

Dynamics of Social Ecology and Social Control

Anand Sirohi, Dr. Sarita Verma





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Knowledge is Our Business

DYNAMICS OF SOCIAL ECOLOGY & SOCIAL CONTROL

By Anand Sirohi, Dr. Sarita Verma

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CONTENTS

| | |
|--|----|
| Chapter 1. Overview and Introduction to Social Ecology..... | 1 |
| — <i>Dr. Sarita Verma</i> | |
| Chapter 2. Analysis of Social Ecological Concerns in India..... | 9 |
| — <i>Dr. Sarita Verma</i> | |
| Chapter 3. Investigation of Concept of Society in Social Ecology | 17 |
| — <i>Dr. Sarita Verma</i> | |
| Chapter 4. Investigation of Community Power and Social Structure..... | 24 |
| — <i>Dr. Sarita Verma</i> | |
| Chapter 5. Investigation of Cultural Lag in Social Control..... | 32 |
| — <i>Dr. Sarita Verma</i> | |
| Chapter 6. Explain the Origin and Evolution of Religion in Social Ecology..... | 40 |
| — <i>Dr. Sarita Verma</i> | |
| Chapter 7. Investigation and Analysis of Economy Aspects in Social Ecology | 47 |
| — <i>Dr. Sarita Verma</i> | |
| Chapter 8. Investigation of Relation between Individual and Society in Social Ecology | 56 |
| — <i>Dr. Sarita Verma</i> | |
| Chapter 9. Analysis and Determination of Social Stratification in Social Ecology | 63 |
| — <i>Dr. Rupam Singh</i> | |
| Chapter 10. Investigation the Impact of Class System in India..... | 71 |
| — <i>Dr. Rupam Singh</i> | |
| Chapter 11. Analysis of Social Change and Its Characteristics in Social Ecology | 78 |
| — <i>Dr. Rupam Singh</i> | |
| Chapter 12. Investigation of Social Problems in Social Ecology | 86 |
| — <i>Dr. Rupam Singh</i> | |
| Chapter 13. Determination of Ecological Modernization in Social Ecology | 94 |
| — <i>Dr. Manoj Kumar Singh</i> | |

CHAPTER 1

OVERVIEW AND INTRODUCTION TO SOCIAL ECOLOGY

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ABSTRACT:

An interdisciplinary framework called social ecology looks at the complex interactions that exist between human civilizations and their surroundings. It combines ideas from political science, sociology, ecology, and anthropology to comprehend how ecological systems affect and are impacted by social structures, cultural practices, and economic systems. This paper offers a synopsis and introduction to social ecology, emphasizing its main ideas, theoretical underpinnings, and real-world applications. In order to promote comprehensive approaches to environmental sustainability that address concerns like social fairness, economic inequality, and political governance, social ecology stresses the significance of understanding ecological problems within their social context. This study investigates how social ecological views might guide practices and policies meant to achieve sustainable development, environmental protection, and social well-being by looking at case studies and empirical research. The goal of the project is to provide a thorough overview of social ecology and demonstrate its applicability in tackling today's environmental issues.

KEYWORDS:

Ecological Systems, Environmental Sustainability, Holistic Approaches, Social Justice, Sustainable Development.

INTRODUCTION

Sociology's traditional concentration has been on different facets of society; the greater natural world has seldom been an issue. The study of society is approached from four perspectives by the field of sociology: the economics, the polity, social interactions, social structure, and culture. The study of relationships between man and nature gives sociology a new perspective. Furthermore, the phrase "social ecology" adequately describes this interplay between humans and the biological realm of ecology. In this unit, the phrase "social ecology" is covered. Numerous disciplines have used the word from their own disciplinary perspectives and vantage points. Here, we attempt to interpret the phrase primarily from a social standpoint. The terms "social" and "ecology" combine to form "social ecology." The word "social" describes human society and its structure [1], [2]. It covers the study of every aspect of society, including the government, economics, social structure, and culture.

The study of the interactions between living organisms and their surroundings is referred to as ecology. Consequently, the study of human interactions with their surroundings and how those interactions affect both society and the environment in turn is known as "social ecology." Studying the interaction between ecological or environmental challenges and human social institutions is done using an interdisciplinary approach. Philosophically speaking, it is a dialectical method that looks at the "ecological dimensions of all social phenomena" holistically in order to derive useful knowledge that will help human civilization navigate obstacles and opportunity seekers throughout its evolutionary history. Additionally, the "social" here is rooted in a strong "communitarian" heritage. Sociology is an analytical tool that enables methodical comparisons inside a community or between two or more

societies. It looks at society from four perspectives: the economics, the politics, social institutions, social structure, and culture[3], [4]. The study of human civilization may also be done from an "ecological perspective." As said by Ramchandra Guha.

The development and course of human economic life, political relationships, social structure, and ideology (culture) are strongly influenced by the ecological infrastructure of human civilization, which includes soil, water, flora, fauna, climate, and other factors. In turn, human interaction with nature simultaneously shapes the natural world to fit human needs and preferences. Accordingly, social science studies the mutual interactions between the ecological infrastructure and the fields of business, politics, social structure, and culture. Therefore, the foundation of the sub discipline known as "social ecology" is the interconnectedness of the sociocultural and biophysical domains. A supporter of a decentralized communist society built on volunteer associations of autonomous communities and worker-run businesses, Kropotkin rejected Darwinist ideas of competition and the survival of the fittest in favor of voluntary cooperation and mutual aid. He also criticized the dominant tendencies of capitalism and feudalism in favor of political and economic decentralization[5], [6]. Catchphrases like "environment," "the problem of ecological survival," and "sustainable development" are common in sociological and social anthropological research conducted in India. Economists and historians have also contributed to this area of study. Ecological and environmental research is strongly associated with the growth and development of the environmental movement, both in India and globally.

India has seen two waves of environmentalism. The first wave peaked in the years between the wars, when eminent authors in the area wrote a number of now-forgotten studies that highlighted India society's ecological foundation. Among them was Radhakamal Mukherjee, the pioneer. The second, more recent, came into being in the early 1970s when post-independence worries about industrialization and the need to "catch up" with the industrialized world forced environmental issues to the back burner in favor of industrialization. But in the wake of widespread ecological devastation and intellectual environmental concerns, popular social movements have given rise to an ecologically informed social science. According to this theory, man's mastery of the region is based on mutual exchange rather than one-sided human exploitation of the biotic world.

According to his conceptualization, the "region" is a living creature that demonstrates the peaceful coexistence of many life systems, including the animal, vegetable, and human worlds. Through a series of exchanges and chains of acts, they mutually affect one another and produce a kind of equilibrium. Ancient nations like China and India exhibit this kind of equilibrium. Here, in the developed, heavily populated plains, one can see each step of the mechanism that maintains the stability of the regional balance[7], [8]. Additionally, one may see lions. This equilibrium is disturbed by long-term human activities such the loss of forests, non-conservative agriculture, and intentional interference with natural drainage, as well as by natural fluctuations brought on by cycles of rainfall that alter the terrain and rivers. According to Mukherjee, the "human region" is therefore the fundamental one because, only within the Indo-Gangetic region of India, has there been a complete loss of the vegetative cover and the emergence of thousand weeds or perennials, which are detrimental to the region's flora and fauna.

Additionally, by burning the forests and preparing the land for cultivation, a chain of events has been set in motion that involves numerous plant species, animals, and human communities. Therefore, the study of human influence in ecological succession has had negative consequences, endangering his access to food, health, and standard of life. Ecological issues were inadvertently neglected as a result of unchecked industrial expansion

aimed at achieving economic growth and keeping up with wealthy nations[7], [8]. Popular social movements such as the Chipko movement and others only became aware of the growing groundswell of public support for environmental issues and ecological regeneration of the devastated locales in the 1970s, alerting disciplines like sociology and social anthropology[9], [10]. Within the framework of a social-ecological approach, ecological problems are intertwined with political, cultural, and economic facets of society.

DISCUSSION

An ecological issue, such as the Narmada Bachao Andolan or the Chipko movement, is against environmental injustice and is made worse by the political, social, and cultural ties that bind the parties involved. It is not as simple as the marginalized indigenous people getting what is rightfully theirs access to the natural resources that they have been using for generations. The Indian state has made unwelcome claims to all of the nation's natural resources, giving access to those who can support it in its endeavors of economic growth and development, such as wealthy farmers and industrialists. The state's very logic of operation marginalizes those who, in the past, had unrestricted access to these resources rural populations, landless laborers, tribal populations, and all of the "pre-modern" survivors in the modern world. More information on these topics will be covered in our lesson on political ecology and the ensuing ecological movements.

Madhav Gadgil and Ramchandra Guha have established a framework to help comprehend this deadlock produced in the concept of "social" and "ecological" and to assist in the quest for a solution in "sustainable development." The dominant (capitalist) mode of production in industrialized society is criticized by the treadmill of production theory. Some of the presumptions in the predominate form of production were exposed by the treadmill hypothesis. In line with this hypothesis, more resource extraction will result in bigger dividends and profits, making fresh investments in the dominant mode of production nearly unavoidable. This will make it possible to make more investments and provide people additional employment prospects. New investment rounds and technological advancements, however, will lead to pollution and environmental deterioration. Additionally, it implies increased exploitation of natural resources without a matching rise in social spending or salaries. Despite this, workers still hold the view that more investment is required to create jobs and grow employment. This belief was promoted by treadmill theorists like Gould, Pellow, and Schnaiberg in the context of the production theory. The treadmill idea is made famous by Gould and Pellow, but Schnaiberg was its first proponent. Theorists of the treadmill provided us with the history of its invention as well as an explanation of its functionality and social and environmental effects. Environmental concerns are addressed structurally by proponents of the treadmill theory.

The treadmill metaphor in the notion of the treadmill of production portrays a society that is stagnant and not progressing. Gould and others claimed that it signified a decline in the productive system's social efficiency. The move towards much higher rates of ecosystem depletion (resource extraction) and ecosystem contamination was brought about by this decreasing societal efficiency of natural resource utilization. In order to overcome the constraints of the individual domains, it is difficult to integrate ecological, economic, social, and evolutionary theory into a cohesive theory of sustainability. The definition of sustainability is still rather nebulous, which makes it challenging to create standards for judging whether or not policies are sustainable. The goal of this project is to help the Nicobar Archipelago, a little collection of islands, create sustainable development routes. Some signs point to the Islands' unsustainable development in accordance with the non-sustainability criteria listed above: The most resource- and time-intensive ceremonies are those centered

upon pigs, particularly the secondary ossuary feast. Moreover, since pigs graze the forest to get food, they provide clear connections to the environment alone. Some of the rituals also have property rights and resource usage linked to them, which connects them to natural resource management. This thesis includes a computational model of a "virtual" civilization on Trinket Island in addition to a discussion of the study issues. In order to combine qualitative and quantitative data, this method was used. The purpose of the computer model's construction is to illustrate how the rituals affect the island's people, material flows, and energy.

At this point in the modeling process, the goal is not to construct scenarios for future growth, despite the presentation of a model of the interactions in the social-ecological system of one of the Islands. Considering Trinket, the proposed model is a first effort to broadly model culture-nature interactions. It is predicated on information gathered for material and energy flow analyses.

The author was unable to visit the Nicobar Islands and gather data on the spot due to travel limitations; as a result, it could be more appropriate to discuss a model of a "virtual" civilization. It quickly became evident from the data available that the computer model would not be able to predict what would change and how without the pig festival. Missing data could be identified, and spidergrammes, a participatory data collection technique, was used and shown to be very effective. The Nicobars include twenty-four islands with an area of 1841 square kilometers. There are twelve inhabited islands. They are a part of the greater Nicobar-Andaman archipelago and are situated in the Bay of Bengal. The "Ten Degree Channel" separates them from the more well-known Andaman Islands. This channel's turbulent seas make it impossible for small boats to pass, therefore it has naturally served as a barrier between the Andaman and Nicobar Islands' populations.

A relatively recent academic field among the social sciences which also include psychology, anthropology, history, economics, and political science is sociology. On the other hand, the concepts that underlie it have a lengthy history and may be traced back to a combination of philosophy and everyday knowledge. Early in the 19th century, sociology became recognized as a scientific field and as a fundamentally new kind of society founded on novel theories of enlightenment and novel principles of social structure. People's perspectives changed as a result of this.

In addition to trying to figure out what kept social groupings together, sociologists also wanted to provide a remedy for social disintegration. Sociology is the scientific study of social groupings, including their hierarchies and organizational structures. It brings together functions that have a tendency to preserve or alter these kinds of organizations and the network between groups inside them. The study of sociology is concerned with interaction. A social interaction system is called a social group.

Sociology is concerned in social interactions for their own social value, not because they are legal, political, religious, economic, or educational. Furthermore, culture, social interactions, and their many forms, types, and patterns are the subjects of sociology rather than a comprehensive study of everything that occurs in a society or under social circumstances. We investigate how relationships combine to form larger or smaller systems, as well as how they adapt to shifting requirements and expectations in 1838, French philosopher and sociologist Auguste Comte coined the word "sociology." Comte made an effort to integrate all of human knowledge, including economics, psychology, and history. His own sociological style was characteristic of the 19th century; he advanced the idea that all men had gone through the same unique historical phases and that all social evils could be solved by the success of this

development. In the future, sociology would dominate the social sciences. According to Comte, sociology is the study of social phenomena that are governed by natural, unchanging rules; the goal of research is to identify these laws. He argued that sociology should be used in the same constructive manner as the scientific disciplines. He also believed that the rule of three phases explained how social development and advancement went hand in hand. Theological-military, metaphysical-legalistic, and positive-industrial laws are these three phases.

Sociology is ranked highest in Comte's hierarchy of sciences. This is because, given that it deals with human beings, it is seen to be the most difficult of all the disciplines. The French and industrial revolutions generated upheavals that led to a rise in the methodical study of society. At that time, the intellectual community made an effort to analyze and determine the causes of these abrupt shifts. As a result, sociology as a field of study focused on social order and change arose. While sociology takes a unique perspective, the social sciences examine various facets of social life., It provides a more thorough explanation of why things are the way they are. Because sociologists are interested in exploring beyond the generally accepted definition of social phenomena and see reality as a social construction that is, how reality comes to be understood in the ways that it is sociology has also been referred to as a "debunking science."

"Sociology is a distinctive way of thinking, a particular awareness of the nature of social life, and an unwillingness to accept the superficial and the apparently obvious," according to American sociologist Peter Berger. Emile Durkheim, a French sociologist, was a trailblazer in showcasing scientific methods within the field of sociology. In his well-recognized publication, *Rules of Sociological Method* at the 1890s, sociology became a recognized academic field at several colleges. Numerous social difficulties were being raised by urbanization and industrialization, and the sociologists of the day putting a lot of effort into finding a scientific answer. But they were unsuccessful. They firmly believed that sociology held the key to society's advancement as a scientific field. Subsequently, sociology became a field of study within science, with hypotheses derived from scientific deductions as opposed to conjecture or observations based on perceptions. Figure 1 shows the existing social cycle.

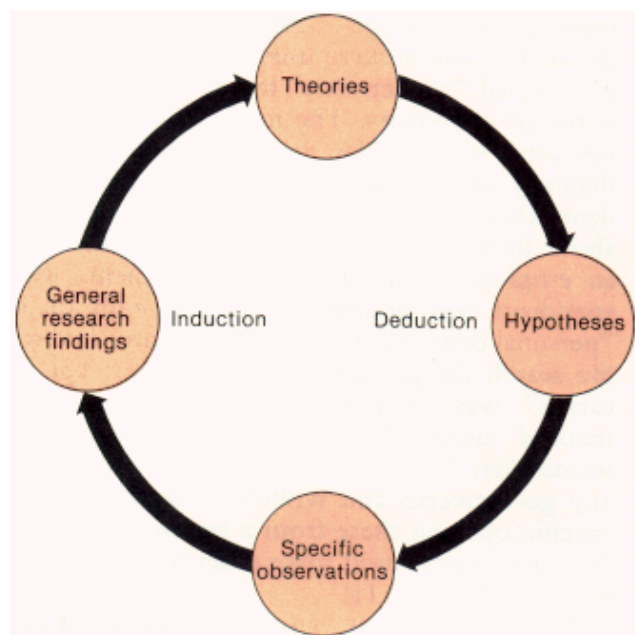


Figure 1: Represents the pertaining social cycle[11].

Morris Ginsberg, a British sociologist, said that sociology covers a wide range of human interactions, their circumstances, and their outcomes. Some authors would limit its application to relationships that result from actions of volition, but this is an unreasonable and untenable restriction. A large number of interpersonal exchanges are neither planned nor understood. Determining the relative roles of impulse, subconscious, and reason or logical purpose in social life is one of the most fascinating issues facing students of society. In this situation, sociology has to be able to address the whole problem or social interaction network. These connections, however, are seen to be contingent upon the characteristics of people, as well as those of the community, one another, and the outside world. This makes sense if one can trace the origins of every social event and how intricate relationships shaped them. In terms of outside effects, a community is made up of a composite of various interactions. Even with a charitable conception, this aim is obviously too lofty.

The methodical, impartial study of human society is the focus of sociology. Sociologists research people's social behaviors. Sociological questions arise from social relationships, such as those between a husband and wife, a teacher and a student, a buyer and a seller, and social processes, such as cooperation, competition, conflict and organizations, communities and nations, and social structures (family, class and state). Social institutions are the product of explanations that are based on rules and values. Thus, the study of social life might be the definition of sociology. Sociology encompasses a wide range of interests and concerns. Its goal is to provide categorized linkages among groups, organizations, and institutions. These connections concern social, moral, religious, political, and economic facets of human existence. It is acknowledged that sociology studies interaction systems that form social institutions, the state, and non-native order, even if there is currently no consensus on what constitutes sociology. As a result, sociology studies institutions, culture, social structure, and social organization. Sociology had a distinct definition. Sociology was described as a social science with specific features in the official educational system.

Prominent sociologists including George Simmel, Ferdinand Tonnies, Alfred Vierkandt, and Leopold Von Wiese supported this school. However, the synthetic school, which included renowned sociologists like Durkheim, Hobhouse, and Sorokin, tried to unite the social sciences in some way. The formal education system backed the notion of providing sociology with a relevant subject matter to distinguish it as a separate study. It placed a strong emphasis on the study of social interactions and regarded sociology as a separate field. Sociology is a particular social science that, according to Simmel, organizes, analyzes, and graphically illustrates the many types of social connections. Stated differently, social interactions must be categorized and examined in their many forms. According to Simmel, social connections may take many different forms. He studied formal connections, including those between subordinates and superiors, competitors, and cooperative ties. "The forms in which the interests are realized may yet be identical, notwithstanding the diversity of the interests giving rise to these sociations," he said. His primary focus was on conceptualizing these forms from human connections that are independent of various contexts. According to Vierkandt, sociology should focus on those who have strong mental or psychic attachments. According to von Wiese, there are two main forms of social processes in human societies: associative and disassociative processes coexist.

It is possible to further divide each of these processes into smaller groups. There are 650 categories of human connections as a consequence of these subclasses. The history of concrete societies should have an impact on sociology since it focuses on identifying a fundamental force of consistency and change. Tonnies proposed the terms *Gesellschaft* (association) and *Gemeinschaft* (community) to describe two different kinds of societies.

These were determined by how close society members were to one another. He tried to distinguish between community and society based on the kinds of ties. Max Weber, a German sociologist, defined a specific area of sociology. He suggested that identifying or explaining social behavior be the primary goal of sociology. However, as not all interactions between people may be classified as social, social behavior does include all facets of human connections.

Understanding and recognizing the many forms of social connections is the focus of sociology.

The formal education system has faced criticism for its exclusive emphasis on abstract forms while disregarding the more practical aspects of social life. Studying abstract forms that are cut off from tangible relationships is not feasible. Ginsberg believed that if social interactions were studied in a vacuum, without a full understanding of the vocabulary involved, the research would never be finished. There are other social science fields outside sociology that concentrate on the many kinds of social connections. International law and political science both examine the same things. The idea of pure sociology is impractical as social sciences cannot be studied as an independent field from other disciplines.

CONCLUSION

A crucial foundation for comprehending and managing the intricate interactions that exist between human societies and their environs is provided by social ecology. Social ecology highlights the need for comprehensive and context-specific remedies to environmental concerns by fusing ideas from other disciplines. It acknowledges that social, economic, and political variables are intricately entwined with ecological issues, and that successful solutions must take these larger contexts into account. Social ecology is a proponent of sustainable development that emphasizes social justice and economic equality in addition to environmental preservation. In order to ensure that the opinions of disadvantaged and vulnerable communities are heard and taken into consideration, it emphasizes the significance of participatory governance and community engagement in environmental decision-making processes. Applying social ecology concepts may result in behaviors and policies that are more just and efficient. For example, integrating green areas and sustainable infrastructure into urban development may improve the ecological and social well-being of the community. In a similar vein, agricultural methods that include ecological and social factors may enhance rural lives, biodiversity, and food security.

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CHAPTER 2

ANALYSIS OF SOCIAL ECOLOGICAL CONCERNS IN INDIA

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ABSTRACT:

Social ecology issues in India, emphasizing how social dynamics and environmental degradation interact. India has a large population and a variety of habitats, making it difficult to strike a balance between ecological sustainability and economic growth. In order to better understand the effects of major social and ecological challenges on both rural and urban people, this study looks at topics including air pollution, water shortages, deforestation, and climate change. The research delves at the ways in which socio-economic elements such as poverty, inequality, and governance intensify environmental issues and disproportionately impact marginalized communities. This study attempts to give a thorough knowledge of India's social ecological ecosystem and provide options for integrated and sustainable development by examining case studies, governmental responses, and community activities. The results highlight the significance of inclusive policies and participatory methods for tackling India's interconnected problems of social equality and environmental sustainability.

KEYWORDS:

Air Pollution, Climate Change, Deforestation, Social Equity, Water Scarcity.

INTRODUCTION

Ecological issues were inadvertently neglected as a result of unchecked industrial expansion aimed at achieving economic growth and keeping up with wealthy nations. Popular social movements such as the Chipko movement and others only became aware of the growing groundswell of public support for environmental issues and ecological regeneration of the devastated locales in the 1970s, alerting disciplines like sociology and social anthropology. Within the framework of a social-ecological approach, ecological problems are intertwined with political, cultural, and economic facets of society. An ecological issue, such as the Narmada Bachao Andolan or the Chipko movement, is against environmental injustice and is made worse by the political, social, and cultural ties that bind the parties involved. It is not as simple as the marginalized indigenous people getting what is rightfully theirs access to the natural resources that they have been using for generations [1], [2]. The Indian state has made unwelcome claims to all of the nation's natural resources, giving access to those who can support it in its endeavors of economic growth and development, such as wealthy farmers and industrialists. The state's very logic of operation marginalizes those who, in the past, had unrestricted access to these resources rural populations, landless laborers, tribal populations, and all of the "pre-modern" survivors in the modern world. More information on these topics will be covered in our lesson on political ecology and the ensuing ecological movements.

Madhav Gadgil and Ramchandra Guha have established a framework to help comprehend this deadlock produced in the concept of "social" and "ecological" and to assist in the quest for a solution in "sustainable development." This framework depends on the basic contradiction between two categories of people, defined on the basis of access to resources [3], [4]. Trading in coconuts, or copra, or dried coconut meat, is the primary source of

income for the majority of Nicobarese people. Copra is sold to neighborhood co-ops or to individual merchants in return for cash or other essentials like rice, sugar, clothing, and other items. Trade may take many different forms, from standard cash-economy based transactions to barter exchanges. Fish, coconut oil, vegetables and roots planted in gardens, cattle (goats and cows), rice, and non-timber forest products are examples of food sources. The social structures of the island communities differ. The smallest unit in the central Nicobars (and therefore on Trinket) is known as Kamuanse, and it consists of the joint family.

The Kamuanse have a crucial role in daily economic choices and are the owners of property rights on land, including gardens and plantations. Traditional Nicobarese culture rejects the idea of a single individual exercising central authority over a community or island. Men who were recognized for their age, experience, or status (determined, for example, by the quantity of pigs), spoke about issues that affected the whole society. Kamunchia, made up of many related Kamuanse, helps one another out when things are tough, as by bringing supplies for a large feast. A Kamuanse breaks into two if it becomes too large, and the head reorganizes the property to reflect the split [5], [6]. Since the person who planted the trees usually owns the plantations, only uncultivated land may be donated. The Nicobarese people distinguish between plantation and land ownership. The plantation's right ends when the palms are too old to continue producing fruit. When someone tries to grow coconut trees on someone else's property without permission, it may cause disputes.

Women had greater authority than males in the Nancorwy Islands' ancient institutions. The family's oldest daughter was often in charge of managing and owning the resources and cattle. Following marriage, the residence patterns became uxorilocal. Singh (2003) claims that women are increasingly losing their rights in society and that matrilocality is vanishing as a result of the growing influence of the outside world, particularly the growth of Islam and Christianity. The Nicobarese once had animistic beliefs. The three primary tenets of Nicobarese religion are ceremonial healing, rites of passage observation, and appeasing the spirits via the intervention of the menluana (doctor priest). Nicobares are able to discern between the ghosts of their ancestors and spirits of "nature." The islands were first exposed to Christianity in the early 1920s. Following this, there was a blending of Christian beliefs and feasts with ancient religious practices [7], [8]. However, I feel that traditions are vanishing and that rituals and the supernatural are playing a smaller part. This has an impact on the pig's function as the primary sacrifice item and status symbol as well. Even though Nicobarese who have converted to Islam often retain keep pigs, the younger generation in particular dislikes the economically unproductive animals.

Three facets of the conventional belief system are discussed below: The interisland trading network comes first. Secondly, a custom or celebration that commemorates the shift in the winds (the seasons in the Nicobarese Archipelago are determined by the wind). It is relevant to our study because it places restrictions on certain kinds of resource use. The ritual for the secondary ossuary feast is the third. One may see sociology as an objective research methodology that entails comparing beliefs to the available data.

Aspects of human behavior are the main emphasis of sociology and other social sciences. We may all say that we understand how people behave. Everybody depends on common sense to get by in their everyday life. Even in the face of a challenge, we often overcome it with common sense. Since common sense is said to be innate, it is not dependent on any particular educational background. Sociologists contend that since common sense is derived from ideas rather than a methodical examination of the evidence, it may not always be trustworthy. The methodical study of society, its members, and their behavior is known as sociology [9], [10]. It's the Marginalized, tisans. In addition, the "development process" in India since

independence has been marked by a fundamental imbalance between the two groups. The dominant (capitalist) mode of production in industrialized society is criticized by the treadmill of production theory. Some of the presumptions in the predominate form of production were exposed by the treadmill hypothesis. Figure 1 shows the social issues and concerns.

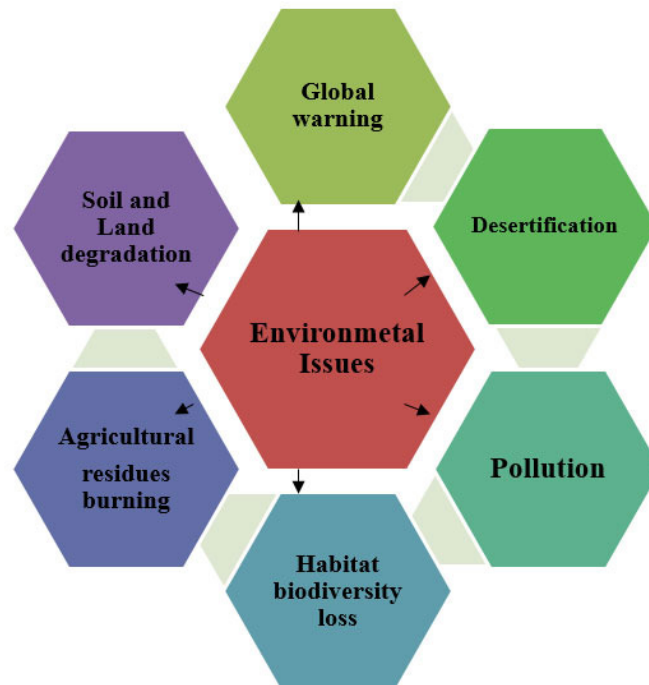


Figure 1: Represents the social issues and concerns[11].

DISCUSSION

In line with this hypothesis, more resource extraction will result in bigger dividends and profits, making fresh investments in the dominant mode of production nearly unavoidable. This will make it possible to make further fresh investments and provide people with new employment prospects. New investment rounds and technological advancements, however, will lead to pollution and environmental deterioration. Additionally, it implies increased exploitation of natural resources without a matching rise in social spending or salaries. Despite this, workers still hold the view that more investment is required to create jobs and grow employment. The treadmill hypothesis was promoted by Gould, Pellow, and Schnaiberg, among other treadmill theorists. The treadmill idea is made famous by Gould and Pellow, but Schnaiberg was its first proponent. Theorists of the treadmill provided us with the history of its invention as well as an explanation of its functionality and social and environmental effects.

Theorists of the treadmill seek structural answers to environmental issues. The treadmill's explosive growth after World War II was propelled by promises of limitless energy, including nuclear energy, and easy access to natural resources. Production is prioritized above consumption. The work of Gould, Pellow, and Schnaiberg will be examined in this section in order to comprehend the treadmill theory's production argument. We'll look at the political economics of the treadmill and the social construction of material demands in the subsections that follow. Non-treadmill elites fit into the system of production. Theorists of the treadmill approach, such as Gould, Pellow, and Schnaiberg, emphasize productivity over consumption. They contend that while customers are the final buyers, owners and production managers are

the ones who choose which technology to allocate to the profitable system. The kind of technology, the amount of labor used, and the output volume are all determined by the producers. These are not part of the decision-making process for consumers.

