



CHAPTER 3

UNDERSTANDING SOCIAL INSTITUTIONS

I

INTRODUCTION

This book began with a discussion about the interaction of the individual and society. We saw that each of us as individuals, occupies a place or location in society. Each one of us has a status and a role or roles, but these are not simply what we as individuals choose. They are not like roles a film actor may or may not opt to do. There are social institutions that constrain and control, punish and reward. They could be 'macro' social institutions like the state or 'micro' ones like the family. Here in this chapter we are introduced to social institutions, and also to how sociology/social anthropology studies them. This chapter puts forth a very brief idea of some of the central areas where important social institutions are located namely: (i) family, marriage and kinship; (ii) politics; (iii) economics; (iv) religion; and (v) education.

In the broadest sense, an institution is something that works according to rules established or at

least acknowledged by law or by custom. And whose regular and continuous operation cannot be understood without taking those rules into account. Institutions impose constraints on individuals. They also provide him/her with opportunities.

An institution can also be viewed as an end in itself. Indeed people have viewed family, religion, state or even education as an end in itself.

Activity 1

Think of examples of how people sacrifice for family, for religion or for the state.

We have already seen that there are conflicting and different understandings of concepts within sociology. We have also been introduced to the functionalist and conflict perspective, and seen how differently they saw the same thing, for instance, stratification or social control. Not surprisingly, therefore, there are different forms of understanding of social institutions as well.



A functionalist view understands social institutions as a complex set of social norms, beliefs, values and role relationship that arise in response to the needs of society. Social institutions exist to satisfy social needs. Accordingly we find informal and formal social institutions in societies. Institutions such as family and religion are examples of informal social institutions while law and (formal) education are formal social institutions.

A conflict view holds that all individuals are not placed equally in society. All social institutions whether familial, religious, political, economic, legal or educational will operate in the interest of the dominant sections of society be it class, caste, tribe or gender. The dominant social section not only dominates political and economic institutions but also ensures that the ruling class ideas become the ruling ideas of a society. This is very different from the idea that there are general needs of a society.

As you go about reading this chapter, see whether you can think of examples to show how social institutions constrain and also offer opportunities to individuals. Notice whether they impact different sections of society unequally. For instance, we could ask, “How does the family constrain as well provide opportunities to men and women?” Or “How do political or legal institutions affect the privileged and dispossessed?”

II

FAMILY, MARRIAGE AND KINSHIP

Perhaps no other social entity appears more ‘natural’ than the family. Often we are prone to assume that all families are like the ones we live in. No other social institution appears more universal and unchanging. Sociology and social anthropology have over many decades, conducted field research across cultures to show how the institutions of family, marriage and kinship are important in all societies and yet their character is different in different societies. They have also shown how the family (the private sphere) is linked to economic, political, cultural and educational (the public) spheres. This may remind you of why there is a need to share and borrow from different disciplines, which we have discussed in Chapter 1.

According to the functionalists the family performs important tasks, which contribute to society’s basic needs and helps perpetuate social order. The functionalist perspective argues that modern industrial societies function best if women look after the family and men earn the family livelihood. In India studies however suggest that families need not become nuclear in an industrial pattern of economy (Singh 1993: 83). This is but one example to show how trends based on experiences of one society cannot necessarily be generalised.

The nuclear family is seen as the unit best equipped to handle the demands of industrial society by the



functionalists. In such a family one adult can work outside home while the second adult cares for the home and children. In practical terms, this specialisation of roles within the nuclear family involves the husband adopting the 'instrumental' role as breadwinner, and the wife assuming the 'affective', emotional role in domestic settings (Giddens 2001). This vision is questionable not just because it is gender unjust but because empirical studies across cultures and history show that it is untrue. Indeed, as you will see in the discussion on work and economy how in contemporary industries like the garment export, women form a large part of the labour force. Such a separation also suggests that men are necessarily the heads of households. This is not necessarily true as the box which is given below shows.

Variation in Family Forms

A central debate in India has been about the shift from nuclear family to joint families. We have already seen how sociology questions common sense impressions. The fact is that nuclear

families have always existed in India particularly among deprived castes and classes.

