Chapter-II

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Of all the living creatures on this world, man is unique. He is the sole living species that has a culture. By culture we mean an extrasomatic, temporal continuum of objects and events dependent upon symboling, specifically and concretely, culture consists of language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals, ceremonies and so on so forth. The existence and use of culture depends upon an ability possessed by man alone. The classic definition of culture was given many years ago by E. B. Taylor. According to him 'culture...is that complex whole which includes knowledge, belief, art, morals, law, custom anti any other capabilities and habits acquired by man as a member of society.' This definition comprises such products of groups life as folk-ways, technic ways and other group expectation. Besides, there are the material elements that comprise our contemporary culture and supplement the psychological elements at every point. There are the meaningful relationships between the various parts of culture and the symbolic interpretations placed upon them. Thus customs, material things and meaningful relationships make the principal aspects of culture. Culture includes both structure and function.
The symbolic aspects of culture have been emphasized by Leslie A. White. According to him, 'Culture is an organization of phenomena—acts; objects; and sentiments—that is dependent upon the use of symbols. Culture began when man as an articulate, symbol-using primate, began. Because of its symbolic character.....culture is easily and readily transmitted from one human organism to another." In this way, culture is a continuous and growing whole. It acquires new elements as it is a handed down from one generation to another spreading to new groups and peoples. The history of culture is, in a real sense, the history of man as a human being. For hundreds of thousands of years, culture in some form has been continuously transmitted. In course of time, some elements have been lost, others have been changed and new ones have been added. But culture itself has gone on "Culture is, therefore," A. White, "a symbolic, continuous, cumulative and progressive process.

All peoples in all times and places possessed culture. No other species had culture. In the course of the evolution of primates 'man' appeared when the ability to symbol had been developed and become capable of expression. Man, as an animal, possesses a number of characteristics which qualify him for culture. Among these erect posture; an opposable thumb, stereoscopic, chromatic vision, gregariousness are important traits. But the most important qualification of all is the ability to symbol. We call the ability freely and arbitrarily to originate and bestow meaning upon a thin; the ability to understand and appreciate
such meaning, 'the ability to symbol.' Holy water provides us with a good example of this. Holy water is a liquid that exists in nature plus a value derived from man. This value cannot be grasped or appreciated with the senses. Symboling, therefore, consists of trafficking in meanings by non-sensory means. We may well regard articulate speech as the most characteristic and the most important form of expression of the ability to symbol.

Darwin had observed long ago that dogs 'can understand words and sentences.' Even the laboratory rats can make the distinction of the food meaning of green circles from the electric shock meaning of red triangles. But this is not symboling. The animal is not able to originate and bestow the meaning in either caste. It is man alone who does this. The difference between the mind of man and that of subman is one of kind, not one of degree; that man's mind is unique among all species of living beings. Man is capable of doing many things which other creatures can not do. Man alone can make the distinction between holy water and ordinary water. No dog, rat, ape or any other sub-human animal can appreciate the difference. Only man can classify their relatives, distinguishing cousin from sibling, uncle from grandfather, etc. No subhuman can do this. An age cannot toll an uncle from a cousin. No animal can distinguish the Sabbath from any other day. No animal other than man can group the meaning or value of fetishes. The lower animals can ascertain the intrinsic values of commodities but they cannot know nothing about their prices. Incest and adultery matter for man alone, all
other animals are somewhat innocent. Only man has gods and demons, heavens and hills, and immortality. Only man knows death. Thus on the basis of the instances given above, it is quite evident that no animals except man can have any comprehension whatever of holy water, fetishes, uncle, sins, prices, incest adultery, etc. None of the lower animals are capable of being 'human' and sharing their lives. The fundamental, qualitative difference between the mind of man and that of lower species has, of course, been recognized for centuries.

