

NOTES ON

Course Title : **Fundamentals of Rural Sociology and
Educational Psychology**

Course No. : **EXTN - 111 (B.Sc. Agri.)
(New Course, w.e.f. 2007-08)**

Credits : **2 + 0 = 2**

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CHAPTER-I

RURAL SOCIOLOGY

• Sociology

- The word 'Sociology' is originated from two words i.e. in Latin "Socius" means 'companion', while in Greek 'Logos' means speech, reasoning or calculations. Here "Logos" is suffixed which indicates scientific study, for example Biology means science of life, Geology means the science of earth and Anthropology means the study of man. Sociology would, therefore, mean the study or theory of human companions, concerned with, what goes on, when the people get together in groups and inter one another.

1. Sociology is the scientific study of social life. - Ogburn & Nimkoff
2. Sociology is a systematic and orderly study of man in society i.e. of group life and the customs, traditions, institutions and ways of thinking and living which are linked to group life. - Kimball Young
3. Sociology is the study of human beings in their group relationships. As such it studies the interaction within and between groups of people. - Chitamber

- It is a detailed and systematic study of human society. Human beings have progressed to a large extent and therefore sociology is used for the systematic study of the human beings in group relations. Secondly sociology is concerned with people and without people or human beings, there cannot be any sociology. It can not be in isolation as its main emphasis is on people. These people are not studied as individuals but rather in their relationship with other persons. They stay in groups and therefore sociologists study people organized in families, friendship groups, temples, school, industrial plants and in other groups. In short, sociology studies the social behaviour of people, their different social groups, and intra and inter relationships of these social groups.

- Auguste Comte the French Sociologist often referred as 'Father of Sociology (1798-1887)' and he first delivered his lecture on Sociology as early as 1839.

• Rural Sociology

Rural Sociology is the systematic study of people living in rural areas and who are living by or immediately dependent on agriculture. As stated earlier, Sociology refers to man regardless of whether his residence is urban or rural. However, majority of the people lives in villages and rural areas and follows patterns of occupation and life somewhat different from those living in urban areas. The way of life, they lead, is influenced by their rural environment. Sociology is the scientific study of people in groups relationship. In rural sociology, the focus is on the people living in the rural areas.

Rural sociology is expected to develop greater understanding of the behaviour of rural people and rural society. In addition to providing scientific knowledge about rural society and laws governing its development, it should serve as a guide and suggest practical programme of reform or construction of that society in the economic, social and cultural fields. It is the study of the sociology of life in the rural environment which systematically studies rural communities to discover their conditions and tendencies and to formulate principles of progress.

Definitions :

- 1) Rural Sociology is defined as the specialized application of knowledge of rural people in group relationship. - E.M. Rogers
- 2) Sociology of rural life is a study of rural population, rural social organizations and social processes operative in rural society. - E. Stuart
- 3) Rural Sociology is the study of human relationship in rural environment. - A.B. Bertrand
- 4) Rural Sociology is the science of rural society. The laws of the structure and development of rural society in general can aid us in discovering the special laws governing a particular society. - A. R. Desai
- 5) Its function is 'to assemble the essential facts and the basic principles that have been derived from the application of the scientific method in the study of rural social relationship. - T. Lynn Smith

So it is clear that rural sociology is related to the organized and scientific study of the life of rural people and their inter-personal relationship.

Extension:

The word 'extension' is derived from the Latin word 'ex' meaning out and 'tensio' meaning stretching. Hence, extension means 'stretching out' the education beyond the limits of the schools and colleges to which formal type of education is normally confined.

Douglas Ensminger defined extension as education and its purpose is to change the attitude and behaviour of people to whom the work is to be done.

SCOPE OF RURAL SOCIOLOGY :

Rural sociology is expected to develop greater understanding of the behavior of rural people and rural society. It should serve as a guide and suggest practical programmes of reform or construction of that society in the economic, social and cultural fields.

The scope of rural sociology is very wide as it studies the relationship and interaction in the village society. However, rural sociology has to work at least in there areas namely :

1. Rural Sociology is the accumulation of sociological knowledge and using it for solving the present problems of the rural society.
2. Rural sociology should direct its efforts in obtaining sociological knowledge by empirical research procedures.
3. Rural Sociology has to channel its efforts by keeping faith in the methods used in this discipline in solving rural problems.

It may work towards finding out new methods & procedures but there should be belief in the minds of Rural Sociologists that the problems of the rural society can very well be solved by these methods. In addition to this, the studies in rural sociology include: a) Rural Social Psychology. b) Rural Social Organization. c) Rural Social Values. All these aspects are of importance in developing programmes for improving rural life.

Two-thirds of the world's population lives in rural areas in developing countries. In India, about $\frac{3}{4}$ of the population lives in the rural areas of the country and therefore efforts are being made to improve the rural areas. This means that India's sociology is the sociology of mainly the rural life or rural sociology. Because of this fact, India's struggle to achieve political freedom was the struggle for rural development programme. After achieving political independence, most of the programmes like Five Year Plans, Community Development Projects, Integrated Rural Development Programmes, development of co-operatives, reviving the village panchayat and democratic decentralization through village panchayat, rural educational programme etc. are launched by Government for bringing about desirable changes in the rural areas.

Regarding the scope of the subject, all the writers have different views. Some of them have limited it to rural development only. On its scope, Desai writes, 'Should rural sociology only provide scientific knowledge about rural society and laws governing its development, or should it also serve as a guide and suggest practical programme of reform or reconstruction of that society in the economic, social or cultural fields'. Generally, all writers agreed that rural sociology is the analysis of the life of rural people. Smith supporting this view written, 'All of them unanimously declare that the prime objective of rural sociology should be to make a scientific, systematic and comprehensive study of the rural social organization of its structure, functions and objective tendencies of development and on the basis of such a study, to discover the law of its development.

Importance of Rural Sociology in agricultural extension

There is an old saying that if you are to teach a subject, it is essential to understand not only subject but also student. This idea is applied not only to the classroom teaching but also to managing and increasing production in industry and agriculture. In order to increase agricultural production and promote rural community development, we must know technical knowledge, skill and its application. We must also know the farmer rural man, his home, surrounding and community. It is precisely such knowledge that rural sociology makes available.

After political independence, India faced number of tasks of development and tackling widely diverse problems of which shortage of food was main problem. It was very difficult to adjust with the increasing population, as the agricultural production rates were very poor. The problem was not concerned with the lack of technical agricultural skills and the know-how of the new technology but the difficulty of communicating it to the farming community in an acceptable form. Realizing this difficulty, channels of communication were established by launching the National Extension Service in 1953. The change agents like village level workers were posted in villages for bringing about change in the village community. The change agent required sufficient technical knowledge of and skill in the improved agricultural practices to be introduced among farmers. They also needed skill in communicating this knowledge of practices to the farmers.

Transfer or communication of innovation is the main job of these change agents. In Community Development Program, basic course of rural sociology were started during the training program to the extension workers. He must know what is going on in the minds of the farmers, rural people, their relationship, interaction, institutions, organizations, culture etc. it is this knowledge, which is available with rural sociology. It allows constant analysis of the rural situation and within reasonable limits, prediction of possible results. From this point of view, the main emphasis in the community development programme is an changing human behaviour and working with rural people by using educational methods.

The role of change agent is similar to that the captain of ship, who must know not only his ship and designation, but also understand the ocean currents, tides and wind systems of the world. The change agent must understand the objectives of the programs and at the same time what is going on in the minds of rural masses, regarding their attitudes, feelings, reactions, receptivity and response to new ideas – why some are more receptive than others, why some people take the initiative and lead and why other hesitate.

Knowledge of rural people, their life and the behavior is essential for community development workers. Due to this, he will be able to gain deep insight into the behaviour of rural people and the influence of their culture and society on them. He will understand the human forces which can help and others that will stand as obstacles to his efforts. He will recognize the hidden resources of rural people and know which social and cultural obstacles to avoid rather than try to carry programme across them. He will become aware of how much is known and how much is yet to be known about the behaviour of rural people. This kind of knowledge is the content of the field of rural sociology.

Inter-relationship between Rural Sociology and Extension

The inter relationship between rural sociology and extension as given below will indicate the importance of rural sociology in extension education.

S.N.	Rural Sociology	S.N.	Extension
1.	It is a scientific study of laws of the structure and development of Rural Society.	1.	It is informal education of rural people with a view to develop rural society of desirable lines.
2.	It studies attitudes and behaviors of rural people.	2.	It seeks to modify or change for the better attitude and behavior of village people.
3.	It studies the needs and interests of the rural society.	3.	It helps to discover their needs and problems and builds educational programs based on the needs.
4.	It analyses rural social relationship, organization, social processes and rural leadership.	4.	It utilizes village organization, rural leadership favorable social processes to achieve its objectives of rural development.
5.	It studies social situation and assembles social facts of rural society.	5.	It makes use of such social data as a basis for building up its extension program for rural areas.
6.	It investigates the social cultural, political and religious problems of rural society.	6.	It also studies these problems with reference to their impact on extension work in village.

From the above inter-relationship between the rural sociology and extension education, one could understand that rural sociology will help the extension worker to make a correct diagnosis of the ills of the rural society and evolve a correct prescription or programme to overcome these ills. Therefore, rural sociology is important in extension education and in turn to any rural development worker.

CHAPTER II

INDIAN RURAL SOCIETY

Important characteristics of Rural Society :

The popular urban impression about rural people is that they are ignorant, slow in thought and action and very gullible. This impression is very incorrect. There are no inherent differences in intelligence and understanding between rural and urban people. Rural people do differ from the urban people but difference is mainly due to environment, its impact on personalities and lives of the people. How we are mainly concerned with the characteristics of rural people and rural society. These characteristics are studied in relation to urban people. Such rural-urban differences are discussed here.

1. General Environment and Orientation to Nature :

Rural people because of their geographic locations are closely associated with nature i.e. rural environment. They have to face with natural calamities like rain, heat, frost and snow, drought over which they have no control. For farming community these elements are vital. They have direct effect on lives. Due to this, they build up their beliefs and conversions about nature.

2. Occupation :

The major occupation in most of the rural area of the world is farming. The non-agricultural jobs are very few and are not much of economic importance. In some areas, farming is a business or an industry, while particularly in India, it operates largely as a way of life-a family occupation. In the urban areas, most of the jobs are non-agricultural and more specialized. In urban factory, the jobs of the Foreman, Manager and Executives are different. On the other hand, a farmer must be competent in variety of skill like soil conservation and improvement, machine repairs, skills in controlling pests and diseases, skills as Dairy Manager and skills of agricultural economics as business manager as he handle the marketing, distribution, overall planning and operation of his farming enterprise. Thus, farmers have a wide area of specialization as compared to urban workers.

3. Density of Population and size of community :

The rural communities are smaller as compared to urban communities. The man to land ratio is higher in rural areas, as most of the rural people depend on agriculture. The density of population per square km is also low as compared to urban areas.

4. Homogeneity and heterogeneity :

Homogeneity is the similarity of social and psychological characteristics in the population as language, beliefs, more and pattern of behavior. In this sense, the rural population is more homogenous in nature. Being part of a small community, members of a village share common interests a major occupations through frequent face to face contacts.

Urban population is more heterogeneous as it comprised of persons from wide variety of sub culture, interests, occupations and patterns of behavior including language, religions, castes and classes.

5. Social differentiation :

There are many urban services namely educational, recreational, religious, business and residential. These are intentionally organized to serve specific purposes. These services have made the division of labour and differentiated the urban society as per the objective of the services. In contrast, the rural society is more homogeneous in nature, relatively dependent and with low degree of social differentiation.

6. Social Stratification :

The society is divided into high class and low class groups or stratas. The high class is on the top of the ladder; the middle class group in the centre and low class group is at the bottom. This gap between the high and low is more in the urban areas. It can be evidenced from the wealthy and poor or palaces and slums. This range is not so wide in rural areas. Most of the rural society tends to belong to middle class. The very rich and the very poor move to the city. The rich people move to the city to obtain more than what is provided by the rural areas. On other hand, the poor move to the urban areas in search of job opportunities in order to supplement their income.

7. Social Mobility :

It refers to the movement from the social group to another, occupational mobility from one occupation to another, and territorial mobility from rural to urban areas and from urban to rural areas or within the rural or urban areas. The social mobility is more from rural areas to urban areas in search of employment opportunities. A series of both horizontal and vertical moves are seen in urban areas.

8. Social Interaction :

The social interaction is different in urban areas than rural areas. The rural population is smaller and less dense than the urban population. The rural people have fewer personal contacts per individual. The contacts through various mass media like radio, television, magazine, posters, and newspapers, etc. are lower in rural areas. The contacts in rural areas are more face-to-face, informal and personal. The urban contacts may be frequent but they tend to be more cursory, formal and impersonal.

9. Social Control :

Informal social pressure acts more as a means of social control in rural areas due to personal and informal contacts. Due to small size and homogeneity of rural communities, there is more informal atmosphere in rural areas. In urban areas, the control is more by formal, impersonal means of laws, prescribed rules and regulations with penalties for violation.

10. Leadership Pattern :

Due to more face-to-face contacts in rural areas, the leadership is more on the basis of personal traits of the leaders or their representatives. The leadership in urban areas is more impersonal.

11. Social Solidarity :

In the rural areas, more informal and non-contractual personal relationship is observed. The cohesion and unity in rural area is due to common traits, similarity in occupation, understanding and experiences, common objectives, which are shared by rural people. In urban areas, unity and experience are based on differences and dissimilarities, division of labour, interdependence and socialization. Hence in urban areas, more impersonal, strictly formal and contractual kinds of relationship are prevailing.

12. Standard of living :

Home conveniences, public utilities, educational, recreational and religious facilities and other facilities for living can be provided if supported by a sufficient population base. While urban areas have such concentration and density of population of are able to provide such conveniences. Rural society usually do not.

This gap between the rural and urban differences is being narrowed due to the communication of new ideas and the extension of service facilities to rural areas. A complete closure of this gap will not be possible in the near future. However, questions are being raised regarding the desirability of urbanizing the rural area. Instead of this, the recent approach is a modernizing the rural area, in which effort is made to utilize the rural environment to benefit the rural people without altering rural scene to a great extent. Effort is being made to strike an ecological balance in rural areas.

Differences and relationships between rural-urban societies.

Environment affects human life to a greater extent. Human beings live in two different environments of rural and urban. Since, there is difference in social life in both environments it is of interest to know the differences. Further, extension workers are concerned themselves to rural environment, they must be in a position to differentiate the rural from urban environment. Rural societies differ from urban societies in a number of ways. The predominant characteristics of the rural and urban societies are as follows, which may be thought of as graded in a rural-urban continuum.

Sr. No	Criteria or parameters	Rural society	Urban society
1	Occupation	- Totality of people engaged in agricultural and allied occupation.	- Totality of people engaged principally in manufacturing, trade, commerce, profession & non-agricultural occupation.
2	Environment	- Direct relationship with nature.	- Predominance of man-made environment. Greater isolation from nature.
3	Weather & Season	- Very important	- Not so important
4	Size of community	- Small	- Medium to large
5	Heterogeneity & Homogeneity of population.	- More homogeneity	- More heterogeneity
6	Skills	- Require wide range of skills	- Require specialized skills.
7	Work unit	- Family as work unit more common.	- Individuals general form work units.
8	Culture	- Quite conservative & tradition bound. - Guided by superstitions & age-old customs. - They do not accept importance of scientific functions.	- Free from conservatism & tradition. - Free from superstitions & customs. - They are influenced by the scientific inventions which bring about changes in every day life.
9	Social stratification	- Has the traditional system of stratification. - Status is determined by birth. - Stratification is more or less static. It does not change.	- The society is divided into different strata on the basis of economic, social, political, educational and other factors. - Status is not determined by birth. But on the economic, educational, social and other consideration. - It changes with the changes in values. A person who is rich now

		- Difference between the high and low is less.	may become poor tomorrow. So the status shall change. - Difference between the high and low is more.
10	Social mobility	- Lack of social mobility. People do not change their place, occupation, religion, political view etc.	- Have a lot of social mobility.
11	Social interaction	- Few and personal	- Numerous and mostly impersonal
12	Social differentiation	- Low	- High
13	Social control	- Informal and personal because of size of community - It is the primary institutions like family & neighbourhood that control life & the society.	- More formal and impersonal because of more laws. - Primary institutions have social control. There are secondary institutions like economic & other institutions that control social life.
14	Value system	- Generally sacred.	- Generally secular.
15	Social change	- The process of social change takes place at a very slow rate because of little competition	- Social change is fast because there is a good deal of competition.
17	Social institution	- Family is the most dominant institution	- Apart from family other institution like economy dominates
19	Neighbourhood environment	- Have important place - Rural life is based on co-operation & mutual goodwill. - Neighbourhood generally consists of same caste & economic status.	- Not important. - People have fairly convenient life. People belong to different communities, castes & places & so no institutions like neighbourhood is built. - Belong to different economic status & castes so no co-operation is seen.
20	Leadership pattern	- Based on personal characters	- More impersonal leaders
21	Social solidarity	- Stronger, informal	- Less predominant
22	Sense of belongingness	- Strong sense of belonging & unity.	- Comparatively less sense of belonging & unity.

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Chapter - III

RURAL SOCIAL GROUPS

Man is a group animal. This is equivalent to saying that he is a social being. Unlike **Robinson Crusoe** man does not live along in some remote island without forming any contact with his fellows except in the imagination of story letters, Human life and group life among human beings takes on a variety of forms, some intimates and persistent in time others, temporary or less intimates.

A man is born in a social group. He grows and relates himself to groups by interacting with them in various ways. He first comes in contact with his mother and the family members. As he grows he goes out and plays with the neighbouring children. Then he goes to the school and participates in that group as a member of the school class. His group contacts are widened as he develops and assumes various roles as a member of society. These groups influence his attitudes, thinking and behaviour throughout his life. They deeply influence the development of his personality and play a vital role in his socialization.

The term 'group' is generally used in a wide sense covering different meaning. For the Sociologist, the human social group is unity of two or more persons having interaction. In other words, a "group" is a unit or a collection of two or more individuals who are in social interaction over an appreciable period of time, who are in communication with each other, who have common and agreed upon interests and values and who are stimulating each other psychologically for particularly for participating in common activities.

It consists of two or more persons who come together to achieve some objectives and who are in a state of social interaction.

A social group is a unit of two or more persons in reciprocal interaction or communication with each other.

Definitions :

1. A group is any number of human beings in reciprocal communication. – Cuhner
2. Any collection of human beings who are brought into social relationship with one another. – Mac Iver and Page
3. A social group is a two or more persons in contact directly or indirectly. – Gillin and Gillin
4. A group is a social unit which consists of number of individuals who stand in, more or less, definite status and role relationships to one another and which possess a set of values or norms of its own regulating the behaviour of individual members at least in matters of consequence to the group. – Sherif and Sherif

Analysis of Definitions :

1. A social group relates to human beings only.
2. Reciprocal communication is necessary.
3. A group may be of any size from two persons to entire population.
4. Communication need not be face to face but it may be indirectly also.
5. Physical proximity is not necessary.

Classification of social group :

Even though no completely adequate classification of group has been developed, different types of groups based on group attributes or characteristics have been identified. Some of the major types of groups formed on the following attributes are described below.

A) Primary and Secondary Groups :

- a) A primary group means a group whose members live in a face-to-face relationship with one another or at least there is possibility of face-to-face relationship. As a result of this, there is intimate co-operation in a primary group. There are also emotional attachments. On the other hand, in secondary groups members are not in direct contact with one another. They influence one another indirectly through agencies of communication.
- b) Another characteristics of primary group is that their organization takes place very naturally. In secondary group, organization is deliberately introduced e.g. In a family, work is shared and a hierarchy of status is accepted not by common deliberation but quite normally. In case of secondary groups e.g. A trade union the hierarchy is decided according to a formally drawn constitution.
- c) Primary groups are psychologically very powerful. It is in the primary group that the individual is specialized and his character and personality moulded. The family, the school and village community are the individuals' training grounds. The foundation of his health, habit and attitudes towards others, habits of cooperation, willingness to adjust, respect for one self and sentiment of loyalty are acquired in these primary groups. Members of primary groups have a feeling of confidence in one another. They share the conviction that essentially they are equal, which makes for maximum cooperation among them. Further, the relationship in primary group being intimate and informal, the behavior of its member is most effectively and directly controlled.
- d) Primary groups are relationship directed and secondary groups are goal oriented.

Comparison between Primary and Secondary Group

S. N.	Primary Group	S. N.	Secondary Group
1.	Small size often less than 20 or 30 persons	1	Large in size
2.	Personal and intimate relationship among members	2	Impersonal and aloof (indirect) relationship among members
3.	Much face-to-face communication.	3.	Little face to face communication. Contact mostly through other communication media.
4.	Permanency – members are together over a long period of time. (mostly permanent membership)	4.	Temporary – members spend relatively little time together. (temporary membership)
5.	Relations among members are mostly informal.	5.	The relations are mostly formal.
5.	Members are well acquainted and have a strong sense of loyalty or “we feeling” a strong amount of group pressure is present.	5.	Members are not well acquainted and anonymity prevails.
6.	Informality is most common group usually does not have a name, office or a regular meeting place.	6.	Formality prevails group often has a name, office and regular meeting place.
7.	Group decisions are more traditional and non rational. a) The family. b) Play group. c) The village community d) Recreational club.	7.	Group decisions are more rational and the emphasis is on efficiency. a) Political party. b) Farmer Union. c) Trade union. d) Co-operative society.

In rural societies, primary relationships are more as compared to urban societies.

B. Formal and Informal Group :

This is a classification of groups according to mode of organization and functioning of the group.

As the name indicates the formal groups have procedures of functioning. These groups have (1) a name or title, (2) selected and titled officers, (3) a written purpose and (4) a regular, common, meeting time and place.

The informal groups like friends group, neighborhood, playgroup do not have any such characteristics. There is no organization or rules. The members have maximum freedom to think and act.

The formal groups such as village councils, farmer's societies and school committees have definite rules of operation. This discipline of action gives stability to these groups, whereas the informal groups can break any time.

Among informal groups are found cliques- tightly- knit groups based on friendship or common interest and having very strong primary group feelings.

Difference between Formal and Informal Group

S. N.	Formal Group	S. N.	Informal Group
1.	There is definite procedure of functioning.	1.	No definite procedure of functioning.
2.	There is definite role, rules of operation	2.	No definite role, rules of operation.
3.	Rigidity is being enforced on the behaviour.	3.	The members are free to act and think.
4.	More stable group.	4.	Stability is less and break at any time
5.	e.g. village council, service cooperative, labour union.	5.	e.g. play group, friends groups, groups of neighbourhood.

C) Ingroup and outgroup:

Groups based on personal feeling of belonging.

The criterion for classification is group boundary which is generally determined by the attitude or feeling the people have towards their own group and towards others.

An in-group is a group to which an individual has a feeling of belonging and strong identification. He refers to such a group as my family, my neighbourhood, my clan, my church, mosque or temples, my club or association. Matters of vital interest to the group are confined within the group.

Other groups to which the individual does not have a feeling of belonging are his out-group, for the individual is outside of them. Matters of vital interest are not shared with the out-group members.

