of the U.S.A. are classified on racial basis—white, negro and others—in spite of the fact that the white population is constituted of different national population coming from different European countries, speaking their own language. The people of U.S.S.R. are classified on national and linguistic basis.

In most of the societies the bulk of an ethnical population is found to be concentrated in certain regions, for instance slaves in the European part of the U.S.S.R. Dravidians in Southern India, Negroes in the southern states of the U.S.A.

The main division of population is territorial, i.e., villages, towns, regions, cities, metropolitan capitals, provinces and states.

A duster of huts and houses each occupied by a family or families with some arrangement for water supply such as wells constitute a village. There are pathways leading to other villages and at least one main pathway leading to a town where it can dispose of its surplus products and can obtain in exchange finished or other articles. Each village usually has a place of worship, some arrangement for medical treatment and education of children.

The majority of villages are agricultural villages; others are fishing villages where fishing is the main source of livelihood; still others are forest villages mainly depending on forest products.

Towns have arisen as trading centres of surrounding villages

and centres of handicraft products. The towns situated on trade routes have developed into cities. Towns have also developed as centres of education, and holy places. A town generally is a headquarter of junior government officer.

Cities are the bigger editions of towns. The ancient towns and cities are fortified and in the past functioned as centres of defence for the villages around them. Cities are connected with several towns around them and have some industries. The area covered by one or more cities constitutes a region. Cities are linked together by railways or other mode of rapid transport.

Metropolises are the products of modern societies wherein large number of industries and trading centres are concentrated. The headquarters of state, political, educational and judicial authorities are also situated here. Most of the metropolises are big sea ports and air ports, centres of art, science and education. Big recreation and medical institutions are found in them. Their population runs into millions.

The Family

The family is a child bearing and rearing unit. It is the smallest unit of society. The biological family consists of the male, the female and their dependent children. In all classes of family the male supports his child bearing wife and dependent children and incest is forbidden.

The principle of classification of families is the relative status of the male and the female and their right to own family property, especially the household which is of fundamental importance for the existence of family. This also determines the line of inheritance of family property. Accordingly, the families are of three classes: (1) Matrilineal (2) Patrilineal and (3) Companionship families.

In a matrilineal family the female is the head and the owner of family household; inheritance is in female line. She either stays with her mother or brothers or sets up her own household. Her husband may stay permanently, temporarily with her or visit her occasionally, but he must support his child bearing wife and dependent children. The husband may have one or more

wives at the same time, but the wife has only one husband at a time. She may divorce one and take up another. Sometimes young girls bear child before they are married, the marriage takes place afterwards. The male may stay with his wife or even with his sisters in the parent's house. The typical example of matrilineal family is the Negro family. In U.S.S.R. the unmarried mothers are supported by the state. They may live with some relative or set up their own house.

In a patrilineal family, the male is the head and owner of the family household and the wife leaves her parents' house and permanently stays with her husband. Inheritance is in male line. When the male with his wife and children stays with his parents and brothers, (several generations living under the same roof) the eldest male acts as supreme head of the family. Such families are known as extended or joint-families. They are generally monogamous families. The Indo-European and Chinese families are typical examples. After the death of the head of the family, these families are generally divided into their constituent parts. In the patrilineal family, when a male has several wives, he separates from his parents and sets up his own household.

There are some patrilineal families in which several brothers live together with the eldest brother as the head of the family. The eldest brother alone marries whose wife serves as wife for other brothers as well. This practice is rare and is found in Tibet or in some stray tribes. These families are called polyandrous families.

Patrilineal families in primitive tribes and in industrial societies are biological families. When a young man and a young woman marry they set up their own household and leave the house of their parents. Similarly when their children grow up they leave their parents to set up a new household.

In the highly developed industrial societies, husband and wife both earn, jointly or separately own and manage family property. It develops into a companionship family. Such families are monogamous, though there may be divorce and remarriage with other party. In case of divorce the children are kept in the custody of one who can look after the children best. The com-

panionship families are the outcome of modern civilization and are found in industrial countries.

Childhood and Youth:

The human societies do not produce only weapons, tools and other material artifacts, but they produce above all the man himself, in the sense that man's mental and physical faculties are developed and his character is moulded by his society. These processes take place in childhood and adolescence, i.e., character and personality forming period. It can be divided in the following age cycles:

1. *From birth to three years:* Upto the age of three years the child entirely depends on its parents and is influenced by them. He learns about his household and the things in it.

2. *From the age of three to six years:* Although depending entirely on his parents, the child goes out with his brother, sisters and neighbouring playmates and learns about the neighbourhood and the things there. In big cities of modern societies some children are taken to pre-elementary school where they play and are looked after by a teacher who teaches them through various plays. This is the age in which a child learns discipline in life.

3. *From the age of seven to twelve years:* This is the age in which the foundation of mental set up is laid on which life is built. The child is greatly attached to his house, yet he is partly influenced by his school and school-mates. Those who do not attend school and begin to help their parents in their work are influenced by it. Those who stay in public schools are entirely influenced by them. Those children who are not sent to school or whose parents are not able to take help from them go astray and generally fall in bad company.

4. *From the age of 13 to 20 years:* The youth now is subjected mainly to outside influence though generally living with his parents. If he is a student he is dominated by the influence of his school and college. If he is learning trade from his father he is influenced by the workplace. If he goes over to some service he is influenced by its environment. In this way the human child attains adulthood and enters social life as an adult.

Movement in Population:

From the age of 25 to 50 man produces children, brings them upto adulthood and works to maintain and protects himself and his family. In every 25 years the old generation is replaced by a new one. This is a continuous process and every decade feels a marked change in population.

With the change of generation, the character of population also changes, depending on the ups and downs in the life of the society and the changes in character and personality formation arrangements of society. When compulsory education is introduced or its standard is changed, the character of population also changes accordingly. In societies where elementary education is free and compulsory the whole population is literate as in most of the European countries and in the U.S.A. Where secondary education is free and compulsory the general level of education is higher as in the U.S.S.R. In societies where arrangements for even elementary education are insufficient illiteracy is found in the same proportion.

Given normal conditions of existence, i.e., comparative peace among different human societies and reasonable amount of supply of means of sustenance, the human population increases rapidly. Even if each couple has on an average four children only, the population at least doubles in each succeeding generation. But the means of sustenance do not increase in the same proportion in all cases. The increase of population creates scarcity of means of sustenance and thereby the peace among different human societies is disturbed. Famines and wars restore the balance between the population and the means of sustenance. In the course of some wars new inventions had taken place which had increased the means of sustenance within the same area and the population increased to that extent.

Thus it will be observed that in the last three hundred years the world population has increased from 500 millions in 1650 to 3000 millions in 1960, due to industrialization and a large number of inventions that had made it possible to increase food supply and to inhabit new lands. In ancient time when Aryan acquired the knowledge of use of horse that was avai-

lable in their land, their population increased and they spread from India to Ireland. When European nations developed navigation and machine, their population increased and they spread and occupied America, Australia and other thinly populated parts of the earth. The aboriginals of these societies could not withstand the pressure of intruders. As their land was occupied, they were deprived of their means of sustenance, and they have become extinct.

Thus in the general growth of population the people of weaker societies not only do not grow but are reduced and even get extinct in a large number of cases or absorbed in larger societies.

LANGUAGE, COUNTING AND WRITING

LANGUAGE IS one of those attributes which makes man different from other animals. Due to speech centre in brain man can manipulate articular system and can make and reproduce varieties of sounds. Each linguistic group uses number of vocal symbols which make up its language.*

Another attribute of human brain is that it can count to the extent his life demands.

Human hands not only handle weapons and tools but are also capable of handling brush and pen. Thus he can make pictures and write.

Language is defined as the system of arbitrary vocal symbols used in interpersonal communication by the members of a speech community. Language consists of sentences. A sentence is defined as an utterance consisting of one or more form of classes arranged in a certain sequence pattern found in a given language.

Language is as old as human specie. No primitive community is found which has not got words to express all objects in their surroundings.

Counting: Sumerians developed numerical system, and numerical used by them in 28th century B. C. are known to us through thousands of *bricks* available to us with numerical inscription. These records of Sumerians give information that

* According to medical authorities the speech centre in right-handedman is on left side of his brain and in left-handedman on his right side. When the right side of a right-handedman is paralysed, his speech centre also gets paralysed. He becomes unable to manipulate his articular system and cannot speak. Such person makes sounds from his articular system like all other animals.

nearly 3000 years before Christ their merchants were familiar with bills, receipts, notes, accounts and system of measures.

Hindus, as appears from their Vedic writing, early developed numerical system that is particularly unlimited, the most extensive to be found among any ancient people.

Writing means the conveyance of ideas or sounds by mark or symbol on suitable medium like paper, stone, metal etc. It is graphic counterpart of thought and speech. When a language gets written form it accumulates knowledge and experience of generations and make it available to new generations in accurate form and large quantity.

Man began writing with picture writing in upper Paleolithic period (20,000 to 10,000 B.C.). When complete system of writing was evolved is not known, but it was already in existence in the middle of fourth millennium B. C. This great invention has been credited to Sumerians, whose culture flourished for more than 1,500 years, i. e., from the last centuries of the fourth millennium until the first centuries of the second millennium, in which period they produced vast and highly developed literature consisting of myths, hymns and epics. But the discovery of Indus Valley script and their superior and unparallel culture points that this invention was due to Indus Valley people.

Classification of language: Languages in a modern society are classified as (1) National language which is spoken by the largest number of people; (2) Regional languages are spoken by regional people; (3) Group languages are spoken by groups of foreign nationals and other groups.

Most of the languages have their own script which gives written form to them. Every written language has its grammar which gives shape to that language and standardises its expressions. A written language accumulates, preserves knowledge and experience through books of hymns, poetry, dramas, novels, technical books. They are made available to new generations. Newspapers carry day to day news. Number and varieties of books, magazines published in a language show its richness and their circulation its extension.

In a modern society large number of books are collected in libraries and are circulated to their members.

Number of publication of books and newspapers, their circulation, number of libraries their books and membership indicate the literary and intellectual standard of society.

Although every man speaks one language or the other but only those who know reading and writing have access to books and newspapers.

WEALTH AND PROPERTY

ALL ANIMAL groups have their fixed territories which they consider as their own and intruders of the same specie are driven out or killed. Similarly each human society treats its territory as its own and protects it from being invaded and occupied by people of other societies. Each human family needs a hut or house to live in, which it makes or hires from others.

