CHAPTER I

SOCIETY - ITS GENESIS AND GROWTH

SECTION A GENESIS

1. Aristotle's Description of Man

Human birth is considered to be a noble one by intellectuals and saints all over the world. Man is said to be the noblest work of God. Unlike other creations man is able to think and reflect. This is his unique power. So among the living he is considered to be, the most evolved creation in the universe. It is for this reason that Aristotle, the great Western Greek Philosopher chose to describe man as a rational animal. That is he is an animal endowed with rationality or thinking power.

II. a. Why he is called animal

Man has many habits in common with animals. The well known theory of Darwin accepted by scientific thinkers says that man is evolved from the ape or monkey. He has many habits in common with animals. Like animals he eats, drinks, and procreates, fights and quarrels and runs about as animals do. Just as animals he also lived in a State of nature (prior to the formation of society). Like animals he
feared others, and to get his food killed beasts and birds. He was like a beast with bestial feelings and characteristics. Civilization and culture had not touched him. But nature has endowed him with the power of reasoning. That is to say, he had rationality.

a. A Rational animal

Man is an animal alright but as was said before what distinguishes him from other animals is his power to think. This rationality gave him the intelligence to correlate various factors and events in his environment. Soon he was able to pick up and make sounds which his rationality waved, together and evolved speech specific and language significant. This power has greatest influences. Man began to understand and make others understand and understanding is the beginning of wisdom. It would be difficult indeed to overstate the importance of language in the affairs of man.¹ Language makes possible, the growth and transmission of ideas and cultures. It is through this tool of language that members of a society are able to co-operate in solving problems communal or social. From being a mere animal man thus through reasoning became not only rational but also lingual. "Neither a human society nor a human personality can be

conceived in functional terms apart from systems of symbolic communication". This has led to later developments in society.

The discovery of language further heightened his rationality and at some point of time in his evolution this rationality coupled with expression gave man the maxim "United we stand, divided we fall". Thus the dawn of realisation the importance of living together with his fellowmen and establish a bond of friendship and relationship. Social behaviour came to him. To live together, to co-operate and have a bond of friendship he enters into a contract and understanding with his fellow human beings. He thus formed a society. It became his social environment and he reasonably adjusted himself to this social background and thus man became a social animal.

c. A Social Animal

With the evolution of time man became a social animal. He likes to live with other members partaking in their weal or woe. Further his gregarious instinct instilled into him a liking to live in society. He cultivated friendship love, attitudes of neighbourhood and co-operation for common efforts of welfare.

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2 Ibid., p.303.
He realised that his happiness depends on the happiness of others in the family, society and village or settlements. All these emotions lay dormant in the earliest stages of life when the jungle rule prevailed. With the growth of understanding and wisdom the social nature of man prevailed. Society was felt as a blessing from heaven. Several other factors also knit him into society which is the expressed and concrete realisation of man's social nature.

d. A Political Animal

For living together in security man had to learn the art of governance and laws pertaining to rights and liberties. For this government was felt as a need. Government is the will of the people expressed, formulated and realised for purposes of welfare. By virtue of this action man was able to realise a political recognition and standing and thus became a political animal also. To achieve his political aims he entered into a contract. This is explained by important theories concerning the nature of society.

There are two main theories regarding the relationships of man and society. They are 1. Social Contract theory and 2. Organismic theory.
III. The Social Contract Theory

In a way the contract to live and govern together throws light on the origin of society. In other words, society came into existence because of an agreement entered into by the individuals. That man preferred to enter into a contract and thereby set up a political institution or fabric to guide, guard and govern all as per rights, rules and liberties shows the political instinct in him. The contract theories are stated briefly, while discussing the origin of society.

This theory throws light on the origin of the society. According to this theory all men are born free and equal. Society was formed later. The individual was the first. The classical representatives of this school of thought are Thomas Hobbes, John Locke and J.J. Rousseau.

a. Hobbes's Theory

Thomas Hobbes (1588-1679) as English thinker expressed the opinion that society came into existence as a means for mutual protection of men. Men lived in a state of nature in perpetual conflict. Hobbes in his book 'Leviathan' said that the life of man was solitary poor, nasty, brutish and short. Everyman was an enemy to every other man. Man found only grief in the company of his
fellows. All were selfish, self seeking, cunning and aggressive. This intolerable situation has to be avoided and peace got. So people entered into a contract to ensure for themselves security and certainty of life and property. By mutual agreement they decided to surrender their natural rights into the hands of a few or one with authority or command. This command or agreement was of each with all and all with each. This was a social contract and a governmental contract. It binds all. Thus for individual protection a society was organised to live in peace and let live in peace.