The relationships in these groups, as in other cases, may be represented on a continuum with in-group at one end, out-group at the other, with intermediary groups in between in which in-group and out-group feelings vary in degree.

D) Involuntary and voluntary groups:

An involuntary group is one, for the membership of which, an individual does not have any choice or is not required to put any effort. eg. Membership by birth or residence such as family, neighbourhood, community etc.

A voluntary group is one, for the membership of which, one has to have some deliberate choice or put in some conscious effort. eg. Cooperative society, youth club etc.

E) Horizontal and vertical groups :

Groups based on social class.

The term horizontal group is used to describe members who are alike in the status or position in the class system of society. Thus, all farmers, blacksmiths and carpenters, would be members of their respective horizontal group in the village.

In addition, those persons with like incomes, but different occupations, may belong to a horizontal group, if income level is closely related to prestige rating, which may not be true in some societies.

Vertical groups are those groups that are composed of members from different social strata and whose membership cuts vertically across the 'horizontal' groupings in society.

G. Reference Group :

These are not groups of a particular type as those described above but those to which an individual refers when taking action or making decisions and with which the individual consciously or unconsciously identifies.

The village society is very complex. The persons living in village cannot take independent decisions in number of occasions. Therefore, the villager consults or seeks opinion from prominent persons before taking final decision. Such type of group is known as **Reference group**.

A Reference Group may be defined as the group with which the individual feels identified the norms and objectives of which he accepts.

Hence, a reference group may be any group – primary, formal, horizontal or otherwise and it strongly influences the individual's behaviour. e.g. A family or neighbourhood reference group may influence a farmer to accept or reject adoption of an improved farming practice.

It is not necessary that an individual may not be a member of his Reference Group and still be considerably influenced by them. Reference Group provides many standards that guide and influence an individual, sometimes even though the goals may be contrary to those of his membership group e.g. member of lower class is generally influenced by higher class.

F) Temporary and permanent groups :

The groups assembled for a short period are called temporary groups. eg. Crowd, mob, herd, public etc.

The groups living in a geographical area for a longer period are called permanent groups. e.g. Village community, region, state, tribe, nation, club etc.

Naturally in temporary group, there is no emotional attachment and members of such groups influence one another only indirectly.

Crowd is a most elementary type of group. It is an aggregation of human beings in which individuals begin to respond as a unit to a common focus of attention and dispersion when their interest vanishes. Crowd is often nameless and it has no leadership or internal organization. It is most temporary and any person on the spot can be a member of it.

Public is a secondary group with crowd like behavior. The members come from different walks of life and have many differences in them but they come together for getting common direction through collective discussion of merits and demerits of an issue.

Audience is a public without interrelations between individuals. But the person in the audience reacts to one's stimulus. Audience includes both listener and spectators. They may be in a theatre, hall or before radio or television.

Mob is a crowd in positive action and it motivated by anger or other emotional aspects. It usually has a leader. The members of a mob may use symbols or slogans to express their emotions.

Herd is crowd having a leader but having no strong emotional motivation. The members of herd, obey the orders of the leader without question or understanding.

Formation of groups :

The formation of groups may be based on various kinds of situations that cause people to unite. The following has been suggested by sorokin, Zimmerman and Galpin as classifications based on kinds of situations in which people unite : (Occasions for group association) :

1. Physiological kinship and community of blood or origin from the ancestors.
2. Marriage
3. Similarly in religious and magical beliefs and rites
4. Similarity in native language and mores
5. Common possession and utilization of land
6. Common responsibility for the maintenance of order, payment of taxes, etc and common acquisition of certain privileges.
7. Territorial proximity.
8. Community of occupational interest.
9. Community of various types of economic interests
10. Subjection to the same lord
11. Attachment to the same social institution or agency of social and service and social control such as the same police or political center, school, temple and church, election bureau, hospital etc.
12. Common defence against a common enemy or danger.
13. Mutual aid
14. General living, experiencing and acting together.

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CHAPTER-IV

SOCIAL STRATIFICATION

In their interrelationships, people tend to classify each other within higher or lower positions. Thus, society is segmented consisting of various strata in accordance with the system of hierarchy that prevails. The powerful and privileged occupy the top most stratum and usually receive preferential treatment.

Whatever, the criteria for allotment of position at various levels of the social structure, and however idealistic the sentiments of a 'need for classlessness and equality'. The fact of stratification in rural society is a reality that must be faced objectively as a universal tendency in societies all over the world.

There is a universal tendency for societies all over the world to evaluate differences that are socially significant among people, and that arise from cultural or biological variations. These variations are ranked on a scale involving differential social status carrying different prestige and social worth or value.

Social status refers to social standing or position of an individual or group in relation to others as ranked by society in accordance with criteria which are considered of social worth or value by society. Thus in some societies occupation, income and wealth may be the most important criteria that determine social status; in others, caste, creed, family name and background may be most important; in still others education and ownership of material possessions may be the uppermost criteria. Whatever, may be these socially defined criteria, they serve to place individuals and groups within some stratum of society.

Meaning and definition :

1. Social stratification is the arrangement of individuals or groups of people into hierarchically arranged strata in a community.
2. Social stratification is the division of a population into two or more layers, each of which is relatively homogeneous and between which there are differences in privileges, restrictions, rewards and obligations. - Lundberg
3. Stratification involves rank differentiation and constitutes an order of ranking on the basis of relative position within the rating system operating in society. Each stratum of society is only relatively homogeneous as distinct from other strata. Further, privileges and rewards enjoyed or restrictions imposed may or may not be related to needs of society.
4. Social stratification has also been defined as 'a pattern of superimposed categories of differential privilege.' - Cuber

Three features of this definition need to be emphasized for greater comprehension;

- I. Social stratification is a socially accepted cultural pattern that assigns members of society a general position in the structure of society.
- II. Social stratification is superimposed by members of society by tradition and without either, the will or conscious knowledge of the majority and

- III. Social stratification involves a system of differential privilege – unequal distribution of privileges, goods, power services etc among members belonging to different social strata.

Social stratification emerges from interaction of members in society. When people in society interact with one another over a prolonged period of time they tend to compare and rank individuals and groups who differ from one another. Their relative worth is judged in terms of specific criteria. Roles are evolved, ascribed and evaluated differentially. Some roles are regarded more important, with greater esteem and social value than others, and individuals filling these roles thereby receive preferential treatment and greater reward than others.

Thus groups ranked with some degree of performance are said to be stratified. When society divides its population into a large number of such groups, a highly stratified society is the result. All societies exhibit some system of hierarchy whereby its members are placed in positions that are higher or lower, superior or inferior, in relations to each other.

The term 'stratification' is taken from the geologist, who refers to different layers of soil or rock as stratum – the earth's surface consisting of various strata, each of which are distinct from the others. Similarly, society consists of several layers of certain criteria according to which they have been categorized.

Each society hence constructs a vertical evaluative scale in terms of specific criteria according to it and places its population in various layers or strata at different classified levels on this scale – some in higher, other in lower and still others at various levels between the higher and lower strata. Those in the top stratum have more prestige, power, preferential treatment than those below and each succeeding stratum possesses less of these attributes than the one above.

Functions of social stratification :

The following functions of stratification are identified.

1. A means of accomplishing essential jobs in society.

Stratification in society constitutes a means of society's getting some of its essential jobs done by distributing different amounts of prestige and privilege to various strata.

An army is an example of stratification with clearly defined strata, each marked with visible symbols denoting rank, specific roles and role expectations, norms and prescribed standards of behaviour and inter-relationships – all clearly organized to do a job. Armies are within the structure of society and societies as a whole are also stratified although more often with less clarity and demarcation between various strata than in an army.

As society moves from the primitive, with little differentiation except on such bases as sex and age, toward greater size and with technological advances, greater complexity, its system of distributing privileges, prestige and rewards and punishment becomes increasingly elaborate.

The rewards society gives serve as incentives to get the various essential jobs accomplished, hence rewards must be commensurate with the job to be done or at least adequate to attract individuals to do the job. These rewards may be economic, aesthetic or symbolic and give material and or psychological satisfactions.

2. Regulations and control of individual and group relationships and participation:

Stratification regulates and controls human relationships in society prescribed roles and role expectation, norms and standards of behaviour in relationships within each stratum and in interstratum relationships.

Stratification tends to regulate participation of groups and individuals in the total life of society, giving them access to certain areas and restricting them to others.

Inequality of opportunity or non-availability of facilities gives advantages to those in higher strata and deprives those belonging to lower strata thus, regulating participation.

In pre-independence India, for instance, certain clubs and organizations and areas of social life and experience are inaccessible to participation by members of higher strata in society.

A member of high class urban society cannot have intimate knowledge and experience of the intimacies of life in the poverty – stricken slums.

Whatever, an individual's position, whether high or low, stratification regulates his participation in certain areas of social life.

3. Contribution to social integration and structure.

Stratification in society has a strong integrative function, serving to co-ordinate and harmonize units within the social structure.

A vivid illustration is the Indian caste system, which consists of an elaborate complex of castes (over 10,000) involving specific occupations, roles and functions – all co-ordinated and organized under four major castes or varnas. There is functional inter-dependence and interchange of services that together with other factors serve to integrate and harmonize its various units within the total social structure.

Stratification further serves to influence the function of various units of social strata. Each may develop its own voluntary organizations to serve recreational and some other needs, the nature of such organization varying from stratum to stratum. Thus members of a particular stratum will have clubs, teams and perhaps a recreational centre distinct from those of other strata in society.

4. Simplification:

Stratification of society categorizes people into different strata, thus simplifying man's world in respect to his relations with other people. While within primary groups it is no problem to know how one should behave toward other individuals because of intimate knowledge of each other, to know how to react in various situations involving several people outside of primary groups is extremely difficult without such classification.

For example, the criterion of age as an identification of adulthood, while not always valid in specific instances, does serve a desired purpose when dealing with the entire population. Hence, there is practical justification in the practice of categorizing of people and responding to each category differently, but responding identically to all persons within a category.

Basis of social stratification:

Differential position or status of members of society in its system of stratification is to be found in human societies all over the world, from the most primitive to the most modern.

Members differ in the roles and status ascribed to them by society whether they belong to a band of hunting tribes, a gigantic modern economic corporation or a professional group of surgeons. All are placed in various strata of society according to specially prescribed criteria.

The dreams of Utopia and classless state seem doomed by the very nature of society which involves inevitable stratification. Despite political ideologies which may claim a classless society and equal opportunities for all, the fact of inequality in actual practice cannot be avoided.

For in practice, the structure of society is divided into various strata ranked in hierarchical order with preferential treatment and different opportunities given to individuals and groups belonging to various strata.

There appear to be two different sources from which stratification in society has developed either Ethnic or Social.

Ethnic stratification occurs in society in which two ethnic or racial groups exist and one dominates the other over a long period of time.

Example: Ethnic stratification resulting from the Aryan invasion in India. The enslavement of Israelites by the Egyptians in Biblical times and the importation of Negroes from Africa as slaves in the USA before the abolition of slavery.

The social basis for stratification in society involves the growth of a system of ranked strata within society. Members of society are ascribed status at some level on the basis of purely 'social' factors that are prescribed by society. The social factors that give status to individuals or groups are criteria socially determined, based on the value system and social values of society.

The presence of the factors which are considered of social worth contribute to one's prestige and high status and may vary from society to society.

In some societies, occupation, income and wealth, education are considered, in other societies, ownership of landed property, ancestry and family name may be most important, in still others, education, caste, creed and power or influence with authorities may rank high as social values.

Despite the variation, certain universal criteria of approval, disapproval, esteem and disesteem are common in societies throughout the world and can be broken down into what may be considered determinants or factors that are present in some form, degree or combination whenever society exists.

These universal criteria or determinants of status are as follows;

1. **Wealth** – in some form as recognized by society – measured in quantity or assessed in quality. Living standards displayed and the source of wealth is also significant.
2. **Ancestry** – referring to the family reputation, length of residence in the area, legitimacy or illegitimacy, racial or ethnic background and nationality.
3. **Functional utility of the individual** – his occupation as executive, teacher, scientist, unskilled labour, skilled craftsman.
4. **Religion** – the kind and degree of religion professed and practiced. All societies include some attitude towards the supernatural expressed in the form of a religion with sets of beliefs and rituals.

5. **Biological characteristics** - including both age and sex. Adulthood is valued more than infancy and childhood in most of societies and males are accorded higher status than females in many societies. Closely related to age and sex is physical beauty according to standards defined by the society.

Each system of ranking, classification and placement of individuals and groups in various strata of society, then will be built with these universal criteria as a base and will together constitute the social stratification system of that particular society. This will happen irrespective of what may be the dimensions of stratification in society – power, prestige, caste, creed, wealth, knowledge, education, skills etc – that are important criteria for allocation of position in the social structure.

Above two different bases for social stratification, only one, the social base is functional as much as the basic functions of society are furthered by its presence. It serves a definite purpose in society and has been described as having an inevitable place in the social structure. Ethnic or racial stratification on other hand has no such functional value. In fact, it does appear to have a dysfunctional effect in society particularly where waste of human resources results from deprivation of opportunities for development, participation and contribution to society by certain 'deprived' sections of society who possess great potential abilities that remain undeveloped and unrealized.

Certain general conditions have been identified as giving rise to stratification in society. These are listed below and have been in part included in above discussion;

1. **Conquest** – Stratification has resulted from conquest where in the conquerors have ascribed the best positions, for right, privileges, power, status for themselves and reduced the conquered to an inferior status of subordination in the social order to serve the needs of the conquered.
2. **Race and cultural differences** – Dissimilarities of biological characteristics like skin colour, ethnic and cultural background has led to stratification in society under conditions of domination by one group of similar ethnic and cultural background over others which are dissimilar. Example: Domination of South America by the Spanish, Africa by the English and French Asia and Islands of the Pacific by English, Dutch and Portuguese.
3. **Division of labour** – Most societies have developed a degree of complexity sufficient to have a division of essential tasks into a system of specialization. Position within this specialization includes differential power and functions and stratification of the social order emerges.
4. **Scarcity** – stratification evolves from allocation of privileges and powers, which are scarce. Shortage or scarcity is created whenever society differentiates positions, terms of power and functions and assigns at the same time rights and privileges. Such positions available are scarce and because of the rights and privileges and rights among people in society results and creates stratification.

Forms or types of social stratification

Systems of stratification exhibit wide variance in different societies of the world. This variation may be in the criteria utilized for placing individuals and groups in various social strata of the system or in the number of strata in the system, with some having two broad strata such as feudal lords and serfs, or nobility and commoners and others having more. Further they may vary in rigidity or flexibility and the sharpness with which each strata are demarcated. In some systems different strata are easily identifiable, while in others the boundaries are hard to locate. Considering the various societies that have existed and do exist in the world, certain recurrent forms of social stratification generally can be identified. Two forms or types are described below.

A) Caste system

The term 'caste' was derived from the Portuguese word 'casta' signifying 'breed', race or lineage. According to this origin the word 'caste' signifies a hereditary link or a family origin.

Definition

1. A caste is a social category whose members are assigned a permanent status within a given social hierarchy and whose contacts are restricted accordingly.
- Lundberg G.A.
2. Caste may be defined as an endogamous group or collections of such groups bearing a common name having, the same traditional occupation claiming descent from the same source and common regarded as forming a single homogeneous community.
- Gait E.A.
3. Caste is a collection of families or groups of families bearing a common name; claiming a common descent from a mythical ancestor, human or divine, professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community.
- Sir Herbert Resley
4. A caste is a social group having two characteristics – (1) Membership is confined to those who are born of members and includes all persons, so born. (2) The members are forbidden by an inexorable social law to marry outside the group.
- Dr. S.V. Ketkar.
5. Members of a caste cannot marry outside it, there are similar but less rigid restrictions on eating and drinking with a member of another caste. There is a fixed occupation for many castes, there is some hierarchical gradation of castes, the best recognized position being that of the Brahmans at the top, birth determines a man's caste for life otherwise transition from one caste to another is not possible, the whole system turns on the prestige of the Brahmin. - Datt N.K.

It is the most rigid and clearly graded type of social stratification and has been often referred to as the extreme form of closed class system. An individual is born into the caste of his parent and can rise no further. With few exceptions he cannot fall to a lower caste, but if he does violate taboos and other mores of his caste he may be ostracized and expelled from his caste group. Personal qualities or ability have no part whatever in determining the caste of an individual with lineage being the only criterion. The system is supposedly justified and explained by custom and religion.

Characteristics (Main features) of caste system

Dr. Ghurey has mentioned the following characteristics of Indian caste system.

1. **Segmental division of society:** The Indian society is divided into separate groups in which status, social duties and rights are different. In such a society, caste feeling amongst the individual is more dominant than social feelings. Each caste has its own rules and regulations and if a member breaks these, he is expelled from the caste.
2. **Hierarchy:** There is well-defined stratification in the arrangement of various caste, with Brahmin at the top, next to Brahmans come Kshatriya, then Vaishya and Shudra. As this system is based upon the birth of an individual, change from one caste to another is very difficult.

3. **Restrictions on feeding, drinking and other social intercourses:** There are sets of rules by which a person belonging to a caste is forbidden to take food with the members of another caste. There are other castes or sub-castes in all aspects of life is strictly regulated and limited by the mores.
4. **Restrictions on marriages:** Restrictions on inter caste marriages is the main characteristic of any caste system. In fact, each of the main Hindus is sub-divided into sub-castes and marriage outside one's own sub-caste is not favoured.
5. **Disabilities and privileges of different caste:** Some caste are debarred from certain social privileges while there are given extra privileges to upper caste. Lower castes are alleged to have compensatory gains, but such gains are cited more often by higher castes than by members of lower castes.
6. **Lack of unrestricted choice of occupation:** Each caste is social desired to perform specific occupation often a traditional caste occupation. Thus Brahmin cannot choose the profession of sweeper and vice versa.

According to James Mill, the caste system developed as the result of the need for division of labour. Thus four functional groups came into being;

1. Teaching and preaching – Brahmins
2. Administration and protection – Kshatriyas.
3. Agriculture and commerce – Vaishyas.
4. Services and manual labour – Shudras.

B) Class system:

1. A social class is any portion of a community marked off from the rest by social status. - Mac Iver and Page
2. The fundamental attribute of a social class is thus its social position of relative superiority or inferiority to other social classes. - Ogburn and Nimkoff
3. A class is a group of individuals, who through common descent, familiarity of occupation, wealth and education have come to have a similar mode of life, a similar stock of ideas, feeling, attitudes and forms of behaviour, who an any or all of these rounds meet gone another on equal terms and regard themselves, although with a varying degrees of explicitness as belonging to one group.

- Ginsberg

The term richer class, middle class and poor class are often used, rather closely for the sake of understanding. The significance of the term varies from a statistical or social category like old and young; men and women to one of the strongly social conscious groups like caste.

Social classes are defined as abstract categories of persons arranged in levels according to the social status they possess. Rogers.

There are no firm lines separating one category from the other classes are loosely organized grouping, whose members behave towards each other as social equals. There is a marked distinction between class and groups. Many a times while referring to age classes or it is wrongly spoken as age group. In fact, it is not a group, but statistical category. It sometimes assumes a class significance. The classes may be based on power, prestige, wealth or a combination of these and other factors.

1. Class does not consist of organized, closed groups defined by law or religion as does caste, nor are to various strata in the system as rigid and easily identifiable.

2. Movement of groups and individuals to other strata is possible. Social class, not a lineal or familial inheritance, hence can be acquired and changed according to one's achievement and efforts, although the extent of such mobility varies from one society to another.
3. Further, the socially defined criteria that ascribe an individual a position in the class system of a society are not irrevocable.
4. Efforts to bring about change in the value system of society emphasizing certain factors and de-emphasizing others may often prove successful and may facilitate change of status in the class system. Such change is much easier in the class system than in the caste system.
5. Value definitions that are used to justify class differences are much less rigid than those used for the same purpose in the caste system. These differences are further more attributable to human than to supernatural factors in the class system than in caste system.
6. Justification for non change in the caste system must be incorporated into the value system of the society, on the other hand in a class system the justification for change must be incorporated into the system of social values.

Differences between caste and class

Caste	Class
1. Social distinctions are based on birth.	1. Social distinctions are based on economic level and individual achievement.
2. The structure of caste is rigid and cannot be changed.	2. The structure of class is flexible and can be changed.
3. There is closed stratification.	3. There is open stratification.
4. There are traditional occupations practiced by all members.	4. There is no restrictions of choice of any occupation.
5. There are prefixed rules and regulations regarding eating, drinking and marriage. Violation of these rules means exclusion from caste.	5. There are no such rules and regulations.
6. There are strong caste panchayats which always help in maintenance of caste structure.	6. Such organization is not found in class system.

Comparison between caste and class system

Characteristics	Class system	Caste pattern
1. Value definition of inferiority-superiority.	Applied to any characteristics	Usually applied to biological aspect.
2. Relevancy in norm-role definition	Less than in caste system.	More than in class system.
3. Self definition	Labels and awareness may be vague.	Rigid labels and awareness.
4. Change and mobility	Provided for and expected	Neither provided for nor expected.
5. Material objects	Possession of valued objects increases as class position increases.	Possession of valued objects increases as caste position increases.
6. Justification of system (Value definitions)	Pragmatic 'this worldly' justification Status achieved.	Strong religious endorsement. Status ascribed.

CHAPTER -V

CULTURAL CONCEPTS

Culture :

Meaning :

Culture is the patterns of learned behavior and the products of behavior that are shared by the members of a society and are transmitted among the member of the society.
- John F. Kuber

- I. Culture is the patterns of learned behavior. It means the individual learns the patterns of culture. A child is not born with culture. He learns it from parents, teachers, playmates and others. The Feral and isolates (the children reared by animals) prove that they did not learn the culture.
- II. Culture is also the product of behavior. The ideas, values and knowledge come to an individual from others, which are called non-material culture. The material objects like chair, table, automobile etc, are the products of culture. These are called material culture objects.
- III. Culture is shared by the member of a society. The learned behavior and products of learned behavior is not the exclusive property of a single individual or group, but it belongs to all the members of society and is shared by a large proportion of them.
- IV. Culture is transmitted among the member of a society. Learned behavior is pass down from one generation to another and is also disseminated among its members. It may be transmitted by word of mouth, by written words, by etching and paintings on the walls and in various other ways. The new members entering in a society acquire the culture by socialization.