The physical nature of man is such that he can make weapons and tools and use them. Human females like to adorn themselves. They make or buy these ornaments. All these objects namely land which man protects, house, weapons, tools, ornaments, etc. which he makes, and the material to make these articles which he secures from nature are treated as wealth.

Thus *wealth can be defined* as useful objects containing human labour in the form of producing, procuring or protecting it.

Each useful object in society is owned by someone (Useful objects containing human labour lying outside society such as wealth lying in the bottom of sea or abandoned houses in forest may not be owned by anybody) who can dispose it off at his will. This system of ownership is known as property.

Thus *property can be defined* as the law of ownership of wealth or grammar of wealth whereby wealth is governed. MacIver has stated that "property is not wealth or possession but the right to control, to exploit, to use, to enjoy wealth or possession." In this definition of property he has not defined 'wealth'. Secondly, he has equated 'wealth' with "possession". Thirdly borrowing and hiring also confirm the rights to control, to exploit, etc. The essence of property is in the right of its ownership, i.e., right to dispose it off at will.

Wealth:

According to usage the wealth can be divided in two classes —
 a) wealth directly used for the satisfaction of human needs such as consumption goods, houses, means of transport, arms and ammunitions used by army; b) wealth used for production such as, tools, machines, factories, workshops, etc.

The nature of wealth in production shows how it can be put in action. Craftman's tools can be used by an individual craftman. This is individual nature of wealth in production. A workshop or a factory can only be put in action by a group of people and not by individuals separately. This is group nature of wealth in production.

Property:

The forms of ownership of wealth or property in consumption and in production can be separately classified.

Property in consumption can be divided into 3 classes:

- a) Personal property such as cloths or other articles of personal use.
- b) Family property such as house or means of family conveyance.
- c) Common or state property such as common land, roads, means of transport, hospitals etc.

Property in production can be divided into five classes according to the character of property and its form of ownership:

- a) Property with individual nature owned by an individual such as craftman's shop.
- b) A group of property with individual nature owned by one individual like guild shop or feudal property.
- c) Property with group nature owned by one individual like capitalist factory or capitalist property.
- d) Property with group nature owned by those who work on it. Such as co-operative property or co-operative agricultural forms in the U.S.S.R.

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- c) Common or state property such as common land, roads, means of transport, hospitals etc.

Property in production can be divided into five classes according to the character of property and its form of ownership:

- a) Property with individual nature owned by an individual such as craftman's shop.
- b) A group of property with individual nature owned by one individual like guild shop or feudal property.
- c) Property with group nature owned by one individual like capitalist factory or capitalist property.
- d) Property with group nature owned by those who work on it. Such as co-operative property or co-operative agricultural forms in the U.S.S.R.

- e) Property with group nature owned by the state like property in communist countries.

The nature of property changes with changes in technology while the forms of its ownership is societal product and changes with societal changes.

Social Effects of Property:

The form of ownership of property in a given society moulds the forms of law, beliefs and that of family and creates its own economics. Thus while change of form of ownership of property affects the forms of law, beliefs and family, it changes the economics basically and a new economics comes into existence, such as primitive economics, capitalist economics, state capitalist economics and co-operative economics.

PART THREE

PHYSIOLOGY OR FUNCTIONING OF SOCIETY ACTIVITIES AND INSTITUTIONS

MARRIAGE SYSTEM AND SOCIAL COMMUNITY

THE FUNCTIONING of society consists of reproductive, protective religious, economic, educational, recreative and medical activities and their respective institutions. These activities and institutions together provide the power of motion to different organs of society such as armed forces, civil personnel, preachers, teachers, scientists, medical personnel, engineers and builders, production personnel, including labour force, traders and such others, that maintain the existence of society in relation to climate, vegetation, cohabiting animals and neighbouring human societies.

A marriage system consists of a form of marriage, of exogamy and that of endogamy. Social community is an unit in which marriage system operates. Thus marriage system is law and social community its unit.

Marriage

Marriage is the social recognition of union of the husband and the wife. Marriage begins with the formation of that union and ends either with the death of a partner or with divorce.

Westermarck has argued that marriage is rooted in family. There are family forming animals who do not form society such as lions. With these animals the question of social recognition of the union of the husband and the wife does not arise. It arises only with those animals who also live in groups, such as birds, higher primates and human beings. Thus marriage is related to group life and not to family.

Divorce is a social practice admitted by necessity, for no society recognises in principle that marriage is not a permanent union.

Classification of Marriage:

Marriages are classified according to the number of their constituents. Accordingly they are of three kinds.

1. *Monogamous marriage*: In which a male and a female are united such as catholic marriage.

2. *Polygamous Marriage*: When a man has more than one wife it is called polygamous marriage—as among Muslims.

3. *Polyandrous marriage*: When only elder brother marries whose wife serves as wife to other brothers as well. As in Tibet.

Exogamy

A male cannot marry any female or vice versa. Besides incest there are other prohibitions in each society whereby marriage is prohibited between the members of certain groups. This practice is known as exogamy and such units are known as exogamous units.

Exogamy is of four kinds.

1. *Family exogamy*: Incest is tabooed in all human societies but in certain societies cousin marriages are permitted. This we can call family exogamy.

2. *Near kin exogamy*: When marriage between near kins is prohibited but allowed between distant kin members, it is called near kin exogamy. This practice is followed in civil marriage in all countries.

3. *Kin exogamy*: Under kin exogamy marriage between known kin members is prohibited. This practice is followed in a large number of primitive tribes.

4. *Totem and Gotra Exogamy*: Where marriage between the members of a group of kins having same totem or gotra symbol is prohibited. Totem exogamy is practised by a large number of primitive tribes and gotra exogamy is prevalent among Hindus.

Endogamy

As in selecting a mate certain inner circle is avoided by exogamous practice, so there are prohibitions in certain societies

whereby boundaries are fixed for selecting a mate and beyond those boundaries marriage is prohibited. As a rule a mate for marriage is selected from a fixed group of exogamous units and occasional violation of this rule is tolerated. The violation creates no social disability to the person violating this rule or to the wife and their children.

But there are certain groups of endogamous units where marriage outside the group is strictly prohibited. The mate selected from outside of their group of exogamous units is not recognised as proper marriage. The man, his wife and their children are not treated socially on par with other members of the group. These groups are known as endogamous groups and this practice as endogamy. This practice prevails among Hindu castes and Negro guilds in Yaruba.

Marriage ceremonies: Marriage ceremony is a function held to solemnise the formation of the union of husband and wife. These ceremonies are of four kinds:

Social ceremony: Where young man and a young woman are made to sit together or embrace each other in the presence of the people of the village or of friends and relatives of both parties, followed by feast or dance or both. Such marriage ceremonies are held among primitive tribes and also in modern societies as an additional function to other forms of ceremonies. Among the Andamanese the bridegroom is made to sit on the lap of the bride in the presence of the village people followed by feast and dance.

Religious ceremony: This kind of marriage is solemnised by a priest in the presence of relatives and friends of the couple, followed by feast. Such marriage ceremonies are found in all countries without exception.

Legal Marriage: Marriage is registered by an officer of the state in the presence of witnesses. Such marriages prevail in all industrial countries.

Common Law Marriage: Husband and wife live together without any formal ceremony. Socially and legally they are recognised as married with all rights and obligations. Such marriages are common among Negroes and infrequent in industrial countries.

Social Community:

Near kin, kin, totem and gotra groups are exogamous units besides family. These exogamous units exist along with others similar exogamous units in which children of one unit are married in other units. When such a group of exogamous units evolves an authority to regulate marriages and to punish offences against marriage it becomes social community. Thus social community is a group of exogamous units in which children of one unit are married into other units and offences against marriage are punished by a common authority to preserve the institution of marriage. Social community on the whole is an endogamous unit.

Social communities in which wife from other social community is occasionally brought and tolerated are called open social communities while those in which marriage outside community is strictly prohibited are called closed social communities.

Classification of social communities:

1. *Traditional social communities* have following common factors to all its members: (3) Ethnical origin (b) Religion (c) Language (d) Territory (1) Customs and tradition (f) Festivals. Such social communities are found all over the world and marriage in them are performed according to religious rites.

2. *Caste as social community:* Where caste system exists, each caste is a traditional social community with an addition that it has common trade to all its members.

3. *Immigrant social communities:* Due to movement of population to other land when people of one country belonging to different social communities but following same religion emigrate to new country and stay there for long they form new social community. The marriage is celebrated according to religious rites.

4. *Social community by social status:* In modern societies people of upper class belonging to different religious, ethnical, linguistic groups form new social community. They marry their children in families of equal social status. Marriage takes

place under civil law.

5. *Communist social community*: In communist countries besides traditional social communities, the communist social communities have come into existence. All members of communist faith though belonging to different ethnical, religious, linguistic groups, form a social community and marry their children among themselves. They display pictures of communist leaders, observe communist anniversaries, dead are covered with red flags or placed in red coffin. Marriage in these communities takes place under civil law.

In modern societies the offences against marriage are punished by the state, but social communities continue to regulate marriages according to their marriage system.

The importance of social communities lies in the fact that it was the first institution that was evolved in human society. The Andamanese are organised into independent exogamous groups and each group marry its children in other independent groups. These groups were guided by a moral code without any common authority. Offences against marriage, life and property are revenged by aggrieved party. There are large number of other tribes who have a council of elders and these councils punish offences against marriage. These tribes have developed into social communities, although offences against life and property are revenged by aggrieved party in them.

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LAW AND THE STATE

IN A TRIBAL society the offences against marriage are punished by a common authority to preserve the institution of marriage, but the preservation of life, person and property are regulated by a moral code and offences against them are revenged by the aggrieved party. In bigger societies the task of providing security to life, person and property are taken over by those who are engaged in protective activities. Thus moral code of tribal society turns into law and the protective organ develops into the state. Law and the state are inseparable. Law is the grammar of this institution and the state its unit.

Law:

Laws are of two kinds, (a) Civil law. It safeguards property by punishing offences against property; and (b) Criminal law. It provides security to life and person by punishing offences against them.

Civil Law: Civil law is based on the form of property prevalent in the given society. In a multi-tribal or state society where a slave is treated as property, the slave owner has right to sell him. Slaves have no right to own property. In feudal society civil law defends feudal form of property, in capitalist societies it defends capitalist form of property and in communist societies it defends communist form of property and the offences against these forms of properties are punished by the civil laws of the respective societies.