Although they come from separate backgrounds, sociology and social anthropology are linked but distinct studies. Anthropology started off as a study of human measures, but sociology has its origins in philosophy and history. Nonetheless, the two disciplines have advanced together, particularly in terms of ideas and scientific techniques. Small, sometimes regarded as primitive societies like those found in the Pacific Islands are the focus of most research by social anthropologists. They sometimes live in the community they are researching, so they observe its everyday goings-on and essentially integrate into it. Sociologists investigate the structure and mechanisms of social groups, including families and social mobility. Because sociologists use methodologies steeped in values, their results are replete with ethical considerations. The study of social and mental processes and how they interact to shape behavior is known as social psychology. In essence, it examines how psychological and societal processes interact. This is the area where psychology and sociology meet.

Psychologists examine the thought processes and personality traits that lead individuals to behave in certain ways. Sociologists often examine how social structures and environments affect people as well as the processes that occur inside them. Sociology focuses on the links and connections between people in particular. Social psychology field of sociology has a lot to thank history for. The way sociology perceives and categorizes historical social kinds has been shaped by history. There is a lot of interaction and overlap between the two topics. Historians provide sociologists with a vast amount of data. Historians also make extensive use of social studies at the same time.

The English social anthropologist Alfred Radcliffe-Brown asserts that "sociology is nomothetic, while history is idiographic," meaning that while a sociologist draws generalizations, a historian recounts specific incidents. A sociologist makes generalizations about the social dynamics at play by using quantitative data. A historian, however, is interested in how these societal factors and personality interact. History examines the past and the changes that occur over a period of time. A sociologist builds generalizations by examining trends. The fields of political science and sociology converge to form political sociology. The phrase "political sociology" has been deemed ambiguous by Italian political scientist Giovanni Sartori, since it may be interpreted as a synonym for "sociology of politics." Within the discipline of political sociology, there existed uncertainty about the subjects of research and the methods of investigation. Consequently, the need for explanation emerged.

Only "when the sociological and "politicological" approaches are combined at their point of intersection," according to Sartori, would such a clarification be conceivable. Multidisciplinary research is conducted at this crossroads. But first, it's important to define the boundaries between the two primary disciplines sociology and political science in order to comprehend the dynamics of this kind of place. Political science originated with the Greek philosopher Aristotle, but it was developed as an academic subject in the United States of America. Seymour Martin Lipset, an American political sociologist, claims that the establishment of the Faculty of Political Science at Columbia University in New York in the late 19th century is one of the first instances of the phrase "political science." The American Political Science Association was created in 1903, a few years later. The American Political Science Review was founded shortly after and has been around for more than a century.

As the 20th century progressed, political science gradually gained several focuses. It covered a normative approach to politics, historical analysis of political philosophy, and comparative and analytical study of various polities. Despite this wide range, the State would be the one subject that political science would examine if it were to be reduced to a single focus. Sociology might be interpreted as the study of society, whereas political science is primarily concerned with the study of the state. The latter discipline came from the Enlightenment, a period in European intellectual history that valued critical application of human reason above mindlessly adhering to the commands of human and supernatural authority. The goal of political sociology is to comprehend how society and government interact, as well as the factors and motivations that drive decision-making. It is the study of the relationships and exchanges that occur between society and politics, as well as between the political system and the social, cultural, and economic context in which it exists. It is focused on issues related to political integration and organization, conflict management, and the expression of interests and concerns. The independence of the interaction of sociocultural, economic, and political aspects is the central issue in all of these issues.

Political sociology differs from behavioralism and institutionalism in its point of view. Legality and formality have been hallmarks of the institutionalists' research, which has focused mostly on institutional forms of political organization. In the political sphere, behaviorists have concentrated on the individual actor. Their main area of interest has been the psychological characteristic, namely, the role, motivations, attitudes, and perception of people. Studying the political process as a continuum of interactions between social forces and decision-making institutions as well as between society and its decision-makers is the responsibility of political sociologists.

A fresh perspective on political analysis is offered by political sociology. Nonetheless, it has a direct connection to the topics discussed in political philosophy. Since the Italian historian Machiavelli boldly broke from Greek idealism and medieval scholasticism, political philosophy has had a rich and extensive legacy of political thinking that started with the ancient Indian and Greek thinkers. However, the German sociologist Karl Marx was a major proponent of discussing the characteristics of political power and how it relates to social or economic structure. The sociology of politics was founded on the Marxist notion of the economic determinism of political power. However, Marx was neither the first or the only intellectual to propose that the government functions as an extension of the ruling class. Marx's European forebears, including the Arabian thinker Ibn Khaldun, had contended that ideology and power were superstructures of the economy.

This text provided a comprehensive review of the sciences. It developed positivism and introduced the word "sociology" to denote a particular approach to the study of human communities. Comte postulated a historical pattern of social evolution known as Comte's law of three phases, which outlines the progression of human civilizations from animism. During the theological stage, which Comte classified into three substages monotheism, polytheism, and animism, people adhered slavishly to what they saw to be supernatural forces and the rule of god. During the metaphysical era, people began to doubt these ideas and to provide abstract, impersonal explanations for a wide range of ideas. During the positivist era, people began to depend on the scientific method, which is based on comparison, experimentation, and observation. Karl Marx embraced the notion that human civilizations have historically developed in accordance with natural principles. Marx's writings, which highlighted the importance of the capitalist mode of production, and Marxism in general served as significant catalysts for the advancement of sociology.

The well-known philosopher Karl Kautsky's writings on the French Revolution, the German historian Franz Erdmann Mehring's examination of literature, art, and intellectual history, and the early research on labor movements and agrarian history by German Marxist philosopher Carl Grunberg were among the early contributions of Marxism to sociology. Given their close links to political movements and party organizations, it is noteworthy that Marxist studies of society also evolved outside of academic institutions. Sociology was becoming more and more popular as a field of study in the decades after Marx's death, and Marxist opponents were crucial to this growth. Max Weber and Emile Durkheim were the most well-known detractors. Weber primarily attacked historical materialism in his works on methodology, the State, and capitalism. An effort was made to separate the social roles of religion from historical materialism's explanation in Durkheim's later publications.

The point that it is more prudent and worthwhile to accept the "given" and improve it for the benefit of man and society, rather than lamenting the evils of human nature or social circumstances, has been rightly emphasized by thinkers ranging from Aristotle to Tocqueville given the inevitable role that politics plays in society. In order to reach a compromise and make accommodations, it is savvier to confront and control it. Despite its seeming wicked nature, conflict is necessary for freedom because it keeps power from concentrating in one place. Political realism of this kind acknowledges the value and need of political conflict management via negotiation and adjustment between diverse social forces and interests. The goal of political sociology is to comprehend the causes, social foundations, and conflict management process. Investigating and analyzing the relationships between social and political systems is the overarching goal of political sociology. But there are some issues with defining the limits of what is social and political. The types of organizations that are studied within the field of political sociology is an important subject to consider while defining its scope. Certain academics think that politics is predicated on a codified system established by the government. Therefore, political sociology studies the state, not the groups, since the state is political.

There are two distinct ways that academics have addressed the boundaries of political sociology. Greer and Orleans define political sociology as the study of the state's organization, legitimacy, the nature of the monopoly on force and how the state uses it, and the character of the components and how they interact with the state. They address the link between political change and economic growth, as well as consensus and legitimacy, participation and representation, and political sociology. It follows that political sociology is only concerned with matters pertaining to the state. Taking a more comprehensive approach, eminent sociologist Andreu Effrat proposes that political sociology studies the processes, patterns, and causes of power and authority distribution "in all social systems." He lists small groups and families, political and governmental institutions, as well as educational and religious organizations, as examples of social systems.

Sociology is the study of social structures in humans. However, a basic explanation of the topic like this raises the question, "What is human society?" There is a difference in emphasis between a society's single and plural forms. When society is used as a single noun, it seems broad and boundless. The word "societies" in plural seems more like to a collection of separate container units that you may remove one by one and examine their contents. Sociology has always examined civilizations as "human societies," both when examined in isolation and in combination. Although there may be differences in how the two components are balanced, studying one is a prerequisite for studying the other. Taken alone, none of these makes sense. All people, or all members of the animal species *Homo sapiens*, are included in human civilization as a whole. But human civilization is not the same as all

other human species. Similar to other animals, each individual member of the species has a certain set of traits. Together, they comprise the human race. They make up civilizations via their social interactions. The global society is the whole collection of relationships at any given period. Genetic inheritance, living things, a conducive habitat, and social interactions are all necessary for the existence of every animal species. In general, society is not very human. In their native environment in Africa, chimpanzees our closest animal relatives constantly create and dissolve social bonds via the fission-fusion process. These societies are controlled by men and are part of larger, territorially exclusive groups. Female coalitions form in captivity in an effort to lessen male dominance. However, chimpanzees show a variety and flexibility in their social behavior in both the wild and in captivity, allowing for a great range in the most common social ties.

It is hard to prove that any one kind of civilization is influenced by biology because of this flexibility, which is a trait shared by humans. Throughout their lifetimes, people are able to maintain and experiment with a wide variety of social relationships. As shown by the history of revolutions, societies are capable of complete societal change. In terms of evolution, the human body has developed adaptability in addition to adaptation.

It allows for adaptability and a group's flexibility to choose from a wide range of potential social behaviors under various circumstances. Human behavior may sustain a wide variety of social interactions, from the arbitrary authority of a few over others to individual freedom of choice.

CONCLUSION

Environmental deterioration and social dynamics are intricately linked, as shown by the examination of social ecology issues in India. Air pollution, water shortages, deforestation, and climate change are serious problems that have an influence on people living in both rural and urban areas. The lives of people who rely on forest resources are impacted by forest degradation in addition to the damage it poses to biodiversity. Sanitation, drinking water supply, and agriculture are severely hampered by water shortage, which is made worse by pollution and over-extraction. Air pollution seriously affects people's health, especially the most vulnerable in metropolitan areas. It is mostly caused by burning biomass, car exhaust, and industrial pollutants. Communities are more vulnerable as a result of climate change's linked severe weather events and altered rainfall patterns, especially those that rely on agriculture.

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CHAPTER 3

INVESTIGATION OF CONCEPT OF SOCIETY IN SOCIAL ECOLOGY

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ABSTRACT:

This research explores the idea of society via the lens of social ecology, an interdisciplinary field that studies the intricate interactions between human societies and their surroundings. According to the theory of social ecology, social structures, cultural activities, and economic systems are closely linked to environmental challenges. This study examines the ways in which ecological circumstances impact and are influenced by societal elements, including economic activity, social hierarchies, cultural values, and community structure. The study emphasizes the significance of building resilient and equitable communities as well as the role of social dynamics in environmental sustainability via an analysis of important theories and case studies. In order to address social justice and environmental sustainability, integrated methods are necessary, and this study attempts to clarify what is meant by society in the context of social ecology. The results provide light on the ways in which social change might aid in the resolution of environmental issues and the advancement of sustainable development.

KEYWORDS:

Cultural Values, Economic Systems, Environmental Sustainability, Social Justice, Social Structures.

INTRODUCTION

The definition of "society" is elusive. It generally speaks about individuals and their communities. Humans are social animals that depend on others to meet their fundamental needs. Individuals create society. People become more reliant on one another and closer to one another via interaction. Therefore, a formal group of individuals with shared interests may be characterized as a society. "A society is a collection of individuals united by certain relations or mode of behavior which mark them off from others who do not enter into these relations or who differ from them in behavior," according to British sociologist Morris Ginsberg. Relationships [1], [2].

One of the major turning points in evolution might be considered the beginning or development of civilization. However, very few animals have made this move. Similar to previous phases, this one also reflects a new synthesis of older components, but it has certain characteristics that older materials taken individually do not have. As a result, it is an authentic illustration of emergent development. It is necessary to trace the independent genesis of society in several animal species in order to understand that it is a genuine emergent[3], [4]. All that is required is an understanding of how it differs from the species that make up its composition. It was common practice to equate civilization to an organism few decades ago. The goal was to show that a social system is a system in and of itself[5], [6]. While useful, the comparison was never flawless. An organism's cells are too specialized to be referred to be members of the society, entirely subservient to it, and firmly established in their relationships with one another.

They are not independently movable and geographically separated. Therefore, the organism is not strictly speaking a cell society. No civilization has awareness, only the body does. A society is a system of relationships between organisms, as opposed to relationships between cells, just like an organism. Similar to an organism, a society has a predetermined structure, and when this structure functions, its constituent components contribute to the existence of the whole. It has continuity because of this, which is different from that of the individual constituents[7], [8]. It is difficult to limit the study of society to a study of its individual members since society have continuity and structure of its own. It is comparable to a home that, although being made of bricks, nails, mortar, and timber, cannot be fully comprehended in terms of these components alone since it has a shape and serves as a whole.

A society, also known as a human society, is a collection of individuals bound by long-term relationships or a sizable social group that lives in the same physical or virtual region and is under the same governmental rule and prevailing cultural norms. Relationship patterns between people who share certain institutions and cultures define human civilizations. One way to characterize a society is as the culmination of all these ties amongst its individual members. A society in the social sciences is inevitably hierarchical and stratified. A society's members may profit in ways that would not be conceivable if they were individuals. It is made up of individuals with similar beliefs who follow their own standards and ideals[9], [10]. There are almost always minor cultures or subcultures with unique sets of norms inside larger communities. The natural state is a topic covered by English philosopher Thomas Hobbes in his work *The Leviathan*. He paints a really dismal image of how nature is. He said that civilization serves as a shield for people from the effects of their own unbridled nature. Because of his fundamentally selfish character, man was in constant confrontation with his neighbors in the natural state. Human behavior was driven by self-interest. Hobbes believed that the natural world was brief, cruel, and desolate. Without a license, liberty existed. The stronger was in a better position.

Man's existence thus turned into one of misery and complete insecurity. A civic society was required to escape these negative effects and guarantee peaceful cohabitation. As a result, humans emerged from the natural condition to establish a civic society. Men surrendered their freedom to a single person who would provide them with security under such a pact. As a result, the person took on the characteristics of the "great monster," or the source of all power, and was dubbed the leviathan. In order to live in love and harmony with everyone, man formed society with the help of his fellow humans. In his work *Two Treatises of Civil Government*, English philosopher John Locke expressed optimism over the state of nature. He made an effort to defend the idea that nature was a peaceful, kind, coexisting, and self-preserving condition rather than one that was so corrupted. The absence of a recognized legal system was the sole drawback of the natural state. Man made a contract that imposed certain powers on a community in order to make up for this shortcoming and guarantee the exercise of his freedom.

Another important idea about the origins of human civilization is the organismic theory. Proponents of this thesis included Aristotle, Novicow, Herbert Spencer, and Plato, among other notable thinkers. But Spencer is in a special place. According to this notion, society is never created by humans. It originated from the process of evolution and is a natural creation. According to Spencer, society is a biological system that is comparable to an individual organism in terms of structure, functions, and unity. It is also governed by the same rules of growth, maturation, and decline. The underlying assumption is that society is a biological entity, with the size being the only difference.

Spencer bases his attempt to make a comparison between the organism and society on the following considerations: In a pre-industrial civilization, utilizing animal labor to create food is the primary economic activity. These communities may be further broken down into feudal, pastoral, horticultural, agricultural, and hunting-gathering groups. The primary pursuits of the people who lived in the hunting-gathering culture were the harvesting of edible fruits and vegetables and the hunting of wild animals. Nomads, hunter-gatherers would travel from one location to another in pursuit of food. Therefore, these long-term residences in groups later referred to as villages did not exist throughout this era.

DISCUSSION

The pastoral cultures of the next era used tamed animals to till the ground and generate food. Pastorals go from pasture to pasture, living a nomadic lifestyle as well. Because they could sustain their people by farming food, pastoral communities were bigger. A small number of individuals in these cultures were also merchants, jewelers, and craft-smiths. In these cultures, some families amassed more money than others, and as a consequence, they often rose to positions of authority. As new tribal chiefs and previous leadership formed throughout time, these affluent and powerful families began to emerge as well.

In addition to basic crops, members of horticultural organizations produced fruits and vegetables in their garden plots. These cultures grew crops using slash and burn methods, and their methods and technology were more developed than those of the pastoral societies. A horticultural civilization would relocate to a new plot of land upon discovering that the current area was unusable for cultivation. Even after many years, they often returned to their original plot of property. They may therefore dwell in the same location for extended periods of time simply rotating the plot of land. Thirty to two thousand people might live in the communities that were constructed during this time period. Similar to pastoral communities, there was a noticeable disparity in the amount of wealth possessed in horticultural societies.

In agricultural civilizations, a vast area was covered with crops by the employment of modern technologies. Technological advancements guaranteed increases in food supply, supporting a bigger civilization as a result. Cities and towns were established as a result of the centers for grain commerce and exchange that surplus production produced. In order to spread their commercial endeavors, kings, artisans, merchants, and religious leaders congregated in these cities. Compared to earlier cultures, agricultural societies had higher levels of social stratification. Because they had similar roles in earlier cultures, women were seen as equals to men. But when granaries and food storage facilities proliferated, women lost their standing and were reduced to men's servants as they were no longer needed for farming. Villages and towns grew, and conflicts with the surrounding people resulted. Farmers gave food to soldiers in return for their defense against enemy invasion. In these civilizations, a monarch and aristocracy also came to power, and they made sure that the lower members were taxed as much as possible in order to support themselves.

A prosperous social structure from the ninth to the fifteenth century was feudalism. Land ownership was the foundation of this kind of civilization. Under feudalism, vassals were required to till the land and provide their lord all output in return for armed defense. The lords took advantage of the peasants by demanding food, crafts, respect, and complete obedience. Capitalism took the place of feudalism in the fourteenth century. Following the industrial revolution, there was an increased excess of manufactured products and food available. Once again, social disparity grew in prominence. People began to flee the countryside in pursuit of profitable work in industrial centers due to the depravity of the rural civilization. Due to the labor surplus this produced, capitalists were able to take advantage of the working class.

Workers' living and working circumstances were subpar, their quality of life was severely limited, and capitalists could not care less about these issues as long as production continued. Figure 1 shows the importance of Sociology.

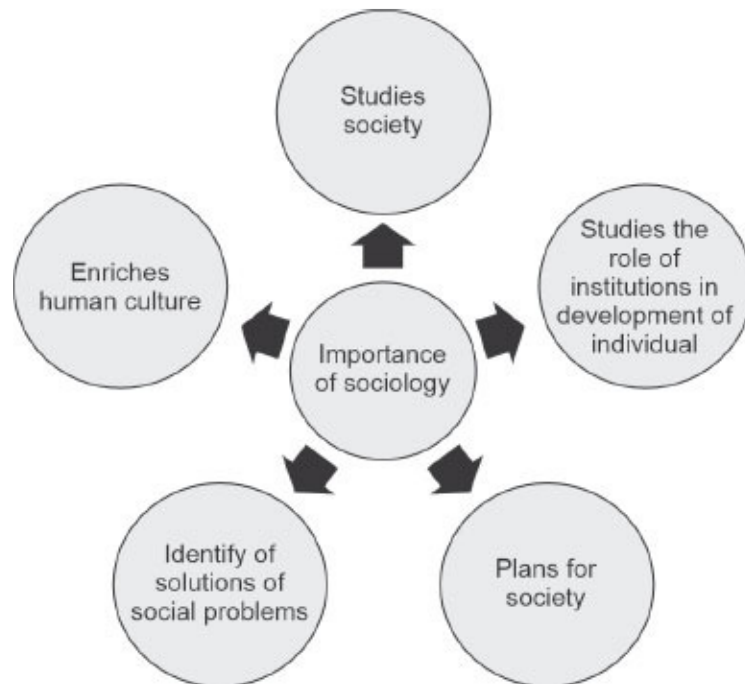


Figure 1: Represents the importance of Sociology.

After the industrial revolution, services, highly developed technology, and knowledge predominated over excess production in most of the civilizations that emerged. A significant portion of the workforce in societies with a sophisticated industrial economy works in fields including finance, research, education, health, and law. A collection of individuals connected to one another via enduring relationships is called a human society. Relationship patterns between people who share a certain culture and set of institutions define a society.

In social and political life, the notion of community is extremely crucial. People's social lives are impacted and shaped by the kind of community they reside in. The Latin root of the term "community" is *munia*, *munium*, which means "duty," and the prefix "com" indicates "together." Hence, community is the act of carrying out tasks as a group. It suggests that the "community" is a group of people framed with the intention of working together. "A community is a local grouping within which people carry out a full round of life activities," is a definition that is often used. A community might be a hamlet, a city, a tribe, or a country. According to MacIver, the ability to live one's life entirely within a community is its distinguishing feature.

One may live entirely inside a tribe or a city, but not entirely within a church or a commercial enterprise. The fundamental need of a community is that all of a person's social connections must exist inside it. All communities do not, however, have to be self-sufficient. Modern communities, even the largest ones, are much less self-contained than certain ancient groups, which are inclusive and socially isolated, particularly among the aboriginal population. Interdependence on the political and economic fronts is a key feature of contemporary societies. Communities exist inside larger communities, as MacIver put it: a town within a region, a region within a country, and a nation within the global community, which may be developing. Locality and feeling are the cornerstones of community, according to MacIver. Territory is constantly occupied by a community. The circumstances of their

community give its members a deep sense of camaraderie. Nonetheless, a community cannot be formed only by proximity. A collective living place is called a community. Common existence must coexist with a sense of sharing. Like most things in sociology, it is difficult to define "community" with any kind of precision or assurance. The word is a model, a construct. Communities are something we cannot touch, see, or feel. No two communities are identical, and it may come in a variety of sizes, forms, colors, and other combinations.

Furthermore, a community consists of much more than just its current members. It's quite possible that the community existed long before the present people were born and will go on successfully long after they are all gone. There will be people in a community who travel and who could return in the future.

In urban settings, a community might be a small group of individuals who have a similar origin. That community may be a section of a local urban division, a neighborhood community, and so on. There will be variances in origin, language, religion, and other factors as the limits grow. Generally speaking, urban communities are harder to define, more diverse, and more challenging to manage than rural ones.

A human community consists of more than just a few homes. It is a cultural and social institution. Also, it is a socio-cultural system rather than just a group of people. A community's social cohesiveness and readiness to establish and work toward shared objectives are essential qualities. Numerous variables, including historical, social, economic, and cultural ones, influence this. These qualities provide people the motivation they need to work together, follow the rules, and take the needs of the community's future generations into consideration. MacIver has differentiated between affiliation and community. A collection of individuals united in the pursuit of one or more defined goals is called an association.

An association is an organization within a community; it is not the community itself. A community encompasses more than the individual groups that emerge within it. It is an enduring social group with an all-encompassing set of goals. One may only be a member of the organization by virtue of these interests, since it is set up for the explicit purpose of pursuing such interests. An association's membership is not very significant. Conversely, a community is an enduring social group that embraces all goals or objectives.

The concepts of *Gesellschaft* (association) and *Gemeinschaft* (community) developed by German philosopher and sociologist Ferdinand Tönnies also demonstrate this difference between community and association. Communities that exhibit *Gemeinschaft* interactions are uniform, mostly grounded in familial relationships, and possess a moral unity often established on shared religious beliefs. Members of tiny, homogeneous civilizations engaged in casual face-to-face interactions with one another. Within these communities, customs governed acceptable conduct. Emotional, organic, and natural relationships seemed to be more prevalent. Compared to now, they appeared to signify more. The rise of *Gesellschaft* connections, individuality, and competition lead to the dissolution of these bonds.

The connections among members of big, heterogeneous communities, like contemporary industrial civilizations, are impersonal, formal, utilitarian, and specialized. Tönnies claims that rather than being ruled by customs, these societies have contractual relationships that are founded on unambiguous, legal contracts. Modern urban life is often characterized by impersonal, surface-level, and transient (utilitarian) connections. These groups were dubbed *Gesellschaft*, or "associational societies," by him.

It is common to mistake the community with the state. MacIver has emphasized the state's associational nature. Not the whole community in all its facets, but the state is one kind of

social structure. The state is an unusually broad agency, but it is an agency none the less. It may sometimes take on an absolutist or dictatorial guise, staking claim to authority over every facet of human existence. The state would not become the community; rather, it would become an association in charge of the community, even if this claim were completely fulfilled, which could never happen. People are undoubtedly either subjects or citizens of the state. Even yet, the citizen function is only one of several that people play in society, no matter how important it may be. It should also be acknowledged that the state differs from all other associations in significant ways. Its quirks, strength, constraints, and the interests it may and will pursue are all very distinct from those shared by other organizations. But we must remember that the state is an association, just like the church or a corporate organization, in the context of social organization.

However, in recent times, the word "community" has come to refer to a feeling of identification or belonging that isn't always associated with a specific place. In this sense, a community is created when individuals can fairly easily identify who shares their interests and who does not. The remarkable progress in communication technology has played a role in diminishing the significance of the geographical component. The proliferation of cyber communities may be attributed to the rise of information technology. Therefore, communities are primarily mental constructions created by imagining lines dividing different people. "Advocacy of a social order in which human beings are bound together by common values that foster close communal" (community) connections is what communitarianism is defined as. This phrase is used to characterize the viewpoints of many authors who place a high priority on community. Their criticism of contemporary liberal political theory stems from what they see as its undervaluation of this crucial facet of social and political existence.

The core tenet of liberalism is the dedication to the person and his rights. In liberalism, the individual is valued above other social groups or other collective entities. People see humans as distinct people with equal moral value, each with their own distinct identity. The English idealists, particularly T. H. Green, and the German philosopher Friedrich Hegel are often credited with creating communitarianism.

The core of communitarian philosophy has been established by Hegel's conception of *stettlichkeit*, or shared ideals of the community, and the English idealists' focus on civic duties. Communitarianism has also been inspired by socialist and anarchist traditions, particularly in its emphasis on the potential for community in the absence of governmental compulsion. Through his work on associations and community, Ferdinand Tönnies brought attention to the importance of community and the dangers that industrial society poses to it.

Distinguished Anglo-American philosophers Alasdair MacIntyre, Michael Sandel, Charles Taylor, and Michael Walzer are among the most influential communitarian thinkers of our day. Not every liberal theorist who disagreed with communitarianism did so. They also did not see a big communitarian theory as a viable counter to liberalism. Nonetheless, these four philosophers' writings consistently reiterate several basic points intended to refute liberalism's devaluation of community. Critics of communitarianism have attempted to question the liberal theory's universal claims. They contend that liberal ideology ignores the social and cultural unique characteristics of different nations and groups in favor of a "universalist" viewpoint. While many liberal intellectuals have maintained that concepts of justice are universal, communitarians contend that the bounds of justice must be discovered in a society's customs and ways of living. Justice concepts vary as much as these behaviors do. As a result, there cannot be a single, all-encompassing system for judging what is ethically or justifiably acceptable in all nations and groups.

CONCLUSION

In social ecology, the idea of society emphasizes the complex and mutually reinforcing link that exists between human societies and their surroundings. This research emphasizes the critical roles that economic systems, cultural practices, and social institutions have in determining ecological conditions. Access to resources and environmental repercussions are typically determined by social hierarchies and power relations, with underprivileged groups often suffering the brunt of ecological deterioration. The analysis shows that enhancing inclusive governance and resolving underlying socioeconomic injustices are necessary to promote environmental sustainability. Community-based strategies that uplift the local populace, encourage democratic decision-making, and value inherited ecological knowledge are supported by social ecology. These methods may help communities become more resilient to environmental changes and lead to more sustainable and equitable development results.

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CHAPTER 4

INVESTIGATION OF COMMUNITY POWER AND SOCIAL STRUCTURE

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ABSTRACT:

The relationship between social structure and community power, with an emphasis on how power relationships within communities affect social cohesiveness, resource allocation, and group decision-making. The capacity of people or organizations to direct and affect the allocation of resources, choices, and behaviors within a community is referred to as community power. The structured patterns of institutions and connections that mold social interactions are collectively referred to as social structure. This study looks at the distribution of various types of power political, economic, and social in communities and how these dynamics impact social structures and the general well-being of the community. The research intends to emphasize the significance of fair power allocation in promoting inclusive and resilient communities by looking at case studies and empirical data. In order to improve social justice and cohesiveness, the study highlights the need of community power in forming social institutions as well as the necessity of participatory governance.

KEYWORDS:

Community Power, Decision-making, Participatory governance, Resource distribution, Social cohesion.

INTRODUCTION

An association is a group of individuals together for specific or restricted reasons. An association requires a collection of individuals, organizational norms, and Associations can be formed for a variety of reasons, including duration function. Some of the definitions of affiliation by notable sociologists are listed below. A social group is made up of two or more individuals who interact and identify as a cohesive entity. Although basic, this term has significant ramifications. Regular encounters between individuals help them to share values and opinions [1], [2]. Their resemblance and interaction enable people to identify with one another. Attachment and identification lead to increased interaction frequency and intensity. Each group works cohesively with other groups and social structures. A primary group is a small social group that has a tight bond with one another.

This group values each other and has a shared culture. Typically, the groupings include family members, close friends, or significant social groups. Charles Cooley, a sociologist in the Chicago School of Sociology, introduced the notion of basic groups in his book *Social Organization: A Study of the Larger Mind*[3], [4]. The term "group" was once limited to childhood pals or organizations, but has now expanded to include a more intimate group of individuals. This kind of group has a crucial role in shaping an individual's identity. Members of the group express unspoken and implied emotions such as love, care, compassion, support, and hatred. These organizations foster long-term relationships that serve as self-sustaining objectives. It provides support and creates a sense of belonging for group members.

Secondary groups connect less personally and for shorter periods of time. The group's members have short-term relationships. Groups are organized to do certain tasks or functions, so members' responsibilities are interchangeable. Individuals opt to be a member of secondary groups. This kind of group is built on personal interests and duties. These groupings often consist of casual friends or acquaintances. Members of this group trade salaries, earnings, and services for payment. As *Homo sapiens* evolved, new biological traits appeared in different species[5], [6]. These features aided the development of culture. These traits were upright posture, a well-developed brain, capacity to view things in length, breadth, and depth, and hand development, among others. Isolating any of these biological traits would not help to cultural development. Overall, humans are considered the most fortunate species in the animal world. The development of culture has occurred gradually.