Definitions :

1. Culture is the continually changing pattern of learned behaviour and the products of learned behaviour (including attitudes, values, knowledge and material objects) which are shared by and transmitted among the members of society. John Kuber
2. Culture is that complex whole which includes knowledge, belief, arts, morals, law, custom and any other capabilities and habits acquired by man as a member of society.
- Tylor
3. Culture is an organization of phenomenon – acts (patterns of behaviour), objects (tools, things made with tools), ideas (belief, knowledge), and sentiments (attitude values) – 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.
- White
4. Culture is the sum of total of the ways in which human beings live transmitted from generation to generation by learning.
- Coon
5. Culture consists of the acquired or cultivated behaviour and thought of individuals within a society, as well as of the intellectual, artistic and social ideals and institutions which the members of the society profess and to which they strive to conform.
- Bidney

6. Culture stands for the moral, spiritual and intellectual attainments of man.
– Sorokin
7. The Sanskrit term for culture is 'Sanskriti' derived from Sanskar, meaning ritual performance. Man is born as a social being, he attain sociability by going through the sanskars.
8. Culture consists of pattern explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups including their embodiments in artifacts. The essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values, culture systems may on the one hand be considered as products of action, on the other hand as conditioning elements of further action. - Kroeber

Characteristics of Culture :

1. **Culture is learned :** Man is not born with culture but he learns it through different agencies like parents, religion and school.
2. **Culture is -transmitted :** It is transmitted from generation to generation by its members.
3. **Culture is shared :** The benefits of culture are shared by its members.
4. **Culture is Gratifying :** It provides the specific way of satisfying man's biological and social needs.
5. **Culture is Adoptive :** It helps in adjusting to external forces of various kinds. People living on lands of extreme water scarcity or cold or heat adjust their cultural behavior to adapt to the situation.
6. **Culture is integrative :** Certain culture traits may vanish in the current of the time but many aspects of culture do to change. People tend to maintain consistency and integration so that society is held together.
7. **Culture tends to build ideals for conformity :** The Culture specifies required patterns of behavior, which are considered ideal patterns and are followed by its members, Thus, Culture acts as a means of social controls and defines situations, goals, attitudes, value and behaviors patterns for its members.

CUSTOMS

Customs are socially prescribed forms of behaviour, transmitted by tradition and enforced by social disapproval of its violation. In other words, the customs of a society reflected in the social behaviour of its members serve as models for learning and are reinforced with varying degrees of reward (for compliance) and punishment (for violation).

To put it more simply, the socially accredited ways of acting are the customs of society. Unconsciously, we conform to the customs of our own society. Customs are the accepted ways in which people do things together in personal contacts.

Customs are interwoven with out social life and are part and parcel of our society. Each groups has its own customs. About the forces of customs, Summer says that 'Custom regulate the whole of man's actions – his bathing, washing, cutting his hair, eating, drinking and fasting etc from his cradle to his grave he is the slave of ancient usage.

Customs are usually thought of as being well established and difficult to change. Various types of human behaviour, if they are organized or repetitive, have generally been called customs. Customs are to the group what habit are to the person and develop in the community as habits are acquired by the individual. Their ultimate origin is in the activities of individuals.

The person's habits are in large part learned from others, in parts, habits are a direct copying of the behaviour patterns of those about. Persons ordinarily conform to the prevailing customs of their group without protest and without effort. There is always a tendency towards conformity in order to avoid being conspicuous and so becoming an object of ridicule and other forms of social control.

Characteristics of customs:

- 1) Customs are interwoven.
- 2) Vary according to different groups.
- 3) Regulate the man action.
- 4) Difficult to change easily.

Patterns of culture :

Cultural patterns are the expected modes of behavior for situation in everyday life. The patterns of culture are in the form of norms, which provide guidelines for daily living. These norms are of three types namely; folkways, mores and rituals.)

Classification of customs

- I. Folkways and usages
- II. Mores and taboos
- III. Conventions
- IV. Rituals

I. Folkways and usages

They are approved forms of behaviour for specific situation. This is the expected way in which persons are to behave. It arises without prior intention, in the process of living. They are the result of frequent repetitions of petty acts. Folkways are the customary ways of behaving in society in which society exerts some and only some force for conformity. Persons who do not conform may be subject to criticism or be considered strange but would not necessarily be penalized. Folkways are the expected forms of behaviour but are not rigidly enforced. Folkways are the customary ways of behaving in the society.

Greeting elders with "Namaskar" by folded hands or taking off shoe before entering holy places are most common. It almost becomes a habit of the people.

The origin of some of the customs is lost in mystery. Most of the folkways represent a successful routine that was discovered or invented for doing something and then was copied by others who desired to achieve similar results.

Some time folkways are based upon false inferences, which are persons may assume a casual relationship between two things where none really exists. e.g. a person may be walking down the street when a black cat crosses his path, and later he has an accident. The person explaining the accident may make the false inference that black cat crossing the path was the cause of the accident and hence, one must avoid black cats crossing one's path in the future unless he wants to take the chance of misfortune. This type of folkways and the beliefs and attitude associated with them are generally termed superstitions.

II. Conventions:

Conventions are customs regulating more significant social behaviour. E.g. Being polite to others, wearing clothes in public, sex in private (These are common to all civilised cultures). Some conventions of the western practices. E.g. Eating by using knife, fork and spoon instead of hand or fingers.

Parents generally do not care to leave such learning to chance, they instruct their children in their conventions (though often they cannot explain why the child must confirm). Conventions are less violated than folkways or usages and the sanctions are more severe, ridicule, shock, strong disapproval and gossip for example.

III. Mores and Taboos

The difference between folkways and mores is largely a matter of the degree to which they are enforced. Mores are the patterns of behaviour to considered essential by the society. They are rigidly enforced and if not followed, individual is punished by the society. Folkways may be broken without punishment but mores broken will be punished. Mores are defined as those of folkways which are essential to ethnical or moral value of people. Mores are positive action enforcing what ought to be done. e.g.. Saluting the flag, standing during the playing of the national anthem, monogamy and the policy of 'women and child first' in the event of some crisis.

Taboos are negative action envisaging what ought not to be done. e.g. not smoking in front of elders. The word 'taboos' in a strict sense refers to prohibitions of types of behaviour because of some magical, supernatural or religious sanction. It means to forbid or the forbidden. The word is used to designate all the restrictions communicated through the verbal 'Don't' and is generally associated with ritualistic behaviour to which a member of a rural society has to submit. It is also said to be an unwritten law of society. Its purpose is three fold – productive, protective and prohibitive. One of the more of Hindu society is total abstinence from eating beef, in the case of all casts and abstinence from meat of any kind in the Brahmin caste. A prohibition against pork is an important mores of Muslim society.

Difference between Folkways and Mores

S.N	Folkways	S.N	Mores
1.	Violation of Folkways not viewed seriously.	1.	Violation of Mores viewed very seriously.
2.	The Change is rapid.	2.	The change is very slowly.
3.	Not deeply in rooted in society	3.	Deeply in rooted in a society.
4.	Frequent repetitions of petty acts by large number. Arise from experience e.g. way of greeting hairstyle, habits of taking meals, speaking.	4.	The term Mores is often used for positive action. e.g. Respect of elders, mercy towards female, monogamy marriage.

IV. Rituals

A ritual is the pattern of behaviour or practices and ceremony which has become the customary way of dealing with certain situations. It is the pattern that has been established by law as in the case of governmental affairs or is a part of the rules of a particular organization. e.g. Performing the marriage ceremonies. In birth, marriage and death in the society certain rituals are observed.

Traditions :

The uniform sanctioned habits of thinking, we follow in society are its tradition, transmitted from generation to generation. e.g. respecting elders, fighting for freedom, and celebration of festivals.

Some terms used in culture :

a) **Ethnocentrism:** Generally, the members of each group think of their culture as the best, this attitude is called ethnocentrism. The term means the preferential feeling we have for the way we do things in our culture. We assume that ours is the best culture of all the cultures and that the way we do things is the right way to do them. This is a common characteristic with people of all cultures. We need to be aware of ethnocentrism on our part when we attempt to compare and evaluate things in other cultures.

b) **Cultural Lags :** It occurs when some parts of a people's culture do not change at the same rate as do other parts. The culture is dynamic. Thus, changes are taking place in material as well as non-material culture. The man adopts very easily material culture but the change in the non-material culture is very slow. Thus, there is a gap in the material and non-material culture. This is known as **cultural lag**. Thus, changes in dresses are very rapid but man continues his faith on God.

Importance of Culture :

In the Indian situations most of the rural communities are traditional bound. The farmer has usually no choice other than accepting the narrowly defined means approved by the culture. Thus culture influence, control and direct the behavior of an individual in the society.

It is, therefore, necessary for the extension workers to have the thorough knowledge of what culture is? and which culture traits are important in relation to extension work. The main aim of extension is to bring about desirable changes in the behavior of rural people i.e. attitudes and skills of the farmers. Therefore, extension worker should give almost emphasis on the cultural traits of the rural people and make the full use of these aspects of rural life for their all-round development and progress in terms of adopting new innovation for increasing their yields. The extension methods should be in line with the culture of the people in order to make the extension education more effective. While introducing the innovation, extension worker cannot ignore any member of the family. In U.P. the hybrid maize was grown on a larger area. There was an increase in the yield. However, the housewife did not accept this variety as it gives yellow colour when "Chapattis" were prepared. The yellow Chapattis were the sign of ill cooking.

Role of culture in agricultural extension

Learning the customs, folkways, mores, taboos etc of a group of people will help one to predict what they will do in a given situation. Without such predictability on expectations of what the other would do in a given situation the result would be only chaos in society.

We have stated earlier that the culture of people in society is not static but dynamic. It is continually changing because of internal as well as external forces or stimuli. Community Development and extension work is one of the major forces in bringing about change in the culture of rural people in India. It is important that the extension worker clearly understand this fact, as it is one of the area in which clear understanding appears to be greatly lacking. Community development is a planned programme for promotion of cultural change among the rural people towards desired goals. Change will occur whether or not the CD Programme operates. It is the direction and tempo of change within society that the CD Programme seeks to influence significantly.

The scientific understanding of the culture of the people among whom the extension worker operates is basic to the effective performance of his function. For example, if caste structure is there in the village, study the caste system and function. This is particularly significant in a country such as India where the CD programme covers a wide diversity of cultures.

For instance in his work among villagers, the extension worker faces the caste structure and the creed composition of the village. These have direct bearing on the type and nature of changes that can successfully be introduced, the priority of their being introduced and the strategy to be adopted in their introduction. It is at this point topics and targets fixed without reference to the area within which they are to be applied, become meaningless. Here again, the extension worker asks himself the recurring question : What is there in this aspect of the social structure that will further my programme and what will stand in my way ? An analysis of the situation in terms of the creed and caste structure should immediately present guide posts for action. Some of these guide-posts will be obvious, but other only evident on careful analysis. Thus, to promote improved pig raising for increased income in a predominantly Muslim village would be obviously the wrong initial approach as would also be attempts to introduce improved poultry keeping among Brahmins in the village. A study of the caste structure will reveal that certain types of improvements can best be made at the outset among certain castes and creeds from when they may spread to other parts of the village population.

Religious festivals and melas form an important part of village life. In addition to being important as religious functions, such occasions have a definite function of providing opportunity for people to get together on an informal basis. The extension worker can look upon these festivals and melas as potentially useful in furthering the programme of CD. Promotion of carefully selected improved practices may be organized through demonstrations, exhibits and by using other teaching aids at the melas. It is essential to understand the meaning and purpose of melas since this will help the extension worker select the type of improved practices to be promoted at the melas.

It has been rightly stated that greater success may be anticipated when a new improved practice is introduced in the familiar terms of something that is already present in the culture than when this is not done. Thus, the introduction of an improved plough with a plough share that can be sharpened by the village blacksmith will be more readily accepted than an improved plough that calls for a new plough share when the old one becomes blunt. There is more than economics and convenience involved in the farmer's preference for the former implement.

The human relationship between the farmer and the blacksmith is also involved. For a farmer to get his implements sharpened by the blacksmith is an accepted pattern of behaviour in the village. It is also an occasion for the farmer to participate in social intercourse with the blacksmith and others that form an important informal group at the blacksmith's forge. The introduction of an improved plough that maintains this social intercourse-cum-service will be more readily accepted than the one that tends to break it. While this is true, entirely new improved practices for which there are no pre-existing equivalents in the culture, are more apt to be accepted than improved practices which conflict with those already present in the culture. For example, other things being equal, the introduction of a water pump will be more readily accepted in an area where raising of water from lower to higher levels is unknown than in the area in which the introduction of the improved pump.

The extension worker must realise that improved practices, if they are to be accepted, must result in rewards for the people and must be perceived by them as rewards. This means that the extension worker must clearly understand what constitutes a reward among the people with whom he works and what acts or deeds are performed by them when they wish to give recognition and praise to others. The definition of what constitutes a reward by the people among whom the programme is carried out is of great importance, for if the acceptance of changes desired by the programme make their acceptor liable to threat or punishment by society, these changes will be resisted. If the improved practice promoted does not in some way give an acceptable reward or prestige, there will be little or no incentive on the part of the people to adopt it.

Change is more likely to occur in those aspects of culture where there is lack of adjustment or stress, conscious, or unconscious, than in those aspects which are established and fixed. Lack of adjustment, and stress in a society may result from its disorganization due to war, pestilence, floods or such other calamities which result in the uprooting of the society, and its possible migration and re-establishment in other areas. At such times the field is ripe for the promotion of change. For example, when villages are wiped out by floods or fire and have to be relocated in other areas, the extension worker can take advantage of this opportunity to introduce improved practices with greater success than is otherwise possible. Several model villages and model settlements have been established with little resistance on the part of people under such conditions. The point is not that such calamities are desirable, but when they happen, full advantage can be taken of them for CD.

Changes in technology are usually more readily accepted than changes in other aspects of culture. It is thus usually easier to persuade a farmer to adopt the practice of sowing improved seed than to have him change his beliefs and convictions with regard to acceptance of an occupation of another caste. While it is true that programmes of development are influenced by the existing social structure and the cultural pattern, it must be recognized that this influence, works in both directions. For social structure and cultural patterns are in turn continuously subject to considerable influence by successful programmes of development.

For his successful functioning in the village, an extension worker must be sensitive to the influences that make people behave and act in varying ways. With a sensitive finger on the pulse of the village and a clear understanding of his role and the job at hand, he will be able to effectively plan the strategy of his action with greater confidence and ultimate success.

As recent instances of the influence of cultural factors in the spread of certain improved agricultural practices, we have some of the high yielding varieties of wheat and rice which could not make headway either because the colour of the wheat was not liked by the buyer or the cooking quality of rice (varieties Taichung) was not relished by the consumers. When the extension workers brought this to the notice of the researchers, the latter have taken steps to evolve new varieties which do not have these drawbacks. This is a good example of how cultural factors influence both extension and research.

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CHAPTER-VI

SOCIAL VALUES AND ATTITUDES

Social Values :**Meaning and definition**

The function of extension is to bring about desirable changes in the behaviour of people. The overt behaviour or what we call as action is based on attitude. Unlike action, attitude can not be seen. They can only be inferred by way of tendency to act or react positively or negatively to some stimuli. These tendencies or attitudes in turn are based upon individual's values.

Social values are ideas which help an individual to discriminate whether a particular object or behaviour is good or bad, desirable or undesirable.

1. S.C.Dood defined the value as 'desiderata' i.e. anything desired or chosen by someone, sometime. In broad sense, value may be considered as attitude – related attribute that are projected upon people, objects and situations. Since values, sometimes given orientation or striving towards a given goal, it can be viewed as motives.
2. Kahl (1968) defined values as conception of the desirable, as standards of evaluation, as guides for decision-making behaviour or simply as expression of preference. Values refer to what people consider as valuable and desirable. Values are learned and tend to be linked together harmoniously to form patterns. Value systems vary from culture to culture in accordance with the relative worth attributed to them by each culture.
3. Young (1959) defined social values as abstract and often unconscious assumptions of what is right and important.
4. Woods (1966) defined social values as general enduring preferences that govern behaviour and decisions in daily life.
5. Betrand (1958) defined social values as ideas as to whether objects or behaviour are good, bad, desirable or the like.
6. Broome (1968) defined social values as a widely held belief or sentiment that some activities, relationship, feelings or goals are important to the community's identify and well being.

However, defined social values do constitute society's preferences or estimates of worth in respect of material or non-material objects in society. Taken together as a set, these attitudes go to form a system which is called the value system of society.

Values and norms:

Norms are closely associated with values but are clearly differentiated from them. While it has been stated that values are attitudes, held by individuals, groups or society as a whole as to whether material or non-material objects are good, bad, desirable or undesirable, the rules that govern action directed towards achieving values are called 'norms'. Society has a set of agreed upon values. Expected behaviour in accordance with these values and to achieve, maintain and support them is referred to as 'normative behaviour'. Religious worship and respect to god usually is considered a value, the observance of religious festivals and performance rituals and worship and other relevant activities are an important part of the norms of society. Norms are the accepted and approved forms of behaviour that are based on and consistent with dominant social values in society. Thus values and norms go together. A set of social values will always have an accompanying set of social norms or rules that uphold and support values.

As human beings interact with other people in society, they build up a set of feelings or attitudes in respect of the relative worth of persons, objects or ideas on the basis of such feelings. They develop likes or dislikes in varying degree of intensity, and rank their likes and dislikes in the form of a hierarchy – placing as it were a 'price tag' on each. Much of these feelings which place differential worth on ideas, objects or persons are learned from childhood and through the process of socialization, others are learned through experience in everyday living. Some of these feelings are deeply fixed and persist through life while others are not so permanent and are frequently replaced by those that give greater satisfaction. These feelings which constitute assumptions of what is right and important are abstract and often unconscious. However, they are shared by other individuals and groups in society to a varying extent and intensity. The sharing of feelings or attitudes is of vital importance to the operation and functioning of society, for what emerges is a set of feelings or ideas ranked in order of importance or relative worth upon which society agrees. Attitudes held by society that define what society considers correct and of relative importance are referred to as social values.

Types of values:

Three types of values have been identified;

1. Ultimate values:

Every society has a unique set of ultimate values which forms the general framework within which the behaviour of individuals and groups is controlled or influenced. Often referred to as dominant values, they constitute the core of society's value system. Ultimate values express the general views of society toward matters such as the nature of the universe and one's relation to it and to other people. Hence, these values are found most easily in social institutions such as religion, government and the family – each of which contains some important social values, e.g. the democratic procedures expressed in the system of government. Accompanying these ultimate or dominant values in society are dominant social norms to support and uphold the values. Ultimate values are abstract and often not attainable.

2. Intermediate values

These are derived from ultimate values and are actually ultimate values that have been rephrased into more reasonably attainable categories. They exist and operate within the framework of ultimate values and are implemented through norms or socially prescribed rules that serve to support and uphold them. Within the framework of social institutions such as religion, government and education are intermediate values such as freedom of speech, adult franchise, religious freedom, free public education, non-discrimination, adequate housing etc.

3. Specific values

The sub-divisions of intermediate values called specific values and are almost unlimited in number. Specific values must be in conformity with the total value system of which they form the smallest unit. They constitute the personal and group preferences expressed in daily life. To a farmer, the intermediate value of adequate housing, in terms of specific values, may be represented by a brick construction with a flat slab roof, wide veranda and large courtyard with provision for livestock housing. Specific values in regard to public education may be expressed in terms of the preference of type of school, classroom and other facilities and content of courses of instruction.

Taken together, specific, intermediate and ultimate values from the values system in society which serves as a basic determinant of human behaviour. An understanding of the value system of a society is essential to promote change in the society.

Classification of values:

The following classifications have been based on three different points of view which, though separated into three categories, do overlap and combine one with another.

A) On the basis of degree of compulsiveness

Placed on a continuum, values can be classified to include at one extreme such values that have become a part of a person's sub-conscious and are accepted as the morally strongest values. At this end of the continuum are the most rigid rules of society to preserve most cherished social values. At the other end of the continuum are those values, which society does not strictly enforce and which involve little, if any, moral values. Included are conventional forms of attire, address, preferences in aesthetic matters of taste. Between these two extremes are values that vary in the degrees of compulsiveness exercised by society in their maintenance.

Values are accompanied by a set of norms or rules that serve to support and uphold the values. Accompanying the above classification of values are norms commonly classified into three broad categories; (1) folkways, (2) mores and (3) law. Since the basis for classification is the degree of compulsiveness of implementation, these three categories of norm may also be placed on a continuum with folkways at one end and mores and law close together at the other end. Some mores are converted into law in order to ensure implementation and often serve as the last step in the formalization of rules of conduct in society. They not only are clearly prescribed in written form but are enforced through machinery created by society for the purpose. Law is considered basic for protection of members of society and for the functioning of society as a whole.

B) On the basis of associative functioning

The differential effectiveness of values in getting things done and achieving cooperative efforts among groups and individuals in society is another basis of classification. Whatever contributes to cooperation, accommodation or assimilation in society can be said to be of associative value, and can be placed at one end of a continuum. At the other end – with shades of variation between – are negative and antisocial values, on which there may be conflict since what is considered good for society may be defined differently by different individuals and groups. At this end, therefore, would be an area of value conflict.

C) On the basis of institutional function

According to this classification, values are categorized in accordance with the social institution within the context of which they operate, such as family values, religious values, educational values, economic values etc. Each major institution employs a unique set of values.

Fraenkel (1976) classified as ;

Moral value	Deciding particular alternatives as better than other because of its just or more humane.
Real value	Deciding based on real worth in terms of legal, aesthetic etc.
Market value	Based on how much can be paid – value in terms of price
Personal value	Based on ones likes and preferences over things of similar nature
Instrumental value	Based on some standards that help us to achieve or acquire other values.

Spranger classified as :

Theoretical value	Expressed in the urge for discovery of truth.
Economic value	Based on the criterion of usefulness
Aesthetic value	Based around form and harmony
Social value	Referring to interest of people on others.
Political value	Central round power
Religious value	Meaning thereby a mystic sense of unity.

Role of social values in agricultural extension:

Peoples pay attention to matters that are of interest to them. These matters of interest vary in the importance or worth ascribed to them by the people. Thus, in a society, there is built up a system of hierarchy or a priority rating of various items considered of less or more importance. In other words, society places different values on various items which form part of village life and these differing values go together to form the value system. This value systems forms the basis for decision and choice-making in society. When a villagers decides to spend money on his daughter's marriage rather than on a new roof for his house, he clearly identifies where these two matter lie in relation to each other in his value system. Therefore, there are individual or personal values and social values. Many social problems arise out of a clash of value where one group attaches high values to certain things which are not recognised as being important by another group.

It is necessary that the extension worker understands this as the basis of many conflicts among the people with whom he works, attainment and achievement in terms of accepted values gives prestige to individuals and groups in a society. Therefore, people will be more amenable, if not sometimes eager to accept changes that will result in achievement in terms of values and consequently, in greater prestige. An analysis of factors that make for prestige in a village embody the major values accepted by the village society. Some examples of these factors are (1) Caste (2) Term of residence (3) Age (4) Possession of land and type of tenure (5) Wealth and economic position (6) Hard work and physical stamina (7) Personal characteristics – truthfulness, honesty, reliability.

These factors have obvious implications in the introduction of improved practices. Thus, the extension worker should seek to establish rapport with the village elders, get their general approval and show them due respect rather than give them the impression of being bypassed in his programme of rural development.

He should appeal to the farmer's love for his land in promoting soil conservation practices or practices aimed at enhancing its fertility. He should realise that consistent demonstration of hard work, honesty and reliability on his part would go far in winning confidence and rapport since such qualities have high values in the village. Unless he carefully studies the value system, he will not be able to effectively plan his programme of introduction of desired changes. Knowledge of the values held by villager will enable him to choose the types of changes most likely to be accepted and to avoid those which, perhaps if introduced at the outset, would jeopardize the entire programme. He will obtain the maximum participation of the villager since he will be working in their interest recognizing what they consider desirable and important and planning his approach accordingly.