The sociologist A.M. Shah remarks that in post-independent India the joint family has steadily increased. The contributing factor is the increasing life expectancy in India according to him. It has increased from 32.5 – 55.4 years for men and from 31.7– 55.7 years for women during the period 1941– 50 to 1981 - 85. Consequently, the proportion of aged people (60 years and above) in the total population has increased. "We have to ask" writes Shah:

"in what kind of household do these elderly people live? I submit, most of them live in joint household" (Shah 1998).

This again is a broad generalisation. But in the spirit of the sociological perspective, it cautions us against blindly believing a common sense impression that the joint family is fast eroding. And alerts us to the need for careful comparative and empirical studies.

Studies have shown how diverse family forms are found in different

Female headed households

When men migrate to urban areas, women have to plough and manage the agricultural fields. Many a time they become the sole providers of their families. Such households are known as female headed households. Widowhood too might create such familial arrangement. Or it may happen when men get remarried and stop sending remittance to their wives, children and other dependents. In such a situation, women have to ensure the maintenance of the family. Among the Kolams, a tribal community in south-eastern Maharashtra and northern Andhra Pradesh, a female headed household is an accepted norm.





societies. With regard to the rule of residence, some societies are matrilineal in their marriage and family customs while others are patrilineal. In the first case, the newly married couple stays with the woman's parents, whereas in the second case the couple lives with the man's parents. A patriarchal family structure exists where the men exercise authority and dominance, and matriarchy where the women play a major role in decision-making in the family. While matrilineal societies exist, the same cannot be claimed about matriarchal societies.

Families are Linked to other Social Spheres and Families Change

Often in our everyday life we look at the family as distinct and separate from other spheres such as the economic or political. However, as you will see for yourself the family, the household, its structure and norms are closely linked to the rest of society. An interesting example is that of the unintended consequences of the German unification. During the post-unification period in the 1990s Germany witnessed a rapid decline in marriage



Notice how families and residences are different



Work and Home



because the new German state withdrew all the protection and welfare schemes which were provided to the families prior to the unification. With growing sense of economic insecurity people responded by refusing to marry. This can also be understood as a case of unintended consequence (Chapter 1).

Family and kinship are thus subject to change and transformation due to macro economic processes but the direction of change need not always be similar for all countries and regions. Moreover, change does not mean the complete erosion of previous norms and structure. Change and continuity co-exist.

How gendered is the family?

The belief is that the male child will support the parents in the old age and

the female child will leave on marriage results in families investing more in a male child. Despite the biological fact that a female baby has better chances of survival than a male baby the rate of infant mortality among female children is higher in comparison to male children in lower age group in India.

The Institution of Marriage

Historically marriage has been found to exist in a wide variety of forms in

Activity 2

A Telegu expression states: 'Bringing up a daughter is like watering a plant in another's courtyard'. Find out other such sayings that are contrary. Discuss how popular sayings reflect the social arrangement of a society,

Sex Ratio in India between 1901-2001

<i>Year</i>	<i>Sex Ratio</i>	<i>Year</i>	<i>Sex Ratio</i>
1901	972	1951	946
1911	964	1961	941
1921	955	1971	930
1931	950	1981	934
1941	945	1991	926
2001			(927)*

* In 2001 the sex ratio of girls in 0-6 group was enumerated as 927

The incidence of female foeticide has led to a sudden decline in the sex ratio. The child sex ratio has declined from 934 per thousand males in 1991 to 927 in 2001. The percentage of decline in the child sex ratio is more alarming. The situation of prosperous states like Punjab, Haryana, Maharashtra and western Uttar Pradesh is all the more grave. In Punjab the child sex ratio has declined to 793 girls per 1,000 boys. In some of the districts of Punjab and Haryana it has fallen below 700.

different societies. It has also been found to perform differing functions. Indeed, the manner in which marriage partners are arranged reveals an astonishing variety of modes and customs.

Activiy 3

Find out about the different ways that different societies go about finding marriage partners.

Forms of Marriage

Marriage has a large variety of forms. These forms can be identified on the basis of the number of partners and rules governing who can marry whom. In terms of the number of partners that can legitimately enter into matrimony, we have two forms of marriage, namely, monogamy and polygamy. Monogamy restricts the individual to one spouse at a time. Under this system, at any given time a man can have only one wife and a woman can have only one husband. Even where polygamy is permitted, in actual practice, monogamy is more widely prevalent.