Individuals create norms and procedures based on their life experiences. Culture encompasses a set of beliefs and ideals that persist across time. Sir Edward Tylor (1871) defined culture in classical and sociological terms. He defines culture as the information, beliefs, art, morality, laws, conventions, and habits that individuals develop as members of society. Culture refers to the factors that society absorbs. It is a characteristic that is shared and practiced by all members of a community. Individuals inherit culture as part of their social inheritance. The inherited heritage undergoes minor adjustments before passing down to next generations.

David Bidney, a renowned sociologist, defined culture as a combination of agro-facts (products of civilization), artifacts (products of industry), sociofacts (social structure), and mentifacts (language, religion, art). Marett defines culture as transferable intellect. Robert Redfield, an American anthropologist and ethnolinguist, advocates for a symbolic understanding of culture. He defines culture as an organized body of customary thinking expressed through art and artifacts that define a human community[7], [8]. According to Redfield, culture encompasses objects, social structures, and symbols that convey traditional meaning. In her 1936 book *Pattern of Culture*, anthropologist Ruth Benedict defines culture through the lens of personality. She defines culture as a constant pattern of thinking and activity, similar to that of an individual. She described culture from a formal and aesthetic perspective. Malinowski and Radcliffe Brown presented an instrumental and humanistic concept of culture. Malinowski views culture as a means to meet human needs.

According to Malinowski, culture serves as a tool for humans to ensure their physical and psychological existence. This leads to a more developed reasonable and logical way of survival. All human needs, including economic, social, religious, and linguistic, stem from a fundamental human need and are thus interconnected. A culture's interconnectedness ensures no loose ends. Thus, it is clear that no one feature can exist on its own. Its identity develops when seen as part of the whole, not in isolation. Malinowski emphasized culture's diversity and self-reliance. He believes that even little changes in a culture's traits affect the whole system. He believed in cultural pluralism, which posits that an individual's bodily needs influence the formation of all cultures. He suggested studying culture using these criteria rather than predefined norms. Sufficiency refers to a culture where many aspects are interconnected and operate well together to provide fundamental needs. This is the outcome of widespread awareness.

Radcliffe Brown, an English social anthropologist, sees culture as a shared history that sustains social existence. The structural functional school of sociology studies culture as a whole. They have a comprehensive picture of the culture. According to American anthropologist R. H. Lowie, culture encompasses all social traditions[9], [10]. According to American anthropologist Kluckhohn, culture encompasses all patterns produced for human survival throughout history. These designs might be explicit or tacit, reasonable or irrational,

and serve as possible guidelines for men's behavior at any moment. Culture describes the general method in which humans live. This was not a single site of origin. Humans did not appear out of nowhere on our planet. Culture evolved gradually, similar to the process of transforming prisoners into humans. Culture is a well-organized system of behavior, not just a collection of traditions and beliefs. Culture is constantly grouped into cultural features and complexities.

DISCUSSION

Cultural qualities are the tiniest components of culture, such as handshakes, prayers, and flag salutes. Every civilization has hundreds of qualities. Culture complexes include religious events, magical rites, courting activities, and festivities. The cultural complex is a bridge between the characteristic and institution. Folkways are the established ways in which a social group acts. This behavior pattern aims to address societal issues for a specific population. Society has several challenges, each requiring unique approaches to address. Various civilizations use different operational models to solve issues. Social groupings might arrive at plausible answers via experimentation or unexpected observations. The success of a solution, regardless of how it was achieved, establishes it as a standard behavior. Folkways are behavioral tendencies that are passed down through generations within a community of people. According to Sumner, men inherit psycho-physical qualities from their brutish forebears. These characteristics include abilities, personality, and temperament that address issues such as food supply, sex, commerce, and self-importance. Folkways emerge from a combination of factors, including probability, harmony, and communal inputs. Folkways are the result of repeated, apparently trivial behaviors in vast numbers. Associations include families, churches, labor unions, and music clubs.

According to American sociologist George A. Lundberg, folkways identify commonalities in communal behavior based on individual lifestyles. These arise from regular or sporadic demands or events. The belief is that a social group's survival and evolution are governed by instinctual behavioral tendencies. This collection consists of passed-down rites and customs, as well as adaptations to meet changing demands throughout time. These represent humans' unique ability to adapt to their surroundings. The group does not have any doubts about a folkway, and no one is forced to offer it.

Culture may be seen as an ever-changing collection of material and non-material components passed down from previous generations. Culture is cyclical, with patterns that persist beyond generations. Culture evolves with each generation, including new features and qualities. As a result, an impressive equivalency emerges, linking the development of humans to cultural expansion and affluence. Most findings regarding the prehistoric era are based on material evidence, which only provide a partial picture of the people's lifestyles. Furthermore, biological and cultural evolution should not overlap. Although Cro-Magnon man had a strong cognitive capacity, other developmental factors hindered their ability to acquire new behaviors.

While innovation had a significant role in cultural history, dissemination ultimately had a greater impact. Diffusion refers to accepting cultural qualities from other communities, regardless of how they emerged in the parent community. To achieve widespread dissemination, civilizations must be separated and have a long enough history to foster the formation of distinct cultures. These communities must maintain reciprocal communication. This would allow for large borrowing. These situations have acquired traction in later phases of development. Cultural borrowing became so widespread that many current cultural components were borrowed. Both innovation and dissemination have contributed to the

evolution of culture. The first start was gradual since it was mostly caused by innovation. As cultures evolved, civilizations became more distinct. This led to increased trait dissemination and growth factor levels. Figure 1 shows the Community Power and Social Structure



Figure 1: Represents the Community Power and Social Structure[11].

Culture is now experiencing rapid expansion, particularly in Western nations. Once created, a habit becomes ingrained in one's lifestyle. Customs sometimes include reciprocal giving and taking, as well as obsessive duties. Customs need adherence to the law to maintain their value. Maclver and Page argue that custom creates a social order that prevents conflicts with law. Customs help organize an individual's social life. The law is not sufficient to address all aspects of social behavior. Rituals and traditions promote societal cohesion. Customs may have an impact beyond one's own community. Customs may reflect the relationship between opposing communities. Bedouins in the Arabian Desert have a habit of avoiding causing harm to enemy water sources. A few traditions have little influence on social control. These rituals have been practiced for centuries and continue to exist now. Bathing in dirty ponds or lagoons is a long-standing religious tradition.

In many traditional civilizations, religious rites and practices are losing relevance. In other words, custom is seen similarly to public opinion. It has a significant effect on social groupings since it is the sole literary component influencing social behavior. The north-eastern section of India is home to several tribes with diverse cultures. The Nagas consists of many tribes, including Ao, Angami, Chang, Konyak, and Mao. They generally live in Nagaland. Nagas is known for their simplicity, hard labor, honesty, and great integrity. The Nagas often resides in communities with elaborately built wooden dwellings. Each tribe has a unique style of adorning their home. Tribes are self-sufficient, producing their own clothing, medicines, and cooking vessels. Naga women from several tribes create colorful shawls made of wool and cotton. Naga culture consists of folk music and dances. The advent of Christianity among these tribes is slowly eradicating the original Naga culture.

Assam is located under the Sub-Himalayan range of hills in the North and Northeast. Assam borders the states of Meghalaya, Mizoram, Manipur, Nagaland, Tripura, Arunachal Pradesh, and West Bengal. Assam combines the cultures, traditions, lifestyles, faiths, and beliefs of several tribes to create a unique legacy. The Assamese population is split into two groups: non-tribals, who make up the majority, and tribals. The hills are home to several tribal groups, including the Boro-Kacharis, Deori, Misings, Dimassas, Karbis, Lalungs, and Rabhas. Assam's language is Ahkhomiya, also known as Assamese. Assam is known for its friendly hospitality. The people of Assam are kind, welcoming, and open-hearted.

Assam's festivals reflect the many religious beliefs of its people. Assam celebrates several colorful festivals with music, dancing, and fun, in addition to national and religious celebrations. Assam's fairs and festivals are as diverse as its people, which hails from many ethnic backgrounds, both tribal and non-tribal. Bihu, the agricultural festival in Assam, is celebrated by all Assamese, regardless of caste, creed, or religion. Assam's main crop, paddy, produces three types of bihus at different phases of cultivation. These include Bahag (Baisakh), Kati (Kartika), and Magh (Magha) Bihu. Assamese people have been craftspeople from time immemorial. Assamese craftsmen's work evokes profound emotions via its timeless simplicity and refinement. Assam is known for its fine silk, bamboo, and cane goods. The colorful Assamese japi (headgear), Gauripur terracotta, and ornamental objects showcase the region's skilled workmanship.

Assamese handloom is known for its vibrant colors, shapes, and attractive patterns. Dance, singing, woodwork, ceramics, and mat making have been a part of the local culture for decades. Mizoram, located in northeastern India, is a country of hills, rivers, and lakes. Mizoram's proximity to international boundaries has resulted in a diverse population of tribes originating in China and Myanmar. The tribes of Mizoram, including Lushai, Hmars, Paithes, Raltes, Pang, Mara, Lakher, Kukis, and Pawis, were formerly Pathan believers. The arrival of British immigrants and Christian missionaries in the area led to widespread conversions to Christianity. The British influence in this area has led to the majority of the populace speaking English rather than Mizo. This civilization is invincible, without class or gender discrimination. The community resembles a large family, with the majority of the population engaged in agricultural. The village celebrates major events including births, marriages, deaths, and community feasts arranged by members. Mizoram's traditional crafts include weaving, cane, and bamboo crafting.

Mizo women weave exquisite traditional motifs and patterns on their looms. Shawls with tribal clan themes are weaved and handed down through generations. Meghalaya's Khasi, Garo, and Jaintia communities reflect the state's diverse culture. Meghalaya is mostly Christian. Many Christian missionaries came to Meghalaya in the nineteenth century. In addition to Christians, Meghalaya is dominated by the Garo, Jaintia, and Khasi tribes. Meghalaya's culture includes arts, crafts, dance, and music. Meghalaya is the home of music and dance. Dances are connected with festivals or seasons and may be enjoyed year-round. The dances serve social, religious, agricultural, and recreational purposes. The countryside is filled with wonderful music, traditional instruments, and a great pace.

The Garos sing traditional songs about birth, festivals, marriage, love, and heroism, accompanied by drums and flutes. Khasis and Jaintias often sing songs about nature and affection for their region. Singing is accompanied by several musical instruments like as drums, duitara, guitar, flutes, pipes, and cymbals. Arunachal Pradesh is home to many tribes, including Adi, Apatani, Bugun, Galo, Khamba, and Koro. The country has a diverse assortment of wonderful handicrafts. The majority of the people has a heritage of artistic workmanship. Indigenous people do several crafts, including weaving, painting, ceramics, basketry, and woodcarving. The region may be easily separated into three zones for art and cultural purposes. The first zone is home to Buddhist tribes such as the Sherdukpens and Monpas, as well as certain Howa, Aka, and Miji groups, as well as Membas, Khambas, Khamtis, and Singphos. The residents of the first zone create magnificent masks. They also sometimes perform pantomimes and mask dances. The Monpas specialize in creating gorgeous carpets, painted wooden containers, and silver goods. The second zone's population specializes on cane and bamboo production. The Apantanis, Hill Miris, and Adis create lovely objects using these materials, demonstrating their handicraft skills.

The second cultural zone spans from East Kameng (west) to Lohit (east). The southeast section of the area forms the third zone. They also create everyday items via weaving. The Apantani's shawls and jackets, Adis' shoulder bag, and Mishmi's coat and shawl showcase the people's exceptional weaving skills and creative sensibility.

The residents of the third zone are known for their woodcarving. The Wanchos create lovely bags and loincloths. The residents of this region are particularly interested in goat's hair, ivory, boar's tusks, stone beads, brass, and glass. North-eastern states have a common approach of showcasing their culture and craftsmanship. Despite Christian and other influences, most tribes maintain traditional beliefs and rituals. While many younger generations have relocated to larger cities for better amenities, education, and economic opportunities, some tribes continue to practice their traditional folk songs and dances, as well as mat and shawl weaving, despite the lack of financial gain. As long as these tribes exist, the north-eastern civilization will survive.

Beautiful houses, they can make him believe that his belongings are really rather lovely. Ethnocentrism may be taught directly and purposefully or indirectly and accidentally. But some of it is intentional, at least. History provides several examples of how it often instructs people to prioritize their own nation's achievements above those of other nations. In the most overt manner, religious, civic, and other organizations denigrate their competitors. For fully formed people, ethnocentrism only means that life is what it is. The need to morally justify ethnocentrism grows as people become more aware of it. This, incidentally, is another kind of ethnocentrism. It should be remembered, nevertheless, that ethnocentrism is a feature of civilization. As a result, it can only be evaluated in light of its contribution to upholding social order and fostering social change, just like the rest of culture.

More often than not, ethnocentrism has helped to preserve social order rather than encourage social progress. In a similar vein, ethnocentrism's attempts to uphold social order are also quite clear. It starts with strengthening the group's togetherness. This depends on how religiously compatible the partners are. Ethnocentrism may have both beneficial and detrimental effects. It creates a stable status quo on the plus side and delays change on the negative side. Moreover, ethnocentrism undermines the value of intergroup cooperation. It holds that if a group operates at its peak, it doesn't need to engage with other groups that perform at lesser levels. In actuality, this fosters a skeptical, callous, and hostile mentality. Conflicts and confrontations are often the result of extreme ethnocentrism. The historical information on wars and conflicts between races and religions makes this clear.

Ethnocentrism, which in turn encourages this transformation, is how conflict brings about societal changes. In some instances, these alterations are promoted by peaceful evolution. Scientists generally support a gradual, peaceful transformation of society. They oppose getting into fights. Consequently, they reject ethnocentrism using diplomatic methods. Defined as an impediment to education, they dissuade their pupils from endorsing and embracing ethnocentrism. Sociologists combine the ideas of functionalism and evolution for this goal. However, radical organizations (such as those representing the poor, women, young people, and oppressed Black population) employ ethnocentrism as a means of bolstering their influence and effectiveness. Phrases like "black power" are blatant examples of this.

The idea of "cultural relativism" holds that different civilizations and cultures may be objectively analyzed without being compared to one another. Studying another group's activity while applying our ideals and motivations to them is impossible. For a fair analysis, their actions need to be examined in light of their goals and principles. The function that evaluates a characteristic based on its cultural context is known as cultural relativism. A

characteristic is neither favorable nor bad when it is present in isolation. Its status as favorable or bad depends entirely on the culture in which it is practiced. For example, fur clothing is useful in the Arctic but useless in arid regions. Being overweight is seen as a sign of riches and good health in certain countries.

But, in some cultures, being overweight denotes not just being a waste but also being ugly and in poor health. Cultural relativism does not, then, equate to the importance or damage of all practices. It holds that some traditions could be exceedingly damaging in certain locations and very helpful in others. This phenomenon has an environmental component. The core tenet of cultural relativism is that some characteristics are appropriate in a given context because they suit that context. The same features, however, might cause catastrophe if they are applied to a completely new environment and clash with other cultural traits. Cultural relativism and ethnocentrism are connected. The word ethno comes from Greek, meaning people, nation, and shared culture; the word centric comes from Latin, meaning center. Therefore, ethnocentrism refers to a society's propensity to center everything on its own cultural norms. The act of comparing other cultural traditions to one's own and categorically ranking them as inferior is known as ethnocentrism. It is the propensity to value one's own culture above all others. This makes one's own culture into a standard by which all other civilizations may be evaluated and categorized as correct or incorrect. The way people react in every community, group, and situation is known as ethnocentrism. It is a necessary component of each person's development. A child's possessive personality is a reflection of this, as they learn to distinguish between things that are rightfully theirs and those that are not. Unless he receives correction from his parents or elders, he displays a superiority complex when he believes that his toys are superior than those of other kids.

CONCLUSION

Research on the relationship between social structure and community power shows that power dynamics have a big impact on how effectively communities operate. Inequalities in decision-making, resource access, and social opportunities are often caused by unequal power distribution, which exacerbates social injustices and threatens community cohesiveness. According to the research, communities that have a fairer allocation of power often have better overall well-being, stronger social cohesiveness, and higher collective effectiveness. It becomes clear that one of the most important tools for correcting power disparities and advancing social justice is participatory government. Participatory governance promotes accountability, openness, and inclusion by including a broad range of community members in decision-making processes. By ensuring that the needs and voices of underrepresented groups are taken into account, this method produces more equal and successful results. Encouraging local communities to participate in governance procedures also improves social cohesion and fosters community trust.

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CHAPTER 5

INVESTIGATION OF CULTURAL LAG IN SOCIAL CONTROL

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ABSTRACT:

The idea of "cultural lag" in relation to social control, looking at how laws, conventions, and values often fall behind social and technical developments. The term "cultural lag" describes the transitional time during which non-material culture (rules, morals, and conventions) tries to catch up with changes in material culture (innovations and technology). This study investigates how cultural lag affects social control systems, such as formal laws and unofficial social norms that govern conduct. The paper illustrates situations when cultural lag has resulted in societal tensions, regulatory hurdles, and ethical issues via an examination of theoretical frameworks and case studies. It also looks at how to close the gap between material and non-material culture via education, policy-making, and community involvement. The results are intended to provide light on how civilizations might handle cultural lag more effectively in order to preserve social order and foster peaceful progress.

KEYWORDS:

Cultural Lag, Ethical Dilemmas, Regulatory Challenges, Social Control, Societal Norms.

INTRODUCTION

Technological advancements have had a significant impact on societal transformations. The idea that the quantity of innovations in a civilization is directly correlated with the size of its existing culture was greatly advanced by Ogburn. He also saw that as time went on, there were an increasing number of material innovations. According to Ogburn, civilizations that are material and those that are not undergo distinct transformations. A specific direction and a dynamic nature characterize the changes that impact material culture. This is due to the fact that their efficacy is estimated using certain values that they possess[1], [2]. The use of aircraft is one example of this. Continuous attempts are made in the development of aircraft to create vehicles that can go higher, quicker, and with more cargo capacity for the lowest possible cost. Since the development of aircraft may be guided by these principles, all related innovations aim to accomplish these objectives. Conversely, in nonmaterial culture, these kinds of widely acknowledged norms are not typical. For example, a painting enthusiast could choose the works of Gainsborough, Picasso, or M.F. Hussain. His preference and likes led him to make this decision[3], [4]. Furthermore, these decisions do not have to stay the same. Similarly, competing styles may be seen in economic or government groups. These political structures might be democracies, oligarchies, republics, or dictatorships.

There are many possible styles of economic systems: capitalist, socialism, communist, and feudal. Most domains of non-material culture lack target-oriented modifications, a characteristic of material culture[5], [6]. According to Ogburn and other sociologists, material culture changes are thus more dynamic than those in nonmaterial culture. The constant advancement of technology is undoubtedly one of the most notable aspects of contemporary living. With the introduction of the radio, television, vehicles, aircraft, rockets, transistors, computers, and so forth, man's existence has seen immense transformation[7], [8]. These

modifications are a part of material culture. However, changes to family structures, economic systems, governments, educational systems, and religious beliefs have all happened gradually. These modifications are of a non-material kind. This discrepancy in the rates of cultural development led Ogburn to coin the term "cultural lag." He claimed that changes brought about by material advances necessitated modifications to many spheres of nonmaterial culture. A vehicle such as the car sparked two distinct kinds of transformation.

It facilitated movement on the one hand, but it also gave criminals a simple way out. The amount of time that passes between the creation of a new material innovation and its subsequent adaptation to the matching non-material culture is known as "culture lag." This time frame is often lengthy; for example, fifty years passed between the typewriter's development and its widespread usage in workplaces. The majority of family structures that exist today are better adapted to an agrarian economy than an industrial one [9], [10]. As a result, the social issues that are linked to the hypothesis of cultural lag are tied to it. Scholars have shown a balance and harmony between tangible and intangible civilizations. The appearance of items made of raw materials throws this tuning off. A social issue is a discrepancy that arises from this disruption. This societal issue won't go away until non-material culture adjusts to the new technologies. A society's culture is its defining characteristic. It is what makes human civilization unique.

There are several popular and psychiatric uses for the word "personality." Its satisfying and all-encompassing usage is incorporated, nonetheless. Others can see how a person's physical, mental, and social attributes are dynamically organized via social interactions. A person's personality may be described as their whole set of behaviors, attitudes, habits, and characteristics. These externalize duties and statuses, both generic and specialized. They are internally preoccupied with notions of self, ideals, values, and purpose, as well as self-consciousness. The traits of personality include the following: It is acquired and impacted by social contact. It is an individual unit, it refers to enduring traits of the person, and it is not limited to physical form. A social group's dominant culture often defines the sort of personality that belongs to that group. A group's personality is greatly influenced by its culture. Scholars studying culture and different schools of thought that focus on personality have taken notice of this.

The whole social legacy that a person has access to and is able to react to, both consciously and subconsciously, and the fundamental qualities of each unique person are two sides of the link between culture and personality. One may argue that a person's personality is what defines them. The whole "organized aggregate of psychological processes and states pertaining to the individual" is referred to as personality. The emphasis on cultural personality serves as a helpful reminder that the general characteristics of each individual's personality are essentially determined by their culture. These unique personalities, in turn, serve as markers for the cultural pattern and have a propensity to maintain it. The idea of a cultural pattern was established by American anthropologist Ruth Fulton Benedict in her well-known book *Patterns of Cultural Change*. She has also given attention to the value of culture. Benedict's theory which holds that culture may be understood as made up of cultural configurations is shown by the culture that the author describes in her work. These arrangements are combined under the control of a single general matter pattern. As a result, a culture is comparable to individual humans in that it is a roughly constant way of thinking and doing.

Benedict argues that the arranging of any culture's material in a modern or timeless manner, or design, is what allows it to be integrated. Benedict defines this configuration as a pattern. Every aspect of a culture has a certain design or style. When combined, these many designs

create a big design representing culture as a whole. This is the way culture is set up. A shared inclination to see culture from all angles is what led to the formation of this reunion in culture. Benedict referred to this primary trend as a "special genius" inside civilization. Its integration is brought about by this "genius of culture." The foundation of form integration is this alone. According to Benedict, there are two types of "geniuses" in human civilization. Dionysian is one, while Appollonian is the other. The term Apollo, which meaning calm sun deity, is the root of the word "Appollonian." The sun was revered by the Greeks as the deity of mankind, benevolence, discipline, and peace. Therefore, one discovers the presence of discipline, compassion, and harmony in the Appollonian pattern of civilization. Benedict used Pueblo, a word used to refer to both contemporary and historical Native American settlements, as an example. They are disciplined and peaceful. They assist and collaborate with one another. The Appollonian genius is present not only in Pueblo but in all societies where tranquility and peace are valued above all else.

DISCUSSION

The Greek god Dionysius, who was associated with drinking and an opulent lifestyle, is the source of the name "Dionysian." In his view, a society that undergoes many upheavals and transformations is home to the Dionysian genius. As examples of the Dionysian genius, Benedict mentioned the Dobu and Kwakwaka'wakw civilizations from the northwest coast of America. Benedict has thus acknowledged patterns or geniuses as an ideal or an induced theory that dictates how people behave. Benedict was also interested in demonstrating how personality affects society.

She maintained that geniuses who are Appollonian and Dionysian are merged individuals from two different cultural groupings. The behavioral patterns of these groups are diametrically opposed. She also stated how the personalities of people in their respective ethnic groupings were shaped by these two geniuses. The group's Appollonian mentality forces everyone to act in a disciplined and peaceful manner. In the end, this creates unique cultural traits for the relevant group. Similarly, the Dionysian personality manifests itself in the ways that characterize a certain group's culture. Culture is influenced by personality in this manner.

Through her research, American cultural anthropologist Margaret Mead has sought to demonstrate how culture shapes personality. She claims that a person is born into a certain culture and grows up in a preexisting cultural milieu, both of which have a big impact on how their personality develops. A person adopts a culture's non-material components as well, which may include elements of religion, tradition, custom, rituals, beliefs, norms, values, ideals, and so on, in addition to its material components, such as a home, tools, furniture, art, and so forth. A person learns how to act in society in a methodical manner via culture.

Through the processes of enculturation and assimilation, a person absorbs a culture. Mead investigated how three New Guinean aboriginal tribes' cultures shaped their personalities. Mundugumor, Arapesh, and Tschambuli were these groups. Despite sharing the same geographical area, these tribes were distinct in terms of personality and character. Their different cultures were the cause of this. American anthropologist Ralph Linton made an effort to describe and categorize culture based on behavior in his well-known book.

In addition, he defined personality and made an effort to illustrate how it developed within a particular cultural context. He also stressed the role that personality had in shaping culture. Culture is "the sum total of knowledge, attitudes, and natural behavior pattern, shared and transmitted by the members of a particular society," according to Linton. He separated culture into three categories according to the ways in which its members behaved. True culture is the

culmination of a society's members' learnt and shared behaviors within certain contexts. It is the way a member of the community lives. Cultures have different methods of living. Philosophical traditions shape the ideal cultural pattern. Certain cultural characteristics are seen as ideals in this. Studying a culture also reflects our knowledge of it, which has to be documented.

Linton distinguished between cultural specializations, cultural alternatives, and universals. He maintained that although certain cultural features are shared by all members of the community, others are only required for a subset of the population. Universals of culture are the characteristics that all members share. Man, for example, has to cover certain areas of his body. This culture is shared by everybody.

Conversely, an individual has the option to select from a variety of religious beliefs or even reject them. Experts are cultural components that certain groups in a community share, but not all of them. Linton used the phrase "contra-culture pattern" to describe those social groupings that not only deviate from the dominant pattern but also confront it head-on. For example, a gang of thieves has rules and expectations that are compelling to every member of the organization. These standards and conventions, however, diverge significantly from the typical prevalent patterns. "Culture" and "civilization" are two major domains of human experience and behavior, according to McIver and Page. Every action, creation, item, and so forth made by man is inextricably categorized into one of two groups. It would include not just our material tools and processes but also our social organizing systems.

It would cover both the phone and the voting booth, our laws, our schools, and our financial institutions and banks. They believed that civilization is accompanied by technology. They made a distinction between social technology and fundamental technology within the framework of civilization.

The goal of basic technology is to give man control over natural events. It is the domain of the mechanic and engineer. It uses the principles of chemistry, biology, and physics to further human goals. It controls the production process in the extractive, industrial, and agricultural sectors. In addition to an infinite variety of artifacts, it builds tractors, elevators, aircraft, ships, and weapons. It assembles and forms things in all sizes. It designs the newest styles of women's headwear in addition to the updated city and its parkways. Conversely, social technology is an array of methods intended to control human behavior. Political and economic technology are its two main subcategories.

In order to pursue economic means, economic technology is concerned with economic processes and the direct interactions between persons. Political technology controls many different aspects of interpersonal interactions. Although MacIver and Page discuss culture, they feel that a book typewritten on a typewriter is a part of a different grand order, just as the typewriter itself is a part of a larger one. Every tangible object we create provides us with what we need or yearn for. They are all representations of who we are. They were made to fulfill a desire that we all have. This need is not a need from outside. They are a part of the cultural domain. This is the realm of ideas, fashions, sentimental bonds, and philosophical pursuits. According to their argument, culture is the opposite of civilization. It is the way that we live and think, the way that we interact with one another on a daily basis, the way that art, literature, religion, leisure, and pleasure all represent our nature. We can establish which civilization's output is superior and which inferior by comparing them. They are only means to a goal; therefore, it is easy to gauge how efficient they are. Measuring its efficiency requires a well-defined end point. A power loom produces more than a handloom, a truck can move faster than a bullock cart, an airplane can move faster than a truck, and so on. However,

cultural elements that bring up the central issue of value are impossible to quantify. As long as social continuity does not experience a catastrophic breach, civilization not only advances but advances constantly. An advancement in civilization is often used and enhanced until a new innovation replaces it or makes it obsolete.

Humans have forgotten the techniques used to build Rome's aqueducts and roadways, as well as the Egyptian pyramids. This happened because the records of civilization were wiped away due to cataclysmic changes that caused these losses. When there is widespread civilization and better means of documenting findings, every technological or utilitarian benefit becomes an enduring part of the collective memory. After then, it conditions more gains. Other than that, it's a cultural accomplishment. Since man created the vehicle for the first time, it has undergone constant improvement. Our modes of transportation are always evolving. Compared to the ones used by the ancient Greeks, they are much better. However, the same cannot be said of our plays and sculptures, our discussions and our pastimes, and so on. Here, certainty betrays us. There are currently no cars that are as inefficient as Henry Ford's first vehicle. Improved automobiles were unavoidably made possible by his and other inventors' efforts. However, Shakespeare's accomplishments do not always translate into better plays today. Both cultural growth and regression are possible. Its future is not guaranteed by its history. Only those with similar beliefs may fully embrace a culture. It is only available to those who deserve it. Without the talent of an artist, no one can really appreciate art. In general, civilization does not place such demands. We don't have to share the ability to produce its goods in order to enjoy them. Culture is conveyed via civilization; hence, advancement in that civilization does not imply superior quality in its messages. Movies on television are possible, but the quality of the content is never guaranteed. The external world is included in civilization. Culture is associated with one's inner ideas, sentiments, principles, values, and so on. MacIver asserts that "culture is who we are, and civilization is what we have." Culture and civilization are linked, although having distinct boundaries. It's impossible to imagine them existing without each other. They are both interactive as well as interdependent. "Mentifacts" are cultural artifacts that have an impact on the artifacts of civilization. In a similar way, objects of civilization have an impact on culture. Cultural elements are progressively incorporated into civilization's items. Primitive civilizations' implements and artifacts serve as more than simply practical objects; they are also cultural icons. Figure 1 shows Characteristics of Cultural Lag.

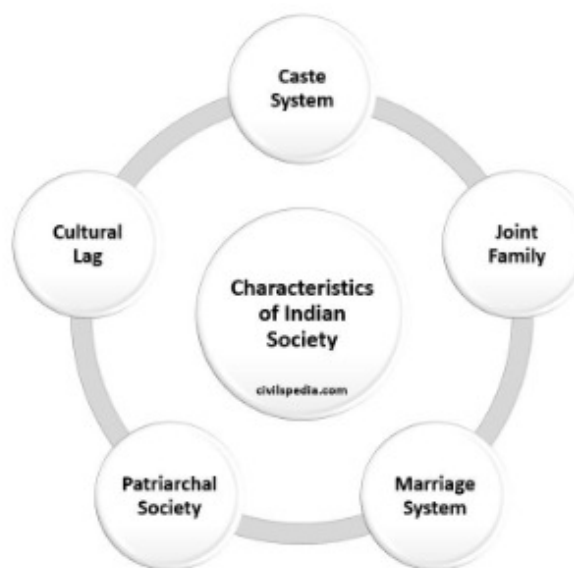


Figure 1: Represents Characteristics of Cultural Lag[11].