It is hoped that man and culture came into being simultaneously. The time of man's and culture's origin cannot be fixed exactly, of course, but one million years ago is acknowledged by almost all authorities as the date of their beginning. Our assumption of the beginning of culture is based as follows: Neurological evolution culminated eventually in the ability to symbol the exercise of which brought culture into existence and then preserved it. This conception can be justified by showing that culture in all its parts and aspects is dependent upon symboling or, more specifically, upon articulate speech. The components of culture can be divided into four categories: ideological, sociological, sentimental and technological.

The ideological sector of culture is composed of beliefs which are dependent upon symboling or, articulate speech for their origin as well as for their perpetuation. Without articulate speech for their origin
as well as for their perpetuation. Without articulate speech, a belief that owls bring bad luck; that the world is round, that man has a soul or that all men are mortal cannot be possible.

The sociological components such as institutions, customs, rules and modes of interpersonal behaviour etc. of cultural systems are dependent upon articulate speech. It is through speech that one know that two mates are permissible if possessed one at a time but not if held simultaneously. Or that marriage with a cross-cousin is permissible, or even obligatory, but marriage with a parallel cousin in incestuous and, therefore, criminal. It is through speech that one can tell a cousin from an uncle, distinguish between mine and thine, or right and wrong, or polite or impolite. It is clear therefore, that the behaviour of man as a human being in the society is dependent upon symboling.

As regards sentiment or attitude as component of culture we find the same situation. The attitudes that constitute the subjective aspect of mother-in-law taboo, for example, require symboling for their existence.

Subhuman animals are not capable of such feelings. The loathing of milk, attitudes towards chastity, snakes, bats, death, etc., are all produced and given from and expression in human society by the exercise of the ability to symbol. Without it there is no difference between man and animal.

So far as the technological sector of culture is concerned, it is found that apes use tools with great skill, ease and versatility. One ape
may learn the use of tools from another by observation and imitation. But there is a great difference between man’s use of tools and that of ages. The use of tools in the human species is, on the whole, a cumulative and progressive process. It is this that distinguishes Neolithic from paleolithic cultures; the Age of Coal and Steel from the Middle ages. Tool using with the anthropoids is not a cumulative or progressive process.

We see that culture has been made possible by and is fully dependent upon the symbolic faculty, the knowledge, man’s beliefs, his social systems, his institutions, his rituals, his traditional attitudes, his codes of ethics, forms of art; and, finally his technology. Culture’s cumulative and progressive process consist of two general types of elements—(a) material and (b) nonmaterial. In the material aspects of culture are embodied those human products that can be experienced with the senses. Automobiles, razors, shoes, pencils, disks, televisions, radios, trains and counties lots are the material objects produced by our culture. The nonmaterial culture includes the group expectations, the folkways, technic ways, mores, values, traditions and all other psychological elements arising out of social life. The fundamental basis of culture is inherent in the mind of men, not in the external manifestations. Ideas are the real foundation of culture. All the machines in the world will become of no use without the knowledge of how to use them. Man is a symbol making and using animal. The understanding of these symbols is fundamental to an understanding of culture. The meanings
attached to the different aspects of culture are more important than the physical form these aspects may take. Sometimes the material and the non material elements of culture are viewed as unreal and illusory. That is, the real cultural elements are said to be the mental; the physical aspects are merely the manifestations of the ideas and techniques handed down in the cultural heritage. Culture, in short, is essentially mental and not physical. The key to culture lies in the mind of man.

Material objects have been produced by man's cultural activity. It is not the supernatural power of someone which created automobile rather it is the product of a long chain of human inventors, each of whom improved on or added something to the finished output. The race of long continuous cultural progression may be examined through the invention and the improvements upon the modern automobile. Man was the first to work with his hands and brains and transmitted the material product and techniques down the ages. Its result is visible to the whole world.

The nonmaterial cultural heritage equally forms an important part and it has a human source. Usually customs, taboos, habits, commandment are attributed to a supernatural power which is not true. These psychological elements of the cultural heritage are manmade. Group expectations composing social and moral codes are the products of historic and cumulative way of life. There cannot be parity of the efficient progression between the non material and the
material aspects to the same degree. Many old customs are yet superior to the customs existing thousand years age but the superiority of the modern automobile can be undisputedly established on the old means of transportation like oxcart. The great ideas of our day are thus the product of our cultural development.