b. John Locke (1632 - 1704)

Locke was another English Philosopher who believed that man in the state of nature was living in bliss, ideal liberty, free from rules and regulations. Unlike Hobbes he asserted that the state of nature was a state of peace, good will mutual assistance and preservation. But no recognised system of law and justice existed. Therefore often corrupt men upset the equanimity of life by degenerate means. This was a bad or ill condition. Locke wrote in his work "on civil government" that to avoid the life full of fears and continual danger men entered into a contract to enter into a civil society. This was the 'Social Contract'. This contract put an end to the state of nature and instead, a civil
society was set up. For this men surrendered certain rights and powers so that remaining rights would be protected and preserved. Later this contract led to government control. A ruler was selected to observe these civil rights.

c. Jean Jacques Rousseau: (1712-1778)

Rousseau, the French writer is famous for his book 'The Social Contract' published in 1762. He said that man in the state of nature was a 'Noble Savage'. He lived in primitive simplicity and idyllic bliss. He had qualities of independence, contentment, health, fearlessness and goodness. His instinct and love of others united him with others. He knew nothing of right or wrong, virtue or vice social laws and social institutions.

These conditions changed when population increased and reason dawned. Simplicity and idyllic happiness disappeared. Families, institution of properties etc., ended equality. Man began to think of 'Mine' and 'Thine'. Might was right. Inequality of status arose.

d. Civil Society

As a consequence of the above conditions mentioned, war, murder, conflicts, wretchedness etc. arose. To escape from these evil conditions the formation of a civil society was thought of Natural Freedom gave place to civil freedom
by a social contract. As a result of this contract, individuals entered into a collective unity - a civil society. Rousseau said by virtue of this contract "every one while uniting himself to all remains as free as before."

e. The Idea of General Will

According to Rousseau there was only one contract and it was both social and political. "The individual surrendered himself completely and unconditionally to the 'Will' of the body, of which he became a member. The body so created was a moral and collective body and this will Rousseau called it as the 'General Will'.

f. Criticism of the theory

This social contract theory is subjected to severe criticisms.

1. It seems a fiction.

2. History does not warrant a deliberate creation of society by voluntary agreement.

3. There was nothing like a state of nature. Anthropologists point out that ancient man lived in some form of society.

4. Common sense tells that there are two parties to a contract. There cannot be one sided contract. The contract theory is vague.
2. The Organismic Theory of Society

This theory is as old as Plato and Aristotle who compared society and state to a magnified human being and pointed out that individual is an intrinsic part of society. Bluntshilli and Herbert Spencer gave further shape to this notion. The organic theory considers society as a unity similar to that which characterises a biological organism. The writer of the 19th century regarded society as an organism.

IV. The Truth about Man and Society

Thus there are many speculations about the origin and nature of society. With the passage of time and with the evolution can be stated that the relationship between man and society is reciprocal.

In the words of C.E.M. Joad, men through society attain their real nature and society on account of man has blossom. Thus man and society form an inseparable unit.

a. Inseparable - Man and Society

This nexus or meeting point of man and society shows the type of unity between the part and the whole. It is not a mere physical coming together or a functional
unity. It is something more than these. It is social, that is without the company of his fellowmen the individual cannot live in peace and prosperity and develop his full fledged personality.

b. Individuality is not Threatened

Through man is in the society and society in man, man's individual life is not at stake. The individual has a life of his own, he can have his autonomy and character. He has liberty and freedom to act for his welfare not injuring others values. He can safeguard his personal values. Social values are in the ultimate analysis personal values and morals manufactured by each and everyone. The life of society has no meaning except as an expression of the lives of individuals.

c. Interaction

Though men have the right to pursue individual actions, it does not mean that they can do anything according to whims and fancies. They have to interact with the rest of the members of his society. Society is thus the sum of interacting individuals. It is this interaction which differentiates society from the mere aggregation of

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3 C. N. Shankar Rao, Sociology, S. Chand and Company, New Delhi, p.175.
individuals. As a result of this interaction society gets a life, seal and stamp of its own. The life of society has no meaning except as an expression of the lives of individuals. All these also give scope to develop individuality. In these pages the scholar tries to impress that society is not a cage in which the individual is imprisoned without any scope for individual development.

d. The Need

Men need society in order to become persons. Man is not a mere mechanical part, a pin or a cog in the wheel of society. From society we receive recognition, the gift of a status and we can express our personality.