Social institutions are ingrained or standardized norms of behavior guided by rules. They consist of the political and economic establishments, the family, education, and religion. The most important and essential institution in a person's life is their family. It serves as the main socializing group and a crucial socialization agency. The institution of the family has changed significantly over history. Several anthropologists and sociologists have defined the word "family." After researching over 250 different cultures, American anthropologist defined a family as a social group that has a common place of habitation, engages in economic cooperation, and reproduces. It consists of individuals of both sexes who, at least, have one or more children whom they either adopted or own, and who are in a socially acceptable sexual relationship with one another. Sociologists MacIver and Page describe a family as a group that is characterized by a sexual connection that is long-lasting and precise enough to support childbearing and child rearing.

The institution of marriage has evolved over a very long time. There isn't a single, comprehensive definition of marriage that all sociologists agree upon. Different communities and cultures may have different ramifications for the institution of marriage. It may be described as a sexual connection between a man and a woman that is accepted by society and is anticipated to result in childbirth. According to Polish anthropologist Bronislaw Kasper Malinowski, marriage is an agreement to have children and raise them. Sociologists P. B. Horton and C. L. Hunt described marriage as a socially sanctioned arrangement in which two or more people form a family.

In the social institution of marriage, a man and a woman formally declare their intention to live as husband and wife via rituals and religious obligations. It is a safe relationship in which a man and a woman are allowed to produce children without it harming their standing in the community. One universal societal institution is marriage. In addition to being a public celebration of the values of mutuality, friendship, faithfulness, and family, it is a profoundly intimate commitment to another person. The socially acceptable path to starting a family is marriage. A family can only exist via the formation of marriage relationships that are culturally regulated and approved. Matrimony refers to the formalized type of sexual relations.

A single social reality has two sides: marriage and family. Marriage, seen from a larger and more communal angle, guarantees the survival of the group's species and culture. There is a practical division of labor in marriage. While the husband is at work, the wife may take care of the kids and home chores. In this manner, everyone may give their obligations their whole attention. A partner who is depressed will have a spouse who will provide words of encouragement and support. In actuality, it's thought that married people have much longer lifespans and greater health than single people. To have children, there is no better choice than to be married. In such setting, the kids flourish and develop into healthy people. Their parents provide them with emotional support, which is crucial for their psychological growth. In general, the mother provides closeness and love, while the father makes sure that there is discipline. Unlike cohabitation, marriage is an institution recognized by the law and society. The legislation also recognizes marriage. In addition to the actual divorce process, there are other steps that must be taken if the partners decide to separate, including dividing assets, determining child custody, and other matters.

There are many different types of marriage. Rules would be included in a cross-cultural examination of marital customs in various countries. These regulations provide guidelines for choosing the kind of marriage, including proscriptions, prescriptions, and preferences. Two forms of marriage exist based on the number of partners: monogamy and polygamy. Marriage between single partners is known as monogamy (i.e., a husband and wife or a woman and one

husband). Most civilizations see marriage as a monogamous union. It is regarded as the ideal kind of union as well. The practice of marrying more than one spouse is known as polygamy. There are two forms of polygamy: polygyny and polyandry. Polygyny is the term for the practice of a man having two or more wives simultaneously. A phenomenon referred to as sororal polygyny occurs when two or more sisters have the same spouse.

The practice of a woman marrying more than one guy at the same time is called polyandry. There are two kinds of polyandry: non-fraternal polyandry and fraternal or adelphic polyandry. Fraternal polyandry is the term used to describe the situation in which a woman marries many brothers simultaneously. Within the Toda community in India, this is a common practice.

The practice of a woman having many spouses who are not necessarily brothers is referred to as non-fraternal polyandry. Levirate marriage is the union of a man with the childless widow of his late brother. In levirate marriages, when a husband dies, one of his brothers is obligated to marry his widow; any children produced out of this relationship are considered the dead man's descendants.

When a sororate marriage is successful, the husband of a childless woman marries her sister, and the barren wife is considered to be the parent of at least some of the children produced out of this union. The word "sororate" also refers to the tradition when a widow's family gives her sister to the widower after her death. Any children produced out of this connection, however, are acknowledged as her own. The acceptance of inter-familial responsibilities and the understanding that marriage is a bond between two families rather than only between two people are highlighted by levirate and sororate rituals.

CONCLUSION

The study of cultural lag in social control has important effects on the governance and stability of society. Technology is advancing faster than society norms and legal frameworks are evolving, creating gaps that might cause social unrest, moral dilemmas, and difficulties enforcing the law. Examples include social media, genetic engineering, and the emergence of digital technology. These examples show how material culture changes quickly but non-material culture changes more slowly, leaving gaps in regulations and moral conundrums. The research emphasizes how crucial it is to develop proactive and flexible policies in order to minimize cultural lag. To predict the societal ramifications of emerging technologies and advances, policymakers need to have ongoing conversations with technologists, ethicists, and the general public. Education systems also have a significant impact on lowering cultural gap by encouraging people' ethical reasoning, critical thinking, and flexibility.

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CHAPTER 6

EXPLAIN THE ORIGIN AND EVOLUTION OF RELIGION IN SOCIAL ECOLOGY

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ABSTRACT:

The beginnings and development of religion as seen through the multidisciplinary lens of social ecology, which studies the relationships that exist between human communities and their surroundings. An essential component of human civilization, religion has changed in tandem with socioeconomic and environmental changes. This study looks at the ways that social structures, cultural practices, and environmental factors have shaped the evolution of religious institutions and beliefs. The research identifies important elements that have influenced religious systems, such as the significance of natural events, resource distribution, and social cohesiveness, by examining historical, anthropological, and ecological data. The study also looks at how modern religious groups have responded to ecological crises, highlighting how flexible religion can be when dealing with environmental issues. The results seek to give a thorough grasp of the relationship between social ecology and religion, as well as insights into the ways in which religious convictions might support ecological balance and sustainable living.

KEYWORDS:

Cultural Practices, Ecological Balance, Environmental Conditions, Social Cohesion, Sustainable Living.

INTRODUCTION

Three different methodological features positivism, psychology, and evolutionism characterized the early sociological studies of religion. The writings of renowned thinkers Comte, Tylor, and Spencer demonstrate this. Sociology is one of the core ideas of the so-called rule of three stages, which holds that human thinking has progressed through religious, metaphysical, and positive phases, according to French philosopher Auguste Comte. According to Comte, the spread of contemporary science has led to an intellectual mistake about religious reasoning[1], [2]. He describes how monotheism evolved from animism during the theological era and uses the perceptual and cognitive processes of prehistoric man to psychologically explain religious belief.

Subsequently, Comte articulated his own religion of humanity, so acknowledging a universal need for religiosity. But when it came to elucidating the genesis of religion, the writings of English philosopher Herbert Spencer and anthropologist E.B. Tylor were rigorous. They thought that the basic concept of a religious belief was the soul. Their goal was to provide a rationalist explanation of how such a notion may have come into being in the thinking of early humans[3], [4]. This suggests that people's conception of the soul originated from a misunderstanding of death and dreams. Spencer's religious ghost hypothesis states that the purported reality of dreams gave rise to the actuality of ghosts. According to Tylor, the first known religious practice was animism. He contends that the search for answers to two issues the distinction between a living and dead body and the human forms that emerge in dreams

and visions led to the development of animism. Dreams and visions are brief instances in which the soul, or spirit, briefly transcends the body. Both animals and human societies, like the Australian aborigines, believed in spirits[5], [6]. Tylor notes that religion takes on animism to fulfill man's need for information about death, dreams, and visions, as well as to satisfy his intellectual capabilities.

In a similar vein, naturism promotes the idea that natural forces are supernatural. This, according to renowned philologist and orientalist Max Miiller, is the first manifestation of religion. He contends that as a consequence of man's interactions with nature, particularly as a result of the latter's emotional response to man, naturism emerged. He claims that whereas naturism looks for the foundation of religion in man's emotional needs, animism looks for it in his intellectual wants. The way man reacts to the emotional impact of nature is via naturism.

However, the evolutionary method is subject to a great deal of criticism. The past has forgotten the origins of religion. However, some opponents contend that hypotheses about the genesis of religion can only be predicated on conjecture and careful guesswork. Furthermore, the evidence does not support the precise stages of religion's development. Prominent anthropologist Andrew Lang has pointed out that monotheistic religion is prevalent in many of the simplest communities; Tylor believed that monotheistic religion was exclusive to contemporary society. According to French sociologist David Emile Durkheim, religion's fundamental function is to maintain the distinctions between holy and profane concepts[7], [8]. He doesn't think that believing in a transcendent God is what makes religion really different. He believes that the establishment of the holy and profane in society is the real goal of religion. The term "sacred" refers to a collection of objects, rituals, and beliefs. Whether they are good or wicked, supernatural beings are always sacrosanct, meaning they should always be treated with respect. Certain holy items, like the alter in a Christian church, are very physical and apparent, yet supernatural energies and entities are unseen and intangible.

Conversely, anything that is not sacred is considered profane. The use of names without due respect is known as profanity. Religion serves a variety of societal purposes. It is a social control agency. It shapes how people behave by defining what is holy and profane. Rituals and ceremonies are performed to instill a feeling of collectivity in the culture.

The fear of retaliation, the rule of karma, and similar guidelines always have a moderating and civilizing effect on human behavior. Once established, the standards of behavior govern social interactions. Every society's core values have been brought together by religion[9], [10]. It is the driving force behind human society's integration and unification. The need of religion, according to American sociologists Kingsley Davis and Wilbert E. Moore, may be attributed to the fact that human society is united by the holding of some ultimate values by its members.

The effect of behavior and its integration allows society to function as a system, despite the subjectivity of these objectives and ideals. While religion continues to have a positive, uplifting, and socializing direct influence on society, its indirect effects may be harmful. Until the organized church began to collapse in the 19th century, religion in Europe impeded the advancement of science and inquiry.

The superstitious superstructure that grew throughout time greatly harmed civilization on many fronts. Religion stifles societal change and protests. Religion has caused genocides, destruction, and wars. While religion serves the identification function, some affiliations develop that may actually prevent the emergence of new identities that are more suited to emerging circumstances. The Latin term *educare*, which means "bring up," is the source of

the English word education. It is connected to the words *educare*, which means "bring out potential," and *ducere*, which means "to lead." The process of developing and fostering a person's diverse intellectual, artistic, moral, and physical qualities is known as education. "The action exercised by the older generations on those who are not yet ready for social life" is how Durkheim describes education.

Its goal is to help the kid awaken and develop the moral, intellectual, and physical qualities that his society and the environment for which he is uniquely suited demand of him. It's a social mechanism. Education is delivered via both official and informal channels. It is a crucial tool for socializing. "Education develops man's faculties, especially his mind, so that he may be able to enjoy the contemplation of the supreme truth, goodness, and beauty, in which perfect happiness essentially consists," according to the well-known definition of education provided by Greek philosopher Aristotle. Education, according to Durkheim, is also about assimilating the next generation. He claims that it takes constant work to force the youngster to adopt perspectives, emotions, and behaviors that he would not have been able to acquire on his own. People see education as a crucial component of socialization. This kind of social learning is ongoing. Another view of education as a medium for cultural transmission is this one.

DISCUSSION

Education is the means by which cultural components are passed down from one generation to the next. Education not only facilitates information acquisition but also instills moral values in people. Educational establishments have a crucial role in the development of beliefs as well as the personality traits of people. Overall, education motivates people by instilling a spirit of competition in them and aids in the transformation of their views. There were no educational establishments in prehistoric and ancient cultures. Kids picked up knowledge from their environment. When cultures grew too complicated for family education to manage, schools emerged. As a result, educational establishments expanded throughout time. In India, the guru-shishya tradition is used to discuss the historical foundations of educational establishments. One benefit of this custom was that students and teachers could interact directly.

Students were obligated to the instructor or guru, who was embodied as the guru. It is believed that education helps to sustain the social structure from a functionalist standpoint. According to Emile Durkheim, education's primary purpose is to transmit societal norms and values. According to him, a community can only endure if its constituents are sufficiently homogeneous. Through the preservation of a balance between these similarities in a person throughout birth, education serves to reinforce this homogeneity. All people have comparable living needs as a result of these commonalities. These fundamental commonalities are necessary for cooperation and social solidarity to exist. The functionalist perspective on education was presented by American sociologist Talcott Parsons, who derived implications from Durkheim's theory.

Parsons advanced the thesis that the school takes on the function of a main socializing agent after the dissemination of primary socialization within a family. The family and society get closer via school. The youngster becomes ready for his grownup position via it. In regards to education, Davis and Moore agreed with Parson. They also believed that education might help fit people into appropriate positions. Nonetheless, they explicitly attribute the divides in society to the educational system. Davis claims that the educational system has shown its ability to choose individuals based on their abilities and assign them to roles that are suitable for them. As a result, educational filtering groups and classifies people according to their

abilities and capabilities. The most talented individuals get the greatest degree of qualification. As a result, this propels people into more fulfilling careers that play crucial roles in society.

Nonetheless, the Marxian viewpoint offers a drastic substitute for the functionalist stance. Louis Althusser, a French Marxist philosopher, offers a broad framework for a Marxian study of education. The infrastructure, which is a component of the superstructure, is what ultimately gives education its form. He asserts that education serves the interests of the ruling class alone. Reproducing the power of labor is crucial for existence and success. There are two phases in the labor reproduction process. Reproducing the skills needed for a skilled labor force is the first stage. The socialization of workers and the propagation of the ruling class's ideology constitute the second phase. Together, these procedures create a workforce that is technically proficient, docile, and obedient. Such a workforce is reproduced via schooling in a capitalist-dominated societal system. Althusser emphasizes that in order for labor force to be replicated, its skills must be replicated as well as its adherence to the prevailing ideology. A multitude of "ideological state apparatuses," including as the legal system, the media, religion, and the educational system, replicate this surrender.

The ideology of the ruling class, which produces fake class consciousness, is trademarked by the intellectual state machinery. To a great measure, this understanding keeps the subject class in its subservient place. In addition to propagating the beliefs of the general ruling class, which support and legitimize the capitalist system, Althusser argues that education also replicates the attitudes and behaviors demanded by the primary groups involved in the division of labor. Ivan Illich, an Austrian philosopher, has criticized both liberal and functionalist theories of education. He addresses concerns about schools' inability to meet educational standards in *Deschooling Society*, a 1971 book. He believes that educational institutions serve as a tool of teaching pupils about different forms of exploitation.

He contends that schools foster social obedience and instill in pupils the perception that the interests of the powerful are acceptable. Real learning, however, can never be achieved by following a set of instructions. It can only be ingrained when a person participates fully and independently in every aspect of the learning process. In summary, most learning processes do not need instruction. Illich attributes all of the issues that have surfaced in the contemporary industrial society on the educational system. The person learns at school to defy authority, adopt a solitary attitude, absorb and accept the institution's services, and disregard his own needs and desires. He is told to see education as a valuable commodity that has to be consumed in great quantities.

But he offers a remedy as well. He asserts that as schools are the foundation of education, it is critical to eliminate the current educational system in order to address this problem. The first step toward human liberty is deschooling. Lastly, Illich affirms that deschooling will bring about a society in which every man may feel fully fulfilled and completely free. Modern science and technology have brought about a fast transformation in the overall nature of formal education. The advancement of technology in the modern era differs greatly from that of the nineteenth century. In contrast to modern civilization, education in ancient societies was seen as a means of acquiring life skills. However, the production and distribution of labor were included in the vocabulary of science in prehistoric cultures.

The whole educational process moves more quickly with formal schooling. On the other hand, it cannot convey any useful information. Modern civilizations have less academic and more scientifically oriented educational curricula. Therefore, it can be said that education in contemporary cultures instills ideals and freedom of thought, both of which are crucial in

helping to define an individual's attitude. It has been suggested that education is only a tool that carries out the tasks assigned to it; it cannot, by itself, effect societal change. Changes in the educational system have the potential to bring about fundamental changes in society. The rituals and traditions of Indian society are deeply ingrained and constitute an integral part of Indian culture. As a member of society, every person participates in some kind of political institution. Political structures date back thousands of years. Our political institutions are a blend of the Panchayati system's fundamental elements, historical delegation of power, decentralization, and contemporary superstructure. These are led by charismatic personalities and are distinguished by the conventional consensus style of decision-making. One significant institution of governance has been the state. Because the government plays a significant role in people's social life, no study of society would be complete without examining the state or the institutions that control it. Scholars have disagreed over the relationship between the state and other associations.

Some academics contend that the state is the ultimate social institution and that its initiative, compliance, and support are the sources of all other organizations. They are able to exist because the state permits them to do so. However, pluralists acknowledge the unique function of the state in controlling social life. According to British political thinker Laski, men's associative inclinations are not stifled by the state. He believed that society ought to be seen as fundamentally federal in character. Generally speaking, power is the capacity to accomplish goals in the face of difficulty. In every contact process, some players are often in a position of more power than others. When we say that one person is more powerful than another, we often indicate that there is a somewhat larger potential conflict area. It is often necessary to define the area of possible conflict. It is often the case, nevertheless, that A is more powerful than B in certain circumstances and vice versa. Strength is a relative concept.

According to Weber's definition, those in positions of authority do so at the cost of others. According to this interpretation, power is limited and so inaccessible to everyone. The constant sum of power is another name for this viewpoint. Power is owned by a person or organization to the degree that it is not held by others since the quantity of power stays constant. Talcott Parsons argues against the idea of power as a "constant-sum" in a functionalist manner. They believe that sectional interests are served by the use of power. A radical substitute for Parson's functionalist methodology is a Marxian study of power. According to Marxism, the economic framework of a society is the source of its power. The minority ruling class owns and controls the forces of production in all stratified societies. Dominance is based on this connection to the forces of production. Therefore, collective ownership of the forces of production is the only way to restore power to the people. Everyone in the society will now share power since they are all connected to the forces of production in some way. Coercion is the Marxian definition of the use of power for the benefit of others. It is seen as an unlawful exercise of authority when it compels a subject class to comply with an unfavorable circumstance.

When the subject class recognizes the legitimacy of the ruling class's authority, it's a sign of false consciousness. Power is the capacity of an individual or organization to accomplish its objectives in the face of opposition from other individuals or groups. According to Weber, the party should determine who is able to obtain power. A party is a cohesive organizational structure that centers on a shared goal. This interest might stem from a class, a status, or any other comparable factor. Few people have the ability to act on their own behalf to further their goals. Political parties are not the same as organizations or groups that are under pressure to achieve their goals. In all contemporary cultures, these interest groups and pressure organizations play significant political roles. These roles might be beneficial or

detrimental to the stability or advancement of society. Interest groups may be formed for a variety of reasons, such as regional, religious, linguistic, ethnic, or economic ones. Occasionally, they might transform into political organizations or gain the support of certain government officials, putting pressure on the government to accede to their requests. The group may be seen as a pressure group in this situation. Interest groups may sometimes use their clout and lobbying power to pressure the government to either withdraw or change a bill or budget plan when it is introduced in the Parliament in a way that pleases them. Pressure and interest groups use a variety of tactics to influence policymakers and get approval for their requests. These tactics include the threat of direct action, such as a boycott, the threat of withholding necessary services, the protest shutdown of businesses, and agitations, such as strikes and public protests.

Political parties are structured coalitions of people with shared opinions on matters of public concern that serve as political entities. In order to promote the policies and programs they claim to support, they want to seize power inside the government. In essence, a political party is a social organization with an associated social structure. The main goals of a political party are to gain and maintain political power, either alone or in conjunction with other political parties. A democratic government cannot function without the participation of political parties. They serve as the intermediary between the general public and the government. They serve as the means by which people and organizations obtain and wield political power. Political parties are seen to reflect a variety of national traditions and to be somewhat more focused on broad interests than on those of a particular class or region. Political involvement is the foundation of a political system. According to renowned environmentalist Lester Milbrath, there are four groups of people in society based on how involved they are in politics. First, there are those who have no interest in politics and are oblivious to it; second, there are those who engage in spectator activities like voting and participating in political discourse; third, there are those who engage in transitional activities like attending political gatherings or contributing money to a political party; and last, there are those who enter the political sphere and engage in activities like running for and holding public and party offices. Figure 1 shows degree of political Religion relation.

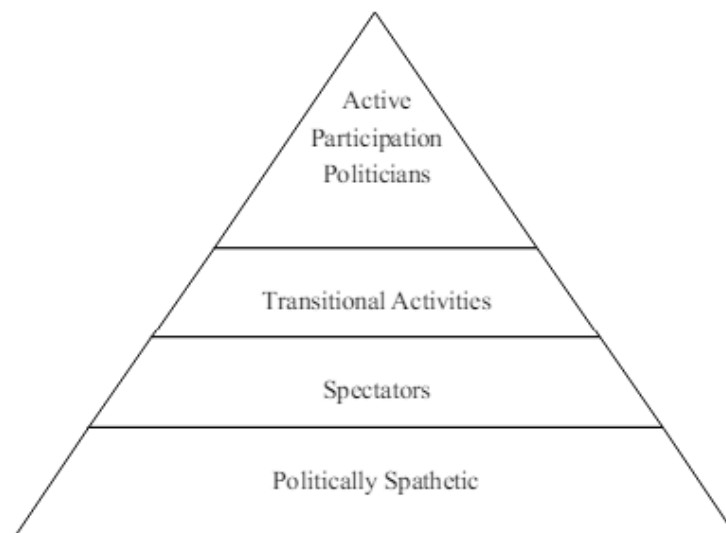


Figure 1: Represents Degree of Political – Religion Relation.

The population is not evenly distributed at these degrees of political engagement. Generally speaking, an individual's level of engagement increases with his or her place within the class hierarchy. Research has shown a clear correlation between political involvement and factors such as educational attainment, economic level, and job standing. It has also been linked to

several other issues. For instance, married individuals are more likely to participate than single individuals, middle-aged people are more likely to participate than either young or elderly, members of clubs and organizations are more likely to participate than nonmembers, long-term inhabitants of a community are more likely to participate than short-term residents, and so on. On the other hand, those who participate in politics at low levels often do not have the means or access to do so. They lack the experience that comes with a university degree, which increases one's understanding of the political system and participatory mechanisms. Second, if people are going to benefit financially from their political participation, they are not going to engage in politics.

CONCLUSION

The emergence and development of religion in social ecology serves as an example of the close relationship that exists between environmental circumstances and human belief systems. Natural catastrophes, the availability of resources, and changes in climate have all had a significant impact on religious beliefs and practices throughout history. The evolution of religious narratives and rituals has been influenced by these environmental conditions, which have also strengthened social bonding and offered frameworks for resource management and communal survival. According to the research, religions have always been important in understanding and reacting to environmental events. They often provide moral precepts and group solutions for addressing ecological issues. Religious organizations have taken on the role of guardians of the natural world in several cultures, encouraging environmentally conscious behavior and a feeling of duty.

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CHAPTER 7

INVESTIGATION AND ANALYSIS OF ECONOMY ASPECTS IN SOCIAL ECOLOGY

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ABSTRACT:

The economic dimensions of social ecology are examined and analyzed in this work, with a particular emphasis on the interactions between economic systems and activities and their social and ecological surroundings. Social ecology highlights the relationship between environmental and social health, emphasizing how economic institutions influence both. This study examines how economic practices and policies affect social justice and environmental sustainability by delving into important ideas like resource allocation, ecological economics, and sustainable development. The research explores the ways in which economic activity might support or threaten ecological balance and societal well-being by examining theoretical frameworks and actual case studies. Discussions of how capitalism, globalization, and alternative economic models affect social and ecological systems are included in the examination. The results are intended to provide a thorough grasp of how social and ecological factors might be included into economic decision-making to support a more just and sustainable global community.

KEYWORDS:

Ecological Balance, Ecological Economics, Resource Distribution, Social Equity, Sustainable Development.

INTRODUCTION

A small selection of people from a wide range of social thinking schools are used to examine the historical evolution of sociology. Conditions of social dislocation and inequality may result from any division of labor that encourages individuals to pursue different and sometimes competing avenues of economic activity[1], [2]. The social structures that are meant to create a fair, peaceful, and cooperative exchange between economic actors is taken into account here. Herbert Spencer, an English philosopher, identified the meeting point of two illustrious traditions: classical economics and evolution. Spencer found several parallels between social and biological beings based on his evolutionary background[3], [4]. Both have the capacity to expand; as they become bigger, they both show a strong dependency of their component components and both become more complicated structures. According to him, social and biological evolution are comparable.

He distinguished between the industrial and the combative civilizations when he established his evolutionary framework. Force is used to integrate members of the militant society, which is defined by forced collaboration. Conversely, there are several ways in which the industrial society and the militant society diverge. The one military concept no longer controls the political apparatus. Voluntary collaboration is the cornerstone of the industrial society's integration concept. Men connect via contractual agreements in an industrial culture. Spencer shared Smith's perspective on the competitive economy and industrial society. According to

his description of industrial society, social coordination is ensured by people's voluntary collaboration, making governmental control essentially superfluous in such a society. The majority of Durkheim's observations about economic integration may be found in *The Division of Labor in Society*[5], [6]. He has examined the integration of social life in this work. Two kinds of societies were distinguished by Durkheim: segmental and complicated. According to him, a homogenous community with mechanical solidarity is referred to as a segmental society. There is oppressive legislation in place. It has the individual being subservient to the homogenous collective consciousness of the community. However, it distinguishes complex societies as potent means of integration. In contrast to Spencer, he emphasized the greater significance of integration in complex societies rather than favoring the view that it results from individual interactions. Max Weber used the technique of ideals to conduct a comparative examination of civilizations.

Weber brought up a historically distinct arrangement, namely rational bourgeoisie capitalism. This alludes to the industrial process's logical and methodical arrangement. Weber rejected the idea that population growth could account for the advent of capitalism, even as he identified the historical circumstances that led to the emergence of industrial capitalism. Positively, he took into account the growth of Calvinism and other austere Protestantisms. He created the psychological and sociological framework that made this kind of capitalism possible. He also believes that the best social structure for sustaining industrial capitalism is bureaucracy.

Weber identified certain institutional frameworks that supported industrial capitalism. These systems were discovered by him in the political-legal complex. Thus, Weber outlined certain institutional requirements that allow for and govern maximal mobility. Weber also emphasized the need for political and legal controls over trade and money. Above all, he thought that the political establishment needed to provide a somewhat steady flow of money for rational capitalism to thrive. Regarding the kind of medium of exchange, Weber recognized the benefit of a generalized money currency as it enables the development of credit and the growth of markets[7], [8]. Weber, in contrast to conventional economics, was uninterested in the regularities generated by the capitalist mode of production. He thought it was crucial to set up the institutional framework that allowed the capitalist system and its norms to survive. Durkheim's analysis of the social purposes of the division of labor in his study of division of labor is among his most well-known writings. Additionally, he aimed to demonstrate how it is the main driver of social cohesiveness or solidarity in contemporary civilizations. Durkheim made a distinction between mechanical and organic solidarities throughout his investigation.

By the first, he indicated a situation in which labor was very specialized. In this situation, the person grew isolated in his field of expertise, especially if labor and capital were permanently divided. Durkheim suggested establishing consistent and long-term relationships via firms and professional groups, as well as through institutional frameworks that facilitate capital-labor negotiations. Durkheim defined the second category as a situation in which people were compelled into their careers rather than having the freedom to choose them. He believed that the main cause of class conflict was the disparity between people's skills and the roles that were placed upon them. According to Durkheim, these atypical forms of labor division could and would be eliminated in contemporary society.

However, compared to developed industrialized nations, India does not yet have as large a division of labor. Work division has an impact on the caste system. Durkheim stressed the integrating functions of the division of work within the caste system. Like the medieval guilds, caste guaranteed the fulfillment of essential tasks in the village economy (by passing

on craft, talents, and so on . The direct exchange of services across castes (the jajmani system) served as the organizational framework for these activities. The division of labor becomes far more complicated in an industrial and money economy, and the market or central planning are used to trade services[9], [10].

At the cultural level, the caste system still serves certain integrative purposes. But as the economic division of labor becomes more and more prominent, they are probably going to become less significant in terms of social cohesiveness. Higher levels of production efficiency need trade because of the division of labor and ownership by various persons and organizations. It is also true that division of labor is made feasible via trading. Any economy, no matter how basic, involves exchange. Depending on the objects transferred, there are six different types of swaps that might occur.

These include money for goods, money for services, money for money, goods for goods, and services for services. Money is exclusively used in developed economies. The publication of a book published by sociologists Karl Polanyi, Conrad M. Arensberg, and Harry W. Pearson in the late 1950s sparked interest in comparative trade. After looking through the archives of Babylon, Mesopotamia, Greece, Mexico, Yucatan, the Guinea Coast, and rural India, they were able to show how different the trade methods were from the well-known free market exchange patterns. They offered an alternative framework for improved comparative economics of trade and critiqued conventional economic theory. Three main trade patterns were distinguished by Polanyi and his colleagues: exchange, redistributive, and reciprocative.

DISCUSSION

Among prehistoric humans, reciprocative trading is the most prevalent kind of commerce. Anthropologists Malinowski and Marcel Mauss' analysis of the customary gift-giving practices among families, clans, and tribes serves as an illustration of it. Gift exchanges, such as the kula trade, are customary.

An further example may be seen in the way that farmers across many societies often collaborate with one another, particularly during harvest season. Wages, price payments, and economic calculations are usually missing. Services and goods are provided because it is customary to do so.

The long-term equilibrium of giving and receiving between the parties involved in an exchange is the sole calculating principle.