In many societies, individuals are permitted to marry again, often on the death of the first spouse or after divorce. But they cannot have more than one spouse at one and the same time. Such monogamous marriages are termed serial monogamy. Remarriages on the death of a wife have been a norm for men for the most part. But as all of you are aware that the

right for upper caste Hindu widows was denied and that the campaign for widow remarriage was a major issue in the 19th century reform movements. What you are probably less aware is that today in modern India nearly 10 per cent of all women and 55 per cent of women over fifty years are widows (Chen 2000:353).

Polygamy denotes marriage to more than one mate at one time and takes the form of either: Polygyny (one husband with two or more wives) or Polyandry (one wife with two or more husbands). Usually where economic conditions are harsh, polyandry may be one response of society, since in such situations a single male cannot adequately support a wife and children. Also, extreme poverty conditions pressurise a group to limit its population.

The Matter of Arranging Marriages: Rules and Prescriptions

In some societies, the decisions regarding mate selection are made by parents/relatives; in some other societies individuals are relatively free to choose their own mates.

Rules of Endogamy and Exogamy

In some societies these restrictions are subtle, while in some others, individuals who can or cannot be married, are more explicitly and specifically defined. Forms of marriage based on rules governing eligibility/ineligibility of mates is classified as endogamy and exogamy.

Endogamy requires an individual to marry within a culturally defined group of which he or she is already a member, as for example, caste. Exogamy, the reverse of endogamy, requires the individual to marry outside of his/her own group. Endogamy and exogamy are in reference to certain kinship units, such as, clan, caste and racial, ethnic or religious groupings. In India, village exogamy is practised in certain parts of north India. Village exogamy ensured that daughters were married into families from villages far away from home. This arrangement ensured smooth transition and adjustment of the bride into the affinal home without interference of her kinsmen. The geographical distance plus the unequal relationship in the patrilineal system ensured that married daughters did not get to see their parents too often. Thus parting from natal home was a sad occasion and is the theme of folk songs, which depict the pain of departure.

*Father, we are like flocks of bird
We shall fly away; Our flight will be
long,
We know not to which,
Region we will go.
Father, my palanquin cannot
Pass through your palace,
(because the door is too small)
Daughter, I shall remove a brick
(to enlarge the passage for your
palanquin),
You must go to your home.*

(Chanana 1993:WS26)

*Rock-a-bye-baby, combs in your
pretty hair,
The bridegroom will come soon and
take you away
The drums beat loudly, the shehnai
is playing softly
A stranger's son has come to fetch me
Come my playmates, come with our
toys
Let us play, for I shall never play
again
When I go off to the strangers' house.*

(Dube 2001: 94)

Activity 4

Collect different wedding songs and discuss how they reflect the social dynamics of marriages and of gender relations.

Activity 5

Have you ever seen matrimonial advertisements? Divide your class into groups and look at different newspapers, magazines and the internet. Discuss your findings. Do you think endogamy is still the prevalent norm? How does it help you to understand choice in marriage? More importantly, what kind of changes in society does it reflect?

Defining Some Basic Concepts, Particularly those of Family, Kinship and Marriage

A family is a group of persons directly linked by kin connections,

the adult members of which assume responsibility for caring for children. Kinship ties are connections between individuals, established either through marriage or through the lines of descent that connect blood relatives (mothers, fathers, siblings, offspring, etc.) Marriage can be defined as a socially acknowledged and approved sexual union between two adult individuals. When two people marry, they become *kin* to one another. The marriage bond also, however, connects together a wider range of people. Parents, brothers, sisters and other blood relatives become relatives of the partner through marriage. The family of birth is called family of orientation and the family in which a person is married is called the family of procreation. The kin who are related through “blood” are called consanguinal kin while the kin who are related through marriage are called affines. As we move on to the next section on work and economic institutions, you will notice how the family and economic life are closely interconnected.

III

WORK AND ECONOMIC LIFE

What is Work?

As children and young students we imagine what kind of ‘work’ we will do when we grow up. ‘Work’ here quite clearly refers to paid employment. This is the most widely understood sense of ‘work’ in modern times.

This in fact is an oversimplified view. Many types of work do not conform to the idea of paid employment. Much of the work done in the informal economy, for example, is not recorded in any direct way in the official employment statistics. The term informal economy refers to transactions outside the sphere of regular employment, sometimes involving the exchange of cash for services provided, but also often involving the direct exchange of goods or services.