Criminal Law: Criminal law of a society is based on the political rights enjoyed by its people. The tribal society guarantees security to the life and person of slave owners, but a slave can be killed by its owner. In a theocratic society secu-

rity to the life and person of those belonging to official religion is guaranteed. Offences against life and person of others may be punished lightly. In feudal society though safety of life and person is generally guaranteed, offences against state are punished and alleged offenders are thrown in prison without trial. In democratic societies as a rule even offenders against state must be brought before judiciary for trial. In communist societies the alleged offenders against state simply disappear and never heard of. They are secretly shot. Political trials are rare and held only for propaganda purposes.

State:

One of the basic conditions for the existence of a human group is that it must maintain internal security. In a small group and in social community stage of society, group of related families protect their members and their property from others. The offences against life, person and property are revenged by the aggrieved party with the help of its relatives and friends. Family feuds continue for generations and some time they are revenged by members of next generation, but in bigger societies these activities are taken over by those who are engaged in protective activities. They gradually separate from general mass of people and organise themselves into separate institution. This body in addition to repelling aggression also punishes offences against life, person, property and common security. This institution is known as the institution of state.

The main characteristics of the state are:

1. It maintains order within its territory.
2. It decides disputes arising between members of its society.
3. It organises force to defend its territory against foreign aggression.

Classification of states: States are classified according to the separation of essential function performed by them. Accordingly they are of five kinds.

1. *Multi-tribal state also known as Priest-King State:* All functions of the state are vested in the person of king. Besides

his state functions the king also acts as the chief priest. Land belongs to families.

2. *Theocratic state*: All functions of the state are vested in the person of king, but the functions of the chief priest are separated from him and are vested in hierarchy of priests headed by the chief priest. In theocratic societies land belongs to families and also to churches and temples.

3. *Feudal state*: Besides all functions of the state vested in king, he is also the owner of land. The land is managed through nobility.

4. *Democratic state*: Powers of the state are vested in elected authorities. As a rule judiciary is independent of executive. In the U.S.A. even the legislature is somewhat independent of executive. The state functions with the help of several political parties.

5. *Communist state*: All functions of the state are vested in the hands of executive. The state also controls whole economic life of society through state property. There is only one party namely the Communist Party. No other political party is allowed to exist. Communist Party alone manages the state and its executive, and decides all policies of the state. The state is an instrument to carry out the decisions of Communist Party.

The main organs of the state are: 1) Army, 2) Executive, 3) Legislature, 4) Judiciary and 5) Revenue collectors.

Besides above essential organs the state takes up additional functions, according to the state of development of society, and creates corresponding organs for them, such as education, health and sanitation, transport and communication, trade and industry, agriculture, forestry and mining; scientific research, culture and language, etc. All these organs together are known as government.

Forms of Government:

The forms of government are priest-king, kingship, monarchy, parliamentary democracy, one party government and military dictatorship.

These forms of government correspond to the forms of state. The priest-king is the head of multi-tribal state, king is the head of theocratic state, monarch is the head of feudal state, parliamentary democracy functions in democratic state, one party rules in communist states. Military dictatorship is temporary form of government and comes into existence in a weak democratic state where parliamentary democracy is unable to function.

Political Mobility:

In a priest-king state like Yaruba there are secret societies composed of the heads of important families. These societies hold their secret court where offending members are punished. Societies formulate policies which are to be followed by tribal chiefs. The king is selected by tribal chiefs who remain his advisers.

In a theocratic state like Afghanistan, the assembly of Ulmas scrutinises laws before they are enacted by the king. All major policies are approved by Ulmas. The king dare not go against their advice.

In a feudal state the monarch is guided and advised by feudal nobility.

In a parliamentary state like the U. S. A. and England there are political parties and large number of voluntary associations (economic, trade union, etc.). These voluntary associations influence the political parties, in the U.S.A. these parties are dominated by one or other group of financial oligarchy.

In a communist state like Russia there is only one party namely Communist party which dominates the state. The Communist party is built up on the principle of democratic centralism in which one leader gets supreme position and rules over party and state with a group of his own men till his death. After his death the struggle for power ensues and one man again gets on top.

The Territorial Growth of the State:

The anthropological investigations among primitive tribes have brought out the following facts from which it can be con-

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The Territorial Growth of the State:

The anthropological investigations among primitive tribes have brought out the following facts from which it can be con-

cluded that the area and the population of a political unit differ according to the nature of weapons they use for attack and defence. For instance:

<i>Nature of Weapons</i>	<i>Area</i>	<i>Population</i>	<i>Name of Tribes</i>
1. Bow, arrow, spear made of wood, stone and bone; without armour.	from 10 to 20 sq. miles	20 to 50 persons	Andamanese, Bushman, Semang.
2. As above plus some sort of armour made of bark or hide	100 sq. miles	400 to 500 persons	Nookta, Eastern Solomon Islanders, Black-foot.
3. Weapons as above plus sword and knife made of iron	1500 sq. miles	40,000 to 50,000	Masai, Kazak.
4. Weapons made of iron.	40,000 sq. miles	20 lakhs	Yaruba.
Use of animal power, horse, camel, bullock	15,000 sq. miles	10 lakhs	Cochine.

Moreover, it is a historical fact that whenever means and the weapons of defence were stronger a large number of small states came into existence; on the contrary when the means and the weapons of attack were powerful, the area of state expanded and large states were formed. In ancient times when strong forts were built up and big guns capable of demolishing forts were not invented, the neighbourhood of a fort generally constituted a state. When big guns capable of demolishing strong forts were invented, big empires were formed.

Thus territorial growth of a state is determined, given other conditions equal, by the nature of weapons employed by the society.

Territorial Disintegration of State:

History and language keep society together. History and language and what follows from them is known as culture. The

basic condition for keeping an integrated society is that it must be a culturally homogeneous unit.

When a culturally developed nation remains under the domination of another nation for a long time, the dominating nation tries to assimilate its culture and language. It creates cultural and linguistic similies and desimilies. If these desimilies are worked upon by some interested power, the nation is divided into several independent units. The formation of Balkan States and the partition of India are its examples.

Direction and Trend of State:

The contemporary trend in the development of states is towards democratic state. This form was evolved in 18th and 19th centuries. This trend is so strong that even in the few remaining feudal states some sort of democracy has been introduced and in communist states an attempt is made to create a semblance of democracy.

Considering the criterion of the separation of functions, the state in the United States of America where executive, legislature and judiciary are almost independent of each other, can be said to be the most advance state in the world.

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BELIEFS AND RITUALS

THE PECULIAR features of human brain are expressed firstly in its power to relate the present with the future; secondly in finding causal connections between natural, biological and social phenomena and their forces; thirdly in its capacity of counting. Because of these capacities every man thinks of future and wants to build up security for tomorrow; forms certain beliefs about the origin and ultimate destiny of the world, life and that of society and he pins his faith in them. With his faith he feels stronger to face odds in his life. When he meets with failures and frustrations or when his some near relative dies he consoles himself in his faith. Thus faith in a system of beliefs regarding nature, life and society. It gives mental strength and satisfaction and becomes a necessary condition for healthy existence of man.*

Each system of beliefs creates its ethics and moral code and a set of rituals. These rituals are practised through an organisation.

System of Beliefs: The systems of beliefs in which people place their faith are of three classes:

Supernatural are those systems of beliefs that explain natural, biological and social phenomena in terms of supernatural. They build all inclusive picture of nature, life and society and is known as mythology. It is beyond reasoning. All religious beliefs from primitive to modern religions come in this class and can be divided into several sections.

* It is noteworthy that the practice of administering some kind of intoxication which lulls memory and reasoning power for a few hours is also found in all stages of human society. It is an other way of forgetting worries and securing mental peace for a few hours.

Philosophical systems of beliefs explain natural, biological and social phenomena through pure reasoning. They build up over all picture of nature, life and society; that is known as ideology. Ideologies are divided into two broad sections. (a) Idealist: those ideologies that consider idea as the basis of everything are idealist ideologies. (b) Materialist: Those ideologies which consider matter as the basis of all things are known as materialist ideologies, such as Marxism.

Scientific beliefs have no overall picture of nature, life or society. In fact it is not a system of beliefs but a group of beliefs. They are based on facts and reasoning. Science claims to know only what can be verified. The rest is yet to be explored and known. Its laws have limited validity: A combination of given factors under given conditions will produce given results. It starts with an hypothesis which when tested and proved beyond doubt, assumes the form of law.

Rituals:

Rituals are of two classes: Religious and Secular.

Religious Rituals: Religious rituals are those rituals that are connected with supernatural beliefs. They include prayers and sacrifices and are practised through religious organisations of sacred men, sacred objects and sacred places.

Secular Rituals: Secular rituals are those rituals that are related to materialistic or scientific beliefs. The materialistic ideology of Marxism has organisation resembling religious organisation, i.e., scripture, founder as semi-god, party organisation manned by leaders who specialise in interpreting scripture. It has its own ethical and moral code known as class ethics or class morals. Its rituals consist of party formalities, prayers, flag salutation, visit to the tomb of founder, etc.

Scientific beliefs have secular rituals with their own ethics and moral code. They have laboratories manned by those who specialise in it. The great inventors are honoured and respected. Degrees and diplomas are distributed with certain rituals.

How Beliefs and Rituals Grow and Change?

The most primitive tribe like Andamanese have certain beliefs about nature and life and they have personified them into different spirits like sea spirit, jungle spirit, etc. They consider that certain acts such as digging of yam, killing of cicida or burning of bee-wax annoy these spirits and they send storms and other calamities. These acts are tabooed. They have developed some magic and rituals connected with them. They have social rituals like initiation and marriage ceremonies.

Arunta of Australia have developed their beliefs in full-fledged magic with different kinds of ceremonies and rituals performed with sacred objects by sacred men.

Yaruba of Nigeria like Vedic beliefs and rituals have their sacred beliefs, rituals, sacred men, sacred place and hierarchy of gods. King acts as the chief priest.