Redistributive trade is the process of physically or by appropriation bringing the group's output together. After then, this is once again divided among the participants. This transfers financial products and services to a central, often governmental source. It then disperses them over the population. Several examples of this trading pattern in ancient Asian and African civilizations were found by Polyani, Arensberg, and Pearson.

While there is an economic component to each redistribution scheme, redistribution is also political in nature. These transactions take the form of taxation structures that redistribute wealth throughout society. Examples of redistributive trade include the jajmani system in old India and Potlatcham in the Trobriand Islands. The third pattern is known as trade, and it is more common in the contemporary West.

Economic items and services are introduced into the market in this instance. Prices are standardized as a consequence of negotiating for financial benefit rather than tradition. Socialization is the process by which a person learns about his culture. You will study the value of socializing in this unit. Throughout the course of a person's life, this process helps

them form a sense of self and becomes a part of society. The person needs regular and structured connection with his culture and social environment for this process to be successful. One's development is impacted by interactions with classmates, family, and the media.

Babies have no culture at birth. People learn about culture via the socialization process, which is aided by parents, instructors, literature, the media, and other resources. Language and the roles we are expected to perform or fit into in society are taught to us throughout socialization.

It also educates them about the standards of the society they belong to. A person's personality is formed in part via socialization. Even if a person's personality type may be influenced by their genes, socialization is the process that may mold it in certain ways. The link between a person and society will also be covered in this unit. Lastly, it will discuss the socialization agencies.

The processes by which people learn the abilities, patterns of behavior, values, and motivations necessary for competent functioning in the culture in which they are growing up are referred to as "socialization." Among them, social skills, emotional maturity, and social comprehension rank highest. These are necessary for social interaction in order to fit in with the way bigger groups and social dyads operate.

All of the procedures by which culture is passed down from one generation to the next are referred to as socialization, and this includes training for certain roles in particular vocations. "Socialization is the process by which social beings establish wider and profounder relationships with one another, in which they come closer to each other and build a complex structure of association," said renowned sociologist Robert Morrison Maclver.

"Socialization means the process of inducting the individual into the social and cultural world of making him a particular member of a society and its various groups and inducing him to accept the norms and values of that society," said American sociologist Kimball Young. Undoubtedly, learning is the process of socialization, not biological inheritance. Studying socialization causes us to wonder about the mechanisms involved. Every guy, as we all know, seeks to fit in with the circumstances of his social surroundings. Socialization is the adjustment process itself. The process via which a biological being becomes a social being is known as socialization. Only after birth may one begin direct socialization.

The process of socialization is never-ending and ongoing. It is the process of acclimating a person to society. It entails teaching him or her cultural standards and values, which they must acquire and impart. Social learning is the process of socialization.

The formation and slow growth of the "self" is the basic process of socialization. The self is where the mind starts working and where a personality emerges. As soon as a youngster experiences sensation for the first time, the concept of self-starts to emerge. Renowned sociologist Harry M. Johnson states that one way to conceptualize the "self" is as the internalized object that symbolizes one's own personality. The self is an internalized entity that consists of an individual's assessment of their own qualities and talents as well as their idea of them. Cooley claims that society and the creation of the self are twin births, and that we become aware of one at the same time as the other. "The idea of a separate and independent ego is an illusion," he continues. He restates that social awareness and self-consciousness are inextricably linked and that self-consciousness can only emerge in a society. He asserts that the ego is social. "The way we imagine ourselves to appear to another person is an essential element in our conception of ourselves," is the primary premise behind

the concept. He thinks the process of creating the "lookingglass self" involves three parts. x, a psychologist, wholeheartedly agreed with Cooley that it is ridiculous to consider the self or the mind from the perspective of a single creature. Despite the fact that it may be centered on the organism, it is definitely a social phenomenon and product.

According to him, interactions between the social and nonsocial environments give origin to the self. This conclusion and Mead's idea of "Me" and "I" were both supported by the fundamental argument he made. According to Mead, "Me" is the set of structured attitudes that a person reacts to. The active self, he referred to as the "I." Conversely, the "Me" is a component of the self that is made up of other people's inner sentiments. Mead, who created the idea of the "generalized other," has succinctly captured the process of personalizing other people's viewpoints. This generalized other is made up of the assumptions that one thinks others have about them. Role-playing contributes to the development of awareness of the generalized other. Acting out the behavior that would be anticipated of a person who truly occupies the job is called "taking role." While taking on a part only involves pretending to be the character, playing a role involves carrying out the behavior of a position that one really possesses. Mead's notion of role-taking is a crucial socialization learning process.

Mead and Cooley both describe the interaction process. They believed that our social interactions with other people mold our personalities. In all cases, self and society were supposed to be in fundamental harmony. In Cooley's view, the person was an abstract concept that existed only in relation to society, just as society cannot exist without its members. The society that shapes the socialized self is an organization made up of the people it socializes. Self and society, then, were two sides of the same coin. Id is a mixture of destructive, self-serving desire, whereas o is the control center and super ego is the police officer. The super ego and the id are always at odds because society forbids the expression of sexuality, aggressiveness, and other urges.

The Id is mostly suppressed, but sometimes it emerges to openly oppose the super ego, placing a heavy load of shame on the self. Other times, the Id's powers manifest in foolish ways that allow the ego to act without realizing the true motivations behind its behavior. An example of this would be when a parent beats their kid to soothe their anger because they think it would benefit them. As a result, Freud discovers that the ego and society are often rivals rather than just contrasting facets of one another.

According to Freud, society and the ego are always at odds. Re-socialization is one of the socialization processes, as was previously mentioned. Re-socialization is "a process of tearing down and rebuilding an individual's role and socially constructed sense of self," according to renowned American sociologist Erving Goffman. Primary socialization that a kid receives is just one step of the multi-stage socialization process that takes place. Re-socialization is the process by which an adult or person picks up new beliefs and values when joining a new group or transitioning into a new phase of life. Numerous additional processes are involved in this process, such as adjusting to the new surroundings and even defying some of the individual's prior standards. Figure 1 shows Represents the economy cycle with respect to Social Ecology

Since change is a process that never stops, everyone encounters change at some point in their lives. A person's capacity to learn and adjust to a new environment may be hampered by a number of conditions, including aging and several disorders. Even yet, throughout their lives, adults continue to learn new things from every new encounter they have. Re-socialization is necessary for all life transitions, including marriage, retirement, moving to a new place in school, getting a job, and losing someone. A whole institution is a confined area where a large

number of individuals living nearby live isolated from society for a certain amount of time and lead lives that were previously managed. The originator of this phrase is Erving Goffman. People who live in whole institutions often have lives controlled by bureaucracy. These people's needs are met in an indifferent and rigid way.

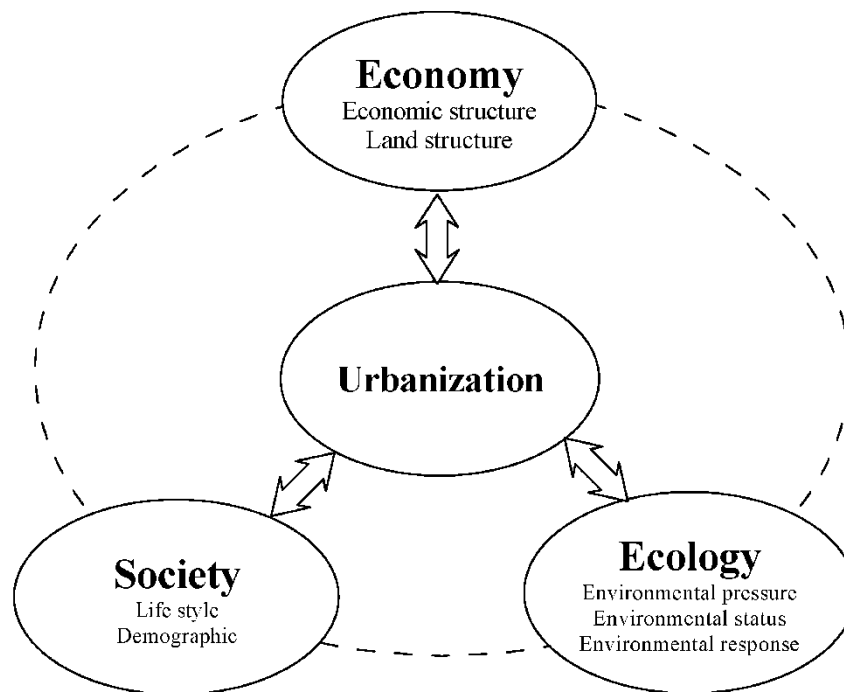


Figure 1: Represents the economy cycle with respect to Social Ecology

The goal of these facilities is re-socialization, which is the deliberate manipulation of an individual's surroundings and circumstances to change their behavior. The process of re-socializing new recruits into the army to help them become better soldiers is one example of this. There are two steps involved in the re-socialization process. First, the individuals working for the institution attempt to conceal the identities of its inhabitants; the forces of the institution also restrict their freedom. The second is the site of a planned endeavor to mold a distinct identity or self. The system of rewards and punishments typically handles these two operations. Socialization occurs in a social environment that has been "simplified." Compared to society as a whole, the social structure in which the baby or kid is being raised is much less complicated. The youngster may focus on comparatively few tasks at once because to this simplicity.

From childhood until maturity, socializing occurs in four phases. Although they are by no means fully descriptive, the labels assigned to these phases have become established in common use and are generally suitable. The family serves as the primary socializing group throughout all of these phases, but particularly in the first three. As a result, one may take into account how the family structure affects socialization. While the makeup of families varies from culture to culture, the nuclear family is a universal unit. It is possible to overlook the differences among specific families and focus instead on the institutional framework of the nuclear family. There are four positions in a nuclear family: son-brother, daughter-sister, husband-father, and wife-mother. These jobs' specifics differ depending on the culture. The split based on generation is one evident trait.

This divide is also based on the interaction's relative strength of control; parents have greater influence over their sons and daughters than the children have over their parents. The fetus is probably warm and cozy within the womb. An infant's first crisis arises at birth when it has to breathe, exert itself to be fed, and deal with various discomforts like being cold and crying a lot. The establishment of oral reliance is the primary objective of the first socialization stage. The baby learns to communicate its urgent requirements for care and develops reasonably clear expectations around feeding times. The baby is not involved in the family as a whole at this point. It solely participates in the subsystem made up of its mother and itself. According to American sociologist Talcott Parsons, "the baby is little more than a possession" for other family members. There is no role distinction occurring if the mother and the father or anybody else share the responsibility of raising the child. In addition, the individual will play the part of a mother. This phase was referred to by Freud as the "primary identification." By the time oral reliance is established, the infant's role and the mother's function are likely indistinguishable in its personality. There is some documented control over the hunger urge and the merging of mother and child.

The imposition of additional demands is what triggers the crisis that opens this stage. These are the requirements for the kid to assume some level of self-care. The primary issue of the next generation is toilet training. The kid understands two roles at this age: its own and its mother's. In addition to care, the kid is loved and returns the favor.

At this point, it's evident how important it is to remember that socializing agents always play two roles in society. The mother first engages in a restricted social structure at this point. Since mother is still primarily in charge of attending to the child's individual needs, she is the key leader in their relationship.

The youngster primarily contributes in an expressive way to the system. He participates and shows affection, which aids in the system's integration. He is still too young and reliant to make a significant contribution to task completion. The socializing agent's double job is to teach the youngster the skills necessary to eventually engage in a more intricate social structure. The socializing agent must, of course, be aware of the responsibilities and shared ideals of the broader system.

Socialization is a difficult process that may be unpleasant for both the kid and the socializing agent. The mother finds it difficult to see her kid struggle throughout the potty training and weaning process. Though she may find solace in the achievement in the end, she is most likely somewhat coerced by pressure from the greater social structure of which she is a part. In addition, the mother acts as a mediator between the smaller system and the main system in her capacity as a socializing agent. That broader structure supports her as well. Her spouse will be aware of the stress she is experiencing and will take on some additional responsibilities, like spending more time with their other kids. The fourth year and puberty (around the age of twelve or thirteen) comprise the third stage.

The "Oedipal crisis" usually occurs in the fourth and fifth years, and is followed by the latency phase. The youngster integrates with the family as a whole during the third stage. Above all, he has to identify with the social position that has been assigned to him based on his biological sex and embrace all four of the family's functions. The boy's jealousy of his father due to their struggle for the mother is said to be the source of the "Oedipus complex," as defined by Freud. The equivalent set of thoughts a girl experiences for her father and thus feels resentful of her mother is known as the "Electra complex."

Upon reaching the appropriate socialization stage, children are subjected to various societal influences to identify with the appropriate sex. Girls are rewarded for appearing feminine,

while males start to get rewards for acting in a way that is suitable for other guys. Furthermore, toys for boys are not the same as toys for their sisters. Although the right identification is mostly the result of socialization, very significant anatomical characteristics make it easier. There are several interpretations of the word "identification." First of all, when someone accepts a social position as their own and acknowledges it, that person is considered to identify with that role. One aspires to acquire the required abilities and follow the expectations of the roles. Second, if a person believes they belong to a social group and understands its role structure, they are said to identify with it. In its purest form, identification binds a boy to his father and sibling, but not to his mother. In a secondary sense, identification binds a guy to his family, which includes all of his siblings and parents.

Adolescence is the fourth stage, or about the time of puberty. During this phase, young boys and girls often become more "emancipated" from the supervision of their parents. The pressure brought on by increased aspirations for independence is the current predicament. However, in many activities where he may want more independence, the middle-class teenager in a foreign culture may still be somewhat regulated by his parents. This is particularly true when people realize their as we've seen, a society especially a human society is made up of individuals who are connected to one another by enduring relationships, live in the same physical or virtual region, are subject to the same political authority, and have similar cultural expectations. Society has the power to support people's personal development and progress via the socialization process. People have the chance to reach their maximum potential thanks to this. It is society that confines people and pushes them in the direction of institutionalized norm compliance. It elevates someone to the status of human being. People are subject to external pressure from society to conform to standards, which also serves to offset abnormal behavior in people.

One example is the honor murders committed by Khap panchayats. People benefit much by being a member of society. Man becomes man via association with other men. A youngster absorbs everything from his environment and the lessons his birth family instills in him. Every family must abide by some accepted social standards since it is a part of society. Consciously or unconsciously, the family instills these standards in the kid throughout his formative years, gradually shaping him to fit with society. Only when one is a member of a culture that values his individuality and acknowledges his skills can one feel fulfilled and empowered. Because Kaspar Hauser, the well-known example of the German teenager, was most likely devoid of personal connections due to political manipulations, it bears particular significance. Thus, a flaw in his fundamental thinking could not be the cause of his ailment. At the age of seventeen, Hauser had the mental capacity of a child, could hardly walk, and could only stammer a few meaningless words when he strayed into the city of Nuremberg in 1828. It is significant from a sociological perspective that Kaspar confused inanimate items for live things. Furthermore, his post-mortem examination five years after his death showed that his brain growth was abnormal. For Kaspar Hauser, the rejection of society amounted to the denial of human nature.

CONCLUSION

Economic institutions and practices have a substantial influence on the social and environmental well-being, as shown by the research and study of economic issues in social ecology. Economic activities that are motivated by the desire for profit and expansion often result in social inequality and environmental destruction. This research emphasizes how crucial it is to reconsider conventional economic models that put immediate profit ahead of long-term sustainability. The study emphasizes how ecological economics might serve as a substitute paradigm for economic decision-making by including social and ecological factors.

The focus of ecological economics is on the need of sustainable development that upholds environmental boundaries and fosters social justice. This strategy promotes equitable resource allocation, consumption reduction, and the advancement of sustainable practices and renewable energy.

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CHAPTER 8

INVESTIGATION OF RELATION BETWEEN INDIVIDUAL AND SOCIETY IN SOCIAL ECOLOGY

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ABSTRACT:

The complicated link between a person and society as seen through the lens of social ecology, an interdisciplinary field that studies the numerous relationships that exist between people and their surroundings. According to social ecology, people and communities have an impact on one another and mold one another. This study looks at how social structures, cultural norms, and ecological settings affect people's actions, values, and identities. On the other hand, it looks at how cultural practices and social behaviors as a whole affect people's experience as individuals and the sustainability of the environment. Through an analysis of theoretical frameworks and actual data, the study emphasizes how social forces and individual agency interact dynamically. In order to solve today's social and ecological concerns, the research also examines the ramifications of this link, highlighting the need of encouraging both individual accountability and group action for sustainable development. The results seek to provide a thorough knowledge of the ways in which social and individual aspects might be integrated to create a more peaceful and sustainable society.

KEYWORDS:

Cultural Norms, Ecological Sustainability, Individual Behaviors, Personal Agency, Social Structures.

INTRODUCTION

According to Talcott Parsons' Systems Approach, the macro level manages the micro level regulation of interpersonal interactions. Furthermore, a person's functional contribution to society is so essential that it cannot exist without them. When social unity is compared to other kinds of unities, its distinctive characteristics become apparent. By examining the nature of the functional relationships between the units or components of the whole, several types of unities may be identified[1], [2]. The organism, to which society is incorrectly given, is a kind of oneness. This kind allows interpretation of the cells, organs, and different systems they comprise, such as the neurological, circulatory, and glandular systems. These are only significant because they are useful to the organism's overall way of existence. Another kind of unity is a mechanism, of which a machine constructed by humans is one particular kind. Unlike an organism, a machine cannot maintain itself or reproduce itself. Nonetheless, each of its many components wheels, gears, transmission belts, and so forth can be comprehended in terms of how they contribute to the overall operation of the vehicle[3], [4]. Similar to biological unity, the society or some segments of it have been credited with mechanical unity. But the social structure has to be set apart from these kinds. Social interactions within a social system develop and alter in response to changes in the beliefs and passions of some or all of the units or persons that make up the system.

In this case, the system's importance stems from its backing of and contribution to people's ultimate goals. Social unity is not possible without this goal. The harmony between individuals and society is made possible by this idea. It is true that individuals within a group

will show more variation and express themselves in more ways when they are more unique. But how much one person varies from the others is not the measure of uniqueness. Instead, what matters is how independently each person operates inside his or her own awareness and how they understand the assertions made by others. When a person who values his own identity follows others' lead, he follows it simply and in the areas he considers significant. This is because he personally supports that specific behavior rather than because others do it. He obeys authority partially out of conviction and not entirely because of authority, unless he is specifically ordered to do so[5], [6]. He doesn't really embrace or represent other people's viewpoints. He is quite independent in terms of initiative, judgment, discrimination, character strength, and so on. The degree to which he demonstrates these attributes is closely correlated with his uniqueness. Man has always seen erratic relationships between general physical circumstances and lifestyle choices. For example, people living in tropical locations differed from those living in temperate or polar regions in some ways. These findings have, nonetheless, lately undergone a progressive refinement and systematization.

Since Montesquieu's time, French sociology has played a particularly significant role in the advancement of these disciplines, with figures like Le Play, Demolins, and Brunhes serving as inspiration. Two groups of American sociologists have recently developed a special interest in the connection between the physical environment and social processes. Physical adaptation happens naturally and is unaffected by our efforts or goals. If we spend time in the sun, our skin will get tanned. Whether or whether it benefits us, this is a kind of physical adaptation. In a similar vein, toxic gasses will kill our lungs while fresh air will nourish them. Natural law is equally expressed in both health and disease, as well as in strength and weakness. Nature places such pressures everywhere; the ultimate expression of bodily adaptation is death. Whatever the circumstances wild or civilized, wealthy or impoverished, favorable or unfavorable, good or evil this unconditional physical adaptation persists with all of its force[7], [8]. A certain kind of life is said to be biologically adapted if it can thrive or survive in a given environment. Fish and tigers may be said to be suited to the maritime environment and the jungle, respectively.

We may also discuss the incapacity to adjust in this way. For example, when it is claimed of a tiger that it cannot adapt to the circumstances of the arctic snows or the desert, it indicates that the conditions are insufficient for the organism to operate as it should. This suggests that biological requirements are negatively impacted by the unavoidable physical adaptation. Environment support is necessary to achieve a given balance, which entails an organism's survival or fulfillment. A biological usage that is extended is shown by social adaptation. When social adaptation entails certain standards of values, it called conditional adaptation. Various sociologists refer to the circumstances that are connected to the process of adjustment or accommodation when they discuss it. Adaptation in a social sense always entails valuing. Man's constant adaptation to his shifting circumstances and assessment of both his own adaptations and the social environment are components of social adaptation [9], [10]. The exterior environment and the interior or social environment are two crucial aspects of the whole environment that must be considered in order to comprehend the overall environmental circumstances that affect humans. Material culture is explicitly referred to as the outside environment.

DISCUSSION

Organizations and rules, customs and establishments, suppression and emancipation of social life comprise the inner or social environment social legacy as a whole. Through conscious reaction and habit, man adapted to this. Ancient observations have shown that children in practically all human groups acquire their parents' characteristics or behaviors. Thus,

variations in genetics may be responsible for differences in the characteristics of individuals or groups, even in disparate settings. Numerous psychologists and sociologists have backed some biologists, although environment studies students have often focused on other factors. Consequently, a significant disagreement on the two's respective significance emerged and is still going strong now. Some argue that genetics is a bigger predictor of diversity in humans and their civilizations than environment, while others minimize the role of heredity. Certain contend that although certain attributes, like intellect and physical well-being, are mostly inherited, others especially those related to social traits like morality, culture, and beliefs are more strongly influenced by one's upbringing.

The topic was brought up definitively by renowned polymath and sociologist Francis Galton in his seminal work where he attempted to demonstrate that the likelihood of having exceptionally gifted children is significantly higher when the fathers possess a higher level of intelligence. Karl Pearson, an English biostatistician and mathematician, continued Galton's work by incorporating his correlation approach into this theory. He came to the conclusion that genetics has a significantly greater effect than environment in determining significant human differences. According to research presented by Pearson, heredity is seven times more essential than environment for members of the same race within a particular community.

Pearson further asserted that it was even feasible to evaluate the relative effectiveness of the two. Numerous other researchers have pursued similar paths as Pearson. Some have used occupational or class classifications to demonstrate that groups with better social or intellectual ratings have generated more notable individuals, such as geniuses. Studies have shown a favorable association between royal families and the production of geniuses; in the US, the biggest number of prominent individuals come from the clergy family, followed by those of professionals, businesspeople, laborers, and farmers. The professional classes produce the greatest number of American men of science, followed by the agricultural classes in lower numbers. Other psychologists have selected psychological test applications and categories based on race or nationality. As seen by the well-known army tests of an immigrant group in the US and, more broadly, of native-born, foreign-born, and Negro sections of the population, intelligence tests have usually resulted in significant variations between groups.

According to MacIver, findings from these kinds of research usually point to a cursory examination of the issue of heredity and environment. Numerous previous studies have provided us with more accurate information about the widely held belief that individuals who are born into families or organizations that are distinguished or well-known are more likely to achieve academic or other goals. All of life's potentialities are included in heredity, but all of its actualities are triggered by and dependent upon the environment. Tracing the inheritance of traits like hemophilia, albinism, blue eyes, and so forth that point to distinct and separate factors in the process of heredity is of interest to biologists. The way that certain organic predispositions like a propensity for a particular disease show themselves in different environmental settings also piques the curiosity of biologists.

Sociologists, on the other hand, are interested in how a group interacts with another group that is raised in a certain context and is impacted by changes that take place there or by their relocation to a new setting. No matter what their genetic makeup, an immigrant group from Italy, Greece, or Ireland has completely distinct features when they are brought to North America. The way that habits, mindsets, and ways of living adapt to new vocations and other pursuits in reaction to shifts in the economy never ceases to astound.

The potentiality that is created in the real world is called heredity. Heredity contains every aspect of existence. The environment affects the traits that are evoked. This first principle implies that there is a larger demand on the environment the higher the potentiality. Analyzing the significance of environmental fitness is simpler than trying to emphasize the superiority of one component over another. Therefore, even while more minute environmental variations may not matter much to entities with little potential, they have a huge impact on entities that are more sensitive to them. For someone who is sensitive, a seemingly insignificant situational adjustment, a push for achievement, encouragement, or rejection might have a significant impact while hardly having any effect on someone who is less sensitive. Figure 1 shows the Agencies of Socialization.



Figure 1: Represents the Agencies of Socialization[11].

The infant is given to the family initially. Consequently, socializing starts inside the family. Some fundamental skills that the child inherits from his parents genetically are present from birth. Culture shapes these talents and abilities in a certain manner. The mother, who has the closest relationship with her kid, is crucial in the early stages of the child's development. The youngster then receives additional values from the father and elder siblings. Knowledge and skills that children are supposed to learn in a certain community are imparted. The child's peers start to have an impact on him as he gets older. He spends the most of his free time with his friends on the playground and in locations other than his or her house, away from job and school. Peer appeal is almost too much for him to refuse. Both they and he gain knowledge from each other. Over time, the impact of his peers becomes far greater than that of his parents. Adolescence is the time when parents and kids start to misunderstand one other. The kid is socialized by members of his peer group as well as family members, especially those in positions of power. These individuals have two distinct effects on the youngster. For him, partnerships that are equalitarian or authoritarian are equally important. From the first kind of interactions, he learns the qualities of respect, restraint, and obedience; from the second kind of relationships, he learns the virtues of collaboration that is built on mutual understanding and trust.

There are many reasons why the equalitarian component is important in the socialization process. Those in equalitarian relationships communicate freely and voluntarily rather than under duress. They have a great comprehension of one another since they have the same worldview and subjective mindset. From one another, they pick up prohibited information, fads and crazes, hidden ways of fulfillment, and shades of meaning. Even if some of this information is socially forbidden, it is often valuable. Kingsley Davis, an American sociologist, provided an example of knowing about sex, which is not intended to be discussed

until marriage. The issues of maladjustment and aberration of many types would not have been uncommon if this had been done. Thankfully, this kind of information is passed down as part of the folklore that younger generations learn. The drawback of having such incomplete knowledge is that the youngster may learn false information from peers their own age. The second socializing agency is the school. A youngster is formally indoctrinated into the culture of the society when he or she first attends school. The youngster receives his education at school, which shapes his beliefs and dispositions. He is officially exposed to the knowledge and the lore, the science and the arts, the values and the beliefs, the taboos and the traditions of a broader circle of society. His instructors are really important. Socialization greatly benefits from education. A well-designed educational program may result in a well-socialized individual. Social stratification, defined as the "classification of persons into groups based on shared socio-economic conditions," is a notion of class in sociology. Class stratification in Western nations is often divided into three categories: upper class, middle class, and lower class.

It is possible to split these classes up into more manageable groups. In addition to castes, familial relationships may also be used to determine stratification. According to Max Weber, status class which is determined by honor, prestige, and religious affiliation—is distinct from social class, which is linked to monetary riches. One might understand the idea of social stratification in a variety of ways. Action theory proponents believe that because social stratification exists in developed countries, social structure can only be stabilized by the existence of a hierarchy. Stratified societies lack social mobility and have inaccessible resources, as highlighted by conflict theories like Marxism. Numerous sociological theorists have critiqued this situation, pointing out that the affluent wield disproportionate political power and that the working classes will not progress socioeconomically. However, Ralf Dahrendorf sees promise and has observed that the need for educated labor in the technology and service sectors is leading to a trend toward an expanded middle class.

The idea of social mobility is important not just for sociologists but also for economists and political scientists. A person or group that has a certain social status may not stay in that position indefinitely. Some people may go from a higher social class to a lower social class, while others may go from a lower social class to a higher social class. Changes in opportunities, salaries, lifestyles, interpersonal connections, social standing, and eventually class membership are all implied by social mobility. The primary concept of social mobility pertains to the movement of people or groups within the system of stratification. This movement is often gauged by changes in their occupational position. This unit will cover the definition, characteristics, and forms of social stratification as well as the theories and forms of social mobility. Natural differentiation is a rule. In the case of human civilization, this is accurate.

Human society is diverse rather than homogenous. Men are different from each other in a variety of ways. In terms of their physical makeup, all humans are created equal. However, people vary in terms of their physical characteristics as well as their intellectual, moral, philosophical, mental, economic, religious, and other attributes. Nobody is precisely the same twice. Inequality and diversity are inherent to society. Human civilization is thus hierarchical everywhere.

Every society assigns responsibilities to its members based on equality, inferiority, and supremacy. Stratification is the vertical scale used for rating and grouping individuals into tiers or strata. When choosing a partner, hiring a worker, interacting with a neighbor, or forging a relationship, members of a group often compare various people. In addition, they make comparisons between castes, races, universities, towns, and sports teams. When

members of a group agree, these assessments become social evaluations, and these comparisons become values. Every society assigns individuals distinct responsibilities, and every society assigns different values to positions. It is believed that certain roles are more significant or useful in society than others. More rewards are given to those who carry out the more prestigious responsibilities. Consequently, stratification may be defined as the process by which certain individuals interact with differentiation to get ranked higher than others.

The 1940s saw the invention of the idea of social stratification. Geology provided the word "stratification," which was used. According to geologists, the earth is made up of layers of rocks, each of which is unique and has its own composition.

In a similar vein, sociologists believe that society is divided into hierarchical strata, with the most privileged individuals at the top and the least fortunate individuals at the bottom. According to sociologists, the wealthy have more "life chances" than the impoverished due to their access to high-quality education, secure neighborhoods, a balanced diet, medical facilities, police protection, and a variety of other products and services.

The phrase "life chances," coined by German sociologist Max Weber, describes how easily people may get essential society resources including food, clothes, housing, healthcare, and education. Resources are scarce in society as a result of their uneven allocation across various social groupings. People in societies are differentiated according to their gender, age, caste, and race. Inequality is the outcome of stratification like this.

The stratification structure inside a society is influenced by a country's place in the global stratification system. Therefore, social stratification is the outcome of society's separation into strata.