V. Society Limits

It also gives scope for the liberation of the activities of man. "No culture produces individuals who are like carbon copies." Individuals differ in talents and capacity. The culture of society may produce men of marvelous genius and talents and man of medicare abilities. It is generally found that the same culture in society makes some individuals unique. Every society has a history of its

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4 Ibid.
own and every individual has his own history. In society different individuals may react to its stimuli in different ways. That shows that society gives scope for individuality development.

VI. Need for the Society

There are cases of isolation of infants from society. Experiments on this line are reported even during the days of king Psametians. Even Akbar is said to have experimented in this thus Communist China is said to have experimented in this isolation for brain washing. But all these experiments did not take the social feeling out. On the other hand certain cases showed that isolation from society stunted his brain and he became mentally underdeveloped.

a. Case Study

There is the famous Kasper Hanser case. It tells about a youth brought up in the woods of Nuremberg. He was totally separated from society. It was found that he became mentally underdeveloped. According to maclver and Page the denial of society to Kasper was a denial of human nature itself to him.⁵

b. The Case of Two Indian Sisters

There is the case of the two Indian Sisters. One of them Kamala devoted no social traits when in isolation. When freed from isolation, she developed a sense of human selfhood when she began to interact with society. She developed a personality and this reflects the emergence of personality when only in a society. Thus society is personality building.

c. The Case of Anna

Anna is an American Child. She was isolated at the age of six. She was brought up in solitude with no contact with the world outside. It was solitary confinement and she developed no intelligence or personality. Just was a worm wood or organism. This case also shows that human understanding and intelligence develop only in a social or society environment.

These case studies point out that man matures and blooms when in touch with society. Sans society man is just an animal. It is clearly seem that society moulds, builds and welds a human being into a noble being.
VII. Definition on the Conception of Society

Emphasising the view that society is a natural corollary and an outcome of man's inner urge to perfection through society, GIDDINGS says "Society is a naturally developing group of conscious beings in which interaction passes into definite relationships that in the course of time are wrought into a complex and strong organisation."^6

It is seen from the above discussion of Aristotle's concept that man is a rational, social and political animal. Politics also to him in the early stages is a tool for him to live in harmony. But above all the definition brings out man's basic, fundamental 'social' instinct to live together in harmony with his fellow human beings. It is a more relevant factor leading to the genesis of society.

a. Meaning of the Term Society

The description given before, of man as a social animal focusing man's social instinct obviously has paved the way for the focusing for the word society, which is derived from the latin word "Societus" which means

fellowship. This is the derivation of the word. The word basically suggest the fundamental relations among man living in groups. Men live together in order to achieve a common goal. The goal may be welfare, security or the need for association etc. The word society is applied to only groups or associations of human beings.

b. Definitions of Society

There are various definitions of society. To cite a few "A Society is a collection of individuals united by certain relations or modes of behaviour which marks them off from others who do not enter into these relations or who differ from them in behaviour," Morris Ginsberg.

"Society is a system of usages and procedures, authority and mutual aid of many groupings and divisions, of controls of human behaviour and of liberties." Society is a "Web of social relationship" (MacIver) "An organised collectively of persons made up of a network of interconnected groups and organizations which constitutes the structure of society."  

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8 Ibid.
VIII. An Analysis of and the corollaries that follow from these definitions

An analysis of these definitions clearly bring to light the characteristics of society.

a. Explanation

Emphasising the view that society is a natural corollary and an outcome of man's inner urge to perfection through society, Giddings says, "A society is naturally developing group of conscious beings in which interaction passes into definite relationships that in the course of time are wrought into complete organisation."

From this definition the following conclusions are drawn. (1) Society is naturally created. (2) It is a coming together of conscious people. Their mutual coming together for a purpose or pleasure establishes definite relationships. In course of time this has become permanent and even complex. But the thing to be noted is that Giddings society is a natural coming together. (3) Natural means it is innate in man and proves man is a social being.

b. MacIver and Page's Definition

The other characteristic feature of society is that it has entangled man in a web of social relations. This definition given by MacIver and Page accentuates this aspect
"Society is a system of usages and procedures of authority and mutual aid, of many groupings and divisions of human behaviour and liberties." This definition says that society evolved as a result of usages and procedures. It became systematised under an authority which for purpose of mutual aid welded together individuals into groups and divisions who have specific behavioural patterns, and were intelligent enough to understand that forming a society will stabilise their liberty and pursuit of happiness or welfare.