When different tribes with different beliefs and rituals were organised under one king, the state needed common beliefs and common ritual to maintain its solidarity. Thus beliefs and rituals were institutionalised into fully developed religions like Hinduism, Buddhism, Christianity, Mohammedanism, etc. that punish offences against common faith or common practice. These religions have super-sacred man, i.e., Avatar (incarnation of God) or massiha of God, scriptures including mythology, elaborate rituals with temples or churches, hierarchy of priests, and sacred place like Kashi, Gaya, Rome and Mucca. With fully developed religions the beliefs and rituals were institutionalised. The sociological importance of the fully developed religions lies in the fact that after the social community and the state, religion was the third institution to be evolved in human society.

With the development of religion the critical or logical faculty of mind also developed and philosophy or logical reasoning took the place of mythology. Historically this period continued till the advent of science.

In the 19th century when science was developing slowly and was challenging religious concepts of nature and life (Darwin established that man had descended from ape and the story of Adam and Eve was a myth. This created storm among clergymen). Karl Marx formulated his social philosophy on which communist movement is based with all its rituals.

Science has made great advance in physics, chemistry and biology and established a large number of unrefutable laws and has created its own rituals. The use of vaccinations, flit and other anti-insecticide in our daily life are few of the scientific rituals we observe today. But science in the field of society still lag behind. It is still to evolve an acceptable theory of society. All social sciences including sociology are still passing from their philosophical stage to scientific stage.

ECONOMICS AND ECONOMY

TO SATISFY his digestive and covering needs, man requires food, shelter and clothings. Man secures these things, or necessary material from which they could be made, from nature, makes them suitable for use and consumes them. In bigger societies man does not produce everything he needs, instead he produces one thing and exchanges it for other consumption goods and services he needs.

In all societies man has to consume in order to live. To secure consumption goods and services he must produce and exchange. The science that deals with the process of production and distribution (exchange) is called economics. And the instrument factories, fuel, labour, power, market, stores, banks, etc. through which the processes of production and distribution are carried out is called economy.

The property in production has its forms of nature and that of its ownership. The form of ownership of the property in production determines the character of economics, and the nature of the property in production determines the form of economy.

Economics:

Economics are classified according to the ownership of the property in production, the position of producer and his condition of work, the character of product and the basis of exchange. Accordingly they are of six classes.

1. *Primitive or Elementary Economics:* The property in production is owned by a group or clan, the producer is the owner of product. Consumption goods are produced. Surplus goods are given as gift or they are bartered.

2. *Slave or Feudal Economics*: Property in production is owned by the families of slave owners or feudal nobility. Slaves and serfs are paid bare existence. Mostly consumption goods are produced. Surplus product is exchanged on equal basis.

3. *Classical or capitalist Economics*: Property in production is owned by individual capitalists as private property, i.e. property free from family, church or state obligations. Producers compete with one another. Labour is free to choose employment and workers are paid time wages. Commodities are produced and sold on the basis of equal value.

4. *Monopolist Economics*: Property in production is owned by monopolists as private property subject to state regulations. It is partially planned economy. Free labour paid time wages. Commodities are produced and sold on the basis of supply and demand manipulated by monopolists.

5. *State Monopolist Economics*: Property in production is owned by the state. It is fully planned economy. Compulsory employment for workers who are paid piece wages. Capital goods are mostly consumption goods used by the state, some sold to collectives and co-operatives. Light industries produce commodities that are sold on supply and demand basis manipulated by the state.

6. *Co-operative Economics*: The property in production and in trade is owned in the form of shares by the patrons who make use of co-operative services. Workers and employees are paid time wages. Co-operatives operate and supply commodities and services to their patrons on non-profit basis.

Economy:

The nature of property in production or technology determines the form of economy. It includes production and distribution. Accordingly they are of three classes.

1. *Elementary or Primitive Economy*: In this economy simple tools and human labour is used. Things are secured direct from nature. Producer consumes his product. No separate distribution takes place. Food gathering, fishing, hunting, pastorism and hoe agriculture come in this class.

2. *Agricultural Economy*: In this form of economy iron is used for tools and is carried out by man and animal power. Agriculture is the main occupation; rest of them are engaged in handicraft and cottage industries. Products are exchanged through trade.

3. *Industrial Economy*: The economy that uses machines and coal, oil and electricity for power is called industrial economy. It has big plants employing thousands of workers. Distribution is carried out through stores and market.

How Economy Grows and Changes?

Economy starts with elementary form of economy where wooden stakes, stones or animal bones are used as tools. When iron was discovered and the use of animal power was known, the tools improved and led to division of labour, specialization of trades, separation of handicraft from agriculture and exchange of products. The exchange of products developed into trade. The invention of machines and discovery of coal and oil increased the production power manifold and the industrial economy came into existence.

Each form of economy has different forms of ownership of property in production in different places and at different times. In the first stage of elementary economy the land belonged to the group. In the second stage when improved tools were made, and it became possible for clans and families to use land, fishing and hunting grounds profitably, the group ownership was broken up and clan and family ownership came into existence.

In agriculture economy the land belongs to families, in slave societies to slave owners' families and in feudal societies to the families of nobility. This change in ownership of land was not brought about peacefully as is known to history.

The industrial economy abolished feudal form of property and established capitalist or private property. This change in ownership of property in production was brought about by the French Revolution. The capitalist form of property has been transformed into monopolist form of property by appropriating small capitalists by big capitalists. This change of ownership

has come about legally. In countries like Russia and China where feudal ownership of property in production prevented industrial development for too long a time, the state ownership of property in production came into existence through violent revolution at a time when capitalist economy in leading industrial countries reached its climax. The co-operative ownership exists along with other form of ownership.

With the change in the form of ownership of property in production, the economics of the society changed accordingly.

OTHER ACTIVITIES AND INSTITUTIONS

WE HAVE discussed reproductive, protective and security, religious and economic activities and institutions in the preceding chapters. The other main activities and institutions, besides the above, are educational, medical and sanitary, and recreative.

Educational:

A human child between the age of 6 and 20 years develops physically and mentally and becomes adult member of his society. In this period he acquires a part of socially accumulated knowledge, learns a vocation, religious rights and instructions. What is taught we call curriculum and how it is taught we call teaching. Schooling is specialised form of teaching.

Curriculum and teaching are interdependent and inseparable. A curriculum consists of intellectual, vocational, moral and physical courses and teaching follows accordingly.

In primitive societies where social stratification has not taken place, the education is common to all children of the society. In bigger societies where social stratification exists, the education of the children of higher strata is different and is not thrown open to others by a social sanction or made difficult due to social practice. In theocratic and in feudal societies the education is one of the functions of religious organisations. In secular societies it is the function of the state and is wider in scope.

In contemporary societies the education is classified as (a) primary (b) secondary (c) higher (d) vocational and (e) technical. Several sections of higher and technical education are specialised and produce highly qualified personnel.

The importance of education lies in the fact that education of today is the foundation of the society of tomorrow. Pupils from growing societies usually go to advanced societies to acquire new knowledge and to bring it to their own. In the last century when imperialist powers had large number of colonies under their rule a section of colonial youth were educated in imperialist countries, where they acquired new knowledge, but were cut off from their cultural roots. In this case the education served as an instrument to perpetuate the imperial rule and to suppress culture and language of colonies. In modern period big communist countries try to draft a section of youth from undeveloped countries to educate them with communist ideas. Thus education is used to spread communist ideology in undeveloped countries.

Education makes and changes societies, and the changes in society change the pattern of education.

Medical and Sanitary

Human organism like all other organisms has to adjust to environmental conditions. When it fails to do so, it falls ill and required to be medically treated. The habitation of the human being has to be kept free from injurious influences.

Treatment of illness and cleanliness of locality require biological knowledge on which medical science is based. The knowledge according to which treatment of illnesses and sanitary activities are carried out, we call medical science; and the agencies for curing illnesses and maintaining sanitation, we call health and sanitary organisations viz. hospitals and local bodies.

As biological knowledge grew, the medical science came into existence. Ayurved and Unani are old medical sciences. Allopathy is the dominant modern medical science. The facilities for treatment of illnesses and sanitary arrangements follow the degree of development of medical science and the stage of social development.

Recreation

To keep automatic nervous system of human body working smoothly, it needs mental diversion from routine life for some-

time every day. The activities that provide mental diversion are called recreative activities. These activities are end in themselves. They include music, dance, story telling, gossip, various kinds of games, theatre movies and various kinds of sports. These activities and their mode differ from society to society, in a society from strata to strata, and in a strata from one age group to another, but almost every man spends some time every day in recreation of one kind or another.

Most of these activities are local and are either unorganised or have local organisations. Some of them are organised on national level. Sports have international organisations and organise international games wherein youths from different countries participate.

ACTIVITIES AND INSTITUTIONS IN THE DIFFERENT STAGES OF SOCIETY

Group Society

THE GROUP society consists of 20 to 50 people, mainly of kin members occupying about 10 sq. miles of land. Marriage is socially respected. Marriage takes place generally with a mate of a neighbouring group. Affairs of the group are managed by elders. In case of attack all join to repulse the invaders. Common beliefs are held about natural and biological phenomena and certain taboos are observed to avoid catastrophies that are believed to befall on those who break the taboos. Each family is — a self-sufficient unit and procures all that it needs. It makes its own weapons and tools.

In case of abduction of married woman, murder and theft, it is left to the aggrieved party and its friends and relatives to take revenge. In the case of neighbouring group, the revenge parties are organised through a dance in which people volunteer themselves and no compulsion is used to join it, although all able bodied warriors are expected to join it.

Tribal Society

The tribal society consists of several kin groups speaking the same language and are generally endogamous. It consists of several thousand people occupying a small district.

The marriage between the children of different kins are arranged according to certain established customs. Affairs of the tribe are managed by a council of elders composed from all kins, and offences against marriage are punished by them. It is socially organised society. The offences against life and property are revenged by the aggrieved party. Family feuds continue

for generations. Warriors from different kin groups work under their respective sub-chiefs who are under the supreme chief of the tribe.

Magicians and medicinemen attain prominence in society who are believed, consulted and followed by the members. Number of ceremonies are held in common in which the whole tribe participates.

Each family remains an independent economic unit. Families make their own weapons, tools, pots, baskets etc. Some families specialise in a particular profession, especially those connected with metal forging. The barter system is practised in tribal society.

Multi-tribal or State Society

The multi-tribal society consists of a million or two million people, occupying 10 to 20 thousand miles of land.

In a multi-tribal society each social community marries its children within itself. Each social community regulates the marriage of its children as well as it punishes the offences against marriage.