Culture constitute the social heritage in another sense. Culture is not inherited. The traits of culture are passed on through the group and social relationships. The process of transmitting the cultural heritage is an ever lasting phenomenon till man survives on the earth.

Culture is again the source of the uniformity of human behaviour. The folkways, mores and the rest of her group expectations form an integral part of culture. To each rising generation, these elements of culture provide arranged set of responses. The individual finds already his ways of behaviour worked out for hi. He becomes a part of the group.

When other cultures are interpreted or evaluated in terms of their own by the vast majority of persons this tendency is called ethnocentrism. This tendency is more prevalent in modern nations. The criteria is based on the culture of those who judge it. A culture may be considered good so fare as it is capable of satisfying human desires based upon innate species needs and the desires which itself, the cultural system or its predecessor has created. If the culture is not functioning properly in terms of the physical needs of its members or in terms of the desires
arising from the culture itself, then that culture may be considered bad one. Hence the judgement of culture is based not upon the standards of a particular culture but rather upon the biological and cultural needs of its members.

Culture is the product of human behaviour. It has some characteristics that make it a unique phenomenon. Culture is learned behaviour and takes the form of society acquired group habits. Just after the birth and in the process of social conditioning the individual starts learning it. The ability of the human being to communicate symbolically means that he is able to acquire culture from other similarly equipped human beings. Culture can also be transmitted from one human being to another and from one generation to the next. Human beings share certain expectations which form social quality of culture and which are the product of group experience and habits. Along with the habitual forms of personal behaviour the individual also learns the habitual forms of group behaviour arising from customary social relationships. Culture is also regarded by the members of the group as an ideal pattern of behaviour. The disparity is quite visible in practice between the ideal and the performance. Culture satiates human needs, both biological and social. The continuance of a particular pattern depends upon its ability to satisfy certain innate or socially acquired wishes. The persistence of individual habits depends how far they satisfy whether conscious or unconscious desire of the human being, in the same way the group habits of culture must satisfy the needs of the
group. Its continued failure will bring about the eventual disappearance of culture. The culture has got an adaptive quality. It is obvious that the culture changes and this change brings adoption to forces outside of the culture. Geographical environmental matters much in this connection though it is not the determining factor of the development of culture. The integrative quality of culture is related to a consistent and coordinated pattern. This quality is apparent in a simple and isolated culture where institution elements do not change rapidly. Integration is not so apparent in our own heterogeneous and interdependent culture, where various elements are continually entering the culture and the constituent elements are in a perpetual and dynamic process of change. Within wide limits, however, all cultures show definite tendencies towards integration.

The purpose and function of culture are to make human's life secure and enduring. All living species behave in such a way that their kind is perpetuated. Human beings and subhuman beings both execute this behaviour by somatic means, i.e. with their bodies, muscles, organs, etc. But human beings alone have the privilege to employ the extrasomatic tradition i.e. culture to sustain and perpetuate their existence. To be precise, the functions of culture are to relate man to his environment on the one hand and to relate man to man on the other. Man is related to his habitat by means of techniques, tools, attitudes and beliefs. Tools are used to exploit the resources of nature; dwelling and clothing provide shelter; and pots of many kinds are used in the
process of living and survival. This has been carried on from time immemorial collectively and individually. It is the business of culture to organise human beings for this purpose. Social organizations like families, lineages, guilds of artisans, priest-hoods, etc. should effectively make a coherent whole for the survival of the human species.