Major values prevailing or social values in Indian rural society:

1. **Importance of ascribed status** : Status of individual in a group is decided by the group to which he belongs. There is an established order of hierarchy of castes in Indian society. Leadership is based on this value of ascribed status.
2. **Recognition of inequality** : Still exists on caste basis. There are inequalities based on the concept of higher and lower castes which are manifested in many ways.
3. **Patrilineal tendency** : Eldest male member of the family has supreme power and tends to act autocratically.
4. **Status of women** : Though there is a tendency to give greater respect, they are still inferior to men. As far as their sphere of work is concerned, it is mostly restricted to home management.
5. **Charity** : There is a religious significance and approval for giving of alms. A person with a charitable disposition is respected.
6. **Tendency of non-violence** : Killing of animals except for the purpose of food is considered to be immoral. It some times brings conflict.
7. **Respect to old age and elders** : They are generally given respect and recognition.
8. **Religious attitude** : People in rural areas are religious. Performance of rituals and ceremonies are common in the traditional way. There seems to be a great sense of morality and character.

Desired new values

In view of the fact many changes are taking place in Indian Society, there is need to consider as to whether the existing values need modification. The following are some of the social values which may be relevant in the changing circumstances.

1. **Acquired status** : In place of the ascribed status or along with it, we have to consider how we can provide opportunities to all, irrespective of caste and creed, for progress.
2. **Equal status to all** : Democracy is the main value of the day, the differences on the basis of caste, creed and sex have to give place to the provision of equal opportunities to all, in all spheres of life.
3. **Modification in marriage norms** : Education on intercaste marriage.
4. **Charitable disposition** : Charity and donations are mostly going to the beggars and mendicants, irrespective of their eligibility for it, can possibly be channelised to the needy and welfare institutions.

5. Attitude to non-violence : Non-violence is to be rationalised. Animal spoiling food crops should be prohibited.
6. Respect for the elders and old and due consideration for the younger generation.
7. Religion and technology : Along with faith in religion, people have to develop faith in science and technology.

Some of the values found in farmers are;

1. Profitability and productivity preference were the highest ranked values for the adoption of improved practices.
2. Scienticism was the lowest ranked values as related to the adoption of improved practices.
3. Various studies suggested that Indian farmers are profit-minded. They aim for higher profit and greater productivity. Simplicity of adoption found the lowest rank in the order of values playing a role in the process of influencing the adoption.

ATTITUDE

Attitudes involve some knowledge of a situation. However, the essential aspect of the attitude is found in the fact that some characteristic feeling or emotion is experienced and, as we would accordingly expect, some definite tendency to action is associated. Subjectively, then, the important factor is the feeling or emotion. Objectively it is the response, or at least the tendency to respond. Attitudes are important determinants of behaviour. If we are to change them we must change the emotional components.

Allport (1935) defined attitude as a mental and neutral state of readiness organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects with which it is related.

An attitude can be loosely defined as a tendency to act in some way toward some object, person, situation or idea. In general, it is a feeling of like, attraction, repulsion, interest or apathy towards other persons, objects, situations or idea.

A farmer may vote for a particular political party because he has been brought up to believe that it is 'right' party. In the course of experience he may learn some thing about the policies of that party, in that case his attitude will probably change. As a result, he may be expected to vote in a different way. Knowledge, attitude and behaviour are then very closely linked.

Certain characteristics of attitudes:

1. Attitudes are formed in relation to objects, persons and values. Attitudes are not innate, but are formed as a result of individual's contact with the environment.
2. Attitudes have directions; positive or favourable, negative or unfavourable. They also vary in degrees.
3. Attitudes are organized into a system and do not stand loosely or separately.
4. Attitudes are rooted in motivation and provide a meaningful background for individual's overt behaviour.
5. Attitudes develop through a consistency among responses. They are more stable and enduring than opinions.
6. Attitudes are prone to change. Changes may be brought about by training and other instructional methods and aids.

Attitude change:

Well established attitudes tend to be resistant to change, but others may be more amenable to change. Attitude can be changed by a variety of ways. Some of the ways of attitude change are as follows;

1. By obtaining new information from other people and mass media, resulting in changes in cognitive component of a person's attitudes.
2. Attitudes may change through direct experience.
3. Attitudes may change through legislation
4. Since person's attitudes are anchored in his membership group and reference groups, one way to change the attitude is to modify one or the other.
5. Attitude change differs with reference to the situation only.

Development of attitude:

Attitudes are not mere accidents of individual experience. They result from day-to-day living in the home, in the school, and in the community. Whatever attitude children develop can be traced, in part at least, to the effect upon them, of teacher precept and example. The challenge to teacher is that of helping the learner retain his identity, develop his individuality and absorb a background of democratic culture. Theoretically all education is aimed at helping learners develop to the full extent of their ability and those attitudes that fit them for living constructively in a democratic society.

Attitudes are formed without direction and also by direction as the result of careful planning by a person or persons who desire to encourage the development of certain attitudes in others. One function of school is that of stimulating young people towards acquisition of attitudes that are individually and socially desirable. It is through initiation, emotional experience and deliberate efforts on the part of the individual himself, teacher, and other and new attitudes arise.

Child is a great initiator and builds its most of attitudes in that way. Adolescent develops attitude by his enlarging adjustment problems with expanding groups. The environment to which he is exposed influences the attitude either desirable or undesirably. Radio, television, film and printed matter contribute to the attitude development. Thus, there are so many factors that influence the adults to develop attitudes.

Impact of social values, attitudes and norms on social change:

Society defines its values and norms toward matters that are considered of social consequence and moulds the attitudes of its members in respect of these. In some societies change seems normal and may be welcomed, in others it may be resisted, in still others the very concept may be alien and little understood. The rate and direction of social change are affected to varying extents by the prevalent values, attitudes and norms of the society concerned. Modern western society in the USA may welcome change and consider it to be essentially a part of progress. Within the context of such a society the rate of change will be rapid as society organizes itself to facilitate speed. In rural societies of developing countries such as isolated parts of India, Indonesia, Burma and Thailand that are steeped in custom, tradition and conservatism where attitudes, values and norms do not normally provide a context conducive to rapid change, but in fact are resistive to it in varying measure, the rate of change will be slow. The rate of change may gain momentum as other factors have impact on prevailing attitudes and values.

However, the Trobriand Islanders, for instance, who live off the coast of New Guinea, share a culture in which there is apparently no concept of change and have no words in their language to express or describe change. People who worship ancestors revere the past, obey elders, and are attentive to traditions, rituals and customs do not change rapidly, but slowly and with hesitation and unwillingness.

The differences in attitudes toward change naturally will reflect consequent differences in the rates at which changes take place. The direction of change will be influenced by social values which determine social goals, and society will attempt to change so that movement is in the direction of achievement of social goals. Thus, two societies having differing social goals will attempt to influence change in different directions. Some societies may gear themselves to changes that move them toward a socialistic welfare state. Others may resist changes in politico-economic ideology and attempt changes that will move them away from any ideology that flavours of 'socialism'. Still others may encourage and implement changes that will move society toward a religious state.

Ideologies in general resist change much more than does technology, and within ideologies is a range of degrees of resistance. Thus, there is variation in the differential rate of change within a society, depending on the area or aspect of social life in which change takes place – some aspects being more conducive to change than others. In some societies, such as in Samoa, where religion did not originally play a major role, an alien religion promoted by missionaries became accepted as a part of life with relative ease. In other societies, similar propagation met with strong opposition and resistance because of social values that gave importance and a major role to religion.

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CHAPTER-IV

SOCIAL INSTITUTIONS

A Social Institution is the complex system of ideas, customs, traditions, attitudes and relations by which collective behavior is organized in connection with important human interest. Probably the easiest way to get a mental picture of the social organization of a society is to understand institution. When this is done, the class structure and the composition of the population are more readily understood.

Definitions :

1. An Institution is an organized system of social relationships which embodies certain common values and procedures and meets certain basic needs of society.
- Horton
2. Social institutions are formal cultural structures devised to meet basic social needs.
- Landis
3. An Institution is a relatively permanent structure of social patterns of roles and relations that people enact in certain sanctioned and unified ways for the purpose of satisfying basic social needs.
- Fitcher
4. Social institutions are social patterns that establish the organized behaviours of human being in the performance of basic social functions. - Merrill & Eldredge

Following conclusions are drawn from the above definitions ;

1. It is an organized system of social relationship.
2. Approved pattern of behaviour
3. It provides the basic needs of the human being.

Social Institutions have been created by man from social relationships in society to meet such basic needs as stability, law and orders and clearly defined roles of authority and decision making.

Even organization is dependent upon certain recognized and established set of rules, traditions and usages. These usages and rules may be given the name of institutions. These are the forms of procedure which are recognized and accepted by society and govern the relations between individuals and groups.

Institutions are culturally approved patterns of behaviour including prescribed roles and procedures and are grouped to satisfy some basic social needs. These have persisted being enough to be considered as permanent.

MAJOR SOCIAL INSTITUTIONS IN RURAL SOCIETY :

Five basic social institutions are generally recognized and these are as follows;

1. The family :

The family is the most basic social institutions providing for procreation, upbringing and socialization of the children. It provides for economic security and love and affection to the family members. Members of the family have different roles in decision making as well as participation in physical tasks relating to earning, a living and home making.

The family is the most multifunctional of all institutions in society and is a system of organized relationships involving workable and dependable ways of meeting basic social needs. More specifically the family commonly fulfils the following tasks in society :

1. Sex regulation
2. Reproduction and perpetuation of the family and human race.
3. Socialisation.
4. Provision of economic maintenance and livelihood in many cultures.
5. Provision of love affection and security to the individual.
6. Provision of class status to the individual of the family into which he has been born.

Within the basic institution of the family are secondary institutions such as engagement, marriage, courtship and relationships with the family into which marriage has taken place.

The specific ways in which these functions and tasks are carried out are defined by the culture of the society concerned, involving systems of social roles, norms of behaviour and prescribed rules and regulations governing forms and procedures involved in these relationships.

Similarly, systems of mate selection pre-marital relationship, courtship, engagement, and marriage exhibit wide varieties all over the world. The network of relationships revolving around cooperative forms of relationships between the sexes for reproduction, care, nurture and socialization of children and other such functions of the family extends and operates within culturally defined pattern of behaviour, fulfilling carefully prescribed roles. As in the case of the other institutions, the family in India and in other parts of the world are in the midst of change and many functions of the family have been transferred to other institution in society. The family has tremendous influence on the individual, his behaviour and his actions for it moulds him from infancy and has significant influence on the development of his personality.

B) Religion :

From antiquity human being have sought answers to questions concerning the mysteries of creation, relationship to the supernatural, a satisfying philosophy of life, and life after death. In these searching, a category of individuals who would devote their specific attention to these matters as possible intermediaries and religious guides have been built; rituals and ceremonies for the appeasement and propitiation of the supernatural have been developed. These rituals based on convictions and the ceremonies and symbols accompanying prescribed roles and prescribed patterns of behaviour together constitute religion.

Most religions of the world have the following elements;

1. A set of beliefs regarding the ultimate power in the universe.
2. A set of beliefs regarding the ideal and proper pattern of behaviour.
3. A set of ceremonial ways of expressing these beliefs.

Each of the elements will vary in form, in observance in the response they evoke from individuals and in influence according to the culture concerned – together, these elements prescribe specific lines of action attitudes and values desirable under varying conditions according to which individuals are expected to behave.

Religion also provides a foundation for mores of society. Hence religious sanctions are sought for certain desirable pattern of behaviour to persist in society in the form of mores. In doing so, violation of the pattern of behaviour they become violating against divine order. Thus, many taboos in various cultures have religions sanction e.g. the taboo against eating of pork in Jewish and Muslim cultures has definite and precise religious sanction.

A further function of religion is to provide a means whereby individuals can face the crises and ups and downs in the life with strength and fortitude. The concept of faith in Jesus Christ as the Son and God and of prayer among Christians, of Karma among Hindu seeks to provide such fortitude and strength.

The religious beliefs, forms of worship, objects of worship, rituals, ceremonies of the people of the world are varied and most numerous, but most are basic in the profound influence that they exercise on the behaviour of individuals, groups and society as a whole in almost every aspect of life. Secondary institutions within the major institutions of religion include rituals forms of worship, and organized groups for propagating religions.

C) Government or political :

Government as the political institution, government administers the regulatory functions of law and order, and order and maintains security in society. It provides both the means for regulating the behaviour of individuals within society in accordance with required norms and protection from external aggression. Within this major institutions are secondary institutions such as military systems, police forces, legal systems and diplomatic relations with other countries. In various cultures of the world government has tended to assume many functions of other institutions, e.g. the formal education of children, physical protection of home, fixation of prices, credit and the regulations of marriage conditions. Another tendency or trend has been an increase in the number and scope of its functions.

Forms or constitutions of government and procedure and manner of regulation depend on the accepted patterns of behaviour within a society. Such patterns may start, for instances, from a government with supreme power vested in an individual or small group to a democratic system of government.

D) Economy or maintenance :

Economy provides basis physical substance for society and meet basic needs for food, shelter, clothing and other necessities. Included are the economic institutions of production agriculture, industry and the distribution, exchange and consumption of commodities, goods and services necessary for human survival. Secondary institutions included within the major economic institutions are credit and banking systems, advertising, cooperatives etc. Means of livelihood show wide variety both in themselves and in associated functions and relationships not only in various parts of the world but within societies.

E) Education :

Educational Institutions are those which seek to socialize individuals in society or introduce them in formal ways into their social and cultural world. Every new generation must be prepared and trained to play a role in society. This process referred to as the process of socialization, which begins informally at home and then formally in educational institution.

In some societies, part of the function of the institution of education is performed by the institutions of the family and of religion.

Educational institutions have emerged from this background from the home and the temple, the mosque, the church or the ashram to the formal village school, college and University.

In most of societies, however, the function of providing education mainly has been assumed by the Government.

Education as an institution in various parts of the world seeks to fulfil its function of transmission of cultural heritage, social integration of society by moulding the individual to uniform with norms, socialization and personal development in various forms and in various ways that are socially acceptable and culturally defined.

This major institution is of tremendous influence as the behaviour of rural people, their inter-relationships and the moulding of behaviour and personality of individual and group.

FAMILY :

1. Family may be defined as a social group consisting of one or more men living with one or more women in the same household and their own or adopted children at least during their early years. - Kimball Young
2. Family is group defined by a sex relationship sufficiently precise and enduring to provide for procreation and upbringing of children. - Mac Iver & Page
3. Family is defined as a group of persons united by the ties of marriage, blood or adoption, constituting a single household, interacting and inter communicating with each other in their respective social roles of husband and wife, mother and father, son and daughter, brother and sister creating a common culture.

- Burgess & Locke

Functions of Family :

Although forms of marriage and family organization may vary from society to society. Certain basic functions are inevitably related to the family. The list of functions more or less universal are given below :

1. Perpetuation of the group.
2. Care and training of the young;
3. Initial status ascription;
4. Provision for and regulation of sexual and parental drives;
5. Provision of affection and companionship;
6. Inheritance of private property
7. Socialization.

Classifications (types) of family :

A) Nuclear and Joint Family

For example, there are two major types of composition of the family.

1. The conjugal (Nuclear) family – consisting of husband, wife and their unmarried children. (Common in western cultures).
2. The consanguine (joint) family – consist of husband, wife and their married and unmarried children founded on blood relations of a large no. of people and consisting of a large group of blood relatives with a fringe of spouses (common in the east cultures).

B) Based on the marriage : The number of persons united in marriage may vary according to the system prevalent in the culture;

1. Monogamous family – in which man marries one women only at one time.
2. Polygamous family – in this kind of family, one man marries many women at one time.
3. Polyandrous family – in this kind of family, one women marries many men at one time.

C) Based on residence of the family is classified as :

- (i) Matrilocal family: In this type of family husband goes to live in the house of his wife. It was prevalent among the Khasis of Meghalaya.
- (ii) Patrilocal family: Wife goes and lives in the house of her husband.
- (iii) Neolocal family: In this type the son starts living with his wife, in a separate house after marriage.

D) Based on ancestry :

1. Matrilineal family: Here woman is believed to be the ancestor of family when it is along female lives.
2. Patrilineal family: Here the ancestry continues through the father (when property inheritance and reckoning of descent takes place along male line).

E) Sales on head of the family :

1. Patriarchal family: It is the family where male being the head of family possessed inclusive powers. He is the owner and administrator of the family property and right. To him all persons living in the family are subordinated.
2. Matriarchal family: The authority vests in the women head of the family. The male is subordinated to her. She is the owner of property and rules over family. This types of family is said to prevail among the primitive people, who led a wandering or hunting life.

F)

1. Patronymic : If offspring inherit the father's name.
2. Matronymic : If the name goes with the mother's name.

The family in India and in other countries is in process of change and many function of the family have been transferred to other institutions in society. The family has tremendous influence on the individual his behaviour and his actions. It moulds him from childhood and has a significant influence on the development of his personality.

MARRIAGE :

Sex gratification, irregular or institutionalized is a basic reason for the formation of the family and the institution of marriage. Besides sex gratification, getting possession of the paternal property is also a cause. Another reason is the need for a dependable social mechanism for the care and rearing of children and for the transmission of culture. It ensures a biological satisfaction (that of sex) and a psychological satisfaction (that of having children) on the individual plan, while on the wider collective plan it ensures a two fold survival that of the group and its culture.

Marriage involves the social sanction, generally in the form of a civil or a religious ceremony authorizing two persons of opposite sex to engage in sexual and the other consequent and correlated socio-economic relations with one another.

Forms of marriage :

1. Exogamy : Marrying outside one's clan, because the followers of this system believe that there should not be inbreeding or sexual intimacy between primary kins.
2. Endogamy : Marrying within one's tribe, it may also be :
 - a. Levirate: The practice of being male, actual or potential, to one's husband's brother.
 - b. Sororate: When several sisters are simultaneously or potentially the spouses of the same man.
3. Polygamy & polyandry : Marrying with more than one person, it may be of two types
 - a. Polygamy : Marriage of one man to several women.
 - c. Polyandry : Marriage of one woman to several men. It is found amongst tribes, viz. Toda, Khosa, Kota, Ladokhibota or Tion.
- Adelfic or Fraternal Polyandry – when several brothers share the same wife as among the Khasa and todas.

Hyderygamy : Under this system in India, a man can marry from his own caste or from those below :

Under the caste system, if a high caste woman marries a low caste man, she loses caste status, which is indicative of a degree of ritual purity.

Up to marriage, a daughter shares her father's caste status and after marriage her husband's. But a man himself loses caste status or ritual purity by marrying a low caste woman.

Manu and other law given prescribed Anuloma and Pratiloma systems. Under these systems, marriages for woman and man can be as follows :

Marriage permissible for women;

Shudra girl to – Shudra, Vaishya, Kshatriya, Brahmin.

Vaishya girl to – Vaishya, Kshatriya, Brahmin

Kshatriya girl to – Kshatriya, Brahmin.

Marriage permissible for man;

Brahmin man to – Brahmin, Kshatriya, Vaishya, Shudra

Kshatriya man to – Kshatriya, Vaishya, Shudra

Vaishya man to – Vaishya, Shudra

Shudra man to – Shudra

Ways of acquiring mates : Among the tribal people of India, the ways are :

1. Probationary marriages
2. Marriages by capture
3. Marriage by trial
4. Marriage by purchase
5. Marriage by service
6. Exchange
7. Mutual consent
8. Intrusion

But out of these, the mutual consent, exchange or even purchase methods are adopted by the non tribal people.

Premarital relations :

All over tribal India, premarital relations are generally free and much value is not put on virginity. But among the non tribal peoples, pre marital relations are not allowed and virginity is given much value. No extramarital sex relations are allowed in the rural areas.

Some castes practise widows re-marriage, but high caste people do not allow it, although the act regarding it was passed long ago.

Marriage is a necessity in rural areas, as without marriage there can be no offspring and it is believed that without a son there is no release from the chain of birth, death, re-birth. It is designated as one of those body sanctifying rituals which every Hindu has to perform.

The forms of marriage ceremony :

1. Brahma marriage ; when the father gifts his daughter to a learned man of good character.
2. Dev marriage : If married to a priest.
3. Ashi marriage : when a prospective son-in-law gives a bull or a cow to the girl's father.
4. Asura marriage : When girl is purchased.
5. Gandharva marriage : Marriage by mutual love.
6. Prajapati marriage: When the father gifts his daughter to a man after duly honouring him.
7. Rakshas marriage (Abduction/carrying away a girl): In some tribes, it is regarded as lawful, but the seduction of a girl while asleep, intoxicated or of unsound mind, is unlawful. It is called also a Pishach marriage.

RELIGION :

The social institution of religions is defined as a system of the norms guiding behavior related to man's search for ultimate meaning. A concern with ultimate meaning a search for explanation for the meaning of life, death and other difficulty to explain events is a basic theme in religious behavior.

It is the human response to the apprehension of something of power which is supernatural and supersensory. It is the expression of the manner and type of adjustment affected by people with their conception of the supernatural. In it, the persons perform necessary actions which bind them with the supernatural powers.

The beliefs and rituals are the two main component parts of religion everywhere.

1. Ritual : It consists in the observance, according to a prescribed manner of certain actions designed to establish liaison between the performing individual and the supernatural powers. The offering of flowers, pouring of water, saying of some mantras or offering the prayer, all are rituals in the worshipping of the gods in the temples and they are to be followed according to a prescribed manner.

2. Beliefs : These are a character for the rituals as also a rationalization for the same. These beliefs ensure that the rituals will be observed. The people perform same rituals or worship a particular god because they believe that if they do not do that some calamity may be fall them.

The concept of the exact nature of the supernatural as believed by the villages in India differs from place to place and people to people. For some the supernatural may be constituted of ghosts and spirits, for others, it may be an impersonal power which pervades everything in this world; for still others, it may be manifested through a pantheon of anthropomorphic god or a single high and so on.

Aspects of Rural Religion :

The rural religion can be viewed in its following three important aspects :

- a) Rural religions providing a specific world outlook, a specific view of the universe.
- b) Rural religions as prescribing a body of religious practices to the rural people.
- c) Rural religions as an institutional complex.

Hindu religion : It is very difficult to get a clear picture of the Hindu religious beliefs, thoughts, feelings and practices of the rural people of India. The folklore and myths, religious teachings of saints or poets contact (darshan) with persons having knowledge of scriptures and popular religious books have all influenced the religious ideology of the people.

S.C. Dubey describes Hindu religion as 'A mixture of animism and polytheism with the occasional appearance of monotheism also, with addition of faith in spirits, ghosts, demons witches and magic. The complex of all these diverse factors constitutes the picture of the supernatural world as it is understood by the people in the country side. The doctrine of the classical Hinduism, as known throughout India, with several cults and worship is a purely local nature, adds further to the complexity of the beliefs and rituals of community. A wide variety of cults is observed by the family, some by the village as a whole and still others by individual caste groups.

According to D.K.Sharma, Hindus have no fixed time for daily worship except for the Brahmins who do this regularly in the morning before they start their works. Some families have some images of Gods or Goddesses in a corner of their room or may have a separate worshipping room (*Puja room*) for it.

Hindus have great degree of fatalism and demonstrate a spirit of resignation towards predestined facts obtained for them by the supernatural forces of the world beyond. Village people can often be heard to remark, 'if it is written in our fate, we must submit it. Human efforts can not alter the will of god'. What is predestined must take its course. But this fatalism only appears when the people have tried their best to solve the problems and still find themselves not any closer to the solutions.