The state is organised and has elaborate apparatus of ministers and officials. It not only defends society from outside attacks but maintains order within itself and offences against life, property and state are punished by it. Thus multi-tribal society is socially and politically integrated.

There are elaborate rituals and the divine king acts as the custodian of faith. The division of labour develops and a large number of professions are specialised. Money comes into existence and money exchange is practised in society.

Theocratic Society

In theocratic societies the population and the territory are the same as in the multi-tribal societies.

Religion separates from the state and becomes an independent institutions and offences against common faith are punished

by it. The king loses his divinity. The religious head is considered as divine or representative of God and a religious hierarchy and its head have influence over the king and his ministers. Thus it is socially, politically and emotionally integrated society.

The state ceases to be absolute monarchy in the sense that the king is chosen by ruling families. The community bars are slackened and marriages take place between the members of different communities owing allegiance to same religion.

The division of labour is further developed. Towns separate from villages and become the centres of handicraft. Trade as independent profession comes into existence.

Feudal Society

The state is decentralised in the sense that the vassals are required to maintain armed forces as a part of king's army and to maintain order in their own territory. To maintain these armed forces the vassals are allowed to manage the land within their territory which gradually becomes their property and the ownership of land from tiller is taken away.

The religious hierarchy is allowed to maintain its churches or *mathas*. The influence of religious hierarchy is counter-balanced by that of vassals, who maintain religious peace between the members following different religions.

The powers of community heads are liberalised and it is managed in a democratic way. Their powers are confined to matters connected with marriages and customs of their communities. The offences against marriages are dealt with by the state and religious organisations as well. Thus feudal society is socially, politically, emotionally and agriculturally organised society.

The towns develop into cities and strong economic centres, having economic control over surrounding towns and villages. Trade develops between states.

Capitalist Society

Kingship is virtually abolished and parliamentary democracy with several political parties comes into existence. The state

becomes a secular state. Judiciary is separated from executive. The religion is totally separated from state and becomes a private affair of people. There is freedom of faith.

The marriage restrictions are liberalised and inter-community, inter-religious marriages take place. The function of performing marriage is taken over by the state also. Marriage which was a family affair so far becomes private affair of the couple.

The industries are mechanised and big production and trade units come into existence. The financial units — the banks become supreme power in the economic field. The feudal land ownership is abolished and the land is distributed to tillers at first, later agricultural mechanised farms are organised on capitalist basis. The production system becomes mainly a commodity producing system. Social security measures of varying degrees exist. Capitalists property prevails all round. Thus capitalist society is socially, politically, emotionally, agriculturally and industrially organised society.

Communist Society

The communist societies came into existence as a 20th century alternative to feudalism in the most decadent feudal societies left untouched by capitalist developments.

The state is communist state where non-communists are treated as second class citizens. They neither have right to form their political parties nor have place in higher government services. There is only one communist party, all communists as its members. The communist party is the supreme power and the state is an instrument to carry out the decisions of the party. All powers of the state are concentrated in the hands of the executive. Semblance of election is maintained to secure sanction of the people for party candidates.

The state in communist societies is in transitional stage. In Russia it had developed into one man's dictatorship, who shaped the party through secret police. In China no elections are held. Consultative committees are nominated by the party and the executive in place of legislatures.

Marxist ideology is the official faith of the state. The state is anti-religious and officially carries out atheistic propaganda. Old religious institutions are allowed to exist but only as a private affair of the people.

Besides traditional social communities, the communist social community has emerged. They marry their children among themselves. Marriage is based on near kin exogamy irrespective of race, religion and nationality. Unmarried mothers are protected by the state.

All production, trade, financial, agricultural establishments and their equipments are owned by the state. Workers are paid piece wages and compulsory employment is enforced on them. Social security measures on a large scale are introduced by the state. The capital equipment produced by the state is partly used by the state establishments, partly sold or given on hire to collectives and co-operatives. Consumers' goods are sold as commodity by the state to the people. Institutionally, the communist society being 20th century alternative to feudalism, it has no additional institution in comparison to capitalist society. The communist society distinguishes itself from capitalist society by its state ownership of property in production and what follows from it.

Socialist Society

The impact of the First World War, communist revolution in Russia and the great economic crisis of 1929-32 in all capitalist and dependent countries, transformed England—the oldest industrialised country—and small capitalist countries neighbouring Russia into socialist societies or welfare states as they are popularly known. The impact of the Second World War accelerated the process and extended it to other countries.

The state is parliamentary democracy with two or more political parties like all other capitalist states. The only difference is that one of the main political parties is dominated by labour unions, middle class organisations and co-operative organisations.

In socialist societies religion is separate from the state and there is freedom of faith. The systems of marriage and social community are similar to that of capitalist society.

Socialist societies differ from capitalist societies in their economic structure and their functioning. The property in production and in trade are owned partly by the state, partly by the members of co-operative societies and partly by individual capitalists. In Sweden the property in production and in trade are owned by individual capitalists and members of the co-operative societies. The state has introduced widespread social security measures covering every aspect of life. In other socialist societies the state also owns property in production and in trade along with individual capitalists and members of co-operatives. They also have fairly well developed system of social security measures. Most of the states that attained independence after the Second World War have also adopted the pattern of mixed economy and welfare state.

GROUPING OF SOCIETIES

SOCIETIES DIFFER from each other in their size and level of development according to their geographical position, for ecological and historical reasons. Some societies are small in population and area, others are big. Some of them have more population per sq. mile than others. Some have advanced technologically while others have remained behind. When in a fairly big society population increases and it develops relatively strong armed forces, it tries to solve its problems arising from overpopulation at the cost of small and weak societies. In such a situation a number of small and weak societies form an alliance to protect themselves from aggression. When there is conflict between two big societies, each tries to win over as many small societies as possible to its side and form a group of societies. As formation of society by certain species is biological necessity, so the grouping of societies is societal necessity of human societies. Small societies between two big groupings, whose geographical position is such that neutrality guarantees their security, become neutral. Societies remotely situated from the area of conflict remain indifferent. When two big political groupings are formed, the main constituents of the political groupings form a military alliance.

Historically in most of the wars the main opponents had their allies and some of the big wars in history were fought by two big societies, each having a number of societies as its allies. In our own time, in the world wars the forces engaged by each side consisted of several nations. In each period of history, alliances and counter-alliances were formed and reformed.

Similarly all societies are not equal in natural resources and technological developments. Each society produces some-

thing more than it needs; in other things it remains deficient. Thus arises the need for trade between different nations. For this purpose economic groupings are formed. These groupings compete with each other and give preferential treatment to in-group societies. These economic groupings are formed and function within political groupings. In one political grouping there can be several economic groupings, each functioning under the influence of one big society of the same political grouping.

The first attempt to form world organisation of societies was made after the First World War. The League of Nations was organised as voluntary organisation. No nation could be compelled to become its member, nor a nation could be prevented from leaving the organisation at will. The result was that when Germany, Italy and Japan formed an aggressive alliance, they left the League of Nations and started Second World War. The League of Nations died its natural death. After the Second World War the United Nations Organisation was formed as the international organisation. But decisions require unanimity of five big nations, each one of them can veto majority decision. The undecided questions can only be settled by force of arms. It also permits the formation of military alliances outside the UNO. Thus United Nations Organisation is a limited world organisation, in which members of opposing military alliances sit together and take decisions on mutually agreed questions. The UNO is divided into two big military alliances with a large number of unattached nations working as a loose group inside the UNO.

Groupings of societies can be classified as (1) Political grouping, (2) Military grouping and (3) Economic grouping.

The nature of groupings of societies can be classified as (1) aggressive grouping and (2) defensive grouping.

Aggressive grouping is formed by those societies that are overpopulated and are militarily better equipped.

Defensive grouping is formed by those societies that are not overpopulated with strong or weak armed forces. Overpopulated but with weak armed forces also join defensive grouping.

How grouping of societies is changed? When two military groupings come into conflict and fight a war, the defeated party is deserted by its allies and the grouping comes to an end. This changes the balance of power within victorious alliance, resulting in formation of two new opposing alliances. Individual societies within a group may leave their grouping or change grouping, if it suits their interest. This affects the relative strength of those groupings.

PART FOUR

SOCIAL REVOLUTION



SOCIAL REVOLUTION

Characteristics of Social Revolution

WHEN RAPID change in all aspects of society, *i.e.*, social community, state, beliefs and rituals, and economy, takes place, it is known as social revolution. As a result of social revolution the old society is replaced by a new one, as is known to us and we see that when the capitalist or state capitalist industries are introduced in a feudal society, its whole structure is rapidly changed into an entirely new form of society.

The conception of social revolution is based on the revolutionary social changes taken place in a large number of societies in the last hundred years, and are taking place before our own eyes. The social revolution is no utopia, but to ignore social revolution is to ignore the biggest social reality.

Importance of the theory of Social Revolution

Social revolution is the highest form of social change. Once social revolution is explained satisfactorily, the explanation of minor social changes will follow automatically. Thus the theory of social revolution is as important to sociology as the theory of gravitation to physics, the theory of atom to chemistry and the theory of evolution to biology. In other words, sociology can neither be conceived without a theory of social revolution nor it can become a science without a sound theory of social revolution.

Karl Marx's Philosophy of Social Revolution

The phenomenon of transformation of a society and emergence of a new society was first observed by Comte. He observed that when basic change in one aspect of society takes

place, the other aspects are changed accordingly. Subsequently it was dealt with in the philosophy of social revolution of Karl Marx known as historical materialism.

Historical materialism is the result of the application of dialectical materialist philosophy to history. Marx derived his philosophy of dialectical materialism from materialism of Feuerbach and from dialectics of Hegel. When Marx applied materialism to society he came to the conclusion that property relations in production (*i.e.*, economic structure) constitute the real foundation of society on which rises a legal and political superstructure. Accordingly he formulated that the family is an economic unit and came into existence with private property. The state is an instrument of oppressors to perpetuate the exploitation of oppressed masses. The state will disappear with abolition of classes and private property. Religion is opium to keep oppressed masses intoxicated. Morality and ethics are class morality and class ethics.

He applied Hegelian dialectics (struggle of opposites, quantity into quality, and negation of negation) to the property relations in production and concluded that there are two contradictory property relations, *i.e.*, those who own property and those who do not. Thus he concluded that "The history of human society is the history of class struggle." *e.g.* between slave-owners and slaves; feudal lords and serfs, capitalist and proletariat. When capitalist property develops quantitatively it must be transformed into new quality and the capitalist property must be negated by the new kind of property, *i.e.*, communist property.