CONCLUSION

Knowledge and tackling social and ecological concerns need a knowledge of the fundamental interconnectedness that is shown by social ecology's research of the interaction between the person and society. Social structures and cultural norms have a significant impact on an individual's behaviors and identity because they set the stage for individual decisions and actions. Individual values, beliefs, and behaviors are greatly influenced by social structures, such as the family, the community, and larger societal organizations. On the other hand, people have an effect on society by their choices, behaviors, and inventions. Social change may result from personal agency because people who take up environmentally friendly habits, support environmental legislation, or become involved in their communities can influence society as a whole. The study emphasizes how crucial it is to acknowledge this reciprocal effect when working to advance social justice and ecological sustainability.

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CHAPTER 9

ANALYSIS AND DETERMINATION OF SOCIAL STRATIFICATION IN SOCIAL ECOLOGY

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ABSTRACT:

The function of social stratification within the multidisciplinary field of social ecology, which studies the complex interactions between human societies and their surroundings. The term "social stratification" describes the hierarchical organization of people and groups in society, often determined by elements like gender, race, and financial position. This study looks at the ways in which ecological environments affect and are impacted by these hierarchical social systems. The research explores the ways in which social hierarchies impact community resilience, environmental justice, and resource allocation by examining theoretical stances and empirical evidence. The study also looks at how ecological issues that disproportionately affect vulnerable populations, such as resource shortages and climate change, worsen social inequality. The results highlight the need for integrated measures that advance social justice and environmental sustainability and attempt to provide light on how tackling social inequality might lead to more equitable and sustainable ecological consequences.

KEYWORDS:

Environmental Justice, Resource Distribution, Social Hierarchies, Social Inequalities, Sustainable Development.

INTRODUCTION

Every society has social divisions among its members based on factors such as age, sex, and personal traits. Children have different duties and privileges from adults, just as skilled hunters or warriors had different roles and advantages from the general populace. If every member of the society has an equal opportunity of rising to any available position, then it is not conventional to refer to the society as stratified[1], [2]. In a strict sense, there are only communities that vary in the extent of stratification; there are no totally egalitarian societies. Like any other society, Russia, with its ideal of a "classless society," was unable to avoid the need to assign roles to individuals.

The standard of rank has evolved in tandem with societal standards. An "uncertified society with real equality of its members is a myth which has never been realized in the history of mankind," Social Mobility[3], [4]. From what has been said so far, it is evident that every society has some kind of hierarchical structure in which individuals are arranged according to their relative importance. These categories, gradations, and placements of individuals within society are referred to by the terms "social differentiation" and "social stratification." Differentiation occurs when a society bases a person's position on a certain kind of attribute.

Differentiation, therefore, functions as a system of classification that assigns a person a grade based on their tasks and position. Stratification has a tendency to maintain these status disparities. People get fixed in the social structure as a result of this process[5], [6]. Certain situations (like caste) might lead to status being inherited. Differentiation may be seen as the first phase in society that comes before stratification, when people are categorized and placed

into groups. However, this does not imply that social stratification results from all forms of difference. Stratification is sociological in the sense that it does not reflect differences brought about by biology.

While it is true that characteristics like as strength, intellect, age, and sex may also operate as differentiators, these explanations fall short of explaining why certain social classes enjoy more privileges than others in terms of wealth, power, and status. Additionally, social superiority and inferiority are not determined by biological traits until they are acknowledged and valued by society. For instance, an industry manager gains dominance not via age or physical prowess but rather by socially acceptable characteristics. The system of stratification is not very new. Archaeological and historical sources attest to the stratification that existed even among the minor nomadic groups [7], [8]. Back then, the primary stratification criteria were age and sex. 'Women and children first' were most likely the prevailing orderly principle. There were distinctions between the mighty and the weak, wealthy and impoverished, and free and enslaved people in almost every ancient culture. Social philosophers have been gravely troubled by economic, social, and political inequality from the days of Plato and Kautilya.

The system of stratification is a global phenomenon. Everywhere one looks, one can clearly see the divide between the wealthy and the impoverished, or the "haves" and the "have nots." Stratification is pervasive even in civilizations where the majority of people lack literacy. According to sociologist Pitirim Sorokin, who is Russian-American, all organizations that are permanently formed are stratified. Not every society has had the same system of stratification. The ancient Greek society was divided into freemen and slaves; the ancient Chinese society was divided into merchants, soldiers, farmers, and so forth; the ancient Roman society was divided into patricians and plebeians; and the ancient Aryan society was divided into four Varnas: The Brahmins, Kshatriyas, Vaishyas, and Shudras. In the contemporary world, class, caste, and estate appear to be the most common types of stratification. "Social differences" are the distinctions between people based on social traits and features. Because of the wide definition of "social stratification," it is easy to include many kinds of "differences" under its purview, including age, health, and religion. But social stratification based on race or gender is significantly different from that based on age, as the latter provides spaces for individuals of all ages and includes everyone who occupies them at various times of their life.

Assigning duties and obligations while taking into consideration social disparities is another aspect of social differentiation. The word "social inequality" refers to the uneven allocation of resources and privileges within a society, wherein some individuals have more money, influence, and advantages than the majority. People already have preconceived views about uneven authority, position, and financial resources in the majority of these civilizations. People who are privileged that is, those who possess greater wealth, influence, and social standing continue to have easier access to resources. Examples of these resources include attending school, graduating from college, and obtaining professional and technical training that prepares them for higher-paying careers. Consequently, those who are unable to pay for this level of education will find themselves in a difficult position.

One specific kind of inequality that relates to hierarchy is social stratification. It denotes that individuals within a community are categorized into high and low social groups according to the degree of their income, status, and power. Social stratification only denotes a society's vertical division; social inequality encompasses both a society's vertical and horizontal divisions. A group is made up of individuals who have a shared identity and set of interests, known as "strata." A stratum's members are distinguished from those of other strata by their shared way of life and understanding of "consciousness of kind." It is clear that the

"individual" is the main focus of status appraisal in each of the four categories [9], [10]. Such a definition of societal inequality, predicated on the allocation of property, money, honor, and power among individual members, would presuppose a certain ideological foundation as well as an organizational framework of individuals predicated around such institutionalized and non-egalitarian standards. Division of labor, job differentiation, and even disparate assessment of various activities and duties allotted to people of a community are examples of social inequality. Figure 1 Shows the Level of Stratification in Social Ecology.

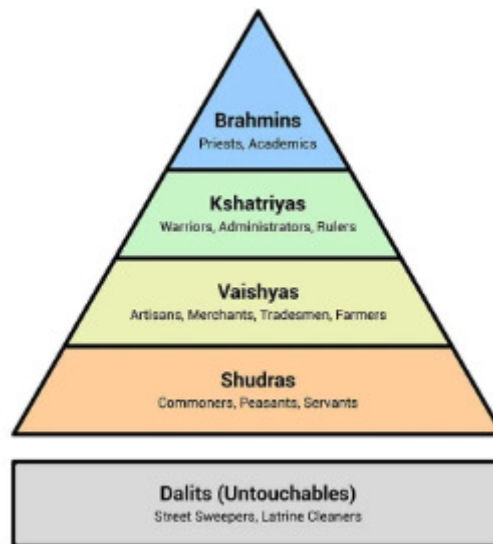


Figure 1: Represents The Level Of Stratification In Social Ecology [11].

DISCUSSION

It is important to keep in mind that social inequality is not uniform, particularly when it comes to caste. Social inequality also undergoes constant construction and reorganization. It should be remembered that inequality is a relational phenomenon and should not be seen in an absolute sense. For example, inside a family, individuals may have different statuses depending on kinship, yet as members of an intimate fundamental primal unit, they are equal. A family's structure is also different from an official organization's. Within a family, there is no hierarchy or uneven allocation of tasks; instead, each member is treated equally. Therefore, it would be improper to assess India's social disparity using the framework of Western industrial society, since this would diminish the significance of India's social structure, culture, history, and dialectics.

Every civilization ranks people or groups according to a number of social stratification criteria. Rankings over a wide range of social stratification variables may clearly be strongly correlated. One instance of status consistency is the former. This second case illustrates status inconsistency as different individuals may perceive the same person to have a high status, a medium status, or a low status. The degree of consistency in a man's or woman's social position across the many aspects of social inequality is known as status consistency. A caste system has high status consistency and little social mobility, meaning that the average person in the system is ranked similarly in terms of wealth, power, and prestige.

Due to the reduced status consistency caused by the increased mobility of class systems, persons are rated lower on certain social standing aspects and higher on others. For example, scholars in India have a high social status while receiving low pay. People's social position is hard to define when there is low status consistency; it is much more difficult to define classes than castes. A few illustrations may help clarify this phenomenon. An example of a status

contradiction would be a high caste Brahmin marrying a female from a somewhat lower caste. Comparably, the issue of status contradiction may arise from the marriage of a nouveau riche woman with a man of eminent descent. Another example of this kind is the status of the many Brahmin priests from upper castes who have poor professional status.

To explore social stratification in these terms, several investigations and analyses have been carried out. It has been discovered that distinct behavior patterns are produced by status inconsistency than by status consistency. Additionally, it has been shown that every distinct pattern of irregularity has unique repercussions. Additionally, it has been shown that there is no general trend toward status consistency that is, toward a strong positive connection among an individual's several rankings and that different forms of status inconsistency may persist for extended periods of time.

Gender and race/ethnicity are the two main components of social stratification. Therefore, the accumulation of disadvantages for women and racial/ethnic minorities as well as gender stratified opportunity systems lead to different aging experiences. There are disparities among individuals in every society with regard to the level of income and power they possess. The grouping of individuals into groups based on a hierarchical structure is known as stratification, and it differs depending on the culture. Very primitive communities may be divided along gender and age lines, with males and women having more status and authority than each other.

Sociologists contend that social class serves as the major basis for stratification in modern industrial cultures such as Britain. Theories of social class continue to offer us crucial insights into the ways in which long-standing disparities in wealth and power related to production and markets, access to institutional and educational resources, and other factors have systematically served to maintain these disparities over time. Capitalist industrial societies are still stratified. However, there are other elements than class dynamics that also play a role in the perpetuation and upkeep of social inequality. The birth order of a kid has great significance in a household. In many cultures, a kid who is born as the first child in a family is accorded more honor and benefits.

The youngest kid in a family has unique rights, advantages, and powers in certain other civilizations. This explains why the primogenitor and ultimate genitor systems are so common in modern culture. Another major kind of stratification offered by the sex-gender system is that males are seen as having more status and authority than women. A person's age, whether real or perceived, has a significant impact on how others see him and the possibilities that may or may not come his way in society. It may be difficult to determine how age contributes to social stratification since, in contrast to caste or race, age does reflect actual variations in a person's experience and aptitude.

For example, until a man grows out of infancy, he is plainly too immature to perform effectively in paid occupations; and as he develops into maturity and old age, he acquires skills and experience, but eventually he loses physical and even mental endurance and agility. Unfair discrimination based just on age may also stem from persons being treated unfairly because they are seen as "too young" or "too old," or they may even be admired for their age alone. Given that people's work lives are becoming longer and their employment are becoming less secure, this has become a common problem in modern culture. An older or middle-aged individual could lose their job to a younger applicant who is as competent.

In addition to biological foundations, social stratification also has sociocultural underpinnings. Certain characteristics, such as money, status, education, and power, are within an individual's control. The three Ps are the cornerstone of social stratification,

according to Max Weber. These are Prestige (status), Power (influence), and Property (money). These three Ps often coexist, meaning that affluent individuals are frequently powerful and have a distinguished position in society. Y Individuals conduct individualistic power connections; when social organizations exert these ties, they take on organizational characteristics.

In general, both organizational and individualistic components exist in all power situations. Families exert organizational power as a social unit, yet personal power is evident when the head of the family chooses where to marry off his daughter. In addition, power may be categorized as direct or indirect, as well as purposeful or purposeless.

Purposeful power refers to actions that are meant to influence a culture or social order. An action would be considered purposeless power if it is not done with the intention of influencing society, yet it still does so. When power is used directly, it moves from the bearer to the person or group that is impacted. When discussing the indirect use of power, "other p t" refers to a person's material belongings and other items that they own and that contribute to their income. Monetary assets include things like cash, real estate, buildings, jewelry, and animals.

Money received by individuals during a certain time period, such as salaries, rent, interest, and wages, is referred to as income. In developed capitalist countries, money is a significant aspect of individuals' lives. It serves as a crucial foundation for social stratification as well. It is subjective in nature, in contrast to power and property, however. The reason for this is that prestige is ephemeral and contingent upon the opinions and views of others. It's a reference to respect and social honor. There are several facets to prestige. It might be brought about by a person's sociopolitical involvement, leadership abilities, physical characteristics, or a property.

Authority, respect, and influence are also associated with social status. Another key component of social status is occupation. For instance, the social standing of managers and physicians is higher than that of peons or sweepers. Weber thought that the theological notion that affluent people were blessed by God had a major role in the emergence of capitalism. Most individuals in contemporary capitalist cultures think that those who are wealthy have earned it through harder effort and merit than those who are not. There are two kinds of stratification systems closed and open systems that correspond to the social stratification that is attained and attributed to it.

The majority of sociologists agree that no stratification scheme can be said to be completely open. This suggests that there isn't a system where individuals are only judged on their obtained statuses and where assigned statuses have no lasting positive or negative effects. Sociologists examine the primary characteristic that individuals high in the stratification order possess more of than others using this dimension.

This characteristic is money in some countries and human capital in others. While some civilizations honor those in positions of governmental authority, others honor those with distinction in their culture. Sociologists examine the degree of disparity that exists between members of the top and lowest social classes when researching this dimension. Inequality was relatively low in ancient tribal civilization and very high in medieval feudal society. Professor of Sociology at Stanford University David B. Grusky claims that the degree of inequality in our developed industrial society is in the middle of the two extremes. Slavery is the most extreme kind of social inequality that is permitted for people or communities.

The fact that one human being owns another is the most distinctive aspect of this crushing stratification system. These people are regarded as property, much like home equipment or pets. There have been many variations of slavery. Captives from battle and piracy were the primary source of slaves in ancient Greece. Even if it was inherited, being a slave was not a lifelong position. A person's rank might alter based on how the military war between the kingdoms turns out. However, racial and legal hurdles were put in place in the United States and Latin America to stop the freeing of slaves. To put it another way, it had needed a great deal of force, in whatever form it had existed, to uphold the rights of slave owners. There have historically been five slave communities, according to certain sociological researchers. Slave societies in this context refer to areas where the institution of slavery had a significant impact on the social and economic landscape.

The Roman Empire, the United States, the Caribbean, and Brazil were these societies. The majority of slaves did not try to alter the system because they saw themselves as helpless. Nevertheless, others made an effort to subvert the system and their status by slacking off, working slowly, not working at all, or fleeing their master's home. Many years ago, this practice was formally discontinued. Many sociologists believe that the global elimination of slavery is a result of the ideals of justice and equality.

The inefficiencies of using slave labor and the criticism of slavery as a barbarous institution are two other arguments in favor of ending this practice. A social class is a collection of people with roughly comparable wealth. Being wealthy allows one to acquire valuable and rare items and services that are sought after by others. The products and services offered vary depending on the civilization.

In the ancient days, a rich person would purchase gold and land, but in the new world, he may make stock market investments, purchase expensive vehicles, or take trips on airplanes. If one spends their riches well, it enables them to produce even more wealth. The majority of contemporary cultures are stratified according to class. Nonetheless, many aspects of ancient stratification may be seen in contemporary civilizations, such as the Indian feudal system and the caste system. A society may be classified as either generally open or closed based on how many possibilities exist for its members to move up the social ladder.

The way a society views the mobility of its individuals is equally significant. A society may be classified as open stratification if it provides a lot of possibilities and pushes its members to advance to higher positions. Conversely, a society is referred to be closed stratification if its members are prevented from obtaining higher positions by normative standards and there are few prospects for upward mobility. The stratification system opens out and becomes goal-oriented as growth progresses.

One kind of open stratification system is the class system. With his accomplishments, a person might rise to a higher social level and earn prestige. There are instances of people who, through perseverance and success, were able to escape poverty and become billionaires. These people are valued in today's culture because they serve as role models for others. In contemporary countries, an individual's ability, accomplishments, intellect, and worth determine their social mobility. Nevertheless, despite the openness, a society's socioeconomic background, parental position, available resources, social networks, and other assigned characteristics all have a significant impact on an individual's motivation, accomplishment, and access to possibilities. It cannot be said that contemporary societies are entirely achievement-oriented as these elements are beyond of an individual's control and difficult to change for the better. Social workers need to be aware of two drawbacks of an achievement-based society.

Since success is emphasized, people lose self-esteem when they fail because others denigrate them. It's possible that you've read in the media about students killing themselves after receiving poor grades. Vulnerable pupils are under pressure to adopt this drastic measure because they want to attain high standards and live up to others' high expectations. Second, in order to prepare people for competition, an achievement-based society should provide them access to the bare minimum of housing, health care, and education. These basic amenities are not available to everyone in nations like India, and a large number of individuals are unable to compete fairly with one another. For these persons, the social environment is unjust as a result. Welfare and development programs are carried out by the government and nonprofit groups to help underprivileged individuals integrate into society.

CONCLUSION

The enormous effects that hierarchical social structures have on ecological and social systems are highlighted by the investigation and determination of social stratification in social ecology. The uneven distribution of opportunities and resources that characterizes social stratification has a substantial impact on how well various societies are able to adapt to and recover from ecological difficulties. Marginalized communities are often more vulnerable to environmental risks and have less access to the resources necessary for resilience and adaptation. The research emphasizes how crucial it is to deal with social injustice in order to accomplish environmental justice and sustainable development. One of the most important ways to lessen the negative consequences of ecological crises is to work toward equitable resource allocation and strengthen the resilience of communities that are at risk. The resilience and sustainability of societies may be improved by implementing policies that seek to reduce social disparities, such as providing equal access to healthcare, education, and economic opportunities.

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CHAPTER 10

INVESTIGATION THE IMPACT OF CLASS SYSTEM IN INDIA

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ABSTRACT:

This research examines the effects of India's class structure, with a particular emphasis on the ways in which social stratification influences access to resources, social mobility, and economic opportunity. Deep-seated disparities that affect people's life opportunities and social dynamics have been brought about by India's class structure, which is defined by historical and socioeconomic causes. This study looks at the historical background of the class system, how it is still present in modern society, and how it affects both social and economic advancement. Through a comprehensive analysis of data from many sources, including as government records, academic research, and personal experiences, this study investigates the ways in which the class structure sustains differences in health, employment, education, and political representation. It also takes into account the results of previous legislative initiatives meant to lessen social exclusion and class-based inequality. The results are intended to provide policymakers and social reformers striving toward a more equal society a thorough grasp of how the class structure affects social and economic outcomes in India.

KEYWORDS:

Economic Opportunities, Education Disparities, Social Mobility, Social Stratification, Socio-Economic Development.

INTRODUCTION

Members of certain class groupings behave differently as a result of their membership. It helps kids become aware of their place in society. However, caste and associated problems are accorded more weight in the Indian setting than class considerations. India's class structure differs greatly from that of western cultures. In India, caste and class divisions coexist, with high, medium, and lower-class divisions running parallel to one another. Together, they decide a person's standing in the community, authority, and class [1], [2]. According to studies, the upper classes are mostly members of the castes that are assigned a certain position. Although there have been a lot of changes in recent decades, the pattern has not changed. An individual's social standing influences the allocation and accumulation of resources, including education. A portion of the Indian population lives below and around the poverty line as a result of the greater control of resources by those with higher social and caste status [3], [4]. The divide between the affluent and the poor, between urban and rural populations, and between the higher caste and the lower caste seems to have grown as a result of the pressures of globalization and liberalization.

A class system is a kind of stratification determined by who owns and controls resources as well as the kinds of jobs that individuals do. This kind of social stratification is not set in stone since it is determined by an individual's accomplishments, occupation, and possessions. It is hence adaptable and changing. Social mobility may facilitate a shift in class, whether it be an upward or downward mobility. A class's members share economic interests and are aware of their class [5], [6]. There isn't a specific, objective, or scientific standard for class

hierarchy. To determine class position, sociologists have taken into account factors including family, property, lifestyle, prestige, kind of housing, residential area, children's school, and participation in groups and clubs. Individuals of the top class are very wealthy. They take their kids to the finest schools and reside in upscale areas. They are strong and well-connected individuals. Professional groups and white-collar workers make up the middle class. The working class consists of manual laborers with less education who are industrial skilled and semi-skilled laborers[7], [8]. The peasantry class is made up of people who work in related fields such as agriculture. In India, caste is a matter of significant discussion. The Spanish word "Casta," which meaning "breed," is the source of the English term "caste." It stands for caste and associated social practices in the Indian culture. Since the caste system gives its members a designated position, it has a variety of effects on Indian social life. The Brahmans, Kshatriyas, Vaishyas, and Shudras are the four Varnas that are arranged in a hierarchical manner according to the oldest and most significant of the four Vedas, the Rig Veda. Brahmans are priests and teachers by profession.

Kshatriyas are both warriors and kings. The Vaishyas consist of simple people and merchants. The Shudras carry out the menial jobs and are at the bottom of the hierarchy. A fifth Varna, the untouchables, are said by some historians to exist, and they are not regarded as members of society. Tribes and adherents of different faiths are also seen as being outside of the caste system. People are born into a caste, and birth determines a person's caste membership. It is impossible for a person to alter their caste. But there have also been cases when castes have asserted a greater position in society as a whole after changes in lifestyle and economic standing. Such assertions could be approved or rejected.

The allegation can elicit negative responses from the ruling castes. However, the caste system is still in place even if the allegation is granted. However, the degree of rigidity of the Indian caste system has altered due to the processes of Sanskritization, inter-caste marriage, and educational improvement. A hierarchy is a set of relationships between different people and organizations that are superior to subordinate. Every culture has a hierarchy of some kind, but every society has a different set of rules for establishing a hierarchy. The fundamental foundation of social hierarchy in India is caste. The hierarchy of castes is based on the level of ceremonial purity and impurity connected with each caste. Power and wealth are not the decisive elements.

For example, owing of his greater ceremonial rank, a Brahmin who has a lesser economic standing than a Rajput is given a superior position. In actuality, however, the caste system is mostly determined by political and economic considerations. High ceremonial status does not really correspond to a greater social status, as sociologists have shown. For instance, a Rajput is unlikely to elevate a Brahmin in other contexts even if he may not play as significant a part in ceremonial affairs as the latter do[9], [10]. A dominating caste as one that has a high enough ceremonial status, a sizable population, and tangible resources like money, land, and authority within the society. A caste's position high in the social order is maintained by the interaction of these elements. In the political and social life of the hamlet, the ruling caste often has a significant influence. Castes are sophisticated social organizations whose membership is determined by birth rather than choice. There are caste councils in every caste that oversee members' rights and responsibilities.

These councils have a great deal of authority to control their members' social lives. By penalizing criminals for a range of offenses, they can maintain order. Adultery, injuring another person, and murdering are examples of offenses. Penalties include fines, imposing corporal punishment, and even the death penalty. Numerous castes have their own deities that are not associated with the greater religious community. As a result, caste is sufficiently

autonomous to handle matters pertaining to its members and is not subject to governmental authority. There are regulations and requirements around the sharing of prepared food between different castes. Only certain meals are accepted by some castes from those in other castes.

Food products are separated into kucha and pakka categories. Cooked in ghee, pakka is seen as better than kucha meal, which is cooked in water. A Brahmin is not allowed to eat food from Shudras or untouchables; only food from Kshatriyas and Vaishyas is permissible. Kshatriyas, on the other hand, only accept pakka food from Vaishyas who are beneath them; they would not accept kucha food from a Brahmin. Depending on the caste involved, there are differences in how food is offered and accepted. The maintaining of social distance between various castes is an example of these sorts of distinctions. The statuses of the castes are reflected in the physical separation between them. Figure 1 shows the Class System in India.

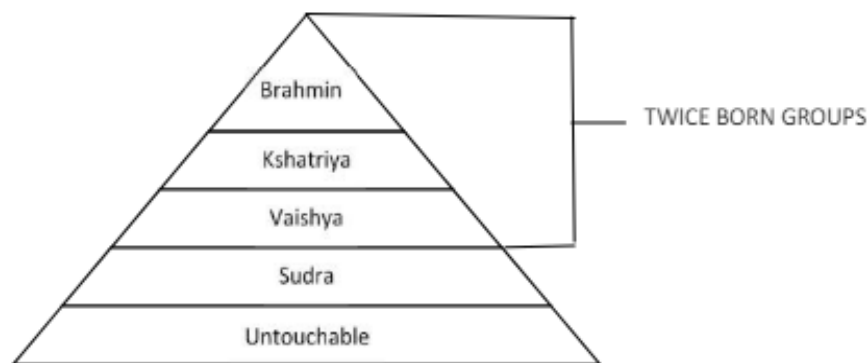


Figure 1: Represents the Class System in India[11].

DISCUSSION

According to functionalists, society is made up of several components that work together to produce an integrated whole, much like a human body. Similar to the biological body, the institutions that make up society must continue to operate correctly in order to keep the whole social structure stable. In addition, for society to operate efficiently and in a well-organized manner, a few functional requirements need to be satisfied. Thus, social stratification serves as a way to evaluate how well something satisfies these functional requirements. Leading functionalist model proponent Talcott Parsons distinguished societies as being on a continuum between achievement-based societies and society based on assigned status. Tradition holds that the traditional end of the continuum is represented by societies where people were valued according to their birth characteristics, sex, race, or family status. Modern civilization, on the other hand, uses a system of incentives to help fulfill a complicated division of labor. Parsons said that increasingly challenging jobs requiring a great deal of responsibility needed a system of incentives to encourage people to accept them. He believed that social disparity, or stratification, was both essential and desirable.

According to Parsons, stratification was desirable since it enabled the social system to run smoothly and was required to reward those who would take on the extra responsibility associated with challenging jobs. American sociologists Wilbert Moore and Kingsley Davis expanded on Parsons' theories of social stratification in their 1945 paper "Some Principles of Stratification," which was published in the *American Sociological Review*. They agreed with Parsons inasmuch as they expressed the belief that social stratification serves a universal purpose and is essential to maintaining the division of labor in society.

There is no classless or unstructured society, in the opinion of Davis and Moore. According to Davis and Moore, having a diverse range of incentives in line with the various degrees of sacrifices demanded by different vocations is both essential and beneficial for society as a whole. Stated differently, some occupations need the acquisition of unique abilities or skills. It's possible that these positions call for the candidate to work really carefully. According to Davis and Moore, it seems sense that societies would create a system of incentives in which professions demanding the highest level of responsibility and preparation are paid more than other ones. Social stratification is the result of a stratified incentive system that the social order has established.

Therefore, Davis and Moore contend that the efficient distribution and execution of roles is one of society's most crucial functional requirements. Specifically, all positions must be filled by individuals who are most qualified for them, have received the required training, and will carry out their responsibilities with diligence. It would be irrelevant which person held which post if all people had the same talents and abilities and all of the responsibilities that come with each position. It does, however, really matter since some viewpoints are just plain more pleasant than others. According to Davis and Moore, there are two ways to assess a position's significance in a society: first, by determining how functionally unique it is that is, whether no other position can carry out the job as well for example, a doctor's role is more important than a nurse, and second, by determining how dependent other positions are on the position in question.

All things considered, Parsons, Davis, and Moore provide an understanding of organized inequality as being predicated on a consensus among society's constituents and as being required to preserve social order and, hence, society's existence. According to Marxist viewpoints, the main factor dividing contemporary society into two classes the bourgeoisie and the proletariat is whether or not individuals possess property. Marx believed that the distinction between direct producers who do not own the means of production and those who do is what determines classes economically. Thus, the manner of production determines class distinctions.

Marx and Friedrich Engels distinguished five main periods of production in history: feudal societies, capitalism, socialist society, slave societies, and primitive communism. Only the ancient, feudal, and capitalist periods were given particular attention by Marx and Engels. Capitalism was founded on wage labor, feudal society on serfdom, and ancient civilization on slavery. The exploiters and the exploited, or oppressors and the downtrodden, made up the two main classes in each of these cultures. Those who possess the means of production but do not engage in production are the exploiters in each scenario. Those who directly generate social goods and services but do not own the means of production are considered exploited. The exploited are compelled to labor for those who possess and control the productive circumstances of life in order to survive since they do not own the means of production. The excess that the exploited create is what keeps the exploiters afloat. Consequently, the social relations of production are likewise reproduced by the social mode of production. As a result, the dynamic between those who exploit and those who are exploited is continuously maintained and reinforced. The emphasis was on social strata rather than social inequality as a whole, and the Marxists, in contrast to the functionalists, saw stratification as a dividing rather than an integrating structure.

Marx also mentioned the animosity between the two social classes. Knowledge the processes of class struggle in the Marxist approach to the study of stratification requires a knowledge of three terms: class awareness, class solidarity, and class conflict. When a class, like the working class, recognizes its place in the production process and its relationship to the

owning class, that class becomes class aware. The degree to which workers cooperate to accomplish their political and economic goals is referred to as class solidarity. There are two types of class conflict: (1) the involuntary struggle for shares of the productive output between the workers and the capitalists when class consciousness is not yet developed, and (2) the conscious, deliberate, and collective struggle between the two classes when the workers realize their historical role. Marx argues that societal transformation follows class conflict. Marx predicted that the class struggle—that is, the competing interests of the subject class and the ruling class, or bourgeoisie—will terminate with the proletarian revolution. Weber departs from Marx in many significant ways when it comes to his understanding of class.

For example, Weber opposes the Marxist theory that the proletarian revolution is inevitable and claims that variables other than property ownership or non-ownership are important in class development. Additionally, Weber rejects the Marxist theory that says economic power precedes political power. According to him, groups emerge as a result of members having comparable status circumstances. "Status" refers to the uneven distribution of social honor, while "class" refers to the unequal distribution of financial benefits. Additionally, Weber examines "parties" or organizations whose primary goal is to shape public policy and make choices that serve the interests of their constituents. People are motivated to strive hard to uphold the principles by class stratification, which is one of its primary purposes. People who most successfully uphold the ideals of a given culture are often rewarded with increased status and acceptability from others. It is well known that jobs are given a high ranking when their roles are crucial and there is a severe shortage of the persons needed to do them. Such occupations are characterized by a great deal of responsibility, arduous effort, and extended training. Individuals that carry out these tasks are rewarded with cash, status, comforts, and other things. However, we are unable to state that all critical occupations get sufficient compensation.