Rural ethics in India lay more emphasis on acting rightly as laid down by the traditional norms, because they believe that it is the only way to a better life after death. It is believed that after death, a person either goes to heaven (*Swarga*) or to hell (*Narka*) or may take re-birth. It all depends on a person's actions in the past life (*Purva Janma sanskar*).

The other concepts is of **Dharma**, not the religious in its literal meaning as Western translators believe, but it constitutes acceptance of certain traditions in the person's caste, observance of fasts (vrata) giving feasts, and undertaking pilgrimage (*tirtha yatra*) to places of worship, or bathing in holy rivers etc. It is believed that through Dharma one can make or mould the future. The concepts of sin (*pap*) and merit (*Punya*) and of ritual pollution are fundamental to the wider concept of Dharma.

Certain taboos (restricted acts) must not be broken by any member of the community irrespective of his caste, because they are sinful (*pap*). Murder, extreme cruelty, killing of a sacred cow, sex relations with a woman other than one's wife, are placed under this category.

Other religions :

Similarly all religions like Islam, Christianity, Sikhism, Jainism etc have their beliefs, rituals and taboos and their marriage, festivals, ceremonies and other activities are controlled by religious bodies.

CHAPTE- VIII

SOCIAL ORGANISATIONS

Meaning and Definitions

There exist in society interest that are not expressed through social institutions but through another form of reciprocal interaction of human beings. This form is termed as organisation and has been referred to and described by some sociologists as a voluntary association or an association.

Anderson defined organizations as those classes of human relationship structures wherein people purposefully associate in systematically arranged units to promote and achieve some common purposes or interests that are not specifically expressed in the institution. Each member has a formal status and role.

An organisation differs from an institution by its focus on a narrowly limited purpose, it is a group of people organised to pursue a specific objective. An institution on the other hand pursues broader and more general purposes and is basically a set of socially sanctioned procedures involving patterned behaviour, norms and roles.

Organisations may operate within institutions, though supporting it and helping it to achieve its objective.

Example: Rural youth club like the Yuvak Mangal Dal in U.P., through its own programme of activities, can assist the institutions of the village school in meeting its objectives.

An alumni association of a college can serve the college in the same way.

The form and structure of an organization develops as specialised activity, rules and regulations for operating, time and place of meetings, are formulated and the organization operates as a clearly defined entity having a specific objective with officers and membership.

Classification of organizations (Types)

Organizations may be classified in several ways;

A. On the basis of political structure within which they are created:

For example;

- I. **Prescribed organizations** – exist in totalitarian societies and are partially or wholly government established and controlled with membership usually compulsory.
- II. **Voluntary organizations** – exist in non-totalitarian societies and arise as spontaneous expressions of the interest of people in society.

B. On the basis of motives of participation:

Individuals expect organizations either to provide them personal satisfaction and pleasure or to enable them to be of service to others. Thus organisations may be classified into those that provide personal pleasure and satisfaction such as recreational clubs and service and civic clubs and associations.

C. On the basis of organisational operation:

Organisational operate within varying degrees of secrecy.

- I. **Open organization** : The programmes, goals and memberships etc. of open organisations, for instance, are generally public knowledge.
- II. **Secret organization**: The purposes and activities of secret organisation are known only to members.

Between the two extremes are organisations with varying degrees of secrecy. e.g. Masonic Lodge is only partially secret in its activities and its purposes and aims are well known to the general public.

D. On the basis of admission to membership: Three categories may be identified;

- I. Inclusive** – Open to anyone who is interested in the purposes of the organization and meets its requirements. e.g. a recreational club.
- II. Restricted** – Open to only those persons who possess predetermined qualifications that characteristic the organization and the individual. e.g. an association or club of radio engineers, agronomists, doctors etc.
- III. Exclusive** – admission is limited through selection by members of the organizations. e.g. Rotary International when membership is at the discretion, of members of the club within its constitutional provisions.

Essential characteristics of organizations :

- 1. Clearly defined limits:** In keeping with a specific purpose and interest, the limits within which an organization operates are clearly defined goals and activity is polarized around these goals. Organizations may seek new goals to justify their existence and continuation over a long period of time. However, for instance, the Red Cross society, born during World War I modified its function and objectives to meet peace time needs. Organizations may vary widely in purpose, being created to serve very different interests, such as welfare, music, poetry, religion etc. The purpose is normally specified in the organization's constitutions and by laws, which are often legally registered in accordance with prevailing laws and practices.
- 2. Formal membership, status and role:** There are several aspects of membership in an organisation membership is voluntary and motivated by specialized individual interest. Organisations are almost completely government sponsored or sanctioned. Direction of these organizations is usually by government officials and membership is frequently compulsory organizations that are not under 'government control' are tolerated only if the government feels that their operation is in keeping with government interests, under such circumstances organizations can rarely be formed as spontaneous expressions of the interests of people in society.
Membership may involve restrictive qualifications and certain minimum requirements. These restrictions may be on the basis of sex, talents, interest occupation etc.
- 3. Self contained administrative structure:** Each organization has its own administrative structure with roles and functions clearly defined and prescribed.
- 4. Operative principles, procedures and goals:** All organizations have a carefully stated constitution and by-laws, some times required by law, embodying objectives, rules, regulations and operational procedures.

5. **Provision for control, authority and decision making:** The rules and regulations of an organization define authority, procedure for decision making and measures for maintaining conduct and behaviour of members.
6. **An outlet for individual interest:** An organisation enables a group of persons sharing a common interest in society to associate with one another, working together toward realisation of their interest.
7. **A channel for purposeful action:** In fulfilling its goals, an organization may influence social decisions and effect or stimulate social change.
8. **Creation stimulated by dissatisfaction and periods of crises :** Individuals, recognizing a lack of outlets to express interests tend to join others who have similar interests. Often individuals are excluded by restrictive requirements from participation in certain organizations and organize a club of their own.

The no. of organizations increase with natural calamities and other conditions causing crises in society. Thus, drought and flood relief committees, agricultural production clubs, first aid units, etc. are speedily established to meet needs during crisis periods.

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CHAPTER-IX

SOCIAL CONTROL

Meaning and Definition

Any society must have harmony and order, where there is no harmony or order, the society actually does not exist because society is harmonious organization of human relationship. Unless the individual live up to the prescribed norms of conduct and unless their self seeking impulses are subjugated to the welfare of the whole, it would be quite difficult to maintain effectively the social organization.

1. Social control is defined as the way in which entire social order coheres and maintains itself—how it appropriate as a whole as a changing equilibrium.
- Mac Iver
2. Social control as the sum of those methods by which a society tries to influence human behaviour to maintain a given order.
- Manhein
3. The pattern of pressure which a society exerts to maintain order and established rules is social control.
- Ogburn & Nimkaff
4. The system of devices whereby society brings its members into conformity with accepted standards of behaviour.
- Ross E.A.

In the definition of social control, the following three things to be noted;

1. Firstly, social control is an influence. The influence may be exerted through public opinion, coercion social suggestion, religion, appeal to reason or any other method.
2. Secondly, the influence is exerted by society, it means that group is better able to exercise influence over the individual than a single individual. This group may be the family, the church, the state, the club, the school, the trade union etc. The effectiveness of influence however depends upon variable factors. Sometimes the family may exercise more effective influence than the state or sometimes it may be vice-versa. There are innumerable agencies of social control and the effectiveness of each-agency depends largely upon the circumstances.
3. Thirdly, the influence is exercised for promoting the welfare of the group as a whole. Social control is exercised for some specific end in view, it is not aimless. The aim is always the welfare of the whole. The individual is made conscious of others existence, their interests, he is made to adhere to the appropriate social ways. Due to inadequate socialization, he behaves in typical ways, he is found towards conformity with the typical by the pressures of social control. In a word, he is made social.

In fact, social control may be defined as any influence which the society exerts upon the members for the purpose of providing the welfare of the groups as a whole. It operates on three levels – group over group, the group over its members or individual over their fellows.

Social control is the pattern of influence the society exerts on individuals and groups to maintain order and establish rules in the society. Social control helps in the maintenance of desired social values i.e. conformity, which makes modification of the existing behaviour difficult and slow. Social control may vary in degree.

Purpose of social control:

According to Kimball Young, the aims of social control are to bring about conformity, solidarity and continuity of a particular group or society. These aims are good but most individuals who endeavour to control their fellow men show little perspective in their efforts. They want that other should accept the modes of conduct which they themselves prefer. This preference may be based on any false training received in childhood experience derived in life desire to exploit others for one's own gain, political, personal or economic. Thus, classification of the motives or the purpose of the agents of social control is not easy however these purposes may be roughly classified as;

1. Exploitative motivated by self-interest.
2. Regulative based on habit and the desires for behaviour of customary types.
3. Creative or constructive based on social benefit.

Means of Social control

The means by which individuals are induced or compelled to conform to the usages and life values of the group are so numerous and varied that a classification is not possible.

E.A. Ross has described a number of means that have been employed by social group throughout the human history to keep individuals under control. The important among them are public opinion, law, custom, religion, morals, social suggestions, personality, folkways and mores.

E.C. Hays distinguished between control of sanction and control by suggestion and imitation. Control by sanction, meant a system of reward and punishment. According to him, education is the most effective means of controls and the family is the most significant agency.

F.E. Lumbly classified the means of social control into two categories those based upon force and those founded on symbols. Accordingly to him, through physical force is indispensable in social control, yet it is not merely the force that can manage individual. Human societies have to rely upon symbolic devices which are more effective than force. He put symbolic methods into two classes. In the first, he included means like rewards, praise, flattery, education and persuasion which are designed to direct the individual behaviour along certain desirable ends.

In second category, he puts means like gossip, satire, criticism, ridicule, threats, name calling, propaganda, commands and punishments which aim at restraint and repression.

Luther Bernard distinguished between conscious and unconscious means of social control. The most important among the unconscious means of control are those which have been consciously developed and employed by leaders of all types. According to him, conscious means of control are more effective than unconscious ones though the influence of the latter also is quite marked.

He also distinguished between exploitative and constructive methods of social control. Exploitative means are such as punishment, reprisal, intimidation, censorship and repression. Constructive methods are included custom, law, education, social reform, non-violent coercion and belief in supernatural forces.

He also divided the means of social control into negative and positive classes. In the negative class fall those means which aims at restraining the individuals while in the positive category devices utilizing promises and rewards are included. The positive type of control is said to be more effective as well as more desirable because human nature responds more easily to promises than to treats, to peaceful means than to physical coercion.

Formal and informal means of social control:

Thus numerous means of social control, some formals others informal have been listed by Sociologists.

Gossips, sympathy, sociability, resentment, the sense of justice, public opinion, folkways and mores are some of the informal means. They are very powerful in primary social group where interaction is on a personal basis. The effectiveness of the informal devices of control though somewhat lessened in modern large communities where in contacts tend to be impersonal may still be observed in small village.

Ross cites instances of such informal social control in frontier societies where order is effectively preserved without help of constituted authority. In modern times, the informal methods have given place to formal ones such as coercion and codes.

In the midst changing techniques, economic processes and institutional functions, men cling to certain folkways, mores, attitudes, values and ideologies. These controls which the group or society imposes upon its members imparts a certain consistency and stability to human activities. At the same times, they tend to render the task of adjustment to the changing world increasingly difficult.

1. **Folkways :** The habitual forms of behaviour are handed down from one generation to the next and come possess definite social value. They becomes the folkways of the culture or the only acceptable ways of acting. They are the informal rules of behaviour based on habit and tradition mostly found in usages violation of folkways are not taken very seriously by the society. How a person shall eat or the type of dress one shall wear are determined by folkways. The customs into which a person in born and brought up. Shape one's experience and behaviour all through the life.
2. **Mores:** Mores are socially acceptable ways of behaviour, that do involves moral standards. They are the group shared understandings about what to do and what not to do in a situation. The ways of behaviour imply some amount of compulsion, the deviation from which may invite severe social action. e.g. rearing of a particular animal inspite of its profitability, may not be acceptable to a group or society. Mores are more powerful than folkways in conditioning the behaviour of an individual.
3. **Norms:** Norms are the established behaviour patterns for the members of social system. It is expected that the members of a society shall follow the norms. A person who deviates from the norm is generally regarded as a deviant by other members of the system. An individual who first adopts a new technology may be regarded as a deviant by others.
4. **Laws :** Laws generally grow out of mores. As the society becomes larger and more complex. Codification of some of the mores tend to takesplace. These are given the shape of law for strict adherence and compliance. Simply enactment of law is not enough. People are to be educated and motivated to obey the law. e.g. enforcement of laws prohibiting casteism, child labour, dowry etc. murder is not only a social taboo, an infraction against the more but also an infringement upon the laws of the country. Society punishes a murderer through a court of law. Laws also embody the mores.

CHAPTER-X

SOCIAL CHANGE

Meaning & Definition

The word 'change' denotes a difference in anything observed over some period of time.

1. Social change is a term used to describe variations in or modifications, of any aspect of social process, social pattern, social interaction or social organization.

- Jones

2. Social changes are variations from the accepted modes of life, whether due to alternation in geographical conditions, in cultural equipment, composition on the population or ideologies and whether brought by diffusion or inventions within the group.

- Gillin & Gillin

3. Social change is change in the relationships.

- Mac Iver

4. Social change involves alteration in the structure and function of society.

Implied in it is cultural change, as culture is an integral part of society.

Social change occurs in all societies. It is slow in primitive and folk societies and rapid in complex modern societies.

The aspects of social change are;

Structural change – It involves changes in roles, emergence of new roles, change in class and caste structure and changes in social institutions such as the family, the government or the educational system etc.

Functional change – It refers to changes in the interactional processes between persons and groups. Changes may be in the frequency of social contacts, a shift from primary to secondary group relationships, informal personal to formal contractual relationships, cooperative to competitive forms of relationships etc.

Cultural change – It refers to changes in the culture of society, through discovery, invention, adoption and diffusion of new technology, cultural borrowing etc.

Social interaction, involving social processes in society, takes place in accordance with existing norms and values in organizations, institutions and other societal forms without alteration in these societal form and within their framework. Social change involves alternation in the structure and functioning of these forms. Thus, in India to give to the formally recognised village Panchayat judiciary powers, functions and authority hitherto vested in the lower courts of law in matters of dispute, constitutes social change. In addition, when the line of formal authority is changed from centralisation of authority to decentralisation from centre to state through district to the village level, social change is involved.

Pattern of social change :

In the process of social change, a system may attain the following states of equilibrium :

I) Stable equilibrium : Occurs when there is almost no change in the structure or functioning of a social system. Perhaps a completely isolated and traditional system in which the rate of change is almost zero, provides an example stable equilibrium.

II) Dynamic equilibrium : Occurs when the rate of change in a social system is commensurate with the systems ability to cope with it. Change occurs in a system in dynamic equilibrium, but it occurs at a rate that allows the system to adopt to it. In extension work it is always desirable to achieve a state of dynamic equilibrium for the client system.

III) Disequilibrium : Occurs when the rate of change is the rapid or undesirable, to permit the social system to adjust. The social disorganization that accompanies disequilibrium, marks it as a painful and inefficient way for change to occur in a system.

Dimensions of social change

Three major dimensions for analysis of social change have been identified by Himes;

- A. The structural dimension.
- B. The cultural dimension.
- C. The interactional dimension

A. The structural dimension

Changes in the structural dimension refer to changes in the structural forms of society involving change in roles, emergence of new roles. Changes in class or caste structure and changes in social institutions such as the family, the government, the school or educational system. Some changes in the structure of the rural family, village council or panchayat are take place. What is also involved is a shift in the location of roles, a modification of number and types of functions performed by various components of society and a modification of channels of communication among roles.

B. The cultural dimension

Changes in cultural dimension refer to changes that take place in the culture of society such as through discovery, invention, new technology, contact with other cultures involving diffusion and cultural borrowing. It involves integration of new elements into the culture, replacement of old forms and rejection of some new elements and forms. It is not implied that all that comes to a culture is diffused and all that is subjected to the process of diffusion is finally integrated into the culture. New forms and elements may be rejected or modified. However, cultural innovation, diffusion, and integration are all involved in the process of social change in its cultural dimension. Both material and non-material aspects of culture are involved.

C. The interactional dimension

The interactional dimension of social change refers to changes in social relationships in society as identified under five dimensions. Modification and change in structure of the components of society together with alternation of its culture bring about changes in social relations.

Frequency, social distance, instrumentality, directionality and interactive form constitute a schematic arrangement of specific dimension of change in social relationships in terms of which social control in respect of social interaction can be analysed.

For example, social change in a village as a result of urbanisation can be analyzed in terms of variation of frequency of social contacts and relations within the village; of the shift from primary to secondary group relationship; from *gemeinschaft* to *gesellschaft* type of relationships; of the shift from interaction among equal status lives to contractual interaction that cuts across these lives, of the shift from cooperative forms of relations to those that are more divisive and competitive; and of the shift from value of individuals as persons with personal relationships as a value in itself, to impersonality where the individual is valued as a means to an end.

The schematic arrangement of Himes is summarized in the following diagram and is an analytical instrument that can be effectively used in the study of social change in rural society.

Diagram 1: Structural, Cultural and Interactional Dimensions of Social Change

STRUCTURAL DIMENSION

Expansion or attrition of role content

Behaviour aspect

Authority aspect

Increase or reduction of the number of roles or role categories.

Shift of location of roles or role categories.

Modification of communication channels among roles or role categories.

Alteration of number and type of functions performed by the structure.

CULTURAL DIMENSION

Cultural innovation Invention, tentation, borrowing

Diffusion Cultural drift, Conscious diffusion

Integration Rejection of new forms

Duplication, old & new surviving together in variable patterns

Replacement of old forms by new forms

INTERACTIONAL DIMENSION

Change of frequency: From frequent, numerous or continuous, often also varied relations to infrequent, limited or occasional; or the opposite.

Change of social distance: From intimate, informal relations through inclusive roles to remote, restricted and formal through segmental roles (Process of estrangement); or change in opposite direction.

Change of directionality: From interaction among status equals with horizontal directionality of relations or change in opposite direction.

Change of instrumentality: From treatment of participants in a relationship personally as valued ends to relations that regard them as means, impersonally or change in opposite direction.

Change of form : from the unifying solitary relations of cooperation, whatever its structural setting, to divisive and hostile experiences of struggle through rivalry, competition and conflict or change in the opposite direction.

FACTORS OF SOCIAL CHANGE :

Social change has occurred in all societies and in all periods of time. But the rate of change differs from society to society. In one society, the rate is rapid while in another it is slow. There are various factors which determine the rate and direction of social change. Some of the factors are.

A. Biological factors:

By biological factors we mean the factors that determine the numbers, the composition, the selection, and the hereditary quality of the successive generations. Every human element in society is always changing. If we compare ourselves with our parents, we will know that we are different from them in our make-up, ideas and in most other things. No new generation is an exact replica of the old. Each new generation is a new beginning.

The changes in population both in numbers and composition have effect on society. For example, in a society where the number of girls is greater than the number of male children one will find a different system of courtship, marriage and family organization from where the case is reverse the growth of population has given birth to a great variety of social problems unemployment, child labour, use of contraceptives, wars, competition, and production of synthetic goods etc. naturally there is a change in social attitude and belief.

B. The Physical factors : (Geographical factors) :

The surface of our planet is never at rest, there are slow geographical changes as well as occasional convulsions of nature in storm, earthquakes and floods. Beside the seasonal changes, there are sometimes epochal changes which raise and submerge portions of the earth surface. These changes in the physical environment sometimes brings about important changes in the society. The flood in India may hasten the birth of model villages in place of those which have been washed off or they may lead to the construction of dams in order to prevent future floods.

The great volcanic eruption of Yofohama in 1923 was responsible for the new kinds of architecture in Japan while London may be called a blessing the great fire that destroyed it. It is contended by some think that the treat civilization of Egypt and Mesopotamia withered away because the ideal climate that natured these civilization began to deteriorate. It may also be remembered that physical environment governs the social condition every culture develops in some sort of physical settings. Environment as we have seen earlier limits or permits the growth of civilization, every civilization explorative of the resources of its environment.

C. The technological factors:

Technology affect society greatly in that a variation in technology causes a variation in some institution or custom. The introduction of machine technology as a result of the discovery of the new sources energy has made such far-reaching consequences that it is often described as a 'revolution'. Invention and discovery are significant characteristics of our age. The present age is often called the 'age of power', the scientific age for example mechanization has changed not only the economic structure of society but also had led to a steady devaluation of old forms of social organization and old ideologies.

- a. Changes in the production technology: Our attitude, beliefs and tradition have crumbled before technological advance. The spirit of craftsmanship, the divine ordering of social classes, traditions regarding the spheres of sexes, the prestige of birth all have felt the shock of mechanization. Take a familiar example of status of women in the industrial age. Industrialism has destroyed the domestic system of production, brought women from home to the factory and the office and distinguished their earnings. It has meant a new social life for women.

Changes in agricultural techniques have affected the rural community. With the invention of new agricultural tools, chemicals and fertilizers, agricultural

production has increased and thereby the standard of living of rural people raised. Fewer people needed for agriculture consequently many agricultural labourers shifted to cities.

- b. Changes in the means of communications: The changes in the means of communication have also affected the social life greatly. However, the changes in the means of communication depend upon the production technology. For example, the newspaper and automobile are industrial products that have been made possible by modern technological developments.

The primary techniques of communication are speech and gesture, which greatly influences the intimacy and understanding between people of different societies and groups. The press has influenced entertainment, education politics and trade. Similarly radio, television, telephone etc has influenced the business, public opinion, recreation and furthered the development of new modes of organisation.

- c. Changes in the means of transportation: Transport is the physical consequent of space. The methods and means of transportation determine how easily man can move themselves and easily meet the people of other places or societies to exchange goods or ideas. Modern man lives so much on wheels if the wheels are stopped for a single day, the life of modern society would be put out of gears.

Transport has broken the barrier to cultural isolation. People who were culturally isolated may under modern means of transportation technology become a host for all the world. The new transport modes have played significant role as the diffusion of cultural elements.

- d. Derivative social effects: Invention influences the institution or customs. The influence does not stop there, but continues on and on. For example, the influence of cotton gin in USA was to increase cotton process more quickly with less labour. But cotton cultivation could not be increased without more labour. So additional Negroes were brought from outside and slavery grew very rapidly. The increase in slavery was the second derivative influence of the cotton gin. Increase in slavery led to the civil war, the third derivation influence of the cotton gin.

- e. Social inventions may bring social changes: Technological invention may also give rise to social inventions. Social inventions are inventions that are not materials and not a discovery in natural science. Non-cooperation movement, boycott, representations, old age pensions, juvenile court, civil service, matrimonial bureau, rotary and other such clubs are some of the examples of social inventions. So non-material inventions are social inventions. This social invention brings about social changes. It is quite evident.

D. The cultural factors:

The social and cultural factors are so closely interwoven that all cultural changes involve social change, culture is not something static, it is always in flux not merely because civilization changes but because changes fullness in it. Culture is merely responsive to the influence from without or to changing technique itself is a force directing social change. New idealism causes significant changes in the modes of life. The Gandhism has influenced economic and social order.