Having determined the course of social development, Marx derived his philosophy of social revolution as follows. He states "at a certain stage of their development, the material productive forces in society come in conflict with the existing relations of production or what but a legal expression for the same thing—with property relations within which they were at work before. From forms of development of the productive forces these relations turn into their fetters. Thus begins an epoch of social revolution. With the change of economic foundation the entire ~~immense~~ superstructure is more or less rapidly transformed."

Class struggle as the motive force of history (*i.e.* law of motion of society) and the emergence of classless society after private property is abolished are contradictory concepts. Either class struggle as the motive force of history is false or emergence of classless society is a myth. Marx cannot have both ways.

Later Morgan published the results of his researches made in the primitive tribes of North America and established that not only there exist human societies that are not divided into economic classes but they have progressed from one stage to another—from savagery to barbarism etc., the categories accepted by Engles (close colleague of Marx) with certain alterations. This evidence of fact forced Engles to amend their formula “The history of human society is the history of class struggle” into “The *written* history of human society is the history of class struggle” thus implicitly admitting that the class struggle is not the basic motive force of history, and society can transform from one stage to another without productive forces coming into conflict with property relation. Engles has qualified even dialectical theory of contradictions when he says that two opposites are as much inseparable from each other as they are opposed to each other.

With the abolition of private property in production in the Society Union, an attempt was made to abolish family by relaxing marriage and divorce laws. But that experiment has proved to be a failure. After short time law relating to divorce was tightened to make family durable. Similarly the state that was to disappear in communist society has become all pervading and all powerful, stripping individuals of all their rights, including ones right on his life. Old religions have been replaced by Marxist ideology with all paraphernalia of a religion, and with fanaticism of a new religion. The deviationists are dealt with severely and important deviationists are put to death as enemy of state. Communist propaganda literature and the reports of communist states have little respect for facts. Wishful thinking takes the place of facts and the real facts are known only after the death of the dictator. This is justified as class ethics and class moral.

It has been proved beyond doubt that human family is a biological unit and is as old as human specie. It exists even

in lower animals. If our analysis of the state and religion have any validity then the state is security organ of society. Religion is the system of beliefs and rituals which makes man stronger to encounter failures and frustrations which he meets in life.

The basic mistake of Marx lies in the fact that the form of property in production that shapes family, state, ideology and other activities and institutions, as we have explained earlier, was mistaken by Marx as the basis of societal activities and institutions. For instance the family was shaped from time to time by the form of property prevalent in the particular period, yet family remains a biological unit all the same. Similarly the state, religion or ideology are also shaped and influenced by the form of ownership of property and not based on it. The state is the security organ of society and continues to be so. Religion and ideologies are mental necessities of human specie. They are shaped and influenced by the form of property but not based on it. The family, security and protective activities and some kind of faith is found in all forms and stages of society. They were institutionalised in course of societal developments as the state and religion, and exist of their own right. The family, the state, religion or ideology will not disappear with abolition of private property or economic classes and will continue to exist in one form or other as long as human society exists. This explains why the family, the state and religion or ideology exist in the Soviet Russia and in other communist countries, in spite of the fact that private property was abolished long before. In communist countries these institutions are shaped and influenced by the form of property as state property in production.

Another mistake of Marx arises from his theory of conflict between economic classes—theory of class struggle as it is popularly known—as the basis of social change. As it is proved by Morgan and hundreds of other anthropologists that society has moved from one stage to another before it developed economic classes. Similarly society has developed from multi-tribal society to theocratic society without productive forces coming into conflict with property relations. The results of this mistake were (1) Marx neglected the stage of

theocratic society in the process of social development. (2) Marxism failed to explain socially superior position of certain section of people that have no relation with the process of production such as the superior position of Brahmin caste for thousands of years in the Hindu society or that of Pirs and Mullas in Afghanistan and in other Muslim countries.

Marx formulated his views long before Darwin's "Origin of Species" and Morgan's "Ancient Society" were published. Marx formulated his views on the basis of historical material available in his time. Therefore Marx cannot be blamed for these mistakes, on the contrary he must be given the credit that he was the only thinker who grappled with the phenomenon of rapid transformation of one society into another and produced a philosophy of social revolution, while no other philosopher or social scientist had so far formulated a theory of social revolution. It is no wonder that his philosophy of social revolution still has grip over the minds of millions of people despite all its shortcomings and failures.

How Social Revolution Comes About?

The existence of group life implies the existence of certain customs for fixing of mate to satisfy reproductive need, certain moral code to satisfy security and protective needs, certain beliefs and rituals to satisfy mental need and certain property rights to carry out economic activities in order to satisfy sustaining need. Whatever may be the forms of these customs, authority, beliefs and property, but they must be there, without them group life is an impossibility. In course of time these customs etc. become established and the social structure is consolidated, corresponding to the needs of the given stage and the size of a group.

We have seen earlier that human beings use weapons, tools, means of transport and communication and language, while other animals use their respective limbs for these purposes. As weapons etc. improve and change, human society changes from one into another, while limbs of other animals remain the same, their societies do not change but remain fixed. In other words

with technological changes the human society also changes. But all changes are not social revolution.

With technological changes the protective and sustaining capacity of a society increases. Therefore when population of such a society increases, the newly increased population does not become surplus nor it forms a separate group, but it is absorbed and increases the size and the number of the group. The size of group increases to certain limits within the old social structure. When that limit is crossed the matured activity separates from general body of activities and is carried out by an organ or new institution. Then it becomes necessary that old social structure should be changed to include new institution in it. Emergence of new institution reshapes all basic activities and existing institutions. This change in social structure of a society is social revolution.

In biology all living beings carry out certain basic activities but the difference between two species is in their organs. For instance all living beings have locomotion. Reptiles move with their whole body without any organ of locomotion. Amongst cattles the activity of locomotion is separated from general body of activities and is carried out by separate organs namely four legs. Their fore legs are also used for handling things along with their tongue. Primates though generally move on their fours, use their hands for handling things. In human beings legs are exclusively used for locomotion, hands for handling things and tongue for talking.

In the vegetable kingdom, the elementary plant is only a stud which carries out all those functions that are carried out by roots, stem, branches, leaves etc. in a big tree. Even a part of stud is used for reproduction, while big trees produce seeds. In short in biology when one activity separates itself from general body of activities of an animal or plant and it is carried out by a separate organ, the new specie of animal or plant comes into existence.

Similarly in the most primitive society like Andamanese, all basic activities are carried out by each individual. Man has to protect marriage, face foreign enemy along with others, share beliefs regarding natural and biological phenomenon,

secure his subsistence from nature. The whole group functions on the basis of moral code without common authority of any kind. Their each group consists of about fifty people.

The Arunta tribe of Australia which consisted of 2000 people, was divided into five divisions, each division consisted of two small groups. The whole tribe was organised on the basis of marriage arrangement, common customs and common ceremonies.

Among Andamanese crimes against marriage are revenged by aggrieved party while crimes against marriage among Aruntas are punished by the council of elders. Thus protection of marriage is separated from general body of activities and a separate body namely the council of elders came into existence to protect the institution of marriage. The council of elders or social community organisation developed as a new organ in the Arunta tribe.

Among Andamanese as well as among Arunta tribes crimes against life, person and property are revenged by an aggrieved party, but among Yaruba tribe whose population was two millions an additional organ to punish crimes against life, person and property was developed, besides their social community organ. This new organ is known as the state.

Andamanese, Arunta and Yaruba tribes, each had its system of beliefs and rituals that were observed by each member of the tribe. If any person deviated from them he was left to face its consequences that may fall on him. Later religion was created to punish crimes against common beliefs and rituals, as non-conformity marred the solidarity of the group. A theocratic society like Afghanistan with ten million population has community organisation namely Jirgha, the state and religion with pirs and mullas at its head.

The theocratic society carried conditions to institutionalise agriculture in the landed property of church. The theocratic society changed into feudal society when feudal nobility became the owner of land. When feudal society grew, it developed trade and commerce and institutionalised handicraft in the form of capitalist production thereby feudal society was changed into capitalist society.

These changes in human societies constituted social revolution. Each social revolution has come with an advent of new institution and added a new organ to the social structure of the then existing society. The size and integration of society as well as standard of living of people has increased with each social revolution.

Process of social revolution

After a social revolution when new activity is institutionalised, it creates the basis for another activity to be institutionalised. This basis is strengthened with the development of society till another social revolution comes on.

In a group society elders are respected. When it develops into tribal society, a council of elders is evolved. The tribal society brings armed forces of different groups together under one chief with several sub-chiefs. The chieftainship becomes the nuclear of the state, and chief becomes king with ministers and officials. King creates the office of state priest. All priests in the state are subordinated to him and he becomes the spiritual head of religion. These religions create churches and *mathas* with landed property and a system of some sort of serfdom. This became the basis for the creation of feudal aristocracy. The feudal aristocracy created towns where handicraft is concentrated with burgees carrying out trade and commerce. In next social revolution the capitalist industries came into existence and capitalist class developed from burgees.

Era of Social Revolution

With technological changes, *i.e.*, with improvement of weapons, tools, means of transport and communication, skill and knowledge, the population and division of labour increase in a given society. First these developments take place within the existing social structure, but gradually conditions are created, when one of the activities, according to the stage of social development, cannot be carried out individually, but demands its institutionalised solution. As the established customs, authority, beliefs or property rights, to which the given activity is con-

cerned, are based on individualised activity, they cease to correspond to the institutionalised conditions of the given activity. Thus in the given stage of society, the forces to institutionalise the given activity comes into conflict with old forces that support the individualised form of that activity and with the customs, authority, beliefs or property rights accompanying it. As the existing social system becomes incapable to satisfy the needs of society, the old leadership is isolated, old customs slacken, authority is not respected, beliefs and property rights are challenged. Thus follows a period of social revolution. Old social system bursts asunder, giving place to a new social system, with an additional institution in it.

In the course of social revolution, the important functions and activities of old institution or institutions are separated and control of few is replaced by the control of many, simultaneously new customs, new forms of authority, new forms of beliefs and rituals, new forms of property rights and finally new set of leadership connected with new institution come into existence.