According to these authors, society is also everchanging and tending to become complex, that is to say with new added patterns. They term it as the web of social relationships. Thus, these definitions emphasise social relationships.

c. Gisbert's Definition

The definition given by Pascunl Gisbert however focuses attention towards the telelogical nature of society. He says that it consists in the complicated network of social relationships by which every human being is interconnected with his fellowmen. This is a societal relationships. It implies reciprocal awareness between two

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or more men. These individuals have a common purpose. Society is thus purposeful.\textsuperscript{11}

d. Lapiere's Definition of Society

The term society refers not to a group of people, but to the complex pattern of the norms of interaction that arise among and between them.

This definition emphasises social interaction and not merely living in groups.

IX. A Recapitulation and Review of Definitions

A review of the foregoing definitions reveals that society is a collection of individuals held together by certain enduring relationships for achieving common weal. This is also emphasised by Giddings when he says that society is formed by a number of likeminded individuals who know and enjoy the likemindedness and are therefore able to work together for common ends.\textsuperscript{12}

Further, the above definitions also revealed that a society can be defined in terms of:

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a. A Group;
b. a system of usages;
c. a system of procedures;
d. behavioural components or patterns;
e. social relationships;
f. awareness;
g. commonness;
h. different perception of constituent elements;
i. likemindedness for reaching a common goal.

X. Elaboration of the concept society

a. **Reciprocal awareness**

The concept of society presupposes social interaction which becomes only through reciprocal awareness. A process by which one understands the minds of each other, sans this understanding which should be reciprocal this existence of society itself becomes an impossibility.

b. **Likeness**

Likeness is resembling one another in some degree in body and mind. This principle is essential to weld society together. Likeness refers to similarities like needs, works, aims, ideals, values, outlook towards life etc. Just as birds of the same feather flock together men of the similar attitude join together and form the society.
c. Differences

There may be differences too. Differences like sex, personality, ability, talent, attitude etc. People pursue different vocations viz., farmers, labourers, teachers, engineers, businessmen, soldiers and the like. These are different fields in which society works.

d. Interdependence

Social relations are interdependent. 'Family' is a typical example which illustrates interdependence of man and woman. When the area of society widens the interdependence also is pronounced.

e. Dynamic

Society is not static, change is the law of society. No society can afford to remain static.

f. Control

Society has its own ways and means of controlling the behaviour of its members. The law, constitution, police and other formal means of social control regulate behaviour in society.

g. Culture

Each society has its own culture, culture and society go together. Culture is the expression of human
nature in ways of living and thinking, in behaving and holding views in society.

h. Moral Order

Moral order binds every action of the individual in society. Out of this comes ordered society. Hence the relevance of MacIver's statement that society is a system of ordered relations.\(^{13}\)

XI. An Idea elaborated

It is evident that human beings created the society. That is to say, society is a human product. To survive or not to survive must have been a great question. Man needed a combined strength for security of life, liberty, property and the pursuit of happiness.

The idea of 'Live and let live' appeared perhaps reasonable. Originally might was right but not ethical. Peaceful life, progressive life and a satisfied life was necessary. Society gives the strength to resist evil and usher in the good and lawful. There were so many increasing need to man and one man cannot fulfil all these by oneself. Some needs dropout in course of time and new needs arise.

However with the march of time man realised that his survival lay in, combined strength which can well cater to the needs. Strength itself is a need. Life became need based and fulfilment of needs is easier, better and satisfactory when all feel that what is good should be secured. To secure it, it is felt that two hands are better than one. The concept of human needs was postulated by Mallinwski in this context only. Further, the dimensions acquired by a dynamic society compels men to interact, unite, organise and progress. That is why, defining society Ralph Linton says that a "Society is any group of people who have lived and worked together long enough to get themselves organised and to think of themselves as a social unit with defined limits."\(^\text{14}\)

**XII Freedom under Limitations**

Here the word limits should be properly understood, limits means a boundary within which the individuals confine themselves enjoying liberty. Liberty does not mean licence. Within a particular boundary or limit the individuals who comprise it should work towards the fulfilment of their needs, but they should work within this area, in a given way