The function of culture is to serve the needs of man. These needs can be fulfilled in two easy— (1) by exploiting the resources of the external world and (2) by drawing upon the resources of the human organism only. Clothing, utensils, ornaments, etc. are obtained from the external world. But man has inner and spiritual needs that can be fulfilled without drawing upon the external world at all. Man needs consolation, courage, confidence, companionship in the light that life is worthwhile. It is the business of culture to serve these needs of the spirit as well as the needs of the body. Life is a continued struggle of pain, suffering, inspiration, loneliness, fear, frustration etc. Man requires friendship, courage, inspiration, hope, comfort and consolation to face this struggle of life. Cultural device serve Man's purpose. Mythologies encourage and reassure him. With the help of ritual and magic he can capture the illusion of power and control over events. He can even control the weather to some extent, cure disease, look to the future, increase food production and overcome his enemies. Some cultural devices relate him to the spirit world of enjoyment. Cosmologies give him answers to all fundamental queries of life and death. Thus culture gives man a sense of power and of confidence. It assures him that life
is worth living and gives him the power to face it. It comforts and sustains him when he meets defeat or frustration. It provides him with divine and human companions. Culture, in short, gives man the illusion of importance, omnipotence and omniscience.

In every culture we find association among members of the community. These are tribal or community feasts or festivals. There are clubs and societies. The sociological sector of cultural systems serve the inner, spiritual or moral needs of man just as the ideological, theological and scientific sector does. Even technological sector provides satisfactions that are not utilitarian in character. Craftsmanship can provide the craftman with pleasures and satisfactions quite apart from the fruits of its use. Grinding a symmetrical stone axe, carving a perfect canoe paddle, weaving a basket, making a spear etc., as technological processes provide psychic satisfactions in and by themselves. Significantly beauty and use are often united in handicrafts. Craftsmanship can provide beauty as well as use, can provide nourishment for the human psyche, as well as articles to serve material needs. Thus we see that culture in all its aspects—ideological, and technological—serves man's inner, spiritual needs as well as his outer, material needs. Actually these two classes of needs are not separate and distinct.

There is a significant relationship between man and culture. The two are inseparable in actuality—We shall discuss this relationship in its generic and specific aspects. Let us first see the generic aspect. Culture was the outcome of the actions of man. Supercats, supercows
or superants could not create the culture we have today. They are quite different in their natures from simians and even from each other. It is the nature of man—his bodily structure and functions, which make possible certain developments within and impose certain restrictions upon the culture building process. Our culture is a function of our vision to a certain extent. The continuous activity of our sexual life has a deep effect upon our social organization. If the offsprings of ‘Homo Sapiens’ were born in litters, like pigs of puppies, instead of singly, kinship systems would undoubtedly differ from those that have been realized. If adult men and women were simply ten inches or ten feet tall, there would be corresponding differences in culture. Even a minor biological difference might make a significant change in our culture. Then, it is quite evident that culture, in a general sense, is a function of the structure and properties of the human organism. The developments of culture are possible by certain properties and capabilities of man. But at the same time certain limitations are also imposed upon the scope and content of culture by the same properties and structures of man.

If there is a significant and fundamental generic relationship between man and culture, there is no instance of a specific relationship between a grouping—a physical type, race, tribe, or nation—of mankind and a type of culture. None can argue that the physical type of the Chinese disposes them to eat with chopsticks or to write with a brush rather than with a pen. But there are many who believe that a people’s temperament shapes their political, social or economic system. They
are by nature aggressive, submissive, individualistic, communistic, etc. These beliefs, however, are not supported by scientific evidence. As people differ in physical shape, they may also differ in temperament. But it is difficult to identify and measure these differences. The influence of culture upon the behaviour of people is very powerful and overriding.

Culture may be viewed in a number of significant ways for purposes of scientific interpretation. We may think of the culture of mankind as a whole, as a stream flowing down through time. Implements, utensils, tools, customs, codes, beliefs, rituals, art forms, etc. comprise this temporal process. It is an interactive process; each culture trait, or constellation of trait, acts and reacts upon others, formulating from time to time new combinations. We call these cultural elements inventions. These events can take place in juxtaposition or in conjunction with one another. When an invention is possible, it is inevitable also. An invention is like a shower of rain. When certain favourable factors and conditions are present in proper conjunction rain will fall and when they are not present it will not rain. There is no difference here as such between possibility and inevitability. It is the same with inventions. When certain cultural elements are present and in proper conjunction, an invention will take place; when they are not, the invention will not take place. The stream of culture undergoes changes of content as well as alterations of form as it flows. Old elements are dropped, and new elements are added. Metals, coal, petroleum, atom may be introduced into the culture stream at stages of development Stone axes, oxcarts,
and spinning wheels may drop out as they become incompatible with their respective contexts in the stream of culture.