After a social revolution, the society becomes capable of absorbing or maintaining more population and giving them a higher standard of living. At the same time the society becomes more integrated as a whole due to new institution. Thus society becomes larger in population and territory and better organised, in other words the society attains a higher stage of its development.

When one form of social revolution takes place in one society, it gradually spreads to neighbouring societies, especially to those societies in which social and geographical conditions are favourable for it. Thus it spreads far beyond its original boundaries and becomes almost universal in course of time.

When a new social revolution takes place first in one country it is generally followed by a civil war, because it has to face old established forces, but when it spreads to other similar societies it encounters less resistance and the traditional forces yield easily.

SOCIAL PERSPECTIVE

THE LAST social revolution that institutionalised production, was industrial revolution. It began in Europe two century ago and replaced feudal society by capitalist society, *i.e.*, industrialisation with private property in production. The industrial revolution made a few countries in Europe, notably France and England, powerful nations. These countries as a result of industrial revolution developed superior kinds of weapons, powerful navy and industrial production. Their population increased tremendously. The surplus population emigrated to thinly populated parts of the world, *i.e.*, United States of America, Canada and Australia. They also conquered a large part of thickly populated parts of the world such as African countries, middle-east and south-east Asia and South Africa. Colonial rule was established in conquered countries. They plundered and ruthlessly exploited economically, their colonies and their culture and language were suppressed. Russia and China, two big feudal countries, were subjected to various kinds of pressure by the imperialist countries and became victims of their intrigues and indirect exploitation.

In the beginning of this century the world was divided into imperialist countries, their colonies, capitalist and remaining feudal countries. France and England were two big imperialist countries. Germany, U.S.A., Japan and Italy were advanced capitalist countries. Russia and China were two big feudal countries. Rest of the world was divided into colonies of imperialism with few exceptions as independent feudal countries.

Germany was most advanced capitalist country with highly developed industries and armament and it was overpopulated. U.S.A., Japan and Italy had some room for population growth. Russia being European country was clamouring for industrial development but feudalism prevented its industrialisation. Simi-

larly big colonies were also clamouring for industrial development that was prevented by imperialist rulers.

Thus in the beginning of this century we find that industrial revolution was complete in Europe, U.S.A. and Japan. Its advance was held up in rest of the world. Sociologically this was the main situation within which other factors were working.

Highly industrialised and overpopulated Germany formed an aggressive alliance against France and Britain. The First World War was fought between Germany with her allies on one side and France and Britain with their allies on the other. Germany was defeated and communist revolution broke out in Russia that institutionalised production with state property in production. As a result of the first world war the industrial revolution was unleashed in Russia, but the situation in rest of feudal countries as well as in all colonies remained the same.

When Germany healed her war wounds, fascism arose in it that made defeated Germany a militant world power. Meanwhile Italy and Japan reached the climax of their industrial development and their population increased accordingly. Twenty-two years after the First World War the Second World War fought between Germany, Italy and Japan (all of them were overpopulated) on one side and France, and Britain with their allies on the other. As a result of the Second World War colonies were liberated and communist revolution took place in China. Thus in the middle of this century all obstacles that hindered the growth of industrial revolution were removed and path was opened for its advancement in all countries of the world.

As all previous social revolutions in human history namely social community, priest-king state, theocracy and religion and feudalism have institutionalised one of the basic activities of human society and helped its further growth and development, so the industrial revolution has institutionalised production brought unprecedented growth in human society.

Another aspect of production namely distribution under capitalism and communism continues to remain individual while production is institutionalised. Distribution is left to individuals to get what they can. The industrial developments have created conditions to institutionalise distribution.

This raises the question of the form of property in production under which distribution can be institutionalised. The capitalist property has created certain political rights and restrictions based on the principle that an individual is free but his freedom is conditioned by freedom of all. These political rights and restrictions have created democratic state in place of feudal state. If this principle is also followed in economic field, *i.e.*, economic good of each is conditioned by the economic good of all and rights and restrictions to own property in production are accordingly formulated then it will create economic democracy, *i.e.*, institutionalise distribution.

Under democratic constitution there is freedom of speech, press, belief, association and to carry arms, but formation of private armies is prohibited. There are political parties in which people are organised. These parties formulate their policy and programme, agitate for them and put up candidates for elections, but themselves do not function as the state. The basic structure of the state, *i.e.*, penal code, police, judiciary, jails and armed forces are managed by the elected representatives of the people.

Somewhat similar economic arrangement is needed to institutionalise distribution. An individual should have full liberty to engage himself in any trade, industry or agriculture that he can carry out by himself, but exploitation of other's labour should not be allowed (certain relaxation according to the state of industrialisation will be needed to permit individuals to hire the labour of others to a fixed maximum). Local, regional and light industries, trade and agriculture should be carried out on co-operative basis. Co-operatives should have no restrictions either way. Heavy and other industries of national importance, banking, transport and foreign trade etc. beyond the capacity of co-operatives should be carried out by the state. All these sectors will have to be coordinated through partial planning by the state. This sort of economic arrangement will make co-operative property as the dominant property in production, from which will follow the institutionalisation of distribution.

THE BASIC CONCEPTS OF SOCIOLOGY

COMTE, the father of sociology, has defined the subject matter of sociology as "The totality of human experience, a solidarity of all living, in which individuals found their meaning, within which all they did and thought somehow belonged." He included the whole human race in it. His basic unit was the family.

The conception of the whole human race as the subject matter of sociology was found vague and unsatisfactory by subsequent sociologists. Spencer, Ward, Tonnie and Durkhiem reduced the area of subject matter of sociology from the whole human race to nation or 'political society' as Durkhiem has characterised it.

This conception of the subject matter of sociology has wrongly been attacked on the ground that it does not differ from the state. There are obvious differences between a nation and the state, yet the critics have chosen to ignore them.

While Spencer, Ward and Tonnie have reduced the area of the subject matter of sociology from the whole human race to a nation, they have also changed the basic unit from the family to an individual.

Gumplowicz divided the whole human race of Comte into groups in the contemporary sense of tribes and nations and made the study of group and inter-relations of groups the subject matter of sociology, and individual as basic unit.

Besides Spencer, Ward, Tonnie, Durkhiem and Gumplowicz there were other sociologists of repute who also found Comte's conception of the subject matter of sociology *i.e.* the whole human race, as unsatisfactory. But they choose to reformulate it

differently by taking different aspects as their clue. They all agree with Spencer that the basic unit is individual and not the family.

Tarde started with individual as the basic unit and took logical steps which follow from it. He took psychical aspect of individual *i.e.* beliefs and desire as his basis. Therefore he went into the line of psychology *i.e.* study of inter-relations in single mind. To connect psychology with sociology of some sort, he made it social psychology *i.e.* inter-relations between minds and called it sociology. He made relations between minds the subject matter of sociology.

In this period there was intense discussion about 'Social Facts'. Durkhiem defined social facts as "The collective aspects of beliefs, tendencies and practices of a society as a whole or some one of its partial groups it includes." He further added "a social fact is to be recognised by its power of external coercion which it exercises or is capable of exercising over individual." This definition of social fact could not be accepted by all those who accept individual as the basic unit. Therefore it was discarded and went out of usage. In the same period Tarde defined 'Social' (not social fact) in accordance with his theory of imitation. He defined social as what a man does by learning from the example of other persons, such as walking with certain steps, singing a song or courting a woman after the manner of the time.

This changed the meaning of 'social' of Durkhiem, which had collective aspect and originated from society or its group, to a new meaning where it has individual aspect and originates from individual and in some cases relates to another individual.

When individual was taken as the basic unit, it also produced two new conceptions. One 'Interaction' another 'Social Relation'. Interaction takes place between two or more individuals, and relations which an interaction produces become social relations. Thus the field of social relations spreads all round. As MacIver has put it "As sociologists we are interested in social relationship not because they are economic or political or religious but because they are at the same time social."

After discarding Durkhiem's definition of social facts, the subsequent eminent sociologists proceeded to define social facts

in the new light. In their endeavour they tried to find out a "universal social fact" and not 'social fact' in Durkhiem's sense, and they found all embracing 'universal social fact' in 'social relation'. It is worth nothing that those who tried to discover universal social fact, they had also ignored the concept of essential property of society. For Comte and Durkhiem the essential property of society was solidarity, for Spencer it was juxtaposition and co-operation and so on. The essential property of society gradually became meaningless as it could not be found in the basic unit *i.e.* individual. In fact the search for the universal social fact was another name for the search of essential property of society that could be found in individual, and they found it in social relation.

Once the 'social relation' was accepted as the universal social fact, the subject matter of sociology was re-defined by different schools differently. The subject matter of sociology of Spencer, Ward, Tonnie, Gumpnowicz and Durkhiem was characterised as 'concrete society' and was put aside as of no consequence to sociology. Simmel and others of the Formal School conceived 'social process' such as competition, conflict, accommodation and assimilation, and they defined 'social process and net work of social processes' as the subject matter of sociology. Weber, Maclver and others of the Social Action school redefined the subject matter of sociology as 'the network of social relationship'. The Functional School of Malinowski, Redcliff-Brown and others considers actions and sentiments along with relationship as constituents of 'social system'. Their subject matter of sociology is social system. Society for them is a large scale social system which is total, independent, self-sufficient social system.

Sociology has reached a stage where it has as many theories of society as there are sociologists. Now it must move towards one unified theory of society. The very fact that there are number of theories of society shows that there had been some fallacy in the discussions of basic concepts of sociology. Therefore let us scrutinise the course that sociology had travelled in a century and a quarter.

To begin with, an individual cannot be the basic unit of society, because the essential property of society or nation is

togetherness, solidarity, collective will, unity, integration or whatever we may call it, and it cannot be found in an individual. To have this property a plurality of individual is necessary. At the same time any two individuals cannot have the sense of belonging together unless they have some basis for it. In a modern society or nation the primary cause to have the sense of togetherness is that the people of each nation need to be protected from foreign aggression. The secondary causes to have a sense of belonging come from having identical code of conduct regarding family and marriage, from identical cultural values, from having identical religious dogmas and practices, from identical economic interests and so on. Therefore for any plurality of individual to be treated as the basic unit of society, it must have all these factors in it. These we can easily find in the family. The family is a miniature nation or society in the same sense as a cell is a miniature organism in biology or an atom is a miniature universe in physics.