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\(^{14}\) R. Linton, *The Study of Man*, New York, 1936, p.91
of life commonly practised and do not like to transgress or violate this. Melville Heskovits emphasised this idea about society, when he writes that "Society is the organised aggregate of individuals who follow a given way of life."¹⁵

XIII. a. Individual Mind

There is the individual mind and each man likes his individual mind to be heard but the individual mind has to surrender a part of it to compose the social will and having accepted the social will it follows what social will says. If the individual mind is developed, the social mind is also developed. Experiences are there which are common to all and these experiences weld them together.

b. Individual Mind and Social Mind are complementary

Leives goes on to say that the individual mind should confirm to nature i.e., reality and obey the rules and norms of society."¹⁶ Society is based on cherished values i.e., society has certain appended, accepted and preserved ideals and values. The individuals ought to follow these unquestionably because these norms are proven and


chosen. The collective experiences of society shapes the individual mind. The sum total of the experience of the individual mind is the social mind.

Individual's experience are limited no doubt but he can benefit if he assimilates the experience of others also. This will strengthen the individual mind and enrich its thinking. So both individual mind and social mind are complementary. "The nation affects the sect, the sect the individual." 17

c. Mutual Interference by one another

The reaction of society on individual mind is beneficial to both. The individual mind is not passive and sleeping. It is quick, awake, and alive. When social mind tries to influence the individual mind, the individual mind in its turn reacts on the social mind. There is thus a bilateral and multilateral traffic in influences. This mutual influences does good to both because the individual minds react on what society says and society also finds the individual more, often than not, reasonably agreeable or correct.

17 Ibid.
The idea of a social mind which is expressing some common feelings and thought has influenced and helped the individual mind. Suppose a man comes to meet us, he behaves, talks and shows himself so noble that we say about him that he comes from a noble family or noble society. From his conduct we begin to have a good idea about the society from which he came or which he represented.

It is quite clear that social mind has influenced him and nurtured him and built in him noble ideas which make him liked by others. Similarly one who comes from a degenerated society is not liked by us. We avoid him or even fear him. We say, if a man behaves badly he is to be punished and a social stigma is attached to him.

XIV. Social Osmosis

Ideas when given concrete shape became the shaper of the activity. The western society has brought about a change in the eastern society. The eastern society in turn has contributed to west high ideals of life, so that, today due to one type of society interacting with another type of society there evolves a new type of society. This process can be called as social osmosis.
Kipling's saying, East is East, West is West, never the twain shall ever meet is proved wrong. One society interacting with another society can contribute much to the progress of society. If the interaction is unethical then comes the evils like terrorism, crime, degeneration etc. The social mind is the basis of human society, in disseminating cherished values irrespective of time or clime. All things which are happening to mould a good world of people are the result of interaction of social mind whether the result is political, economic, religious or scientific.

The social mind and individual mind are complementary. The world today is built on ideas and ideals. There are isolated instances of unethical eruptions of mass hysteria or political and economic crimes. But society in general is the result of (i.e.) social mind reacting with individual mind and individual mind reacting with social mind. Thus society is the expression of these minds. Mind is the basic factory that is creative. The social relations thus created can flower only when they are subjected to external values. This aspect of values of the mind in creating social relationship is the pivot of social progress. This is a distinctive feature everywhere, from the ancient age to the modern age. Much depends upon how the reaction is going to be in the future. The progress of the world-society depends on this.
SECTION B: GROWTH

I. Growth of the Society and Social Institutions

The Genesis of society, its definition and implication were cryptically analysed to enable the reader to see the highlights and hallmarks in the origin of the social system. Now the growth of society is explained.

Social System

According to the Oxford Dictionary the word "System" represents "a group of things or parts working together in a regular relation". Studies made by Walter B. Canon and L.J. Henderson and others revealed the importance of interrelationship of parts or organs in the human body. This idea inspired many sociologists to think of society as a system.

a. The View of Montesque

Montesque used the word for the first time in the middle of the 18th century. His theory says that all the features of social life are united together into a coherent whole and he calls it as a system. Systematic investigations of interconnections among features of social life enables one to understand that society is a system.