Culture may also be viewed as a non-temporal system in the form of culture of mankind as a whole. We may consider it merely as an organization of cultural elements without regard to chronological systems. A system is an organization of things and events so interrelated that the relationship of part to part is determined with relation of part to whole. An atom, a molecule, or a living organism is a system. Culture, also, has systematic organization, System implies both parts and inter-relationship among parts, or structure and function, or process. Technological, social ideological and attitudinal may be thought as the structure of a cultural system.

We think of culture in general, or of the culture of mankind as a whole we call it simply 'culture'. But when we think of the culture possessed by a tribe, nation, or region, we call it a culture or cultures. The culture of mankind in actuality is a single system; all the so called cultures are merely distinguishable portions of a single. The culture of mankind as a whole may be considered temporally as a flowing stream or non temporally as a system, or as both. For certain purposes and within certain limits, the culture of a particular tribe, or group of tribes, or the culture of a region may be considered as a system. Thus one might think the culture of the Seneca tribe as constituting a system. The culture of all mankind does indeed constitute a self-contained, closed system. But the cultures of tribes or regions are not self-
contained, closed systems in actuality. The culture if any distinguishable group of people at any given time is complete, i.e. contains all the kinds of elements that the culture as a whole contains.

Culture is a complex whole. Earlier we have already referred to its material and non-material aspects suggesting that the most important phases exist in the minds of men. The constituent parts of this entity that is at once so tangible and so intangible may be examined. In the process, we shall consider the relationships of these constituent parts to one another and to the whole of the culture.

That trait is counted as the simplest element of culture. It is the smallest component part into which culture can be divided for purposes of analysis. Any given culture is composed of thousands of individual traits, each the result of human activity. The complexity of a culture is a function of the number of traits comprising it. Primitive cultures have relatively few traits, especially those pertaining to the material aspects of life. Some primitive cultures have plenty of rituals and ceremonies in their non-material culture. The complexity of a culture grows with the advancement of civilization and thousands of new traits are added to the total heritage. In material terms, contemporary American culture is certainly the most complex the world has ever seen. Culture traits may be either material or nonmaterial. The dividing line between the two in practice is by no means arbitrary. Material traits combine with nonmaterial to form a complex and functioning whole. The nail is useless unless a technique exists for using it as well as making it. The shoe
string has no meaning apart from the custom of wearing shoes. The majority of material traits thus have some customs, technique or behaviour sequence in connection with them. Man cannot live by material traits alone. Neither can he live without them.

We cannot imagine culture traits in isolation. They are encountered in combination with other traits, forming a dynamic interrelationship. The individual trait acquires meaning only in its relationship to other traits and to the combination of related traits as a whole. The local point may be a material trait or nonmaterial one, or more often a combination of the two. Each trait in the group bears some functional relationship to the others and can be understood completely in terms of this relationship. This group of functionally related traits is known as a culture pattern. The pattern may thus be viewed as a number of culture traits grouped about a central interest and deriving their meaning in terms of this central theme. The various related traits falling into line in the pattern assume meaningful relations to each other the pattern is the most important functional unit of the culture. The child rarely learns individual and isolated traits, but latter learns the practices and expectations of his culture in the form of configurations or patterns. The parts of these patterns are meaningful only as they are related to the pattern as a whole.

The culture pattern implies a regularity in behaviour that would be impossible if every person acted in random and individual fashion. The person learns a certain pattern regarding such varied forms of behaviour
as eating breakfast, going to school, playing football, having a date, or getting married. Each larger culture and to some extent each subculture has its own set of patterns which it imposes upon the individual and thus insures a minimum of uniformity of behaviour. When most of the members of the group are acting under the sanction of the basic expectations, a certain degree of regularity is observable in their behaviour. They are consciously or unconsciously following the same pattern of culture.