To put the same thing in reverse way. Once we start with the family as the basic unit of the subject matter of sociology, we immediately find contemporary nation as the subject matter of sociology and togetherness or some thing equivalent as the essential property of society or to use current sociological terminology as the universal social fact.

If we now view the subject matter of sociology of other schools such as network of social relationship of the Social Action theorists, network of social processes of the Formal School or a large scale social system of the Functional School, we find all these properties are included in the concept of nation as it is understood generally. In other words they are different aspects of nation. These different concepts of society are put forward because none of them have taken society or nation as a whole into consideration.

A nation consists of people, territory, history, language, property, education and institutions such as marriage and community, law and state, beliefs, rituals and religious organisation, economy, educational institutions etc., and their functioning. Nation includes activities, relations and sentiments, and processes and systems that followed from them. If we accept nation as the subject matter of sociology, almost all schools in socio-

logy will loose their identity and will disappear. Similarly if we accept togetherness as the essential property of nation or society, we will find the universal social fact in it, and will not have to search elsewhere. In the same way, if we accept the family as the basic unit of nation or society, we will find miniature nation in it, which we can find nowhere else in such a small unit.

The concept of society as contemporary nation is historical and not an eternal one. In the middle ages the chief characteristics of society expressed themselves in state or in independent tribe. To-day they express themselves in nation. Tomorrow, say after a decay or two if nations of each continent merge into one unit and the chief characteristics of society express themselves in it, then each continental unit will be one society. Similarly if after fifty or hundred years one world organisation comes into existence that absorbes all nations into it and the chief characteristics of society express themselves in it, then the whole world will be one society. Or on the other hand if for some reasons the contemporary nations disintegrate into small units and the chief characteristics of society express themselves in them, then each small unit will have to be treated as society.

The method of analysing nation is the same as we use in describing a nation. Its merphology consists of country, history, people, wealth and property and education. Its physiology consists of structure and functioning of the family and community, the state, religious, economic and other institutions together with their dogmas, sentiments and values.

Thus we conclude that the subject matter of sociology is society in the sense of contemporary nation, the essential property of society or the universal social fact is togetherness and the basic and the smallest unit of society is the family.

The writer has tried to work out these basic concepts in this booklet. They can be worked out more efficiently and in details by others who are competent in this field. If this booklet contributes something in bringing about a single unified theory of society, the writer will feel that his labour is amply rewarded.

Where to begin?

Any analysis of society or nation must begin with its basic unit namely the family. The family was treated as the basic unit by Comte and Le Play. Comte concentrated on society and did not deal with family at length. Le Play dealt with it in detail. He took family budget as the quantitative expression of the family life or in contemporary terminology as the basis for his classification of the family. But his formula 'Place, work and people' neither explains why different classes of families exist in the same place nor it has produced an acceptable theory or society.

There are a large number of books on the family. In these books the family has been classified in traditional way on the basis of relative authority of the male and the female or on the basis of generations it includes. These classifications do not explain organisation, functioning and character of society. The traditional classifications are a) Patrilineal, Matrilineal and Companionship, b) Nuclear and extended. Marriage is classified as Monogamous, Polygamous and Polyandrous. These classifications of the family were neither intended nor have produced any theory of society. Therefore all these classifications should be set aside and a search for a new basis of classification of the family should be undertaken with all seriousness. The most important task before sociology to-day is to classify the family in such a way that on the one hand it explains different forms of the family and marriage and on the other it explains organisation, functioning and character of society. This, of course, requires a good deal of labour and discussion. The writer considers that it is at this point where sociological thinking has been stagnating and unless this hurdle is crossed it will not be able to move forward. In this booklet the writer has classified the family in the traditional way, but here he is putting forward a tentative classification which explains different forms of the family and marriage and also organisation, functioning and the character of society. This classification is tentative and open to alteration or even to replacement in case better classification which fulfill necessary conditions more efficiently emerges after discussion.

The principle of classification of the family.

Le Play is famous for analysing the family in detail. He has treated the family as the basic unit of society and family budget as the quantitative expression of family life, its organisation and functions.

The family budget, of course, depends on its income, and the income of a family depends on the means of income. These means of income may be personal such as labour power, skill, knowledge and/or property owned communally with right to use it, or private property owned by the family, or co-operative property with right to dispose off family share at will. Therefore the main factor for the quantitative measurement or the basis for classification of the family is its means of income.

Therefore the principle of classification of the family must be based on the kinds of means of income from which family income is derived. Therefore the family is classified according to the means of income as follows:—

- (1) Families owning only labour power as their means of income.
- (2) Families with skill and knowledge as their means of income.
- (3) Families with high skill and specialised knowledge only.
- (4) Families with private property with or without skill and knowledge as their means of income.
- (5) Families with share in communal property along with or without skill and knowledge as their means of income.
- (6) Families with share in co-operative property with or without skill and knowledge.

These classes of the family can be sub-divided into different income groups. The dominant classes of families in a society will have more income groups than the rest.

All these classes of the family do not exist in each and every society. Their relative strength and sub-groupings vary from one society to another.

The total strength of the each class of the family and its sub-grouping determine the organisation and functioning of a

society, and relative strength of different classes of the family determines the character of society.

The family in the group and tribal societies are of class 5 only. This class of the family does not exist in any other class of society. Families in the state, theocratic, feudal and in democratic societies are of class 1, 2, 3, 4, and 6. The families in communist societies are 1, 2, 3, and 6 classes.

According to Le Play the different geographical conditions in different regions effect the same class of family differently. Similarly the dominant form of property in different societies, in relation to which families have to exist, effect the same class of family differently. For instance, in a capitalist society where dominant form of property is private property, the relations between property owning class of families and others are economic relations, but in a communist society where property is solely owned by the state, relations of all classes of families to the state property are dominantly political ones. These relations differently effect the income of the same class of family existing in capitalist and communist societies.

In the same class of societies of different levels such as undeveloped, developing and highly industrialised democratic societies of the day, the relative proportion between different classes of families varies from one society to another.

The Forms of the Family.

The family forms are classified according to the relative status of the male and that of the female. These forms are of three classes:— (1) Matrilineal (2) Patrilineal (3) companionship.

When the means of income are such that they are used by male only, the family takes patrilineal form. Where the means of income are such that they are used by female only, the family takes matrilineal form. Where the means of income are such that they can be used by male and female almost equally, the family develops into companionship family. These forms become traditional and some time continue even after the means of income have undergone a change. In such con-

ditions either the family becomes unstable or the form operates nominally.

Similarly, nuclear and extended or joint family forms also depend on the means of income. When a nuclear family owns private property or has share in communal property or in co-operative property, the nuclear family exists, but when the means of income are such that they are owned and can only be operated profitably jointly, the extended or joint family comes into existence.

The Forms of Marriage.

The marriage has been classified as (1) Monogamous (2) Polygamous (3) Polyandrous.

The monogamous family exists where the means of income are almost equally owned or equally open to males and females; where main means of income belong to male only. the practice of polygamous family comes into existence or at least it is tolerated. Similarly where the means of income are scarce and belong solely to male, the polyandrous family exists.

The family morphology consists of the house, history, number and generations of people in it, their education and property. The physiology of the family consists of social, political, religious and economic functioning. The family change comes from the change in its means of income.

The writer hopes that the above classifications of the family and marriage will provide basis for fruitful studies and researches in sociological theory.

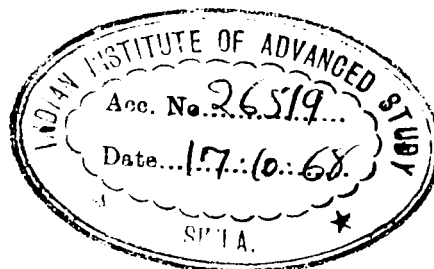
<i>No.</i>	<i>Name or School</i>	<i>Definition of society</i>	<i>Essential property of society</i>	<i>Basic Unit</i>
1.	Comte	Totality of human experience, a solidarity of all living, in which individuals found their meaning, within all they did and thought somehow belonged.	Solidarity	Family
2.	Spencer	Aggregate of men, an entity and organicism	Juxtaposition and cooperation	Individual
3.	Tonnie	Plurality of interacting individuals.	Collective will	Individual
4.	Durkhiem	An aggregate of men, an organic whole, each aspect of it is related to every other.	Solidarity	Family
5.	(conflect) Gumpnowicz	Social phenomena or social processes i.e. operation of groups and of aggregate of men.	Togetherness (Small)	Individual
6.	Ratzenhofer	"	"	"
7.	Fouillee	Aggregate of individuals as mental and contractual organicism.	Organicism as vital independent unity	Individual
8.	(Behaviourism) Tarde } Gidding }	Plurality of interacting individuals.	Consciousness of kind, like mindedness	Individual
9.	Weber, (Social action)	Society is marvelously intricate and ever changing pattern of social relationship. (MacIver)	Interaction	Individual
10.	(Formal) Simmel	Net work of innumerable processes. An entity in itself.	Sociation	Individual
11.	(Functionalism) Malinowski } Redcliff-Brown }	Society is a large scale social system. It is total, independent, self-sufficient social system. Integrated whole.	Integration	Individual

A G L A N C E .

<i>Social aspect of basic unit</i>	<i>Unit of analysis</i>	<i>Definition of sociology</i>	<i>Remarks</i>
	Society	Science of society	Society includes the whole human race.
Cooperation	Society and its Institutions	Science of society	
Social relationship, interaction	Society and its institutions	Science of plurality of inter acting individuals	
Social fact	Society and its constituent groups	Science of society	Collective aspects of beliefs, tendencies & practices are social facts
Interaction social relationship	Group	Science of social phenomena, study of group and interrelations of groups	Inter group causes & effects constitute a social event or process
Interests	Group		Six desires, six wants (Small)
Idea which a society — individuals who constitute society — has of itself & its future development	Group		
Psychic Beliefs and desires	Individual	Science of relations between minds	
Interaction social relationship	Groups institutions	Science of network of social relationship we call society (Mac-Iver)	Analysed status groups political parties, institutions
Dynamic relationship, interaction between individual minds	Social order (Economic, political social personality —Park & Burgees)	Science of process and network of processes	Social processes:- competition, conflict, accomodation, assimilation (Park & Burgees)
Action, relation sentiment	Organic type of systems i.e. group or community	Science of social system	Activities, interests and sentiments of members together with mutual relations of these elements constitute a social system (Homans)

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