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C.N. Sankar Rao, Sociology, S. Chand & Co., Ram Nagar, New Delhi, 1990, p.III
b. **Others' Views**

Leading social analysis of the 19th century also held this view. Comte, Karl Marx, Herbert Spencer, Emile Durkensim, have entertained this idea.

c. **Talcott Parsons**

The Chief exponent of the modern theory of social system in Talcott Parsons. He is the author of the books, the structure of social action and "An outline of the Social System".\(^\text{19}\) His concepts point out that a social system is constituted by the interaction of a plurality of individual and their relations are mutually oriented. W.J. Ogburn improved upon the idea by saying that a social system, is a plurality of individuals interacting with each other according to shared cultural norms and meanings and society thus comes under the connotations of the word social system.

d. **Modern Application**

The term society is now used to denote people living together in a State or nation. Thus we have Indian Society. American society or Japanese Society. There is thus a national connotation.

\(^{19}\) Ibid.
The research scholar after having analysed thus the features and landmarks makes bold to say that to day it is an established fact that society is an interactive and inter communicating group of individuals sharing common, ideals and culture for a life of welfare, security and moral or ethical basis.

II. Society not static

The foregoing account of social institutes reveals that society has a dynamic growth. It was never static. With the passage of time new dimensions were added both to its social structure and political structure. There came a plethora of institutions and new formations and the process of growth continued. But at the widening base various institutions such as the family unit, economic and commercial units, religions institutions like the Church, Temples or Mosques led to a proliferation that led to a momentous growth. In modern times political institutions like the parties, parliament, assemblies and corporations added to the growth and structural transformation.

Governance took speedy evolutionary and sometimes revolutionary changes. Various forms of government like monarchy, oligarchy and democracy with elitism have led to the dynamic growth of society.
III. The Family

Of the institutions which influenced the growth of society, the family occupies a cardinal position. In fact, the old saying is, society is 'family writ large'. Family with its 'pater families' in all parts of the world led to social growth in definite and disciplined forms ruled and regulated by norms or values. According to Stephen Cotgrove "there are few areas of social life in which we are more conscious of change than in the family and sexual behaviour." The growth of family life, the need for its preservation and security, the problems involved in family life, its ethical and value basis etc., are determinents that led to societies growth into a responsible and inevitable institution.

IV. Importance

The family is the most important primary group in society. It is the most basic of all social groupings. It is the first and the most immediate social environment to which any man is first exposed. Further of all the groups that affect the lives of individuals in society none touches them so intimately or continuously as does the family. It

has a nuclear position in the societies progress. The family has several functions; primary and secondary but relevant to this thesis is its function as an instrument of culture transmission and as an agent of socialisation. A society grows with the growth of its families endowed with culture and values.

V. Marriage

As a social institution regulates on the relationship between the male and female members of the society must be healthy. Relevant to the thesis it may be pointed out that marriage aims at social solidarity because it brings not only two individuals into responsible relationship but also the two families from which they come. It is possible to minimise the social distance between individuals, groups and strengthen solidarity which is essential for growth. The history of family and marriage has different dimensions but its role in the growth of society cannot be minimised. It has religious and ethical sanctions so that it is commonly said that marriages are made in heaven i.e., it is divinely approved for family and social progress. No doubt throughout the past and present these institutions have led to social solidarity and growth.
There are various types and patterns of families and marriage customs also differ from region to region. For purposes of brevity and relevancy, the word family and marriage are adopted in their general and universal sense because they are indicator of growth. With changing times and modernisations norms of family behaviour or modes of marriages change but still they contribute legality and social responsibility. This view is expressed by Valluvar in the Kural.

"The family as an institution is the unit of social life; The individual both man and woman constitute the unit of family life. This corporate life starts on the basis of certain biological and economic factors but it continues to exist and acquires meaning only when the foundations are based on love and justice.

Valluvar explains that life is to be lived only on principles of justice through the practice of virtues by having regard for other fellow beings and their welfare.... Actually it is in the progress of the individual that the progress of society consists which can be achieved by the realisation of values of goodness, Truth and justice."^{19}

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VI. Religion

Man, the social animal is also a religious or spiritual being. Religion is one of the earliest and most influential in shaping man and his actions. Religion is a universal, permanent, pervasive and perennial interest of human beings such that religious need is felt predominantly as a basic need. The Bible says Man cannot live by bread alone. It is of dateless origin i.e., from even prehistoric times it is traced, "Religious dogmas have influenced and conditioned economic endeavours, political movements, property dealings, education scientific inventions and artistic developments."20

Many societies have a wide range of institutions like the church, temples, mutts, mosques and body of religious heads and priests who teach forms of worship, ceremonies sacred texts, rituals etc. A good religion is associated with morality and ethics. It has dominated society for centuries societies have religious growth under religious leaders. Religious institutions are meant for fostering the growth of the individual and society.