Culture patterns are, strictly speaking, intangible and exist only in the minds or the habit forms of the individuals comprising a certain group. Patterns and visible only as they take shape in the behaviour of individuals engaged in regularized activity under the impulse of common group stimuli. There are degrees of visibility of patterned behaviour, ranging from the regularized activities in which persons physically engage to their internal reasons for so doing. Boys and girls of high school or college at a party are engaged in behaviour that is extremely regularized and stylized. Their reasons for dating, dancing, and related behaviour may be equally patterned but not so visible. In other words, the majority of the boys and girls may be having a date because they wish to appear popular and accepted in the group, rather than because they have any special affection for the temporary object of their affections.

Culture patterns vary with respect to the degree of standardization and the social media that bring about the standardization. In a privative society, regularity of behaviour results from word-of-mouth inculcation
whereby the individual learns the ways of thought and action expected in the society by personal word and immediate example. In a large mass society such as our own, regularity of behaviour is the result of mass means of communication, besides more intimate efforts of the primary group. Radio, television, the comics and the cinemas are among the media of mass communication that play an important role in cultural patterning.

The patterning of culture takes place largely in an unplanned fashion and without any conscious design on the part of the persons who carry the culture. The degree of planning varies between societies, with the socialist and communist societies engaging in a greater degree of formal patterning than the societies committed to a laissez-fair philosophy the United States has been noted for the essentially planned nature of its culture patterning, which approach is inherent in our conception of pioneer individual freedom. In spite of the lack planning of a culture pattern, a certain uniformity and consistency arises by virtues of the similar interest and needs of the group using the pattern. We may take the game of baseball as a homely example of a culture pattern. In the hundred years since its invention baseball has accumulated a stock of traditions legends, folkways, technic ways, and mores which have become part of the cultural heritage of every American boy. Formal and informal rules of the game are included in the pattern. The huge physical investment represented by organized baseball, with its fields, its consolidated coaching and scouting systems, and its valuable
properties in the persons of the star players are important material phases of the baseball pattern. Publicity is also part of the process by which interest is maintained in the individuals and teams throughout the long playing season. The final and indispensable element in the baseball pattern is the millions of devoted fans who support their team through thick and thin. The person brought up in American culture understands the meaning and role of the baseball pattern because he has absorbed it during his formative years. American culture has many other patterns. Business, the professions, government, the family, religion, education, recreation and other central interests all have clusters of meaningful behaviour centering about them. The important consideration here, however, is to realize the presence and role of the culture pattern as a functioning unit. By its very nature, culture tends to cluster and form meaningful relationships or patterns.

Culture patterns may also be considered in functional terms, that is from the point of view of the part that they play in the life of the group. Many of these forms of patterned behaviour have rather obvious functions such as to earn a living, raise the young, and control the individual in the interests of the group. The patterned behaviour known as dating in our society may have on function of providing entertainment for the adolescent. At a deeper psychological level, the function may be that of giving emotional security to the individual by conclusively demonstrating his or her ability to have dates and therefore acquire status in the group. The patterns of any culture can not be fully grasped,
however, merely on the conscious and rational level. The emotional need that the pattern fills in the lives of the members must also be considered.

In concluding our discussions of culture patterns, it should be noted that the pattern is central to culture itself. In other words, culture as a whole is in a sense nothing, but the over all pattern that human action takes in a particular society. The pattern should not be confused with the action itself, but should be understood as the norms that govern and direct the action.