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CHAPTER-XI

LEADER

Meaning & Definition:

Within the power structure of every society certain vital, integral individuals operate within groups to promote, stimulate, guide or otherwise influence members to action, such activity has been called **Leadership** and the individuals have been referred to as **Leaders**.

They are also known as power holders, men of power, power centers and power elite. What makes these individuals distinctive in their role in the group, their influence and their possession of social power.

Leader :

1. Leader is a person who has been spontaneously considered or chosen as being influential in a specific situation or situations. - **Dahama & Bhatnagar**
2. Leader is the servant of a group. The position of leader is an essential mechanism of effective group organization. - **Sanderson**
3. Leaders are persons who are selected by the people because of their special interest or fitness to work on some phase of the local programmes. - **J.S. Gang**
4. A leader is one who, in a social situation, can elicit (stimulates) the reduction from other members of the group. - **B.M. Stogdill**
5. A leader is one who helps the members of the group as an individual he accepts the responsibility for thinking through problems and working out solutions that need to be discovered. - **S.N. Singh**

In brief, the leader, in the sense in which we shall use the word, is a person who effectively influences a group to cooperate in setting and achieving goals.

Leadership :

1. Leadership is essential in simply influencing the attitudes and actions of one or more persons leading towards the achievement of some purpose. - **Niderfrank**
2. Leadership is an act that influences. - **Tead**
3. Leadership is the ability to persuade others to seek defined objectives enthusiastically. - **Davis**
4. Leadership is the process by which in any social situation with his ideas and actions influence the thoughts and behaviour of others. - **Danama & Bhatnagar**
5. Leadership is that unique relationship which exists in a group when the process of mutual stimulation makes it possible for one person to influence others in the pursuit of a common cause. - **Hoffer & Bibson**
6. Leadership defined as an activity in which efforts are made to influence people to cooperate in achieving a goal viewed by the group as desirable. - **Rogers & Olmsled**

Leadership may also be defined as a set of functions that definition is in contrast to the traditional definition of leadership as the exertion of power and authority given by virtue of occupancy of a given position or the possession of a particular set of personality traits.

In brief, the Leadership in the sense in which we shall use the word is a person who effectively influences a group to cooperate in setting and achieving goals.

In other words, Leadership is a social process which initiates action for and with followers. It is a necessary function / mechanism of social groups.

The basic elements in leadership are :

- I. The leader –who leads
- II. The followers – who allow themselves to be influenced by the leader.
- III. The situation – cultural context and
- IV. The task – the activities to be performed in common movement and achievement of the desired goals by the group.

Types of leaders :

Different authors classified the Leadership in different ways. Some of the classifications are :

A) Beal, Bothlen & Raudabaugh (1962) classified the leaders into four types :

1. Born leaders
2. Passive Leadership (Personal power / characteristic leader).
3. Bureaucratic leaders
4. Democratic leaders

B) Mott (1972) spoke about three major leadership categories :

1. Democratic
2. Multifactor
3. Situational

C) Henning (1962) analysed the Leadership into three types :

1. Autocrat
2. Bureaucrat
3. Neurocrat

D) Lester (1975) also pointed three types as :

1. Autocratic
2. Democratic
3. Free rein

E) Haiman (1951) described five categories as :

1. Executive
2. Judge
3. Advocate
4. Expert
5. Discussion leader

F) Carter (1961) identified three leadership patterns according to the manner in which the leaders was most oriented :

1. Personal
2. Institutional
3. Flexible

G) Sachdeva and Vidyabhushan (1974) studied three major Leadership types :

1. Authoritarian
2. Democratic
3. Laissez-faire

H) Dahama and bhatnagar (1985) found several ways of classifying leaders, some of them are :

1. Democratic, autocratic and laissez-faire
2. Formal and informal leaders
3. Professional and lay (voluntary) leaders
4. Political, religious, social and academic
5. Elected, selected or nominated
6. Popular and unpopular
7. Traditional and progressive leaders

Characteristics of leaders :

The characteristics of three types of leaders are as detailed;

1. Autocratic leader :

- Determines all policies, activities and goals of the organization.
- Takes no part in work except when conducting meeting, telling others what to do or demonstrating.
- Members are uncertain about what to do and usually take actions they are told to take.
- Leader is personal in both praise and criticism of the work.

2. Democratic leader:

- Produces a shared leadership that permits a feeling of satisfaction and achievement.
- Helps the members of understand the steps required in working.
- Members take more responsibility for group maintenance and task performance.

3. Laissez faire :

- Gives minimum guidance
- Remains in the background and seldom express an opinion or works with minimum of rules.
- Members often act as leader in making decisions that guide the organization.

Types of leader (G.I. Ray) :

The types of leaders generally found under Indian conditions :

1. **Traditional leaders :** They emerge out of tradition and stick to tradition. They are of static type and do not accept change. They have vested interests and have the fear that changes may overthrow them from power position. Example: Tribal chiefs.
2. **Caste leaders :** Followers belong to the same caste as that of the leader. The leader provides leadership in matters relating to the caste.
3. **Religious leaders:** Become leader by preaching religion doctrines or performing religious acts or rituals. They advise followers on religious matters.
4. **Political leaders :** They arise out of the political system Ex. MLA, MP, Chief Minister, Prime Minister etc.
5. **Functional leaders:** They are recognized as leaders because of their specialized knowledge and function in the society. Ex. Headmaster of a school, doctor, scientist, agril. innovator etc.
6. **Opinion leaders :** These are the persons to whom people go for opinion and advice on certain issues. Opinion leaders also act as legitimizers and influence decision making of the opinion seekers.

In comparison to the opinion seekers, the opinion leaders have more formal education, higher socio-economic status, more social participation and more exposure to mass media. They amplify the mass media dissemination in the society and often counter the possible impact of unfavourable propaganda.

Types of farm leadership :

M.S.K.Reddy (1960) & J. Rao (1966) : Four types of leaders :

1. Traditional
2. Caste
3. Political
4. Functional

Deshmukh (1966) : Formal, Informal, Composite.

J.P. Yadava et al. (1972) : Depending on the nature of role performance

1. Agricultural leaders 2. Traditional 3. Political 4. Opinion making
5. Decision making 6. Caste leaders

S.V. Reddy (1972)

1. Agricultural 2. Social 3. Agro-socio leaders

Among the above three categories also some were found to be informal and the rest composite in nature.

It has been observed that the agro-social composite leaders were found to be quite effective in ushering the technological change in the agricultural field.

Agro-social composite leaders who are found to be associated both in agricultural and non-agricultural development activities. Besides this, they also hold positions in a village organisation.

Traditional emergent leaders are those who are traditional leaders keeping themselves up to date with the current conditions and social institutions.

Composite leaders are those who hold positions in village organization and at the same time are recognized by villagers as their leaders.

Role of leaders in agricultural extension :

Dahama and Bhatnagar (1985) ascertained the role expectations of farm leaders in view of the new strategy of agricultural production from the experts in the field of agricultural extension. By working out the index following were identified as the expected role of farm leaders :

1. Raising demonstration plots and showing it to others.
2. Keeping themselves abreast with the latest agricultural technology.
3. Adopting themselves all the improved agricultural practices
4. Organising meetings and other discussions groups.
5. Serving as marketing advisers.
6. Supplying the improved seeds to the farmers.
7. Assisting the farmers in getting credit.
8. Serving the innovative farmers in the village.
9. Educating the farmers to grow more than two crops in a year.
10. Acting as liaison officers between the extension workers and the farmers.
11. Educating the farmers in the latest agricultural technology.
12. Helping the fellow farmers in getting the needed agricultural inputs.

Singh and Saraswat (1908) as quoted by Singh (1987) studied the important roles of leaders in promoting the rural development efforts. They are ;

1. They coordinate the efforts of the group to achieve in goals.
2. It is the responsibility of group leaders, to establish proper social climate in the group.
3. Leaders assist the groups to organize themselves.
4. They promote the message of the extension agencies.
5. They help extension workers in planning and executing various development programmes.

6. They act as demonstration for the innovations.
7. It is their job to create better inter-groups and intra-groups coordination.
8. They also act as spokesman for their respective groups.
9. Local leaders help the group to make the effective decisions and develop scientific decision making of process.
10. They encourage the members to learn from each other's experiences
11. They develop self-confidence in the followers to solve their own problems.
12. They act as model for other members.
13. They help in establishing favourable climate for various developmental agencies to start their work.
14. They support & motivate the followers to make self-efforts for realizing their needs.
15. They take an active part in organizing and the functioning of various rural institutions.

Role of leaders : Reddy (1987) brought out the following eight important roles :

1. Group spokesman 2. Group harmonizer 3. Group planner 4. Group executive
5. Group educator / teacher 6. Symbol of group ideals 7. Group discussion chairman
8. Group supervisor.

Agricultural production acquired a new emphasis during the Fifth Plan period with the introduction of the new strategy in agriculture. Since then, many innovations in agriculture has been introduced in rural areas in order to make the country self sufficient in food production. However, it was realized that no substantial improvement could be made without the cooperation of farm leaders in the agricultural production programme.

Therefore, the greatest need of the day to effectively educate and communicate the information to farmers who have to adopt these innovations to modernize agriculture. In spite of our best efforts, the majority of our rural people tend to resist change, being conservative and tradition bound. They must be made to realize that it is conducive to their own progress and development.

It is difficult for any country to provide enough number of extension workers to reach each and every family for its development programmes. It is rather more difficult for the developing countries where the resources are scarce. This problems can be solved to some extent through the use of local leaders.

A local leaders who has adopted improved practices extends the same to other. The common man has much faith in local leaders. A villager could like to hear and imitate his own neighbour as compared to accepting the advises or an outside change agent. Moreover there is a healthy competition among the villagers which promotes action among them.

There is no doubt that extension workers also has to play the role of leader but he may confine his role to the few selected contact farmers. The information from the extension workers will reach these leaders farmers which will further trickle down to other people from the leader farmers.

These leaders would like to act as local leaders and feel pleasure in serving to others. They must have certain qualities. He should be a person from the same community and has the same type of resources. It has been often observed that innovators and big farmers do not pass on freely their knowledge to other people in the village due to some gap. Once the process of dissemination through leaders is known, the introduction of new ideas through village leaders can be solved to a great extent.

CHAPTER-XII

EDUCATIONAL PSYCHOLOGY

Meaning & Definition of Psychology :

The term psychology was derived from Greek word 'psyche' meaning is soul or Atman and 'logus' means science. Hence about 2500 years back it was referred to a 'science of soul'. In olden days, it was believed that soul was responsible for various activities of man such as thinking, imagining, reasoning etc.

In the middle ages, psychology became a 'science of mind'. Then after sometimes, it became the 'science of consciousness'. This definition was criticised from 'abnormal psychology' which brought the study of unconscious part of the mind. Then in 20th century, psychology assumed 'scientific look and it became the 'science of mental behaviour'. by observing one's behaviour, we can have a knowledge of one's conscious and unconscious minds.

Literally psychology means the science of mind.

Definitions:

1. It is the science of human behaviour.
2. It is the positive science of human experience and behaviour.
3. It is a field of study which seeks scientific methods to describe, understand, predict and control the behaviour of living organisms.

Briefly defined, Psychology is the study of human behavior and human relationships. An individual's behavior consists not only of his observable acts but also of all of his reactions to environmental factors of influence. The human organism is extremely complex; the environmental factors that can affect the organism include all the persons, objects, situations, and conditions that constitute the external world of any living individual.

Any person's interactions with his environment represent many different kinds of experiences that vary in intensity and value of him and to others. Psychology is concerned with discovering the ways in which individuals and groups at different age levels, tend to respond to environmental stimuli. To the present, some tentative psychological principles have been evolved. According to data obtained from scientifically conducted studies of human behavior, it has been concluded that people tend to react similarly in certain situations and under certain conditions.

Meaning & Definition of educational psychology:

It deals with the behaviour of human beings in educational situations. This means that educational psychology is concerned with study of human behaviour or human personality, its growth, development and guidance under the social process of education.

Education is possible in human beings, hence human learning is the central core of educational psychology.

It is a branch of general psychology which deals with various aspects of psychological factors affecting education, teaching and learning process. It describes and explains the learning experiences.

Educational psychology is the systematic study of the development of the individual within the educational setting.

Educational Psychology may be defined as the application of established psychological principles to all kinds of educational problems, - Guthrie & Powers

Educational Psychology might be defined as the systematic study of human behaviour and experiences in relation to the problems of educating people. - Macfarland

Human behaviour can be understood, predicted and directed towards desired goals by applying the principles of educational psychology. From the time, he is born until his death, an individual continues to learn new things. Educational psychology studies the individual through the life stages he acquires new knowledge.

Educational psychology is one of the branches of applied psychology concerned with the application of the principles, techniques and other resources of psychology to the solution of the problems confronting the teacher. It is helpful to the teacher whose aim is to direct the growth of students towards defined objectives. The objectives of education are not decided by educational psychology. They are normally decided by normative science such as ethics and philosophy. But once it is decided, educational psychology will help in attaining it.

Therefore scope of educational psychology is concerned with this educational process which includes the following areas of the learner. Developmental characteristics, individual differences intelligence, personality and mental health of the learner. The learning process includes the psychology of learning, motivation of learning, factors affecting learning and diagnosis of learning problems. Lastly, the scope includes evaluation of the learning performance by conducting research in education.

The value of educational psychology :

The foregoing discussion deals chiefly with the basic principles underlying human behavior that constitute the subject matter of general psychology. The study of the many kinds of interaction among living beings is so all embracing that special consideration of any one area is broad, both in scope and in content. Psychological study and application include many subdivisions; of these the content of educational psychology has significant value for school people.

Educational psychology describes and explains the learning experiences of an individual from birth through old age. Its subject matter is concerned with the conditions that affect learning. Since teacher, Counselors and other school personnel need to possess as complete an understanding of human nature as is possible, the subject matter of educational psychology is reflecting increasingly intensive and extensive research in the field.

Although educational psychology is a relatively new science, it is rapidly developing a body of reliable and pertinent subject matter. Educational psychologists have conducted and are continuing to conduct laboratory and classroom learning studies that are carefully planned and expertly executed. In addition, they are utilizing appropriate, scientifically obtained data from other fields of study; biology, sociology, social anthropology, medicine, psychiatry, and other branches of psychology.

Educational psychology can be regarded as an Applied Science, in that it seeks to explain learning according to scientifically determined principles and facts concerning human behavior. In the light of available data, the educational psychologist attempts to discover.

1. The extent to which the factors of heredity and environment contribute to learning.
2. The nature of the learning process.
3. The relationship that exists between maturational level and learning readiness.
4. The educational significance of individual differences in rate and limit of learning.
5. The inner changes that occur during learning.
6. The relation of teaching procedures to learning outcomes.
7. The most effective techniques for evaluating progress in learning.
8. The relative effect upon and individual of formal education as compared with incidental or informal learning experience.
9. The value to school people of a scientific attitude towards education.
10. The psychological impact upon learner attitude of sociological conditions.

Knowledge of psychology is useful to extension workers because it will help them to find causes of prejudice, the habit of sticking to old practices and ways of doing things, the doubts and lack of confidence and factors affecting motivation. It will help them to know the emotions and feelings of farmers, how villagers or farmers learn new practices and what type of approach should be adopted and teaching aids be used.

Scope and its importance of educational psychology in agricultural extension:

1. Educational psychology studies the limitations and qualities of individuals – physical capacity, intelligence, aptitude, interests etc. which play a major role in one's learning.
2. It helps in improving teaching and learning. This branch helps in formulating training programmes for improving the skill of teachers and methods for organizing good learning situations.
3. It helps to have better education through evolution of syllabi for different level of education, preparation of different text books, development of examination patterns etc.
4. Psychology attempts to discover the source of knowledge, belief, customs and to trace the development of thinking and reasoning so as to find the kind of environmental stimulation that produces certain type of activity.
5. It will help extension workers to find cause of prejudices, the habit of sticking to old practices and ways of doing things, the doubts and lack of confidence and factors affecting motivation.
6. It also helps them to know the emotions and feelings of farmers, how villagers or farmers learn new practices and what type of approaches be adopted and teaching aids be used.

Objective and contribution of psychology in agricultural extension:

In extension, we are concerned with changing behaviour in general, with improvement based on certain goals and objectives. Success or failure of our extension work very much depends on how we approach people and how much we are able to mould them and affect their actions. The objectives of psychology are to describe, understand, predict and control behaviour of the people with whom we work in extension or whom we try to educate. The study of psychology helps its readers;

1. Gives information about the personality of village people with whom we are concerned in our extension programme.
2. It is man or woman centred as it places emphasis on ability and attitudes of human beings.
3. Says that a farmer or home-maker is not a clean slate but he or she has with him or her certain traits so that extension workers may create suitable environment. The extension worker simply guides the farmer/farm-wife/youth.
4. Tells that first six or seven years of the child are the most important in the development of the child for his/her future career. This gives rise to the Multiple Factor Theory; 'Why people behave as they do?'
5. Tells us that the person who behaves differently is mentally sick and needs our sympathy and treatment. This requires a change in attitudes of extension workers towards such mentally sick persons.
6. Makes emotional experiences clear which extension workers can make use of in his approach.
7. Gives knowledge about level of intelligence of clients with whom extension agent work.
8. Gives knowledge about individual differences so that extension workers are able to adjust their teaching according to the differences.
9. Gives knowledge about stages of development so that extension workers can handle the individual farmers, housewives etc.
10. Gives knowledge about the aptitudes, inclination and interests of human beings, so that extension workers can suggest projects to their taste.
11. Gives knowledge about achievements, so that further programmes may be prepared.
12. Gives knowledge about psychoanalysis of the 'problem man' and how he can be handled in learning meetings or projects in the villages.
13. Gives knowledge about sense experience, learning and thinking which can make extension work more effective.
14. Analyses the causes of feeble-mindedness in persons and other drawbacks which help in solving such problems and also in approaching people with a friendly attitude.

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CHAPTER-XIII

INTELLIGENCE

We are yet quite sure just what the term "intelligence" involves. However, we may call it as the ability to learn, ability to adapt to the environment, general tendency towards achievements or the ability to think rationally.

Individuals differ in their ability to learn, to adjust, to new situations, manage things, persons and ideas. This difference is due to intelligency level of the individuals. Intelligence is defined as the capacity of solving problems by using past experience, adjusting with new things and understanding abstract things by using symbols.

Definitions:

- 1) Intelligence is the ability of an individual to adjust himself to the condition that arises in his environment.
- **Brown**
- 2) Intelligence is the aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment.
- **Weecshler**
- 3) Intelligence has been defined as the ability of an individual to cope with an environment. It may be thought of as the composite or organization of abilities to learn, to grasp broad and mysterious facts with alertness and accuracy to exercise mental control and to display flexibility and skill in seeking the solution of problem.
- **Thorndike**
- 4) Intelligence may be defined as flexibility or versatility and is a function of the living organism.
- **Norman Munn**
- 5) Intelligence has been defined as the ability of an individual to cope with his environment. It may be thought of as a composite or organization of abilities to learn, to grasp broad and subtle facts, especially abstract facts, with alertness and accuracy to exercise mental control and to display flexibility and ingenuity in seeking the solution of problems.
- **Thorndike**

Previously, intelligence was regarded to be the faculty of the mind. But in the 18th and 19th century different theories were evolved to explain the nature of intelligence.

Intelligence characterizes the whole behaviour of an individual (global) and is a sum (aggregate) of his abilities which are quantitatively differentiable, though it is not simply the sum total of these abilities for the following reasons :

- i) Number, quality and manner in which these abilities are combined.
- ii) Factors other than intellectual ability (drive, incentives).
- iii) Excess ability, above that required for intelligence behaviour, in one particular ability may add little to the effectiveness of behaviour as a whole.

Psychologists usually distinguish between 3 areas of intelligence :

- (i) Abstract intelligence : persons having the ability with ideas, as in language, mathematics, science, words, numbers, professional people are generally high in abstract ability.

(ii) Mechanical ability : Persons who understand things as in skilled trades, has much of science, manual skills combinations. Individual and building traders are higher in mechanical ability.

(iii) Social ability ; persons who understand persons, mixes with people, such as sales men, ministers, diplomats have social ability.

Thus intelligence is the product of heredity and environment. The opportunities to learn vary widely, yet the inherited capacity as modified by maturation accounts for a greater part of the individual variability.

Theories of intelligence :

1. **Monarchic (uni-focal) :** The theory believes that, on great power of mind dominate the other, it means the person who can perform and intellectual task very well, can also perform another task equally well, due to the domination of one power of mind.
2. **Oligarchic (Multi-focal) :** The cognitive abilities are the indications not of a single commanding faculty, but to a few main intellectual powers of groups of ability. It means, a person may be quite clever at languages but have no head for mathematics.
3. **Anarchic (Non-focal) :** Thornily advanced this theory. According to this theory the mind is host of highly particularized and independent faculty. From man's abilities to do one kind of work, we can infer absolutely nothing about his ability to do another kind of work.
4. **Electric (Two-Factor) :** According to this theory, intelligence is the ability of mind, which is a combination of two factors 'g', and 's' 'g' stand for general, while 's' stands for specific. The general factor is always same for the same individuals and the factor 's' valise in the same man from test to test. The general factor is gifted and cannot be increased even by efforts. The general factor varies from individuals to individuals

Simply we can say that :

$$a = g + s \quad (\text{achievement} = \text{general ability} + \text{specific ability}).$$

Measurement of Intelligence :

Binet and Simon prepared at test of intelligence, containing problem situation which could be scored objectively. Binet expressed the results of his tests in terms of age at which normal children could make the equivalent score. This was called the mental age. In this results we compared with the capacities expected of a normal person age.

1) Stanford Binet Scales :

Stanford-Binet developed another scale to measure the general intelligence expressed as an intelligence quotient. This I.Q. is based on ratio between individual's mental and chronological ages. It shows the rate of mental growth as positioned relative to the average. It is the measure of verbal intelligence. According to this test, the I.Q. can be calculated as follows.

$$IQ = \frac{M.A. \times 100}{C.A.}$$

Where,

M.A. = Mental Age

C.A. = Chronological Age.

The purpose of multiplying by 100 is just to eliminate the decimals. Different categories indicating different levels of I.Q. have been made.

S. N.	Level	I.Q. Range	% of population
1.	Idiot	Below 25	1
2.	Imbecile	25-50	
3.	Moron / Feeble	51-70	2
4.	Border Line / Inferior	71-80	6
5.	Low Normal / Dull	81-90	15
6.	Normal / Average	91-100	46
7.	High average / Bright	101-120	18
8.	Superior	121-130	8
9.	Very superior	131-140	3
10.	Gifted	141-180	
11.	Genius	181 and above	1

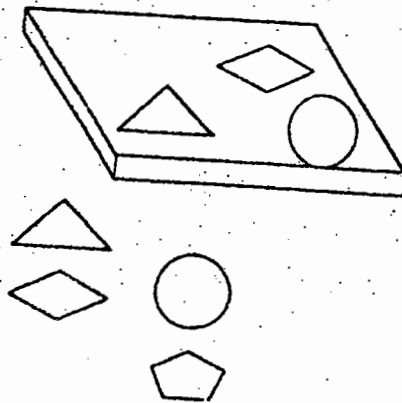
2) Performance Tests :

It is the test to measure the nonverbal intelligence of the individual. Performance test includes the types such as;

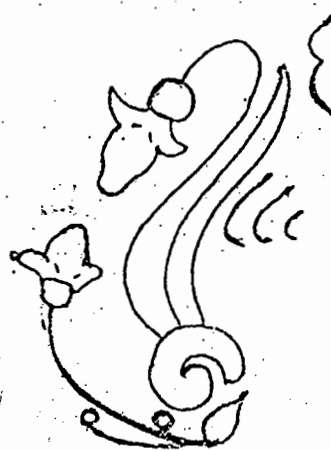
a) **Form Boards :** It includes the boards with recess in to which the individual has to fit the blocks of proper size and shape as quickly as he can.

b) **Picture Completion Tests :** In which the individual is provided an incomplete picture and is asked to complete the same. The time required, the accuracy and neatness is recorded.