VII. Definitions about Religion

1. Durkheim, in his book 'The Elementary forms of religious life defines religions as a "Unified system of beliefs and practices relative to sacred things.

2. James G. Frazer in his 'Golden Bough' considers religion as a belief in powers superior to man which are believed to direct and control the course of nature and of human life.

Maxmuller defines religion as a mental factulty or disposition which enables man to apprehend the infinite.

VIII. Its Emphasis

Religion emphasises belief in God, the supreme power, man's surrender to God, love among men, kindness to birds beasts and animals charity for all, honest behaviour, truthful actions and avoiding sinful acts. The ultimate goal of religion is to uplift himself and others spiritually. Religious institutions have drilled into society the system of beliefs and rituals to realise God. By propagating and enforcing principles of conduct and concentrations these institutions have tempered society and society under its influence grows into a humane and ethical entity. Religious literature is widely and vastly found. Suffice it to say that wherever religion, religious and spiritual institutions played a notable role, there progressive and ethical growth of society has been registered.
IX. a. Educational Institutions

Closely following religious institutions are the centres of learning like universities, colleges and schools spreading teaching, stimulating and revealing knowledge both scientific and artistic from the scholastic age to the modern age of computers have no doubt contributed to the growth of social achievements and growth. That the modern age of technology is the results of this growth, cannot be gain said. These institutions have given to society work and employment.

b. Other Institutions

A plethora of public utility institutions and social service institutions like Medical Institutions, clinics, correction houses, a vast net work of industrial and business institutions, financial intermediaries, development banks, transport institutions, interspace travel etc. etc. have also contributed to the growth and perfection of society the perfection of which is achieved and its pains reduced.

When all is said and done evils also exist. That is due to consequential misuse and misapplication of the materials and institution provided. That which is intended to heal if it is used to steal the mistake lies in man. Society condemns it and tries to control it.

c. Political Institutions

Since man is a political animal also he has become the child of political institutions. The stamp and seal of society today is its political system. Society in its
growth has evolved the political system for purposes of governance and political institutions in their turn have shaped and moulded society and have added an impetus or tempo to its growth. Politics is one of the unavoidable facts of human existence and social growth. Every one is involved in some fashion or other at some time in some kind of political system.

X. Aristotle's View

Aristotle who defined man as a political animal is also called the father of politics. He speaks of a six classifications of the political system i.e.

1. Kingship or monarchy and tyranny
2. Aristocracy and oligarchy
3. Polity and democracy

Monarchy is the rule of the king. Its perverted form is, Tyranny i.e., rule by a tyrant. The leader of a horde in ancient times was hailed as the king. The old saying is war begot the king. The institution of monarchy has taken deep interest in the growth of society. Great cities, churches, temples built by monarchs have added to the excellence of social growth. The importance of ethics, justice and legal frame work to society have been upheld by monarchy. The history of the world is replete with the achievements of
monarchy. Though kings pursued the path of war and battles, they did these to protect and preserve the social culture. Under monarchs like Elizabeth, Chandragupta, Shah Jehan, Raja Raja Chola etc., there have been golden ages of history when societies art, architecture and economic foundations grew and society achieved a plenitude of prosperity. With the growth of democratic spirit in society monarchy declined but its spirit continues where there is the rule of a single person. Mono means 'single' and archy means 'rule'.

XI. Aristocracy

This is the rule of the best in society. Aristocracy as an institution has introduced elitism and excellence in social progress and growth.

XII. Oligarchy

Oligarchy is a negative form of aristocracy when power in society falls into the hands of exclusively, of a few. Oligarchy did not find favour in society.

XIII. Democracy

Now we are in the age of democracy. Democracy as a political system has become the most fashionable and it is accepted by society. Democracy influenced and speeded the growth of society and society has influenced in turn the
growth of democratic institutions like the congress, parliament or Assembly. The growth and influence of the parliament on society and its progress can be seen even from the medaeval ages. In fact the latin word parliament or Parlamentum is a medaeval word. It is meant for discussion and deliberation over political affairs (called parleys) in medaeval days. Democracy is a legacy of the past to the modern society. The growth of democratic institutions is an indicator to the growth of society. Society in willing to go to war even in order to preserve democracy. It is often said that the first world war was fought to protect democracy and the second world war was fought to preserve democracy. The famous definition of democracy given by Abraham Lincoln defines it as a government of the people, by the people, and for the people.