The powerful influence of culture can be seen since the very birth of man in this world. The infant of the human species enters the world cultureless. His attitudes, values, ideals and beliefs are powerfully influenced by the culture that surrounds him on all sides. It is so powerful that it can even hold the sex urge in check and achieve premarital chastity and voluntary promises of celibacy for life. It can cause a person to die of hunger, though nourishment is available, because some foods are branded dangerous by the culture. It can cause a person to disembowel or shoot himself to wipe out a stain of dishounour. Culture is stronger than life and also stronger than death. However death is also a concept; only man knows death. But culture triumphs over death and offers man eternal life. Thus on the one hand it can deny satisfaction, on the other it can fulfil desires. It is an integral apart of the individual personality. Therefore, a matured personality is a product of the function of both biological and cultural factors. It is impossible to differentiate
these factors from each other and to evaluate the magnitude of each of them in particular cases. In those cases where the cultural factor is constant, personality may vary with the variation of the biostructure of the Individual. But there are no fixed tests that can indicate how much is the ability of the man to make change due to innate endowment or cultural experience. Variations of personality can still be possible but within the confines of these two constant individuals might undergo a number of experiences. For example, a group of women might have the same experience of having a baby, graduating from college and getting married but the sequence of effect upon personality development would be quite different.

Improved knowledge leads to a deeper understanding of cultures quite different form one's own. It is understood that universal needs can serve culturally diverse means. To make it more clear worship may assume a variety of forms. Morality may consist of ethical rules of conduct rather than interfering in the rules themselves. What is moral in one culture might be immoral or ethically neutral in another. For it may not be moral to Killa baby girl at birth or an aged non-productive grand parents. But for certain society or sects it may acquire a moral value. Another example is which is better or worse monogamy or polygamy. A large number of people may agree or disagree in their judgements a such cases are subjective and therefore unscientific.

Some cultures have more effective means of coping with disease than others. And this superiority can be examined on the death rates of
the people living in different cultures. There are many other ways in which meaningful difference can be measured and evaluations be made. It may be noted that there is no equivalent to saying that man is happier or that the dignity of the individual is greater in an industrialized or agriculturised sociocultural system than in one supported by human labour alone and sustained wholly by wild foods. The statement that socio-cultural system contains a better means of providing food for combating disease than another holds no good. Every socio-cultural system exists in a natural habitat. Of course this environment exerts an influence upon the cultural system. There are instances of adaptation to environmental conditions. The present view is also that the environment permits and at times encourages and also prohibits the acquisition or use of certain cultural traits but otherwise does not determine cultural change. Culture is also contagious. Some of the sociologists are of opinion the culture may diffuse from people or region to another. It may also offer some advantage, some utility or pleasure such diffusion in sociocultural system is isolated by physical barriers such as deserts, mountain ranges and body of water. But where there barriers are not present diffusion is easily possible. In the age of science there is no barriers as such. ‘Tapu’, a Polynesian word, is incorporated into the English language. The use of toballo has intered one system after another until it is virtually world wide. The horse and firearms were incorporated into cultures of plains Indian tribes The transmission of culture traits from one system to another is called ‘diffusion’. A variety of agents and agencies of diffusion transmit elements of culture from
one group to another. Trade, warfare, conquerors, prisoners, intermarriage, sports, exploration, diplomats, literature, scholars, travelers, universities, newspapers, the radio, the television and motion pictures have all spread cultures, traits and patterns within a society and from one society to another. Such diffusion has taken place everywhere and in all times.

Diffusion may take place between tribes or nations of approximately equal in military and political power. But in other instances, it takes place between socio-cultural systems widely different in this respect. The victory and colonization of various parts by the European nations are its examples. It is alleged, in such ease, that cultures of the stronger nations are imposed on the weaker ones. To some extent it is quite true. The acquisition of foreign culture by the subject people is called acculturation. It may be vice-versa also.

Thus we can conclude that culture is the creation of man or the both were created simultaneously. It is an integral part of human's behaviour. It consist of knowledge, belief, art, morals law, custom, rituals language tools, techniques. With the passage of time some cultures become obsolete and some new ones come into existence. There are certain factors which help in the diffusion of cultures of different peoples. Whether the strong or the weak all nations when they come into contact with one another embrace their cultures. Culture is an integral part in the life of man and hence it has a great impact on his personality and the society in which he is surrounded by.