We can define work, whether paid or unpaid, as the carrying out of tasks requiring the expenditure of mental and

There was no occupation, which Tiny’s Granny had not tried at some stage of her life. From the time she was old enough to hold her own cup she had started working at odd jobs in people’s houses in return for her two meals a day and cast-off clothes. Exactly what the words ‘odd jobs’ mean, only those know who have been kept at them at an age when they ought to have been laughing and playing with other children. Anything from the uninteresting duty of shaking the baby’s rattle to massaging the master’s head comes under the category of ‘odd jobs’ (Chughtai 2004:125).

Find out more about the various kinds of ‘work’ done from your own observation or literature or even films. Discuss.



Types of Work

physical effort, which has as its objective the production of goods and services that cater to human needs.

Modern Forms of Work and Division of Labour

In pre-modern forms of society most people worked in the field or cared for the livestock. In the industrially developed society only a tiny proportion of the population works in

Activity 6

Find out the proportion of Indians who are in rural based occupations. Make a list of these occupations.

agriculture, and farming itself has become industrialised — it is carried on largely by means of machines rather



than by human hand. In a country like India, the larger share of the population continues to be rural and agricultural or involved in other rural based occupations.

There are other trends in India too, for instance an expansion of the service sector.

One of the most distinctive characteristics of the economic system of modern societies is the existence of a highly complex division of labour. Work has been divided into an enormous number of different occupations in which people specialise. In traditional societies, non-agricultural work entailed the mastery of a craft. Craft skills were learned through a lengthy period of apprenticeship, and the worker normally carried out all aspects of the production process from beginning to end.

Activity 7

Find out whether there has been a shift to the service sector in India in recent times. Which are these sectors?

Modern society also witnesses a shift in the location of work. Before industrialisation, most work took place at home and was completed collectively by all members of the household. Advances in industrial technology, such as machinery operating on electricity and coal, contributed to the separation of work and home. Factories owned by capitalist entrepreneurs became the focal point of industrial development.

Activity 8

Have you seen a master weaver at work? Find out how long one piece of shawl may take to make?

People seeking jobs in factories were trained to perform a specialised task and receive a wage for this work. Managers supervised the work, for their task was to enhance worker productivity and discipline.

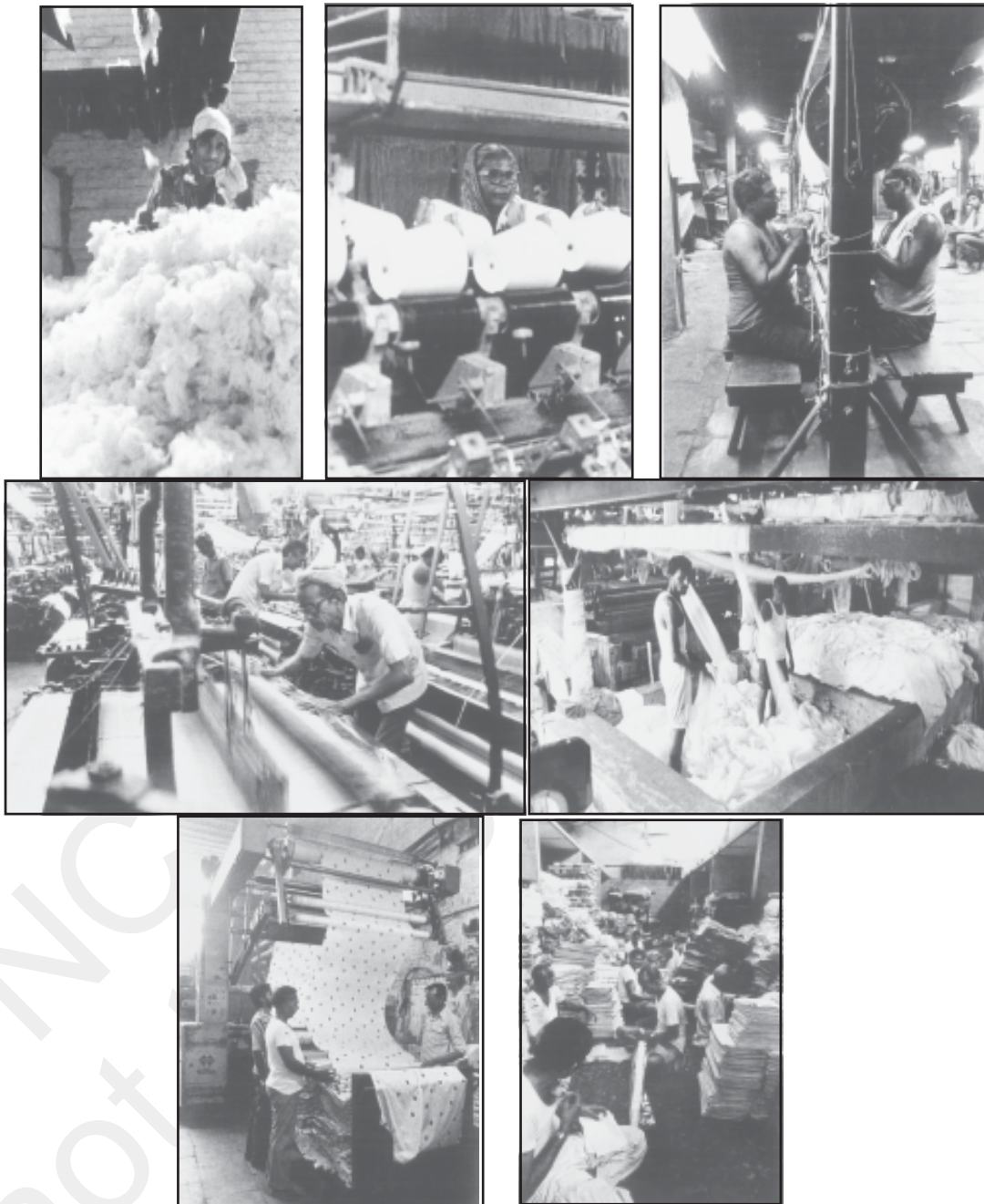
One of the main features of modern societies is an enormous expansion of economic interdependence. We are all dependent on an immense number of other workers-stretching right across the world- for the products and services that sustain our lives. With few exceptions, the vast majority of people in modern societies do not produce the food they eat, the houses they live in or the material goods they consume.