Class stratification does contribute to "the circulation of the elite" in some ways. There will be rivalry for some posts when high levels of prestige, conveniences, and other benefits are available. The most effective individuals are able to ascend to the top where their abilities may be most effectively used thanks to this competitive process. The competitive element serves a kind of economic purpose by assisting in ensuring that talent is used rationally. Differential incentives are also operationally required if the highest ranks are mostly assigned, as in the case of the caste system. Even under a caste system, those at the top risk losing their status if they don't live up to expectations. Differential benefits thus provide the top classes an incentive to strive hard at holding onto their places.

The stratification system keeps precious resources from being wasted. Whether inherited or earned, the individuals who make up the elite class do in fact possess rare and highly esteemed traits and attributes. Their enjoying of certain benefits, such as increased comfort and exemption from doing menial labor, is operationally justifiable since they possess these attributes. It becomes practically advantageous for society to use their skills so they are not squandered. For instance, investing societal resources in the education of engineers and physicians just to employ them as attendants and peons would be a waste. It would be dysfunctional to squander the time and energy of specific people on jobs for which there is sufficient workforce after they have been selected and educated for certain challenging roles.

strengthens and stabilizes the at It is true that various classes have distinct values, attitudes, and traits. To some degree, this distinction serves societal purposes as well since both manual and nonmanual labor are required. Highly skilled or "refined" individuals find few occupations appealing since they have been taught to want for other careers. Due to the early

influences of socialization and family, the people acquire characteristics, attitudes, and values that are specific to the socioeconomic class they belong to. This will affect the employment they choose to apply for. There is another social control function of class stratification. The legitimate class system has legitimacy even in the "shady" world of gamblers and in the underworld of lesser criminals, black marketeers, racketeers, smugglers, and so on. They understand that money is only a means of making up for lost reputation rather than its replacement. As a result, rather than pursuing a lucrative but dubious job, these individuals attempt to join respectable areas, become philanthropists, and support the arts in an effort to achieve legitimacy for their money and for their children. Thus, the underworld and the shadowy classes are nevertheless drawn to the established class system. There's a social control function to this attraction. In the society of the twenty-first century, everything is changing. The introduction of ever-newer technology is altering human existence. Countries may change from impoverished, undeveloped areas to contemporary, industrialized ones thanks to new ideas and technology. Indeed, change is the one thing that is permanent in the contemporary world. All things undergo inevitable change.

Since the beginning of sociology as an academic discipline, change has been a subject of debate. Sociologists that have written on change include Max Weber, Emile Durkheim, Karl Marx, and Auguste Comte. The meaning, traits, causes, and theories of social change are the main topics of this book unit. In a nutshell, social change is an alteration to a culture's social structure. It could include changes to social structures, behaviors, relationships, or the natural world. The most constant element in the history of human civilization has been social change. Every culture experience social change; it is a natural rule that is universal. Our civilization continues to evolve daily, having undergone the greatest amount of change in the shortest period of time. Every element of society, every organization, and every structure have undergone change, and these changes have had an impact on every person to some extent. The two unavoidable aspects of existence are change and continuity. People's surroundings also alter as a result of their living arrangements. For this reason, "change" is often referred to as the unalterable or unavoidable rule of nature. The only thing that is constant is change. Greek philosopher Heraclitus observed that change is inevitable and that a human cannot enter the same river twice since, between the first and second time, both the river's water and the individual entering it change

According to history, man has evolved from living in caves and jungles to opulent skyscrapers. Humans, families, religions, morals, and systems are not static. Societies develop, deteriorate, and adapt to their environment. All societies have undergone constant change, from prehistoric to industrial to postindustrial. Although the pace or extent of change varies throughout cultures, change is a constant. British sociologist Anthony Giddens (2001) argues that in human societies, we need to demonstrate the extent of any adjustment of fundamental institutions over a certain time period in order to determine how far and in what ways a given system is undergoing change or transformation. Certain social systems are characterized by rapid change, whereas others are rooted in the distant past. Global faiths such as Islam and Christianity continue to be connected to concepts and moral codes that were developed thousands of years ago. Change was seen as an external and negative phenomenon in prehistoric society. But in the present day, change is seen as normal and essential. Every generation encounters unique socioeconomic obstacles, yet they continue to move forward with new life options while maintaining links to the past.

CONCLUSION

The examination of how the Indian class structure affects society and the economy shows profound and widespread consequences. Due to historical and socioeconomic causes, the

class system is still in place and shapes people's access to resources and opportunities, which affects their chances of success in life as a whole. The research emphasizes how clearly class differences exist in a number of domains, including political representation, health, education, and economic opportunity. There are notable differences in education, with those from poorer socioeconomic origins encountering major obstacles in their pursuit of a high-quality education. This feeds the cycle of poverty and marginalization by influencing their possibilities for work and social mobility. Lower-class people often live in environments that increase health risks and have limited access to healthcare services, which has an influence on health outcomes.

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CHAPTER 11

ANALYSIS OF SOCIAL CHANGE AND ITS CHARACTERISTICS IN SOCIAL ECOLOGY

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ABSTRACT:

Social ecology is an interdisciplinary approach that studies the dynamic connections between human societies and their environs. It places social change and its features within this framework. The term "social change" describes notable changes in social structures, cultural norms, and behavioral patterns across time. This study examines the forces that propel social change, including economic upheavals, political movements, environmental issues, and technological developments, as well as how these elements interact within the framework of social ecology. The research analyzes important aspects of social change, such as its rate, direction, and effects on ecological and societal systems, by examining theoretical viewpoints and empirical data. Additionally, the study looks at how social change may have an impact on community resilience, environmental sustainability, and social cohesion in both good and negative ways. In order to help politicians, educators, and community leaders manage and harness social change toward more fair and sustainable results, the findings attempt to give a thorough knowledge of the causes and implications of social change.

KEYWORDS:

Community Resilience, Environmental Sustainability, Social Cohesion, Social Institutions, Technological Advancements.

INTRODUCTION

There will always be societal change. It is ubiquitous as well as inevitable. It exists in all societies. All societies are changing, from prehistoric to postindustrial. No culture or civilization lasts forever. From being nomadic, food gatherers, to farmers, and finally to contemporary, industrial creatures, humans underwent transformation [1], [2]. From the beginning of time till the present, society and daily existence have been in a state of constant change. The forces of change can never be halted in any civilization or group of people. It is an endless process; the transition from hunting and gathering food to agriculture was a technological revolution that, in the end, enabled the rise of big, diverse cultures and the ultimate creation of civilization [3], [4]. In a similar vein, the Protestant focus on reading the Bible in order to be saved contributed significantly to the development in literacy.

In addition, the implementation of the reservation system for underprivileged populations in Indian government offices and institutions has altered the socioeconomic standing of these groups, the dynamics of interpersonal interactions, and the social and economic makeup of the nation. Similar to this, increased literacy rates in the nation help women become economically independent, which in turn impacts how people see marriage, families, and husband-wife relationships in general. Either with or without careful preparation, change is possible. Change may be initiated by the people, the government, or any other agency via plans or programs, and the extent and direction of the change can be decided upon. Following independence, the Indian government created a number of socioeconomic development initiatives with the goal of eliminating unemployment and poverty by implementing more

comprehensive Five Year Plans[5], [6]. Over the course of its 68 years of independence, the nation has made remarkable strides in the areas of industry, infrastructure, health, and literacy. It has also successfully combated issues of hunger, unemployment, and poverty. In addition to intentional social change, unintentional and inadvertent changes may also occur. This category includes changes brought on by natural disasters such as earthquakes, tsunamis, volcanic eruptions, and so on. It is possible for change to be directed.

It takes place in a certain direction. Such guidance is, for the most part, prearranged, planned, and set. We refer to these modifications as progress. But generally speaking, change may occur in either direction. In a similar vein, the pace or tempo of transformation fluctuates in space and time. While some changes can take months or even years, others might happen quickly. Social transformation is temporal in that time is a component in it. It indicates the order of time. It could be either transient or ongoing.

A crucial element in the process of transformation is time. Changes in social and cultural contexts are often seen as synonymous and indicative of the same sort of change. There are distinctions between the two, however. "Social" describes how individuals interact and relate to one another. Conversely, "culture" describes the norms, values, symbols, practices, and, generally speaking, the set of regulations that individuals in a community construct. It might be non-material or material. The production of tangible, human-used items such as cars, furniture, buildings, bridges, roads, books, mobile phones, TV sets, and other items falls under the category of material culture[7], [8]. Belief systems, values, mores, conventions, customs, language, and so on are examples of non-material culture. The body of information, customs, and values that a society uses to guide and express itself as a living, breathing organism is referred to as its culture. A cultural lag happens when one of the two associated components of a culture changes more quickly or earlier than the other component, leading to less adjustment between the two components than there was before.

But any shift in culture also affects societal developments since it has an effect on interpersonal interactions. The introduction of mobile phones and the Internet has had a significant impact on social interactions. Accordingly, social and cultural developments both contribute to and influence each other, and cultural change influences social change in a good way. According to Kingsley Davis, social change is merely one aspect of cultural change, which is larger than both. Not all cultural changes are reflected in social changes, but vice versa. Social changes are those cultural shifts that have an impact on human interpersonal relationships and social institutions. A shift in a desired direction is called progress.

It may also allude to improvements in quality. Because it implies advancement or progress, it requires making value judgments. Change that leads to specific, well-defined objectives is necessary for progress. It's a kind of societal transformation as well. There are distinctions between the two, however. While not every progress is a change, all advancement may be referred to as a change., Development always implies a change for the better, while change is a value-free term[9], [10]. Thus, progress is a notion that is loaded with meaning. The idea that change may be both planned and unanticipated has been covered before. However, advancement is always prearranged and ideally set in stone. Furthermore, change is evident and inevitable. Every culture experience change, whether it be little or large, quick or sluggish, but advancement is unpredictable. Something more fundamental is involved in evolution a shift that affects not only size but also, at the very least, structure. Another kind of societal change is social development. These are both inherent and unavoidable aspects of existence. There are distinctions between the two, however. First off, although evolution in nature always entails change, not all changes are evolutionary. Second, evolution is a continuous process as opposed to change. Third, whereas evolution is primarily influenced by

internal elements, societal change may have both external and internal causes. Fourth, evolution happens automatically, but societal change may happen in an unintended or intentional way. Fifth, although evolution is value-laden, social transformation is a notion that is neutral in terms of values. Sixth, evolution is always a long process, regardless of how quickly or slowly society changes. Demography is the study of population growth, distribution, size, and other characteristics across time. Changes in age distribution, migration, fertility, mortality, and other patterns are examples of demographic change. In every community, high fertility or high mortality might have significant ramifications. If the pace of these indications is too sluggish, the same thing may occur. High fertility may impact a state's attempts at growth and result in widespread cases of unemployment and poverty. Additionally, an increase in population has an impact on environmental sustainability and increases the usage of natural resources. People's attitudes regarding marriage and family shift as a result of high birth and death rates.

DISCUSSION

High fertility in India caused a shift in the country's demographics, which in turn led to the adoption of family planning programs and a decline in the pace of population increase. Social interactions between parents and children, women's standing, and husband and wife have all changed as a result of the small family norm. From the most basic technology of bow and arrow to the most advanced and complex equipment of today, human civilization is progressing. The contemporary man's sociocultural environment has undergone significant change as a result of the development of computers, the Internet, cell phones, jet aircraft, atomic bombs, and the discoveries made by individuals like Vasco da Gama and Christopher Columbus. Man in antiquity walked barefoot. The bullock wagon then arrived, which caused the pace of travel to increase. Later technical advancements produced vehicles such as cars, jet aircraft, bicycles, and so on. These have made it easier for individuals to move about more quickly than before. There are significant social ramifications to these technical advancements.

The Green Revolution in India, which introduced high-yield seeds and guaranteed a sharp rise in foodgrains like wheat and rice, effectively reduced famine in the nation once dramatically linked women's emancipation to the invention of the automobile self-starter, which allowed them to drive cars, break free from home constraints, and enter the business world. This demonstrated how technological advancements can bring about social change. Modern forms of communication and entertainment, such as mobile phones, TV, radio, the Internet, and so on, have had a significant impact on women's roles in society and have fundamentally altered Indian families. In addition to being empowered and freed, husband and wife relationships are now seen as those of co-partners rather than as those of superiors and inferiors.

Even if technology advancements have not reached every corner of the globe, economy is still fundamental to man's everyday existence. Famous philosopher and sociology Karl Marx emphasized the role that economics plays in social transformation. He proposed that the economy is made up of the means of production, such as labor, tools, and so on, and that the relations of production are the infrastructure. The superstructure is made up of everything else, including the family, the legal system, the educational system, the religious system, the politics, and so forth. According to what he argues, a struggle between the oppressor and the oppressed, the haves and the have-nots, changes society and leads to the adoption of a new mode of production. In this way, the industrial economy profoundly altered people's lives in Indian society. It altered interpersonal connections in addition to the structure of profession in society. To find employment in industries, people moved from rural regions to cities.

As a result, the effects of caste and untouchability were significantly lessened, and joint families were replaced by nuclear homes. India's economy used to be based mostly on agriculture, but it is now a service economy because of its manufacture of industrial goods and rise to prominence in the international software market. Globally recognized software behemoths include Infosys, Wipro, TCS, and many more. Consequently, one of the significant types of social change is economic change.

The process of people moving from rural or rural regions to cities or urban areas is known as urbanization. Many villagers in India moved to the metropolis as a result of industrialization to find factory jobs. As a result, urbanization and industrialization are usually considered related phenomena. India's ancient pattern of extended or joint families collapsed into nuclear homes as a result of industrialization and urbanization. The move from a joint to a nuclear household affected not just the size and style of the home but also the relationships between the members. The authority of the traditional family and family head was challenged by the youth of today with their access to contemporary education and economic freedom. In a similar vein, women's roles in society have evolved significantly. More women are employed outside the house and are self-sufficient financially.

The previous system of child marriages has drastically decreased and is now almost nonexistent as a result of modernization. Hindu marriage as a holy connection is becoming less prevalent in favor of "live-in" partnerships.

The system of arranged marriages, in which parents were major decision-makers in partner selection, is rapidly disintegrating as more and more young boys and girls choose to pick their own soul mates via love marriages. As "gay" and "lesbian" weddings become more common, marriage as an institution is likewise changing and losing significance. The Court decided that it is a violation of basic rights to regard consenting homosexual intercourse between adults as a criminal. These enormous, fundamental social system changes in India are the result of industrialization and urbanization. The way that families and marriages are structured both in rural and urban settings has a significant influence on people's day-to-day lives.

The most severe war has the potential to bring about profound changes and spark a social revolution similar to the American, French, and Russian revolutions. These revolutions were brought about by tyranny, corruption, the repression of liberties, the exploitation of a huge majority by a tiny few, and poor governmental policies. Changes may result from cultural innovations, which might originate in the innovator's own society or from another (innovation is the new synthesis of existing parts). Similar to colonization, the spread of culture from one community to another has been a major factor in social and cultural transformation in every society. The emergence of a new religion or sect may also cause cultural change. A new religion or sect's beginnings have an impact on the social structure and may result in the growth of a new cult or religion due to changes made to the current social order via the eradication of antiquated social mores and customs. For instance, in India, the advent of Buddhism and Jainism altered the then-prevailing Hindu orthodoxy. The social milieu of the social system of reference may have had some influence on the transformation. In bringing about social changes, the social environment has a greater effect. Changes in political allegiance, military incursions, the emergence of a new religion or sect, and lawful immigration and commerce movements may all cause issues with societal adjustment. Any of these modifications will impact certain facets of the social structure before also having an impact on society at large. The shift could also be the result of influences from the non-social surroundings.

Social changes may also result from changes in the non-social environment, which may be brought about by human engineering. Examples of these changes include deforestation, soil erosion, and the depletion of natural mineral resources. Natural disasters that alter the non-social environment, such as cyclones, volcanic eruptions, and floods, may also result in positive social developments. The average life duration and longevity have an impact on the social structure and demographic makeup. When individuals pass away at a young age as a result of illnesses, natural catastrophes, or conflicts, the majority of the surviving are usually young people who are receptive to new ideas and improvements for their survival. On the other side, those who live long lives as a result of access to healthcare and a quiet environment dislike change and favor the status quo. This has a negative impact on the rate of societal transformation. Character and process changes in society are influenced by demographic considerations. Whether the population grows or shrinks, there will always be complicated consequences. The Industrial Revolution occurred in Western Europe as a result of changes in population growth, while poverty, hunger, and other issues have increased in post-independence India due to population boom. When a society's birth rate rises and surpasses its mortality rate, the population grows. Issues like unemployment and poverty might arise from a population boom. Lack of family planning programs, early marriage, poverty, illiteracy, and declining mortality rates may all contribute to rising birth rates. A low birth rate causes the population of a society to decline.

Small families may have an impact on social connections since there may be less skilled staff available and less use of the natural resources that are accessible when there is a low population. A number of factors, including scientific discoveries, contemporary education, improved healthcare and preventative medications, increased agricultural output that boosts food supply and living standards, control over nature to avert disasters, and so on, may contribute to low birth rates.

The structure and social interactions of a society are also affected by changes in the sex ratio. Monogamy is the result of almost equal numbers of males and women in society. If there is an imbalance between the number of men and women in the population, polygamy will emerge. When there are more women than males, polygyny results; however, when the reverse occurs, i.e., when there are more men than women, polyandry often follows. If there are more women than males in the population, polygamy will become more prevalent. If there are more males than women, polyandry is often the outcome. Changes in society may be sparked by economic reasons. One way to define mass media is as a collection of diverse media technologies designed to communicate with a broad audience. The various technologies used for this communication are different. Information is sent electronically via broadcast media, which includes television, radio, recorded music, and movies. Print media disseminates information via tangible materials like newspapers, books, pamphlets, or comic books.

Signs, banners, and billboards erected both within and outside of retail establishments, sports arenas, and buses are examples of outdoor media. The Internet and mobile mass communication are both considered forms of digital media. Numerous mass media services, including email, websites, blogs, and Internet-based radio and television, are offered by internet media. None of the above-mentioned elements can be the only one that determines societal change, but each one may influence the others. Deterministic or reductionist theories are often refuted in part because the act of describing a process requires explanation of its own, making the technique itself non-autonomous. Furthermore, separating apart social issues would be deceptive since they are often so entwined. For instance, there are no limits that are set in stone between political and economic forces or between technology and

economic issues. One may consider technological change to be a particular kind of organizational or conceptual change in and of itself. Differentiable social processes have varying degrees of causal relationships with one another throughout time. Karl Marx offered a dialectical historical method for the investigation of social evolution from a conflict viewpoint. There is a similarity between Marx's analysis of social transformation and Darwinian ideas. Both believe that interactions with the material world are what cause the main patterns of change. Marx believed that throughout time, changes in the economic framework upon which every society is built may have an impact on and alter the legal, political, and cultural institutions. Humans are constantly modifying their production methods and exerting control over the material environment, which modifies the social infrastructure. These alterations might reveal a society's degree of economic development. Marx thought that a revolutionary transition, rather than a gradual process, is what brings about social progress.

Violent, revolutionary transformations alternate with gradual shifts in the distribution of societal power. This perspective of change has been called dialectical. Talcott Parsons provided a social transformation theory as well. He maintained that there is room for change inside or between the action systems due to the dynamic information exchanges that occur between them. According to Parsons, social change is the result of societies evolving from simpler to more complex forms. According to him, adaptation modifications are a key factor in the development of society. Excess energy or information during the exchange process inside action systems may cause such a shift. The energy or information that crosses across to the other action system is altered by these excesses. However, inadequate data or organization may also alter or have an impact on the action system. From the standpoint of action theory, motivation, for instance, would undoubtedly alter the behavior of actors and ultimately have an impact on the social system's and organismic systems' cultural orientation. Second, the differentiation among these subsystems influences the creation of new structures that facilitate integration as well as integration itself. The differences also affect how well action subsystems perform overall in a given environment and how well they can survive in it.

According to Parsons, different stages of growth result in the emergence of fresh issues with the fusion of culture and society. These systems have changed and evolved over time to become both internally and externally distinct from one another. According to him, the evolution of human civilization from a primitive hunting and gathering culture to a sophisticated nation state shows how society's overall ability for adaptation has grown. There is greater influence over the environment as cultures become more sophisticated. Although there might be an initial spurt from economic changes, Parsons thought that the largest patterns of change ultimately result from cultural changes, or shifts in values.

According to Parsons, differentiation is a process involved in social development. The institutions and functions that make up the social structure grow more specialized and distinct in terms of what they can do. The difficulty of integrating society's disparate and specialized segments in terms of shared ideals increases with time. Furthermore, creating values maintains social cohesion and order in spite of socioeconomic diversity. Parsons acknowledges that his theories on social development are really just getting started. They do, however, provide a potential remedy for the issue of how to account for social development from a functionalist standpoint. Parsons has always stressed how important it is to have a methodical, comprehensive explanation of human behavior. In his opinion, the primary measure of a science's maturity is the advancement of abstract theory. This kind of theory makes description, analysis, and empirical study easier. The logical scientific view that is founded on the techniques of observation, experimentation, and comparison is known as the

positive stage, or the scientific stage. This idea is based on the scientific process, which establishes cause and effect links. It exhibits a scholarly perspective on the world by emphasizing objectivity via the categorization of information and facts.

Herbert Spencer, another influential sociological theorist of the 19th century, came after Comte. According to Spencer, sociology is the study of how societies evolve, and the ultimate aim of this process is to achieve total peace and pleasure since divergent systems or societies eventually become homogenous. According to Spencer, the basic and undifferentiated ties between authority and obedience provide the framework of aggressive society. Conversely, since industrial society is based on voluntary, legally agreed social duties, it is distinct and multifaceted. Spencer saw society as an organic social structure. The universal law of evolution states that this civilization developed from a simpler to a more sophisticated form.

CONCLUSION

Social Ecology's examination of social development and its traits shows a complicated, multidimensional process that has a big influence on environmental and societal systems. Numerous elements, such as changes in politics, the economy, technology, and the environment, all contribute to social change. The manner in which these forces interact may either help or impede the advancement of fairness and sustainability. The study's findings highlight the variable rate of societal development as one of its essential features. Social change may happen more slowly via generational and cultural transformations, or more quickly in reaction to political or technological upheavals. It is also possible for social transformation to take several paths; some may worsen already-existing disparities and ecological degradation, while others may promote greater social justice and environmental sustainability.

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CHAPTER 12

INVESTIGATION OF SOCIAL PROBLEMS IN SOCIAL ECOLOGY

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ABSTRACT:

Within the scope of social ecology, an interdisciplinary approach that studies the relationships between human societies and their ecosystems, this research looks into societal issues. Social ecology focuses on the relationship between ecological health and society challenges, suggesting that social problems are often intricately linked to environmental circumstances. This study examines how many social issues such as poverty, inequality, and environmental degradation—affect ecological elements and are in turn influenced by them. The research pinpoints the underlying causes and effects of these issues by examining theoretical stances and empirical evidence, emphasizing the function of social structures, cultural norms, and economic systems. Within the framework of social ecology, the study also looks at the efficacy of different interventions and policies meant to solve these social issues. The results are intended to provide a thorough grasp of how combining ecological and social factors might result in more long-term and efficient solutions to societal issues.

KEYWORDS:

Environmental Degradation, Inequality, Poverty, Social Structures, Sustainable Solutions.

INTRODUCTION

Unwanted events, circumstances, or behaviors pertaining to society, social institutions, social connections, social structure, social organization, and so forth are referred to as social issues. They have such an impact on society that people are really looking for a way to get rid of them. Because of the way society is set up, it is impossible to prevent conflicts of interest. These disputes lead to issues that need to be addressed by society. The problems that society has identified differs greatly from the list of issues that legislators and lawmakers have acknowledged. It is challenging to get to a consensus or agreement over the types of social issues[1], [2].A wide range of issues around us these days. We learn about them via newspapers, hear about them on the radio or television, and see or encounter them in our own families or in our neighborhoods. Among them, a large number of the issues are personal in nature, pertaining to the individual and having little effect on others in their immediate vicinity[3], [4]. However, certain of them stand out and have an effect on society as a whole when they manifest as societal issues.

Alcoholism and drug misuse are two societal issues that are covered in this course. In India, there is a growing production, distribution, and marketing of alcohol. It is a commodity that is readily accessible because of this. Even if they are not as widely accessible, drugs may still be obtained with ease if one has "contacts." Alcohol is a sedative that eases anxiety. It reduces aggressive inhibitions and releases stress. It is one of the six categories of drugs, along with nicotine, opioids, stimulants, sedatives, and hallucinogens.

Substances known as drugs have the power to change a person's mental state by affecting their thoughts and actions. While some drugs are lawfully obtained with a prescription, others are unlawful and only taken for recreational purposes.Overindulgence in drugs and alcohol

may have a number of negative consequences. According to the government, the proceeds from the sale of alcohol go toward advancing society. Numerous studies conducted at the national and local levels also show that at least 20–40% of Indian males between the ages of 15 and 60 regularly use alcohol [5], [6]. This section starts by explaining to the students what alcoholism and drug misuse are, and then it talks about the negative effects of using drugs and alcohol.

The section offers precautions against these two evils that are present in contemporary culture. Youth-focused policies and initiatives have been formulated and implemented by Indian officials on several occasions. But what if a large number of them continue to be unemployed? The majority of our nation's educated young are unemployed on a massive scale. Growth in the population and inadequate workforce planning have made unemployment a serious issue that has reached frightening proportions. Despite attempts by the government to avoid it, unemployment is still a concern and is becoming worse. While unemployment is pervasive in rural India, educated unemployment is a concern in urban India.

Unemployment is an issue that affects all capitalist economies to some degree, but it is particularly bad in emerging and underdeveloped nations. Youth unemployment has a negative psychological impact. It often causes the rate of crime to rise. The issues surrounding unemployment in India are covered in this section. It focuses on its manifestations, origins, scope, and solutions. The Indian society is also plagued by another issue. This is the corruption issue. The fact that corruption resists all attempts to limit it is one of its most defining characteristics, particularly given that it permeates every aspect of our society and governance.

The topic of corruption is covered in this unit, with a focus on political and bureaucratic corruption. You will also learn about the reasons for corruption and the government's response to the problem in this section. Women have always been seen as weaker and less capable than males. Because of the social reality that the patriarchal culture has created, women now have a more dependent position in society. The debate around culture, politics, and religion perpetuates the idea that women are dependent. The fact that numerous religious books excuse beating women may horrify you [7], [8]. Despite the fact that several laws are in place to prevent violent acts against women, it may be difficult to establish the legitimacy of domestic abuse since most of these incidents go unreported. Many health and human rights advocates, social scientists, and psychologists are very concerned about the problem of violence against women. Women's mental health suffers when they anticipate being abused physically, psychologically, or sexually because they know that they are never secure, not even at home. Their independence is therefore limited as they always worry about being attacked.

Gender-based violence is becoming more and more prevalent, which makes it a serious concern. The last section of this subject discusses violence against women. We must first clarify what exactly constitutes such violence in order to comprehend the term. After that, we may examine the many manifestations of this kind of violence and the approaches of addressing it. "Disturbed condition of the present" is what is meant to be understood by the phrase "unrest." For example, social instability in society may result from inadequate education. Social unrest is a sign of a group in a society's general dissatisfaction and disillusionment.

For instance, it is not considered an issue of student discontent per se if there is disturbance among the students at a certain university or educational institution. However, the discontent

that results from these issues is referred to as student unrest when students throughout the nation voice their anger over a specific topic, such as an exam, job placement, the substance of any curriculum, and so forth[9], [10]. Similar to this, young discontent arises in our society when there is a dispute or displeasure about prevalent societal concerns. Figure 1 shows the Youth Unrest.

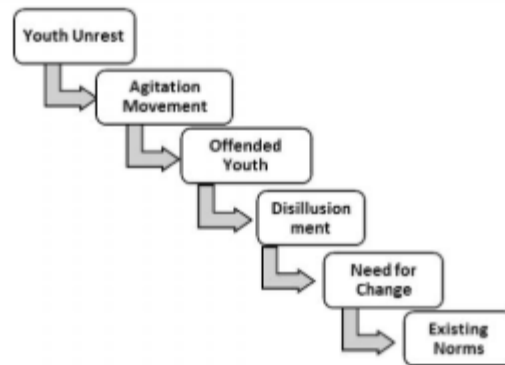


Figure 1: Represents the Youth Unrest[11].

DISCUSSION

Pharmacotherapy often entails the use of disulfiram to prevent relapses and benzodiazepines for detoxification. According to a Higher Income Countries [HIC] systematic review, benzodiazepines are still the recommended treatment for alcohol withdrawal during detoxification. In a recent Randomized-Control-Trial (RCT) conducted in India, the effects of lorazepam and chlordiazepoxide on simple withdrawal were shown to be similar. Because it may be challenging to assess liver function status in Low- and Middle-Income Countries (LMICs), lorazepam can be utilized in these settings as a necessary step before prescribing long-acting benzodiazepines to patients. Large multisite RCTs from the HICs have shown that although the unpleasant drug disulfiram is unsuccessful at encouraging sustained abstinence, it may assist compliant patients avoid relapsing.

The same study discovered that family intervention and marriage treatment had fruitful outcomes. According to a meta-analysis of behavioral self-control training, this intervention lowered alcohol intake and problems associated with alcohol use. Substance abuse that leads to dependency, in one way or another, has been a global phenomenon. "Drug is any chemical substance which affects bodily function, mood, perception or consciousness and which has potential for misuse and which may be harmful to the individual or the society," said prominent sociologist Joseph Jullian. Drug addiction is defined as "a condition characterized by an overwhelming desire to continue taking a drug because it produces a particular effect, usually an alteration of mental status, to which one has become habituated through repeated consumption." As traditional moorings, effective social taboos, focus on self-restraint, and widespread control and discipline of the joint family and society are dissolving, drug addiction is becoming a worry over time.