Form board



Picture completion Test



3) The WAIS and WISC Tests :-

The Wechsler Adult Intelligence Scale and the Wechsler Intelligence Scale for children are combinations of both verbal and performance tests. The WISC has been standardized for children of ages two to fifteen years. The WAIS is for age sixteen and above. Both tests consist of two parts-verbal and performance.

The verbal section includes tests of general information, comprehension, vocabulary, and similarities between words, arithmetic, and digit span.

The performance section includes digit symbol substitution, picture completion, block design, picture arrangement and object assembly.

In these tests the psychologist computes the subject's intelligence rating by comparing his test performance with the scores earned by other of his own age group only. If he is at the mean, his IQ is set at 100. If he is one standard deviation above the mean it is set at 115. If he is one standard deviation below the mean, his IQ is 85. The IQ of individual is in the same age group from a normal distribution, with a mean of 100 a standard deviation of 15.

Factors affecting intelligence :

- 1) **Heredity and environment** : Heredity provides the physical body to be developed with certain inherent capacities, whereas, the environment provides for maturation and training. It is proved that the variation in I.Q. is determined 68% by the heredity and 32% by environment. As the heredity cannot change, variation in the I.Q. must be due to environment.
- 2) **Age** : Brightness or dullness in the childhood remains the same throughout our life. It is proved that a person achieves maximum I.Q. at the age of 20 years. Therefore, it remains constant up to the age of about 70 years and then rapidly decreases, if health and other factors do not interfere. Some abilities remain constant while others decline rapidly due to declining physical efficiency.
- 3) **Health and physical development** : Physical and mental health may be related to one's ability to gain desirable achievement in mental activity. One with delicate health may not possess enough energy to engage in mental activities to the extent to achieve necessary success. Physical defects or incomplete maturation may affect the intelligence level.
- 4) **Sex** : Few years ago, it was thought that boys and men a more intelligence than girls and women. Men were supposed to be more mechanical than women, but now a day, sex is not a limiting factor. The girls are doing well as the boys, in a variety of fields.
- 5) **Race** : There is no convincing evidence to show how far race is a factor in determining intelligence level. However, when differences exist between families, as a result of environment, they will be more marked between racial and national groups. In olden days, the lower community people were deprived of the educational facilities. Hence, the race was the limiting factor for the intelligence. Now, the situation has been changed.
- 6) **Culture** : Culture influences the intelligence of the individual to a degree. It determines the attitudes and abilities of the individual. This is also not much important factor affecting the level of intelligence.
- 7) **Social and economic conditions** : As the family plays the significant role in the early development of individual the conditions at the house exercise considerable influence on behavior and attitudes. The interests, socio-economic condition of the parents etc. has greater impact on the intelligence level of child

CHAPTER-XIV

PERSONALITY

Personality is the total quality of an individual. The word 'personality' comes from the Latin 'persona' which means the mask worn by players in the theater. Personality consists of observable behaviour. It is defined as an individual, typical or consistent adjustments to his environment. The elements of personality are called the traits of personality, it is the traits that make one person different from another in his behaviour.

Personality is the organized system of behaviour, attitude and values that characterise a given individual and accounts for his particular manner of functioning in the environment. Personality is multi-dimensional, heredity, learning, perception, thinking, motivation and emotion combine and interact differently in each of us producing the most complex aspect of human behavior called 'personality'. The shaping of personality takes place, to a large extent, in early childhood because of prolonged and intimate nature of child's interaction with his parents.

Shyness and sociability are different traits of personality. Personality is the dynamic organization of the traits and characteristics of an individual. All characteristics which an individual possesses are his powers, needs, abilities, wants, habits, his goal and aspiration. His patterns of behaviour to objects and persons continue his personality.

Since an individual is a bundle of characteristics as traits we can define personality as an integrated pattern of traits. According to Worth, one's personality is made up of high physique, chemique, instincts, and intelligence.

1. Material self – his body, clothes, family property etc
2. Social self – his home, club, office, church etc
3. Spiritual self – his ability to argue and discriminate consciousness, moral sensitivities.

According to Medougali personality consists of his (a) disposition, (b) temper, (c) temperament and (d) character.

Definition :

1. Personality can be defined as an integrated pattern of traits. Personality is a sum of activities that can be discovered by actual observation of behaviour over a long period of time to give reliable information. It is the end product of our habit system.

- Watson

2. Personality is the quality of an individual's total behaviour.

- Woodworth

3. Personality refers to the motives and the organization of motives that characterize an individual, and the manner in which he behaves.

- Wickens & Major

4. A man's personality is the total picture of his organized behaviour, especially as it can be characterized by fellow men in a consistent way

- Dashiell, J.F.

5. Personality is the unique, integrated and organized system of all behaviour of a person. It is the sum total of one's experience, thoughts and actions.

Thus it can be defined as an individual's typical or consistent adjustment to his environment. It is the most characteristics integration of an individual's structure, modes of behaviour, interests, attitudes, capacities and aptitudes.

Types of Personality :

- 1) **Introvert** : An introvert person is very conservative and suspicious of the motives of others. He is not social, avoids public speaking, absent minded, easily embarrassed very reserved, self centered, not easily adapted, dislikes change, never expresses his emotions and he is always day dreaming. He is generally slow and habitant to take initiative. Philosophers, Pets and scientists are generally introverts.
- 2) **Extrovert** : An extrovert person is alert to his environment, likes to make friends, has ups and down in mood, not easily embarrassed likes action and change, generally talkative, has a keen sense of observation and likely to adapt readily. He is proud and self assertive and generally takes things lightly. Reformers and social workers are generally extraovert.
- 3) **Ambivert** : Ambiverts are partly introverts and partly extroverts. They have a liking for people as well as thoughts.

Theories of Personality :

Personality is a very complex pattern; it cannot be completely and accurately described in one word. The type theory and trait theory are two most prevalent theories of personality.

Type and Trait Theory

S.N.	Type theory	S.N.	Trait theory
1.	Assumes that there are significant, relationships between all the responses of an individuals.	1.	Significant relationships are found only among those responses related to the trait in questions but not between them.
2.	Implies that we need to know only the type to predict an individual's behavior.	2.	This implies that we must know the status of an Individuals on all aspects and the response related to same individuals.
3.	It is over simplified people do not prove to be true to the type in all situations.	3.	The traits predict behavior most accurately.

Personality Traits :

Dimensions of personality can be divided into (i) physical traits and (ii) Behavior traits :

(i) Physical Traits :

- a) **Drive :** A form of motivation in which the organism is impelled by factors beyond its control. These consist of inner energies, tendencies and urges that interact with outside forces and become dynamic patterns of response as a result of this interaction.
- b) **Temperament :** This is the characteristic mood of an individual, which may bring elation, depression or confidence in him.
- c) **Capacities :** A sort of inherited potentiality which enables the organism to acquire certain ability to do certain task.

(ii) Behavior Traits :

- a) **Ideas :** It includes all mental pictures, concepts, impressions. Motions and factual knowledge.
- b) **Habits :** All acquired ways of feeling and doing which tend to repeat themselves under appropriate condition.
- c) **Attitude :** An acquired or learned and established tendency to react towards or against something or somebody. All attitudes are habits but not all habits are attitudes.
- d) **Wishes :** A wish is one or set of attitudes focused on a goal. There is no action without a wish without action. Wishes help to explain human behaviour.

Shaping of Personality :

Factors like heredity, geographical and physical environment and the culture in which the individual is borne and the unique experiences acquired by him through interpersonal interaction play an important role in shaping personality of an individual.

- 1) **Heredity :** The nervous system, the ductless glands, the organic drives, the emotions and capacities of mental behaviors may lead to differences in personality. Hereditary influences upon personality are both, direct and indirect. Indirect influences are those exerted through group evaluation of genetic traits. Direct influences come from degree of emotional drive and mental alertness.
- 2) **Physical and Geographical Environment :** Food and climate is the most significant aspect of the physical environment as they influence biological development as such personality. Several other factors in the environment may affect the process of shaping the personality.
- 3) **Culture :** An individual gets the aspects like cloths, tools and skills, speech and occupation from his culture. Culture has impact on shaping attitudes and habits through the influence of folkways, customs and group ideas. Behavior can be transferred from parent to child because children are especially prone to imitate their parents. Each culture has its own standard of conduct, which is the society's model for acceptable behavior. Religious society's community boundaries and even social group have influence on the individual.
- 4) **Unique Experience :** The individual personality centers around the concept of identity formation. As child develops, he imitates the personality characteristics of those close to him. If he matures properly, he will integrate this characteristic and achieve the senesce of identity. Adolescence is a crucial stage. Ideas, habits, values, motives, are the integral parts to the personality and are acquired through the process of interpersonal interaction. Hence, in the process in the personality development, the early year (up to the age of seven year) is most important in laying down the basic personality pattern.

Development of Personality :

Individual difference in personality exists at birth. These difference do not appear to be great to the casual observer, yet close observation of several influents will enable us to detect noticeable differences in motility. Physical appearance, temperament, traits and characteristics. As these individuals develop and mature the difference in the traits present in infancy become greater and additional traits and characteristics are acquired. This process is commonly referred to as the **development of personality**. It begins at birth and continues as long as the individual continues to grow and develop.

The development of personality is influenced by two major factors : namely, (i) the organic constitution of the individual and (ii) the stimulation provided by the environment.

- (i) The organic constitution determines the personality of the individual. A large man has certain physical advantages over a smaller man. The smaller man may develop behavior tendencies characteristics in which he is superior and away from his below average physique.
- (ii) The environment influences that surround a person during the growth and development influence his personality.

Home provides important early social stimulation to an individual. He is trained to assume certain role in this stimulation.

School is another social institution that plays an important role in the development of a child's personality.

The **playground** is one place where the child is able to find relief from the assistance and domination of order and larger people. At home the adults try to solve his problems but on the playground he is able to escape this status of dependency on older and has to face the problem independently.

In addition to above, **the community** play an important parts in influencing the developing personality. For example, the book available for reading, the stimulation provided by lives of people, movies, radio programs, television programs, festivals etc. These forces influence the attitudes of the developing children, adolescents and in some cases those of mature adults. These are therefore, **important determinants of personality**.

CHAPTER-XV

TEACHING-LEARNING PROCESS

Teaching:

1. Teaching is the process of arranging situations that stimulate and guide the learning activity towards the goals that specify desired changes in the behaviour of the learners (effect).
2. Teaching is directing the learning process, the process by which one through his own activity, becomes changed in behaviour - **Hammonds.**

It consists of providing situations in which the important things to be learned are called to the attention of the learners, their interest developed, desire aroused and action promoted. Creating situation includes providing activities, materials and guidance needed by the learners. The situation created should be such that they may help in bringing desired changes in the behaviour of the learners. The situation created by the teacher may be formal or informal but must be suitable to the learner's ability. So the job of the teachers is to create learning situation.

Learning:

1. Learning is the process by which a person changes his behaviour through his own efforts and abilities (self-activity).
2. Learning is a process of progressive behaviour adaptation.
3. Any change of behaviour, which takes place as a result of experience, may be called learning.

By the learning process, the learner experiences a change in his behaviour through his own efforts. Learning occurs within the learner. People learn through the experience i.e. through their activity. The teacher should provide such experience to the learners that they may change their behaviour in the desired direction.

Learning is an active process that needs to be stimulated and guided toward desirable outcomes. External stimuli that induce learning include particularly the influence of the teacher through the assignments he makes, the questions he asks. The visual aids he employs, and all the other procedures that he utilizes to arouse, learning interest and activity. However, the learner's inner responses are basic to the nature and kind of learning the takes place. Science learning is self-initiated; the learner himself so must be aroused that he will persist in the learning activity.

Learning is the acquisitions of habits, knowledge, and attitudes. It involves new ways of doing thing, and it operates in an individual's attempts to overcome obstacles or to adjust to new situations. The represents progressive change in behavior as the individual reacts to a situation or situations in an effort to adopted his behavior effectively to demands made upon him. It enables him to satisfy interests or to attain goals. Learning may be both vertical and horizontal.

Vertical in so far as precision in performance is increases or information is added to that all ready learn; horizontal in so far as what is learn is integrated and organized as a part of a functioning unit of expanding experience.

The learning experiences:

It is the mental and or physical reaction one makes through seeing, hearing or doing the things to be learned, through which one gains meanings and understanding of the material to be learned.

Learning is an active process to the part of the learner. Hence, a learning experience is not attained by mere physical presence in a learning situation. It is what the participant does (his reaction) while in the learning situation that is all important in learning. He must give undivided attention to the instructor and deep through to getting the facts, understanding their meaning, and to seeing their application to his needs and problems. Effective learning experiences, therefore, can best hand in effective learning situations provided by a skillful instructor who knows what he wants, who has the material to accomplish his goals and the skills to use them effectively.

Learning can take place only when the learner reacts to what he sees, hears and feels. In other words, the learner has to be active in order to learn. We as teachers should provide some activity related to the topic of the day as planned in our course outline, in which the learner can react in a desired way. The situation created by the teacher to make the learner active must be very carefully planned to bring specific change in his behaviour.

Learning situation:

Learning is an active and intentional process on the part of the farmer. It takes place through experiences and therefore, the extension worker should organize effective learning situations in which the rural people can have good learning experiences. These experiences may be through mental or physical action.

Elements of learning situation and its characteristics:

The good learning situations has the following five elements :-

1. A skillful extension worker.
2. Farmers who want and need to learn.
3. Subject in line with the needs and abilities of the learners or farmers.
4. Teaching equipment and materials adequate for the farmer.
5. Satisfactory physical arrangement.

A learning is a coordination or environment in which all the elements necessary for promoting learning are present.

The extension worker should skillfully manipulate the elements of the learning situation and provide satisfactory learning experiences to the people as pointed out in figure.

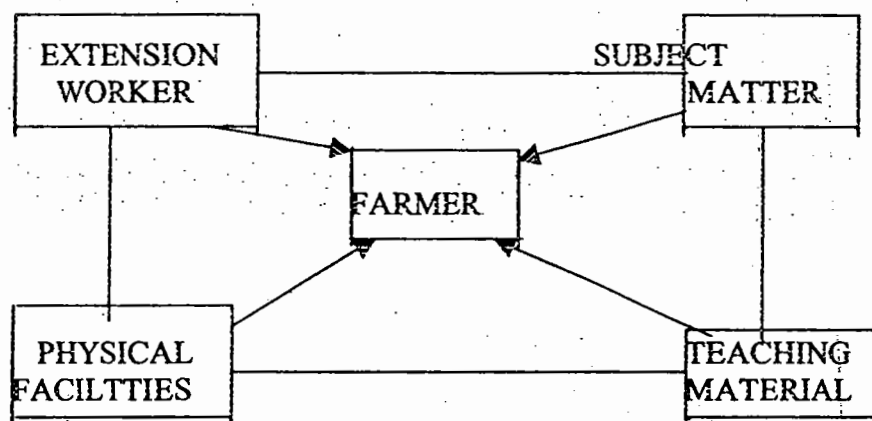


Fig. The Learning Situations (Elements)

1) Farmers (learners) :

The farmer is a center of the learning situations and the other four elements act on it. The main aim of extension education is to alter the behavior of the farmer and the other elements are supported to help this process. The success of the learning situation should be judged from the desirable atmosphere it has created for effective learning. Learners should –

1. be capable of learning.
2. Have interest in the subject.
3. Have need for the information offered and
4. Be able to use the information once it is gained.

2) Teachers (Extension workers):

They are the extension agents who impart training and motivate the learners. They not only know what to teach, but also know how to teach. The teachers should-

1. Have clear-cut and purposeful teaching objectives.
2. Know the subject matter and have it well organized.
3. Be enthusiastic and interested about the learners and the subject matter.
4. Be able to communicate and skilful in using teaching aids, and
5. Be democratic in his leadership.
6. Be prepared, be prompt, be friendly, be courteous.
7. Use a teaching plan.
8. Speak so that all can hear.
9. Set a good example of a good leader and teacher.
10. Be able to encourage participation of the people.

3) Subject Matter (Content) :

It is the content or topic of teaching that is useful to the learners. The subject matter should be -

1. Pertinent to learner's needs.
2. Applicable to their real life situations.
3. Taught at intellectual level of learners.
4. Well organized and presented logically and clearly
5. Consistent with the overall objectives and
6. Challenging, satisfying and significant to the learners.

4) Teaching materials (Equipments) :

These are appropriate instructional materials, equipments and aids. The teaching materials should be –

1. Suitable to the subject matter and physical situations.
2. Adequate in quantity and available in time, and
3. Skillfully used.
4. In working condition so that they can be operated properly.

5) Physical facilities :

It means appropriate physical environment in which teaching learning can take place. The physical facilities like light, ventilation, sitting arrangement or the outdoor facilities. It should be –

1. Compatible with the objectives.
2. Representative of the area and situation, and
3. Adequate and easily accessible.
4. Free from outside distractions.
5. Made before staffing the class or meeting.

The nature of each of these elements, their relationship to each other, their role in the educational process must be thoroughly understood by the instructor and skill developed by him in handling them. Effective learning situations are created through the skillful use of appropriate teaching methods and techniques.

In short the situation should be such in which the farmer should be in a position to learn with full concentration. The extension worker, by studying the problems can create a favorable environment in which the rural people can learn effectively. By doing this he would help in achieving the objectives of extension education effectively.

Principles of learning and their implication for teaching:

There are some principles of learning which are very well applicable in extension and teaching. The principles may provide good guidance for making learning in extension effective, these are;

1. Principles of Association – *Learning is a growth like and continuous.*

The kind of learning that takes place is the results of the kind of experiences we have. Experience that occur together tend to recur together. Previous learning always sets the stage for subsequent learning. New learning may be associated with previous successful and satisfying responses.

Implications for teaching –

- I. Begin at the level of the learner.
- II. New must be related to the old experience.
- III. Adjust the pace to the learner's capacity, one idea at a time.
- IV. Bring the idea to the attention of the learner repeatedly (in a variety of ways) and over a period of time.

2. Principles of Clarity – *Learning is purposeful.*

Learning varies directly with the meaningfulness of the material presented. Learning is increased when the learner sees the end sought by the practice.

Implications for teaching –

- I. Learning must make sense to the learner.
- II. Progress must be constantly appraised and redirected.
- III. Purpose must be kept in sharp focus (objectives must be clear to the learner and teacher).

3. Principles of Self-activity – *Learning results through self-activity.*

It is an active process on the part of the learner. Teachers can only set up the learning situation and stimulate a person to learn. The door to learning is 'locked on the inside' and unless the learner opens the door himself, learning cannot take place. Learning involves appropriate activities that engage a maximum number of senses.

Implications for teaching –

- I. Activities appropriate to the specific learning situation must be used.
- II. Learning activities should engage a maximum number of senses, by using audio-visual aids. Senses are the gate-ways to learning.

4. Principles of Readiness (Motivation) and Principles of Rewards (Satisfaction) – *Learning must be challenging and satisfying.*

Readiness does not connote mere desire to learn; it includes social and intellectual maturity as well. The more fully a person is in readiness to act in a certain way, the more satisfying it will be for him and the more annoy if he is prevented from it. When not ready to act, he is annoyed if made to act. A favourable attitude accelerates learning; a bad attitude retards learning. Without drive or interest a person does not learn. Consequently, learning depends primarily upon satisfaction of wants or needs, in other words, upon success. Rewards maintain and strengthen the learning process.

Implications for teaching –

- I. Teacher motivation of the student is essential in making learning more challenging.
- II. Standards demanded of the learner should be suitable to their ability or capacity.
- III. Appropriate and timely recognition should be given to student achievement.

5. Principles of Practice (or law of exercise) – *Learning must result in functional understanding.*

Memorization alone is temporary unless reviewed or put to use in a practical situation. The oftener a situation evokes or leads to a certain response, the stronger becomes the tendency for it to do so in future. Practice leads to perfection; (not mere countless repetitions). The attainment of perfection demands that undesirable and useless movements are replaced by desirable and useful ones.

Implications for teaching –

- I. Course content should be organized into meaningful units.
- II. Theory should be related to practice.
- III. Provide activities that stimulate actual use situations.

6. Principles of Disassociation – *Learning is affected by emotions.*

The intensity of emotional feeling affects learning differently in different individuals. The most effective way of eliminating an undesirable response is to set up a desirable substitute, which must be made more satisfying than the original (undesirable) reaction.

Implications for teaching –

- I. Strive to increase pleasant emotions and decrease unpleasant emotions of students in connection with the learning process.
- II. Train the expression of emotions in the right direction.

7. Principles of Timing –

Learning takes place more readily when the facts or skills are given at the time or just before the time, when they are to be used in a serviceable way.

Implication for teaching –

- I. Select the appropriate time, depending on the learning activity. (neither too early, nor too late).

8. Principles of Environment – Learning is affected by the physical and social environment.

Implications for teaching –

- I. the general physical environment should be suitable to the kind of learning taking place.
- II. Specific physical factors of the meeting place should be suitable to the activities selected for use in the learning situation.
- III. The teacher should recognize and utilize the effects of the social environment on learning.

Summarizing the major points, optimum learning takes place (1) when the learner is in a state of physiological and psychological readiness. (2) when he repeats at intervals the learning series which is to be mastered and (3) when that series is accompanied by an emotionally satisfying experience. The major task of the teacher is to arrange the learning situation so that these conditions prevail.

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CHAPTER-XVI

PERCEPTION AND MOTIVATION

Perception :

Meaning and Definitions:

1. Perception is the process of understanding sensations or attaching meanings based on past experience to signs.
2. Perception is defined as the process by which an individual maintains contact with the environment. - Gibson.
3. Perception is defined as the process whereby an individual receives stimuli through the various senses and interprets them. - Kollat, Blackwell & Engel

Perception of the same situation may differ from individual to individual due to differences in their experiences and ways of looking into it. The expectations, needs and ways of thinking influence how an individual interprets what is observed.

Perception is selective and we perceive what we want to perceive. Our perception are organized and we tend to structure our sensory experiences in ways which make sense to us. Perception is influenced by the environment in which communication takes place. It is not the intrinsic quality or attribute of an object, individual or message, but how people individually and collectively perceive them in important for extension.

Through our perceptual processes, we organize and give meaning to the information, we receive through our senses. It enables us to identify objects and situations in our environment. A perception can be regarded as a meaningful sensation. It is the process of filling in, enabling us to interpret a series of fragments as a whole when sensory data are incomplete.