Activity 9

Make a list of the food that you eat, the materials that were used to make the houses you live in, the clothes you wear. Find out how and who made them.

Transformation of Work

Industrial processes were broken down into simple operations that could be precisely timed, organised and monitored. Mass production demands mass markets. One of the most significant innovations was the



**Discuss the two forms of production in the two sets of visuals
Cloth production in a factory**





Threshing of paddy in a village





construction of a moving assembly line. Modern industrial production needed expensive equipment and continuous monitoring of employees through monitoring or surveillance systems.

Over the last decades there has been a shift to what is often called 'flexible production' and 'decentralisation of work'. It is argued that in this period of globalisation, it is the growing competition between firms and countries that makes it essential for firms to organise production suiting the changing market conditions. To illustrate how this new system operates and what the implications may be for the workers, read the quote from a study of the garment industry in Bangalore.

The industry is essentially part of a long supply chain, and the freedom of manufacturers is to that extent extremely limited. There are, in fact more than a hundred operations between the designer and the final consumer. In this chain, only 15 are in the hands of the manufacturer. Any serious agitation for a rise in wages would lead manufacturers to shift their operations to other localities, beyond the reach of unionists... whether it is the payment of the existing minimum wage, or its substantial revision upwards, what is important is to enlist the support of the retailer in order to create the necessary pressure upon the government and local agencies for a higher wage structure and its effective implementation. Thus the

vision here is that of the creation of an international opinion forum (Roy Choudhury 2005:2254).

Read the above given report carefully. Notice how the new organisation of production and a body of customers outside the country have altered the economics and the politics of production.

IV

POLITICS

Political institutions are concerned with the distribution of power in society. Two concepts, which are critical to the understanding of political institutions, are power and authority. Power is the ability of individuals or groups to carry out their will even when opposed by others. It implies that those who hold power do so at the cost of others. There is a fixed amount of power in a society and if some wield power others do not. In other words, an individual or group does not hold power in isolation, they hold it in relation to others.

This notion of power is fairly inclusive and extends from family elders assigning domestic duties to their children to principals enforcing discipline in school; from the General Manager of a factory distributing work among the executives to political leaders regulating programmes of their parties. The principal has power to maintain discipline in school. The president of a political party possesses power to expel a member from the party. In each case, an individual or group has power to the extent to which others abide by their will. In this sense, political activities or politics is concerned with 'power'.