A person is now more susceptible to the pressures and strains of contemporary life due to the processes of industrialization, urbanization, and migration, which have resulted in a relaxation of the old mechanisms of social control. The rapid changes in the social environment are one of the key causes of the rise in drug usage, including the abuse of new and conventional psychoactive drugs. These medications boost the body's neurological system and give off an energizing effect. They are also known as "uppers" due to their capacity to awaken you deeply. The reverse impact of depressants is seen with stimulants.

Usually, a stimulant user has symptoms of nausea and lethargy when the effects wear off. Such medicines might have highly detrimental consequences on the user if they are used often. Drug treatment facilities are often advised in order to stop the very detrimental consequences of these substances and the influence they have on life. Alcoholism and drug misuse are societal ills that must be addressed comprehensively, focusing on all aspects of human endeavor. The Indian government has been using an integrated strategy that includes all relevant ministries and departments that might support and enhance each other's endeavors. Additionally, efforts are being made to educate medical professionals working in the health sector on the aftercare and rehabilitation of those who are addicted on drugs or alcohol.

At the same time, measures have been taken to educate NGO personnel on a range of medical inputs so they can serve customers with effectiveness. The incorporation of an HIV/AIDS prevention program within the drug misuse program of one hundred non-governmental organizations that operate de-addiction centers with funding from the Ministry of Social Justice and Empowerment is one of the effective efforts towards inter-sectoral cooperation. The legal foundation for drug law enforcement in India is established by the Narcotic Drugs and Psychotropic Substances Act, 1985 (NDPS Act). The Dangerous Drugs Act of 1930, the Opium Act of 1878, and the Opium Act of 1857 are the three former major Acts that are combined into this one Act. Provisions intended to carry out India's responsibilities under several international conventions are also included in the NDPS Act. In 1989, the Act underwent a number of major changes that allowed for the regulation of ingredients and chemicals used in the production of psychotropic and narcotic drugs, as well as the confiscation of property obtained via drug trafficking.

The Government of India issued the NDPS (Regulation of Controlled Substances) Order in 1993 to give effect to the statutory provisions pertaining to these substances. This order regulates and controls the manufacturing, distribution, import, export, transportation, and other activities of any substance that the government may designate as a "controlled substance" under the Act. As a result, drug trafficking, drug-related assets, and materials that may be used to make narcotic drugs and psychotropic compounds are all covered by India's legal system. In 2001, some further changes were added to the NDPS Act, primarily to implement a graduated sentencing scheme.

The rising unemployment rate is one of the most serious issues the Indian economy has been dealing with. It diminishes social norms, encourages poverty and inequality, and costs the country a significant amount of human capital. In India, unemployment is a chronic illness that prevents physically fit individuals from working at the going rate. Individuals's level of life is lowered because jobless individuals have less money to spend. They experience social deprivation and inferiority complex. As a result, some economists refer to the issue of unemployment as a socioeconomic crisis facing society.

In India, unemployment is becoming a significant issue, notwithstanding the difficulty in obtaining precise data. Every year, almost 7 million more individuals join the labor force, and this number is rising more quickly. Conversely, however, there aren't enough jobs being created by economic expansion. India's jobless rate rose from 2.01 crore in 1993–1994 to 2.66 crore in 1999–2000. The labor force has increased dramatically throughout the tenth plan era, with an estimated 363.33 million people (or 36.33 crore) in 1999–2000. The National Sample Survey Organization (NSSO) has provided data showing that employment on Current Daily Status (CDS), basis on the years 1999–2000 and 2004–05, had grown significantly relative to the augmentation reported during the 1993–94 and 1999–2000 periods. There were around 47 million new job possibilities during this time, as opposed to

only 24 million between 1993–1994 and 1999–2000. From 1.25 percent to 2.62 percent annually, employment grew more quickly. Nonetheless, the labor force expanded 2.84 percent faster than the work force, and the rate of unemployment increased as well. Between 1999–2000 and 2004–2005, the incidence of unemployment on a CDS basis grew from 7.31 percent to 8.28 percent. The United States Bureau of Labor Statistics defines the jobless as those who do not presently have a job, have actively sought employment within the last four weeks, and are open to new opportunities. It also covers those who are waiting to be summoned back to their jobs after being temporarily laid off. In a different sense, employees are seen as service producers, and they are labeled as jobless when they are unable to sell the services they provide.

Conversely, underemployment is a scenario in which an employee works less than the required number of hours per day, often eight. It is once again the result of the nation's underutilization of its labor force. This kind of unemployment is seen in the Indian agricultural industry. It is well known that such individuals are not employed by choice and are willingly jobless. They decline career opportunities because they believe that they are beneath their dignity. Sometimes, individuals would rather sit around doing nothing than accept menial jobs. In addition, there are many other causes of voluntary unemployment in India, but one of the main ones is a lack of education. When there are many more workers than are really needed in a position, it is referred to be disguised unemployment. It is invisible in nature since the overall output doesn't alter even if certain employees are removed from the workforce. In theory, invisible work or disguised unemployment occurs when a worker's marginal production is zero. Assume there are five employees working on a project; if two of them leave and the project as a whole is not harmed, the two employees are secretly jobless.

Renowned economist Professor Ragnar Nurkse established the idea of disguised unemployment, arguing that it is very detrimental to the country and has a direct impact on total output. India is an impoverished nation that is trapped in a cycle of poverty due to hidden unemployment. The majority of disguised unemployment occurs in rural India, which contributes to the poor productivity of this industry. It maintains Indian farmers' subsistence lifestyles. In a capitalist economy, cyclical activities give rise to cyclical unemployment. Different economic phases boom, recession, depression, and recovery have cyclical activity. Many individuals lose their jobs during the recession and depression, which leads to cyclical unemployment. As a result of decreased investment activity, entrepreneurs reduce their output. Mass unemployment results from a fall in the demand for labor. In a free market, this kind of unemployment is often seen in the industrial sector. India does not have this kind of unemployment because of its tiny manufacturing sector.

Seasonal unemployment is the phrase used to describe unemployment that results from variations in the seasons. It is present in the seasonal industry and the agricultural sector. In India, farming is a seasonal profession. Workers find employment throughout the planting and harvesting seasons, which is five to seven months out of the year. They are recognized as the sufferers of seasonal unemployment as they are jobless for the remainder of the time. This kind of joblessness is also seen in companies that produce crackers, rice, sugar, and ice, where employment is seasonal. Agricultural unemployment is the word used to describe joblessness in the agriculture industry. There are several reasons for this, including the fact that farmers can only work part-time, that farms are unable to hire all of the laborers they need, that villages lack auxiliary industries, and that the unpredictable monsoons and weather contribute to a higher-than-average rate of agricultural unemployment. Increased economic growth rates are thought to result in increased output and, thus, bigger job increases. As a result, the government needs to organize the introduction of labor-intensive production

methods, placing a greater focus on output levels that have a high potential for creating jobs. JGSY went into effect in April 1999. Restructured as the Jawahar Rozgar Yojana (JGSY), it was a Centrally Sponsored Scheme with 75:25 cost sharing between the national and state governments. The goal of JGSY is to build durable assets and infrastructure at the village level in order to provide long-term job opportunities in rural regions.

The two former wage employment programs, the Rural Landless Employment Guarantee Program (RLEGP) and the National Rural Employment Program (NREP), were combined to establish the Jawahar Rozgar Yojana. It was launched on April 1, 1989, with a cost-sharing arrangement of 80:20 between the federal government and the states. The primary goal of the this yojana was to provide jobless and underemployed people in rural regions more opportunities for productive work. Another goal was to create long-term jobs for the rural poor for their immediate and ongoing advantages by bolstering their assets and rural economic infrastructure.

In many Western nations, the fear of crime is significantly more pervasive than the actual experience of crime, impacting many more individuals; as such, it is a major societal concern. India has struggled with criminality, which has led to increased focus on the topic in social science study. Durkheim (1964) concludes that there cannot be a society free from crime by arguing that crime is "closely connected with the conditions of all social life" in his seminal essay on the "normality of crime." As a result, criminal behavior is present in every community and is now a significant topic of study for psychologists, sociologists, and criminologists. Regarding the definition of the term "crime," it derives from the Latin word "crimen," which denotes an offense or accusation. Crime is defined as "an act or default which prejudices the interests of the community and is forbidden by law under pain of punishment" in *The Concise Encyclopaedia of Crime and Criminals*. It is an offense against the state as opposed to a tool or a civil wrong, which violates a person's right without resulting in punishment. Instinct and reason have always clashed in the human mind. Children who negate and deviate from the social norms are not an anomaly, since crime has always been a part of human society from the beginning of time. Therefore, children's deviance from the accepted social standards is a component of the continuing social structure. The issue of "juvenile delinquency" is undoubtedly becoming more prevalent in light of the increasing lunacy of contemporary society.

The traditional order of human existence has been severely disrupted by the amazing scientific and technological advancements of the current era with guided missiles and Sputnik-like speed. Social transformation is causing tremendous shocks in human civilization. The multifaceted dynamic advances in several domains of human cognition and behavior are rupturing the core elements of social order.

The traditional norms of social behavior, social conventions, and morals are changing, and a strong family life is under danger. The continuation of this process has resulted in an increase of personal behavioral anomalies and aberrations.

The adult criminal and the adolescent delinquent are just the results of this process a process of social disarray and maladjustment. Juvenile delinquency is a complicated societal issue that affects almost all societies. The idea of juvenile delinquency has actually undergone a significant transformation. Today, the term "juvenile delinquent" has such a changed connotation that the person who is labeled as such is subject to special laws and courts that have recently been created for him and that treat him differently from the adult criminal. The behaviors of juvenile delinquency follow a certain pattern. It entails "misbehavior by a minor or by a young person who is younger than the age prescribed by the local law.

CONCLUSION

The study of social problems in social ecology highlights the close relationship between environmental health and societal difficulties. Social issues like inequality, poverty, and environmental degradation are not discrete events; rather, they are intricately linked to the larger ecological framework.

The report emphasizes that solving these issues calls for a comprehensive strategy that takes into account social and ecological aspects. The study demonstrates that since underprivileged groups often suffer the burden of ecological disasters, poverty and inequality are frequently made worse by environmental deterioration. For example, unfavorable environmental circumstances might restrict access to food, clean water, and air, which disproportionately affects the poorest people. On the other hand, since marginalized communities may be compelled to use natural resources irresponsibly in order to live, social inequality may have a negative impact on the environment. The research emphasizes how crucial it is to comprehend the underlying causes of social issues, which are often found in deeply ingrained cultural norms and social institutions. Ecological and societal problems are greatly exacerbated by economic systems that put profit before sustainability. Consequently, changing these underlying institutions and encouraging sustainable habits must be key components of initiatives meant to address social issues.

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CHAPTER 13

DETERMINATION OF ECOLOGICAL MODERNIZATION IN SOCIAL ECOLOGY

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ABSTRACT:

Within the context of social ecology, an interdisciplinary approach that investigates the intricate links between human societies and their ecosystems, this research looks at the idea of ecological modernization. The process of reorganizing economic and social behaviors to attain environmental sustainability via changes in consumer patterns, legislative reforms, and technology innovation is known as ecological modernization. The theoretical underpinnings, guiding concepts, and real-world applications of ecological modernization are all examined in this study. The research assesses how well ecological modernization techniques solve environmental issues and advance sustainable development by examining empirical data and case studies. It also examines the possible drawbacks and objections to this strategy, especially with relation to concerns about social justice and the suitability of technical advancements. The results are intended to provide policymakers, corporations, and environmental campaigners a thorough grasp of how ecological modernization may lead to sustainable social and ecological consequences.

KEYWORDS:

Environmental Sustainability, Policy reforms, Social equity, Technological innovation, Sustainable Development.

INTRODUCTION

As a theory, ecological modernization chooses the "middle path" between neo-liberals and neo-Marxists. To grasp how ecological modernization has advanced in its theoretical formulation, we must first comprehend the contributions made by ecological modernization theorists. The following subsections demonstrate this[1], [2]. Ecological modernization as the establishment of ecological rationality as the foundation for production and consumption and the increasing independence or autonomy of ecological viewpoint. "The movement of people from communities primarily or exclusively engaged in agriculture to other communities, generally larger, whose activities are primarily centering on government, trade, manufacturing, or allied interests" is known as urbanization. He notes that the process of urbanization entails not only the migration of people from rural to urban areas but also a shift in their attitudes, values, beliefs, and behaviors.

Urbanization is a global phenomenon that leads to both social and economic advancement. It may also be described as the process of concentrating people in a certain area. "Urbanization is a process of becoming urban, moving to cities, and changing from agriculture to other pursuits common to cities," according to Mitchell. a functional definition of urbanization. Urbanization, in his words, "means the movement of people from village to city and the impact of this movement upon the migrants, their families, and fellow villagers." Differentiating between the ideas of urbanization, urbanity, and urbanism is crucial[3], [4]. Urbanization, as we have seen, is a process that describes how individuals who migrate from rural to urban areas alter their values, attitudes, and beliefs, as well as the effects of this

migration on those who remain in the villages. Contrarily, urbanity is the condition of people who live in urban areas as opposed to those who live in rural areas. It alludes to a way of life that metropolitan dwellers follow in terms of employment, eating habits, and worldview. An individualistic and anonymous set of beliefs, customs, and attitudes toward interpersonal relationships define urbanism.

There is historical evidence of urbanization in India dating back to the Harappan era. In the Indus River basin, the towns of Mohenjodaro and Harappa (now in Pakistan) were founded about 2,500 BC. The discovery of agricultural practices, irrigation systems, and brick technologies in Harappan settlements has led archaeologists to hypothesize that evidence of urbanization occurred there.

During the Magadh era, about 300 BC, the towns of Pataliputra (Patna) and Vaishali are notable instances of urbanization in ancient Indian history. Cities like Kannauj, Delhi, Agra, Daulatabad, Hyderabad, etc. gained prominence throughout the Indian medieval age. Cities like Delhi, Bombay, Calcutta, and Madras grew as a result of the arrival of British colonization in the 17th century. With the exception of Delhi, every major metropolitan center had a port that served as a hub for British trade and commerce. India's urbanization process changed throughout the 19th century when the British established their political dominance in the country. Cities like Madras, Bombay, and Calcutta changed from being only commercial hubs to being political hotspots. Additionally, throughout this time there were fast advances in technology, the creation of new economic organizations, and new means of transportation and communication. All of these accelerated and streamlined the urbanization process.

India's rural regions were ignored as its metropolitan centers prospered. Rural craftspeople and cottage enterprises suffered greatly as a result of British economic exploitation. As a result, many people, including craftsmen, were compelled to relocate to cities in pursuit of paying jobs. Consequently, it may be said that the urbanization process reinforced cities at the cost of villages [5], [6]. As education expanded across these metropolitan areas, the educated population entered the bureaucracy or found employment as teachers, physicians, attorneys, journalists, etc. They ascended to the status of elites and intellectuals in Indian society and assimilated into Western culture. They also introduced fresh perspectives on politics and the economy.

The new urbanization process gradually eased the grip of the caste system and offered plenty of opportunities for social and vocational mobility. The 19th century gave this process a boost, and the 20th century saw it pick even further steam. India has seen rapid urbanization from the turn of the 20th century, particularly after independence. Cities in contemporary India are now hubs of political, administrative, economic, and cultural influence. It is possible to comprehend the 20th-century urbanization pattern in terms of its socio-cultural, economic, geographical, and demographic components. In India, population has always played a significant role in urbanization. The 20th century saw an explosion in the population of India, which in turn caused a fast development in the urban population. In India, the percentage of the people living in cities increased from 10.8% in 1901 to 31% in 2011. Over the last 110 years, there has been a continuous increase in the population living in urban regions, which may be attributed in part to the fast economic expansion of cities and towns and the slower rate of agricultural development in rural areas[7], [8]. Cities and towns are constrained in their ability to house the expanding population and provide them with services like schools, healthcare, and civic amenities. As a result, when a city's population surpasses a particular threshold, the government of that city is unable to provide the necessary amenities to its residents. A city is considered to have gotten overurbanized at this point. Some

instances of this overurbanization include the cities of Delhi, Mumbai, and Kolkata. Economic development is both a cause and an effect of urbanization. It is more of an effect since economic growth necessitates a significant labor and other input shift from rural to urban regions. The significance of Indian cities and towns is acknowledged by the National Commission on Urbanization of India. It views urbanization as a driving force behind economic growth[9], [10]. Upon examining the different cities in India, we find that some of them were established in areas where there was previously no human population. Jamshedpur was one of the first steel cities in India. That came about as a consequence of the Tata Steel Plant being established, which gave local Santhal tribal people jobs. Following independence, three more steel cities besides Jamshedpur also arose. They were Durgapur in West Bengal, Bhilai in Chattisgarh, and Rourkela in Orissa. The socioeconomic landscape of that region was entirely altered by these steel plants and cities. They developed from impoverished rural regions into affluent, multicultural cities. You can see how vital industries have been to India's urbanization process. Urban civilization is defined by a high population density in any given location. Given that urban civilization is made up of cities and towns with significant population densities, a huge population is one of its defining characteristics.

DISCUSSION

High population densities are common in addition to big populations. In ancient and medieval India, the emergence and fall of political regimes was closely linked to the urbanization processes. Political factors led to the emergence of cities, which were centered on the monarch and his relatives. The fortress built to safeguard these ancient settlements was a significant architectural element. Secret tunnels, tall walls, and trick ditches were some of the intricate measures used to protect the towns and their inhabitants. Sociologist C.J. Galpin coined the term "re-urbanization." It spoke of mixed-use urban communities where people from both urban and rural areas coexisted, maintained relationships, and were reliant on one another. These composite villages were distinguished by the coexistence of urban and rural areas. Consequently, the process that led to the creation of a composite community was known as "re-urbanization." The merging of rural and urban living is not a recent development. The rural-urban fringe has traditionally been a composite region where people from both urban and rural areas live and work together. Compared to earlier eras, it is now harder to distinguish between a hamlet and a city. The metropolis has grown and now stretches into the rural areas. There is a sizable region outside of the city where it is impossible to distinguish between fields and urban housing due to total mixing. We refer to these composite regions as re-urban areas.

The majority of the amenities used by city dwellers are likewise used by farmers in these areas. The farmers send their kids to city schools and make advantage of the financial facilities offered by the cities. In a similar vein, urbanites keep chickens and produce vegetables in their backyards. The re-urban area is thus a unique ecological form that is city-centered or city-dominated but not fully urban. Some sociologists believe that this kind of natural environment is the best suited for human habitation. They think that there will be widespread "re-urbanization" and that re-urban regions will take the role of cities. Some, like Professor Bergel, on the other hand, believe it will never happen. Their justification is that a significant number of laborers are needed by the industries, and they must remain on the manufacturing grounds. It is not acceptable to let these laborers remain distant from the industries. Therefore, industrialization would not assist "re-urbanization."

The single most significant factor thought to have contributed to urbanization is industrialization. Modern industries' growth has turned out to be a pivotal moment in the history of social and economic development worldwide. The industrial revolution began in

England and spread across Europe before settling into the United States of America, providing a major push to urbanization. People came from rural regions to meet the demand for labor created by the establishment of industry as well as to satisfy their yearning for new and more lucrative work options. Consequently, the urbanization process started.

New communities with contemporary conveniences including nice homes, public transportation, schools, hospitals, parks, and roads were built in and surrounding industrial areas. The people who had relocated from the rural settled in the cities because they were better and more comfortable there. In due order, they also brought their families. Thus, urbanization was sparked by industry, which also served to strengthen it in the future. In the contemporary period, a nation's growth and development are determined by the rate of its economic development. Many nations have reached new heights thanks to the industries that have fueled this progress. Without workers and machinery, industries cannot function. Therefore, the development and prosperity of every enterprise depend heavily on labor and capital. A major draw for residents in remote rural regions is the need for labor, which is driving them to move to areas near the industries. In a similar vein, the lack of jobs and poverty turned out to be a driving force behind the rural population's migration to these industrial cities. Urbanization has modernization as a major contributing factor. Better roads, first-rate communication networks, schools, hospitals, and other modern amenities entice individuals from rural areas to migrate to cities in quest of a comfortable and happy existence. Adopting the new and improved solutions that are accessible to improve human life quality is the process of modernization. It seems sense that urbanization would result from it because cities upgrade much more quickly than villages do.

Sometimes, the terms "modernization" and "westernization" are used interchangeably. Given the significance of urbanization in the western world, it seems sense that contemporary advancements would have an impact on it. In an effort to find employment, people from rural regions move to cities, which accelerates the urbanization process. The majority of the settlements are agricultural, therefore a large labor force is not needed to farm the land. It is indeed the case that the rural agriculture industry contributes to a condition known as "disguised unemployment." This implies that although if individuals seem to be working in the agricultural industry, their labor is completely unnecessary, hence they are not really contributing anything. They are jobless in the productive meaning of the term, but since they work in the fields, their unemployment is hidden. The urbanization of the industrial and service sectors has drawn a lot of people from rural areas. They think that by relocating to an urban area, they would be able to live better lives. The third circle is designated for "low-class residential area," while the second circle is designated for "wholesale light manufacturing." The impoverished live in the lower-class apartments. The "medium-class residential area" is the following zone that is shown.

It is the blue-collar workers' neighborhood. The "high-class residential area" (the fifth circle) is where the wealthy dwell in opulent homes and apartments. The heavy industrial sectors are designated to occupy the next circle, while the outer commercial area is symbolized by the seventh circle. The residential and commercial suburban regions are shown in the following two circles. These are located beyond the city limits. The commuting zone, which is situated farthest from the central business center, is represented by the last circle. This region is located on the city's farthest outskirts. Remember that this hypothesis was created via research on the city of Chicago and may not apply to Indian cities. The economist Homer Hoyt was a major proponent of this idea, which is connected to the second kind of city model. Instead, seeing the big metropolis as a collection of concentric zones, it sees it as a number of sectors. The sectors are the end result of the pattern of urban growth. By clearly

delineating the roads, rail lines, freeways, and rivers, it provides information on the transportation network in metropolitan areas. Chandigarh, India, and San Francisco, USA, seem to have been planned using the Hoyt's model as a guide. His concept places a strong emphasis on residential area features and rental prices. He claims that when a city expands, its population follows the route of transit. Groups with greater incomes move more quickly than the others. Our cities have massive housing demands, and neither the public nor private sectors have been able to close the gap between supply and demand. In our large urban centers, estimates indicate that around half of the population either doesn't have access to shelters or only uses them temporarily. Many of them reside in unfit-for-human habitation slums, while a large number of others live outside (at bus and train stations, on sidewalks, under bridges or flyovers). These folks moved to the metropolis in pursuit of a better life, but their living circumstances are much worse than they were in the rural regions from where they came.

There are many factors that contribute to this serious issue. First off, the extreme strain of population growth drives up housing demand to very high levels. Second, a sizable portion of the urban population is kept out of the ready-made home market by the lack of reasonably priced housing. The expensive metropolitan residences are out of reach for those with low incomes. Thirdly, the shortage and demand on land drive up housing costs. In contemporary cities, the issue of water shortage has grown enormously, and it is expected to become worse in the future. No municipal government is able to provide water continuously. The unfortunate thing is that there doesn't seem to be a national water strategy that can deal with this problem. The government must prioritize providing clean drinking and cooking water, and the populace cannot be forced to suffer for such a fundamental human right.

The quick rise in population has also negatively impacted our cities' drainage infrastructure. Our cities are producing much more solid waste than they used to, and the outdated system of sewage pipes cannot keep up with the demand. Manhole overflow and blockage of drainage systems are the consequences of this. To preserve the attractiveness and functionality of our metropolitan regions, our cities must implement an extensive solid waste management program. The use of new and advanced electrical devices like laptops, air conditioners, televisions, and other appliances has increased the demand for power in our cities hundreds of times. More lights, fans, and street lighting are required with a larger population. More energy is required by a wealthier populace to power their fancy electronics.

Despite the government's best efforts, the gap between supply and demand for energy has widened, and the production, transmission, and distribution of power have been unable to keep up with the rising demand. For everyone involved, transportation in our cities is a major problem. Since most members of the working class reside distant from their places of employment, commuters must travel great distances for work. Their primary source of transportation is public transportation, including buses, local trains, and of course, metro trains. These forms of transportation are insufficient, which keeps them perpetually packed. While the new Delhi buses and metro are rather comfortable, public transportation is typically not a pleasant experience.

As income levels have increased, more vehicles and two-wheelers have been accessible to the wealthy and middle class. This has led to traffic congestion and highlights the need for effective traffic control. The number of private automobiles on the road has increased to such an extent that traffic jams are now commonplace, particularly in Delhi. One of the biggest issues modern cities confront is pollution. The population is growing at a fast rate, which has led to a rise in traffic and pollution from moving cars. For the same reason, our sewage management system is not able to keep up with the many increases in solid waste creation.

As a consequence, waste material ends up leaking into our cities' rivers and lakes or into the streets. Our cities' pollution of the air and water causes a number of illnesses that cause our people to suffer. Additionally, they put more strain on the infrastructure supporting urban health. According to studies, the contamination of the air and water brought on by urbanization is returning to haunt us. The high concentration of contaminants in our food, water, and air is cited as the explanation for the rise in the prevalence of cancer in urban India.

The Supreme Court of India's involvement may be able to reduce the amount of air pollution in Delhi. The Delhi Government was ordered by the court to mandate that trucks and buses operating in Delhi run on compressed natural gas, or CNG. Delhi's air quality has improved as a consequence of this: Our cities have appallingly poor levels of sanitation. Even though we have sizable municipal corporations, there is much room for improvement in the way they operate. The roads are not swept every day, trash is not disposed of on time, drains are not cleaned often, and individuals lack common sense entirely. If only our citizens would stop throwing trash all over the city, we might really have a much cleaner standard. The mess in our cities' sanitary conditions is mostly the result of corrupt and inept governments. They escape punishment because there is no responsibility. It is necessary to prepare for the methodical expansion of cities. They cannot be let to develop in an uncontrolled, chaotic way. In order to lessen the population strain on a few major cities, the long-term objective must be to develop an increasing number of urban centers around the nation in a distributed fashion. Large-scale maintenance and rehabilitation of the current urban infrastructure may solve the majority of the issues that Indian cities confront.

Large sums of money are needed for this, and the governments must assist the localities. In addition to looking for methods to increase their income, governments can also consider using the private sector in certain initiatives. A potential solution is the public-private partnership (PPP) paradigm. In an effort to revitalize India's deteriorating cities, the Jawaharlal Nehru National Urban Renewal Mission (JNNURM) has received financing in recent years from the Indian government. The purchase and installation of new buses in American communities to enhance public transportation is one area where this effort has already made a difference. In India, the system of centralized municipalities managing big cities is not functioning well. In this situation, several have proposed giving the Residents' Welfare Associations (RWAs) or Neighbourhood Action Groups (NAGs) part of the municipality's authority.

Some of the duties that may be delegated include waste disposal, park and street light maintenance, road and drain cleaning, etc. Certain taxes, like as the road tax and property tax, may be collected and appropriated by these RWAs or NAGs with permission from the municipalities. Under such a system, the local community would have the authority to choose how to establish and manage the institutions and facilities that affect their day-to-day existence. Controlling pollution: Given the quick industrial India's pollution issue has become worse as a result of the nation's rapid industrialization. Growing numbers of cities, more traffic, quick economic growth, and more energy use are all signs of industrialization. The issue of pollution in metropolitan areas, particularly vehicle pollution, has been caused by a number of factors, including the significant population inflow into these regions, changes in consumption habits, and uncontrolled industrial and urban expansion. Particular worry is with vehicle emissions as they are the interestingly, there is a concurrent de-urbanization process taking on in India with the country's rising urbanization.

Let me say right away that this process cannot be seen just through the lens of the city as a physical entity; rather, it must be viewed through the lens of the actions of social groupings.

The city continues to draw people as a physical entity, and urbanization is believed to be ongoing. However, if you pay attention to what happens to groups of people in a city, you'll see that a lot of these activities are either slowing down or shifting to the outside of the city.

In many Indian cities, the frenetic commercial activity in the city centers or central business districts has subsided. These communities now house low-income populations and deal with a wide range of socioeconomic issues. These locations are also frequented by recent immigrants to the city. They are a sizable group that is willing to do some menial or semi-skilled labor together. To put it briefly, they have grown into a sizable, low-income, low-priority group. The new service sector sectors are establishing themselves on the periphery of major cities, including software parks, business process outsourcing units (BPOs), and information technology enterprises. They're a far way from the main commercial areas. The educated, upwardly mobile technocrats and entrepreneurs are leaving the inner sanctum of our metropolitan centers as a consequence. The periphery of our cities is where the new growth centers are forming.

The "de-urbanization" of cities is the process of economic downturn in the city centers and flourishing in the outskirts. Another name for it is the "urbanization of villages." This is due to the fact that a lot of rural villages in India are becoming urban regions as a result of the influx of economic activity. The National Capital Region and Delhi are excellent examples of this. There has been a significant increase in places like Gurgaon, Noida, Ghaziabad, etc., and many of the villages in these regions have been urbanized. This has occurred as a result of the growth of premium residential complexes and the establishment of new service sector enterprises. As a result, Delhi's commercial districts saw some de-urbanization, while the city's surrounding rural and suburban regions experienced urbanization.

CONCLUSION

The assessment of ecological modernization in relation to social ecology emphasizes how much it may advance social justice and environmental sustainability. Ecological modernization emphasizes the importance of technical innovation, legal frameworks, and shifts in consumer behavior in promoting the inclusion of environmental concerns in economic and social policy. According to the research, ecological modernization may result in significant gains in pollution control, resource efficiency, and general environmental health. Empirical evidence and case studies show that nations and areas that have used ecological modernization techniques have made significant strides toward sustainable development. Technology developments in waste management, green infrastructure, and renewable energy have been vital in mitigating environmental effects. These initiatives are further supported by legislative changes that punish hazardous conduct and reward sustainable behavior. Additionally, companies have adopted greener methods as a result of customer tastes shifting toward ecologically friendly goods.

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