XIV. A doubt

One may raise a doubt that inspite of the best principles of equality, liberty and fraternity, in these democratic days violence terrorism, exploitation, murder etc. are rampant. The answer to this is that these occurrences do not deny the worth of democratic institutions. These occurrences come when men or groups of men deviate from the path of values, virtues and ethical pursuits.
It may happen under any institution. It has been therein the past as in the present. It only focuses that when some part of society gets this deviation from the right path there arises confusion. This does not mean that the very institution is wrong or false. It is in the practice of things that mistakes arise. Therefore if the practice is perfect these political institutions outlined here function well and contribute, no doubt to the progress and growth of society.

Distinction between these institutions, Marriage, Family, Religion

The family is the most important group in society. The family exists as a process. Family is almost a universal social form of life. It is found in all societies at all stages of social development. The family is guarded both by social taboos and by legal regulations, which rigidly prescribe its form. The institution of the family is permanent and universal. The family as an association is temporary and transitional. Family is the nucleus of other social organisation.

Marriage forms the basis of family. It is between a man and a woman. Mainly it provides security for both the sex, especially the female. The contract sometimes is solemnised through religious rites and at other times
through civil rites. Either way, marriage, as an institution plays a vital role in forging relationship between the individuals in society ushering in family as an institution.

All societies have had some form of religion which appear in a multitude of forms. Invariably religion is a matter of rites, ritual observances, and ceremony to certain felt needs of man. But religion must fit in with the rest of the other institutions. But it cannot be gains aid that religion quenches in man his wish for a cosmic harmony and security. Religion strengthens the bonds of unity existing between man and man. Religion through the temple and its activities establishes a centre of human fellowship where persons of most diverse categories unite to worship and offer sacrifices, to collect funds and work for the poor and needy. In this respect, it is a powerful institution that can act as a powerful force cementing the society.

All the three are indispensable for the well being of man. Like these, there are many such institutions in a society. When we speak of educational institutions, they are referred to in a different sense. It is used to denote a group aiming at furthering a particular ideal, viz., educating individuals.
XV. Conclusion

In this chapter, the meaning and definition of the word society was pointed out. The origin of society and how it came to be established by an urgent need to live together in order to preserve and protect man, was succinctly expressed. Further the theories advanced by celebrated thinkers as to the origin and establishment of society were explained. Further to these, the nature and scope and important features were set forth with suitable, and authoritative definitions. The complimentary of the individual mind and the social mind is also explained. From these lines of approach it is now to be understood that from the rudimentary beginnings society has evolved into a system.
XVI. Social System

According to the Oxford Dictionary the word "system" represents "a group of things or parts working together in a regular relation." Studies made by Walter B. Canon and L.J. Henderson and others revealed the importance of interrelationship of parts or organs in the human body. This idea inspired many sociologists to think of society as a system.

a. The View of Montesque

Montesque used the word for the first time in the middle of the 18th century. His theory says that all the features of social life are united together into a coherent whole and he calls it as a system. Systematic investigations of interconnections among features of social life enables one to understand that society is a system.

b. Others' Views

Leading social analysis of the 19th century also held this view, Comte, Karl Marx, Herbert Spencer, Emile Durkensim, have entertained this idea.

c. Talcott Parsons

The chief exponent of the modern theory of social system in Talcott Parsons. He is the author of the books,

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21 Ibid., p.111.
"The structure of social action" and "An outline of the social system." His concepts point out that a social system is constituted by the interaction of a plurality of individuals and their relations are mutually oriented. W.J. Ogburn improved upon the idea by saying that a social system, is a plurality of individuals interacting with each other according to shared cultural norms and meanings and society thus comes under the connotation of the word social system.

d. Modern Application

The term society is now used to denote people living together in a State or nation. Thus we have Indian Society, American society or Japanese Society. There is thus a national connotation.

The research scholar after having analysed thus the features and landmarks makes bold to say that to day it is an established fact that society is an interactive and inter communicating group of individuals sharing common, ideals and culture for a life of welfare, security and moral or ethical basis.

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22 Ibid., p.111.