Perception is of very basic importance to the individuals in educational programme. A perceptual accuracy depends upon an individual's past experience in each area in which the stimulated mental activity functions. No two persons have the same perceptual capacity.

Characteristics of perception:

1. Perception shifts – Just like attention perception also shifts. As we attend to one part of the stimulus we perceive that part and then as attention passes on to another part we perceive that part also.
2. Perception is a grouping and combining response – We put several stimuli together and make a joint response to it. When we perceive the face of a friend, there are several stimuli coming to us from different parts of his face, eyes, ears, nose etc. we put them all together and understand it as a totality.
3. Figure has advantage over background in perception – There are no gaps in nature and the human mind also hates gaps. It tends to fill in gaps and perceive things as having a definite form.
4. Perception is an isolating response – We perceive the thing, we select for our attention and don't perceive the things that are not attended to.
5. Perception follows the 'law of reduced cues'. – Applied to perception, the law of reduced cues means that as we become more and more acquainted with an object, the signs by which we can perceive it becomes less and less till at last, a fraction of the original sign is enough for us to recognise that object.

Determinants of perception:

The various factors that determine out perception can be grouped as follows;

1. **The sense organs :** Perception depends upon sense impression and upon the number, structure and function of the available sense organs. For example, if colours are not developed in the retina there cannot be perception of colour. Similarly absence of certain taste buds will limit one's taste perception.
2. **Brain function:** Perception depends on the nature of the brain function. This gives us various frames of reference against which perception is made. Certain relations such as bigger and smaller, lighter and heavier, above and below etc., are all perceived because of the function of the brain.
3. **Past experience:** Perception also depends on one's past experience. The few light sensations that come from a ship are interpreted as a ship because of our past experience. We are able to supplement a number of characteristics that are not sensed at the particular moment. Past experience may also influence perception in the form of creating various kinds of prejudices and assumptions regarding the object perceived.
4. **Set or attitude :** Perception also depends very much on one's set or attitude. This is subjective condition.
5. **Organic conditions:** One's organic condition will also influence his perception. The individual who is starving from hunger will easily perceive the eatable objects. One's motive also determines his perception.

Errors of perception:

There are several possibilities of our perceptions process being wrong and misleading. Such errors of perception are studied as two different phenomena viz., illusions and hallucinations.

a) Illusions:

An illusion is a wrong or mistaken perception. The perceptual process always involves an interpretation of the sensory experience in the light of out past experience or present attitude, our organic needs etc. In some cases this interpretation is done wrongly and so the stimulus is perceived wrongly. Such a phenomenon is called 'illusion'. e.g. we perceive the coil of a rope in darkness as a snake.

Psychologists have experimented with a number of geometrical designs to understand the phenomenon of illusion. two of the well known examples:

- i. Muller-Lyer illusion
- ii. Horizontal-vertical illusion

In the Muller-Lyer illusion, there are two straight lines of equal length. One is bounded at the two ends by pairs of short opening outwards. The other is bounded by two pairs of short lines which are reversed and give the idea of closure.

Though the two lines are equal in length invariably the latter is perceived to the shorter than the former. This is an illusion

In the horizontal-vertical illusion there are two straight lines, one horizontal and other vertical. Both are of equal length. But invariably the vertical line is perceived to be longer than the other.

b) Hallucinations:

We perceive a figure or an object purely because of our subjective conditions, when there is no stimulus at all.

Such an error in perception which has no basis in a real sensory stimulus is called 'hallucination'. While illusion is wrong perception, hallucination is false perception.

If at night we see a ghost when there is practically no stimulus in the form of a human figure or anything resembling it would be an example of hallucination.

MOTIVATION

Motivation is the process of initiating a conscious and purposeful action. Motive means an urge or combination of urge to induce conscious or purposeful action. It is goal-directed.

Definition:

1. The goal directed, need satisfying behaviour is called motivation.
2. It is process of initiating a conscious and purposeful action.
3. Motive means an urge or combination of urges to induce conscious or purposeful action.

Motivation is an important variable in behavior. Except for simple reflex action nearly all behavior involves motivation. Motivation is the process of initiating a conscious and purposeful action. Motivation means an urge or combination of urges to induce conscious or purposeful action. Often, it is difficult to recognize individual motivation. One person may study and work hard independently to prepare himself for high level of achievement, another may succeed and so on. Dissimilar motivations may produce similar behavior. There are numerous variables influencing motives and resultant behavior.

Motivation may be **overt (open)** or **covert (hidden)**. We are unable to detect the person's motivation from his overt behavior. The person himself may be unaware of the motivation behind his behavior.

Psychologists have been able to provide a framework for analysis of motivation. This framework builds upon the concepts of need and drive.

Needs : Needs are physiological (internal) or environment (external) imbalances that give rise to drives.

Drives : Drives are the stimuli that arise from needs. If we have a need for food, we are stimulated by hunger drive. Any strong stimulus that impels an individual to respond or act may serve as a drive. A drive may be physiological, social, intellectual and so on. The word drive and motive are used synonymously. Unlearned drives such as hunger, thirst, sex, maternal, homeostatic and pain reduction drives are rooted in the body's basic needs. The individual acquires learned drives such as fear, approval, achievement, aggression, dependency etc.

Stages of Motivation :

Motivation process consists of three stages :

1. **Drive stage :** A strong need activities a drive.
2. **Behavior stage :** Once the drive stage is activated the individual is forced to act the form of behavior depends on the drive.
3. **Need reduction stage :** In this stage the response satisfies the need.

Value aspects of motivations:

1. **Intrinsic values:** These are what a learner does for the same of engaging in the activity itself. This is to be desired in learning and is more immediate.
2. **Extrinsic values:** These are when an incentive or goal is artificially introduced into a situation to cause it to accelerate activity.

Importance of Motivation :

1. Motivation is necessary for mobilizing the villager and the extension worker both, if our extension program is to succeed.
2. Knowledge of biological drive or need helps the extension worker to realise the problems of the people. It helps in sympathetic handling.
3. Knowledge of psychological and social drives helps the extension worker to formulate programmes and make effective approaches in changing their attitude.
4. Knowledge of other motivating forces help avoiding conflicts or tensions.

In the pre-independence India, the development programs could not bring the desire results because there was no motivation in the extension worker. Because the extension workers were not properly motivated to achieve the results, their efforts could not motivate the village people. In the administration, there was the absence of

1. Patriotism, which could only be infused, by the national leaders
2. Zeal and enthusiasm for the service to the nation.
3. Recognition and appropriation of their work
4. Monetary reward and advancement in cadre.
5. Stimulus and incentive,
6. Code for person administrators.
7. Educative behavior of the superiors;
8. Proper training and orientation of extension work and extension workers.
9. Recognition of the important of extension work and extension workers.

In the absence of these factors, the approach of the extension worker was like a boss and not that a missionary and servant of the nation. Now, the efforts are being made to change the attitudes. This section deals with how we can motivate our subordinate staff and the villager with whom we are concerned in our extension work. How we can increase this motivation so that a program is to success?

In this study, we are concerned with how all the conditions associated with the various needs arouse and direct the behaviors organism towards the satisfaction of those needs. Internal stimuli associated with needs can either initiate activity independently or with those of various stimuli coming from the environment.

The motives or stimulus conditions, which direct our response, fall into two groups; Biological drives and Psychological and Social drives.

Motive :

Motive is that which moves or activates. In Psychology it refers to some internal activator within an individual. The motives are the directing tendencies inside the individual to follow a particular course of action. A puppet moves when its strings are manipulated. Its movements are forced upon it. The puppet is without motivation, as the movement can't be attributed to any motive of the puppet. But motives are goal directed.

Motivation is energy mobilization towards the attainment of goals. The motive joins a state of energy mobilization and a goal. Without motivation the energy is diffused through aimless activities. The motivation is depend on the need of the learners. The order of needs of human beings from lower (basic) to higher level include physiological needs, e.g., hunger, safety needs, e.g., security; sense of belonging needs, e.g., affection; esteem needs e.g. prestige, desire for self-fulfillment. The basic needs are more dominant in the first instance in the first instance in the life of an individual. Once they are satisfied he tries to seek satisfaction of the learners and motivate them towards fulfillment these needs. The students will not be interested in learning if there is no proper motivation.

Functions of motivation:

1. Motives encourage a learner in his learning activities
e.g. Extrinsic motives like prizes, medals etc. motivate
2. Motives act as selectors of the type of activity in while the person desires to engage.
e.g. selection of courses.
3. Motives direct and regulate behaviour.
e.g. discipline in schools etc.

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Maharashtra Agricultural Universities Examination Board, Pune -5

Semester-End Examination

B.Sc. (Agri.)

Semester : II (Old)

Academic year : 1998-99

Course No. : EXTN-122

Title: Rural Sociology & Educational Psychology

Credits : 2 (1+1)

Total Marks : 40

Day & Date: Tuesday, 08.06.1999 Time : 9.00 to 11.00 hours

- Note: 1) Solve ANY FIVE questions from Section A:
 2) All question from Section 'B' are compulsory
 3) All question carry equal marks.

SECTION 'A'

- Q.1. Define Rural Sociology. Discuss its importance in extension education.
 Q.2. Define culture. Describe the characteristics of culture.
 Q.3. Define social groups. Describe the characteristics of primary and secondary group.
 Q.4. Describe the functioning of service cooperative as formal rural Institution.
 Q.5. Define Educational Psychology and state its importance in extension education.
 Q.6. Define learning and describe the elements of effective learning institution
 Q.7. Define intelligence. Describe the factors affecting intelligence.

SECTION 'B'

- Q.8. Write short notes on any two :
 1. Cultural interest group
 2. Family
 3. Adult learning
- Q.9. Differential between any two
 1. Temporary and permanent group
 2. Class and caste
 3. Introvert and Extrovert personality
- Q.10. Write the meaning of the following learns.
 1. Reference group
 2. Motives
 3. Drives
 4. Rural institution
 5. Personality

Maharashtra Agricultural Universities Examination Board, Pune -5**Semester – end Examination****B.Sc. (Agri.)**

Semester : II (New)

Academic year : 1999-2000

Course No.: EXTN-122

Title : Rural Sociology and Educational Psychology

Credits : 2 (1+1)

Total Marks : 40

Day and Date : Wednesday, 03.05.2000 Time : 9.00 to 11.00 hours

Note: 1) Solve ANY FIVE questions from Section A:

2) All question from Section 'B' are compulsory

3) All question carry equal marks.

SECTION 'A'

- Q.1. Define Rural sociology. State the various characteristics of rural society.
- Q.2. What do you mean by culture ? State the importance of study of culture for the extension worker and explain its different element.
- Q.3. What is social group ? State the various types of social group and explain any one type with suitable examples.
- Q.4. Describe the functioning of Gram Panchayat as formal rural institution.
- Q.5. What is education psychology ? Why it is necessary to study educational psychology.
- Q.6. What do you mean by learning process ? Describe the classical conditioning process of learning with suitable examples.
- Q.7. Define personality. Explain the factor affecting the development of personality.

SECTION 'B'

- Q.8. Write short notes on (Any two)
1. Motivational and Emotional behavior
 2. Motivation
 3. Formal Institution.
- Q.9. Differentiate between (any two)
1. Motivational and Emotional behavior
 2. Motives and Drives
 3. Class and Caste
- Q.10. Fill in the blanks.
1. Family is an example of group
 2. communication is necessary for group formation.
 3. Idea generation is the function of
 4. In Family, son starts living with his wife separately.
 5. The land to man ratio is higher in area.

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Maharashtra Agricultural Universities Examination Board
Semester – end Examination
B.Sc. (Agri.)

Semester : II (New) Academic year : 2000 - 2001
 Course No.: EXTN-122 Title : Rural Sociology and Educational Psychology
 Credits : 2 (1+1) Total Marks : 40
 Day and Date : Tuesday, 24.04.2001 Time : 9.00 to 11.00 hours

Note: 1) Solve ANY FIVE questions from Section A:

- 2) All question from Section 'B' are compulsory
 3) All question carry equal marks.

SECTION 'A'

- Q.1. What do you mean by culture ? State the importance study of the culture for the extension worker.
 Q.2. Enlist the types of group. Differentiate between Primary and secondary group.
 Q.3. Define Rural Sociology Discuss the scope of rural
 Q.4. State and explain the advantages and disadvantages of the joint family.
 Q.5. Explain the importance of psychology in different field human life
 Q.6. Define personality, Discuss various types of personality
 Q.7. Describe the functioning of Service co-operative society as formal rural Institution.

SECTION 'B'

- Q.8. Write short notes on (any two)
 1. Caste system in India
 2. Intelligence
 3. Motives
- Q.9. State true or False.
 1. Memory can be increased by training.
 2. Attention is an active state of mind.
 3. Heredity alone decides the development of a person.
 4. Culture is static entity.
 5. Land to man ratio is higher in urban area.
- Q.10 State the meaning or following terms :
 1) Religion
 2) Society
 3) Homogeneity
 4) Cultural lag
 5)
-

Maharashtra Agricultural Universities Examination Board, Parbhani

Semester – end Examination

B.Sc. (Agri.)

Semester : II (New)

Academic year : 2001-2002

Course No.:EXTN-122

Title : **Rural Sociology and Educational Psychology**

Credits : 2 (1+1)

Total Marks : 40

Day and Date : **Tuesday, 23.04.2002** Time : 9.00 to 11.00 hours

Note: 1) Solve ANY FIVE questions from Section A:

2) All question from Section 'B' are compulsory

3) All question carry equal marks.

SECTION 'A'

- Q.1. Define 'rural sociology', Discuss the scope of rural sociology in India.
- Q.2. Define 'culture', Explain the characteristics of culture.
- Q.3. What do you mean by social group? Give the different types of groups and explain any one type with suitable examples.
- Q.4. What is 'learning situation',? Explain various elements of learning situation.
- Q.5. What do you understand by the term 'personality' ? Describe the types of personality.
- Q.6. What is 'rural institution' ? Give the functions of Gram Panchayat as formal rural institution.
- Q.7. Differentiate between the characteristics of rural society and urban society.

SECTION 'B'

- Q.8. Fill in the blanks by choosing the correct option given below.
 - 1) is the primary institution of society.
a) Family , b) Class, c) Gram Panchayat, d) School
 - 2)..... is the family where one man marries one woman.
a) Monogynous family b) Polyandrous family
c) Patrilineal family d) Nuclear family
 - 3).....is a belief in the supernatural power.
a) Value, b)Religion, c) Ceremony, d) Ritual
 - 4)is the process by which an individual through one's own efforts and ability's changes the behavior.
a)Teaching, b)Communication , c) Learning, d) None of these
 - 5).....is the ability of an individual to adjust himself to the conditions that arise in his environment.
a) Intelligence, b) Motivation, c) Need, d) None of these.
- Q.9. Match the pairs :

"A"		"B"	
1. Belief		a) Socially accredited ways of action	
2. Norms		b) Fixed ideas	
3. Taboos		c) Blue print of behavior	
4. Customs		d) Forms of actions regarded as essential and right.	
5. Mores		e) Restrictions Communicated through verbal "don't"	
- Q.10. State whether true or false.
 - a) IQ is the ratio between the subject's mental age and his chronological age.
 - b) A person who is bright or dull in childhood tends to remain bright or dull throughout his life.
 - c) Motivation is the process of initiating a conscious and purposeful action.
 - d) The term drive refers to any internal stimulus of the organism which impels it to activity.
 - e) Intelligence is the product of heredity and environment.

Maharashtra Agricultural Universities Examination Board, Parbhani

Semester – end Examination

B.Sc. (Agri.)

Semester : II (New)

Academic year : 2004-2005

Course No.:EXTN-122

Title : Rural Sociology and Educational Psychology

Credits : 2 (1+1)

Total Marks : 40

Day and Date : Tuesday, 03.05.2005 Time : 9.00 to 11.00 hours

Note: 1) Solve ANY FIVE questions from Section A:

2) All question from Section 'B' are compulsory

3) All question carry equal marks.

4) Draw neat diagrams wherever necessary

SECTION 'A'

- Q.1. Define the term 'rural sociology' and describe its scope.
- Q.2. Define the term social group. Differentiate between primary group and secondary group.
- Q.3. What are the different types of rural institutions? Give the functions of service co-operatives.
- Q.4. What is the learning process? Explain in detail the elements of learning situation.
- Q.5. What is motivation? Describe its importance in extension education.
- Q.6. Define culture. Explain its characteristics.
- Q.7. Write short notes on any two :
1. Types of personality
 2. Family
 3. Functions of Gram panchayat

SECTION 'B'

- Q.8 Define the following terms :
1. Sociology
 2. Intelligence
 3. Social class
 4. Rituals
 6. Leadership
- Q.9. State true or false. If false, correct it.
- 1) Dr. Ghurye is often referred as father of sociology..
 - 2) The book "Introductory Rural Sociology" is written by A.R. Desai..
 - 3) The urban communities are smaller as compared to rural communities.
 - 4) Intelligence is the product of heredity and environment.
 - 5) In folkways violation is viewed very seriously.
- Q.10. Match the pairs :
- | "A" | "B" |
|--------------|---|
| 1. Ritual | a) Restrictions communicated through verbal don't |
| 2. Gramsevak | b) Forms of actions regarded as essential and right |
| 3. IQ | c) Ceremonies followed by society |
| 4. Taboos | d) Secretary of Grampanchayat. |
| 5. Customs | e) Socially prescribed forms of action. |
| | f) Intelligence |

Maharashtra Agricultural Universities Examination Board, Parbhani

Semester – end Examination

B.Sc. (Agri.)

Semester : II (New)

Academic year : 2005-2006

Course No.:EXTN-122

Title : Rural Sociology and Educational Psychology

Credits : 2 (1+1)

Total Marks : 40

Day and Date : Wednesday, 3.5.2006

Time : 9.00 to 11.00 hours

Note: 1) Solve ANY FIVE questions from Section A:

2) All question from Section 'B' are compulsory

3) All question carry equal marks.

4) Draw neat diagrams wherever necessary

SECTION 'A'

- Q.1. Define Rural Sociology. State the various characteristics of rural society.
- Q.2. Define the term social group. Differentiate between primary group and secondary group.
- Q.3. What is Educational Psychology? Why it is necessary to study educational psychology ?
- Q.4. What is learning process. Explain in detail the elements of learning situation.
- Q.5. What are the different types of rural social institutions ? give the functions of service cooperatives.
- Q.6. Define culture. Explain its characteristics.
- Q.7. What is intelligence ? Explain the factors affecting intelligence.

SECTION 'B'

Q.8 Define the following terms :

- | | | |
|-----------------|-----------------------|----------|
| 1. Cultural lag | 2. Social institution | 3. Caste |
| 4. Personality | 6. Social class | |

Q.10. Match the pairs :

"A"

"B"

- | | |
|------------------------------|---|
| 1. Taboos | 1. Intelligence |
| 2. IQ | 2. Restrictions communicated through verbal don't |
| 3. Religion | 3. Auguste Compte |
| 4. Father of sociology | 4. Set of belief in supernatural things. |
| 5. Secretary of Grampanchyat | 5. Gramsevak. |

Q.9. Fill in the blanks.

- 1) Family is an example of Group.
- 2) is often referred as father of Indian sociology
- 3) Violation of is viewed seriously.
- 4) is product of heredity and environment.
- 5) An average person has got IQ.

Maharashtra Agricultural Universities Examination Board, Parbhani

Semester – end Examination

B.Sc. (Agri.)

Semester : II

Academic year : 2006-2007

Course No.:EXTN-122

Title : Rural Sociology and Educational Psychology

Credits : 2 (1+1)

Total Marks : 40

Day and Date : Wednesday, 25.4.2007

Time : 9.00 to 11.00 hours

Note: 1) Solve ANY FIVE questions from Section A:

2) All question from Section 'B' are compulsory

3) All question carry equal marks.

4) Draw neat diagrams wherever necessary

SECTION 'A'

- Q.1. Define 'Rural Sociology' and differentiate between rural and world and urban world.
- Q.2. Define 'culture' and write down in brief the importance of culture.
- Q.3. Enlist the types of group. Explain briefly formal and informal groups.
- Q.4. State the different types of rural social institutions. Write down the activities of Gram panchayat.
- Q.5. What is education psychology ? Explain the importance of studying educational psychology.
- Q.6. What is learning process ? Describe the factors affecting the adult learning.
- Q.7. What is intelligence ? Explain in brief the factors affecting intelligence.

SECTION 'B'

Q.8 Define the following terms :

1. Beliefs 2. Family Psychology 4) Motivation 5) Caste

Q.9. Fill in the blanks.

- 1) Family is the type of institution.
- 2) Are groups engaged in different economic activities.
- 3) The IQ test is most often used with children over in age range of
- 4) The general elements of Can be grouped as a physical structure and mental capacities.
- 5) Primary groups are characterized by intimate interaction .

Q.10. Match the pairs :

"A"

"B"

- | | |
|---------------------|--------------------------------|
| 1. Loan | 1. Temporary membership |
| 2. Intelligence | 2. Large communities |
| 3. secondary groups | 3. IQ |
| 4. Urbana world | 4. Primary unit of extension . |
| 5. Family | 5. Services cooperatives |

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SYLLABUS**EXTN-111****Fundamentals of Rural Sociology and Educational Psychology****Credits : 2+0 =2****Semester : Ist**

- **Sociology** – Meaning, Definition.
- **Rural Sociology** – Meaning, Definition, Scope, Importance of Rural Sociology in agricultural extension and Interrelationship between Rural sociology and Agricultural Extension.
- **Indian Rural Society** – Important characteristics, Differences and Relationship between Rural and Urban societies.
- **Social Groups** – Meaning, Definition, Classification, Factors considered in formation and organization of groups, Motivation in group formation and Role of social groups in agricultural extension.
- **Social Stratification** – Meaning, Definition, Functions, Basis for stratification, Forms of social stratification, Characteristics and Differences between Class and Caste system.
- **Cultural concepts** – Culture, Customs, Folkways, Mores, Taboos, Rituals and Traditions – Meaning, Definition and Their role in agricultural extension.
- **Social values and Attitudes** – Meaning, Definition, Types and Role of social values and attitudes in agricultural extension.
- **Social Institutions** – Meaning, Definition, Major institutions in Rural society – Marriage, Family and Religion, Functions and their role in agricultural extension.
- **Social Organizations** – Meaning, Definition, Types of organizations and Role of social organizations in agricultural extension.
- **Social control** – Meaning, Definition, Need of social control and Means of social control.
- **Social change** – Meaning, Definition, Nature of social change, Dimensions of social change and Factors of social change.

- **Leader** – Meaning, Definition, Types and their role in agricultural extension.
- **Psychology and Educational Psychology** – Meaning, Definition, Scope and Importance of Educational Psychology in agricultural extension.
- **Intelligence** – Meaning, Definition, Types, Factors affecting intelligence.
- **Personality** – Meaning, Definition, Types, Factors influencing the personality.
- **Teaching learning process** – Meaning and Definition of Teaching, Learning, Learning experience and Learning situation, Elements of learning situation and Its characteristics. Principles of learning and their implication for teaching.
- **Perception and Motivation.**

• **Reference Books**

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3. Chitamber, J.B.(1973). Introduction to Rural Sociology. Wiley Eastern Ltd. New Delhi.
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