

Socialization and its Agents

The process of instilling fundamental elements of culture in a society's new member is called **socialization**. Through socialization, people learn to participate effectively in the communities to which they belong. It is also defined as; the process by which people learn the characteristics of their group, the attitudes, the values and the actions thought to be appropriate for them.

Socialization is the process through which people are taught to be proficient members of a society. It describes the ways that people come to understand societal norms and expectations, to accept society's beliefs, and to be aware of societal values

Socialization is the process through which a person, from birth through death, is taught the norms, customs, values, and roles of the society in which they live. This process serves to incorporate new members into a society so that they and it can function smoothly. It is guided by family, teachers and coaches, religious leaders, peers, community, and media, among others. Socialization typically occurs in two stages. Primary socialization takes place from birth through adolescence and is guided by primary caregivers, educators, and peers.

Secondary socialization continues throughout one's life, and especially whenever one encounters new situations, places, or groups of people whose norms, customs, assumptions, and values may differ from one's own.

De-Socialization. It is the process of the giving up old norms, values, attitudes and behaviors. usually followed by resocialization to a different set of values.

Re-Socialization: Resocialization refers to the process of learning new norms, values, attitudes, and behaviors. Resocialization in its most common form occurs each time we learn something contrary to our previous experiences, such as going to work in a new job. It can be an intense experience, although it does not have to be.

The purpose of socialization

Socialization is the process by which a person learns to be a member of a group, community, or society. Its purpose is to incorporate new members into social groups, but it also serves the dual purpose of reproducing the groups to which the person belongs. Without socialization, we would not even be able to have a society because there would be no process through which [the norms, values, ideas, and customs that compose a society](#) could be transmitted.

It is through socialization that we learn what is expected of us by a given group or in a given situation. In effect, socialization is a process that serves to preserve social order by keeping us in line with expectations. It is a [form of social control](#).

The goals of socialization are to teach us to control biological impulses as children, to develop a conscience that fits with the norms of society, to teach and develop meaning in social life (what is important and valued), and to prepare us for various social roles and how we will perform them.

The nature of the human animal both, allows and requires socialization. At birth, the human infant is one of the most helpless on the earth. Other animals are equipped with instincts, or built in responses that promotes survival. They do not have to learn how to find food or avoid dangers; they 'know in their genes' how to react to events in their environment. Human beings are born with a very limited number of instincts, but a great capacity to learn from experiences. The ability to learn enables us to adapt to an enormous range of environments on flexible and complex way. Without learning, without socialization, we would not become social beings.

Agents of socialization

Socialization occurs in many different settings, through interaction with many different people, group and organizations. Agents of socialization play different roles in children's lives, have different goals, responsibilities and impact on children's development. They may reinforce one another on some issues, contract one another on others. Following are the major agents of socialization.

1. Family

The family is the first social world the child encounters and family members are like the mirror in which children begin to see themselves. To be sure, family does not play all encompassing role in socialization it once did: schools, and various other social agencies have taken over many of its functions. Children used to start school at the age of six, now most to kindergarten or nursery school at the age of four or five and many attend day care centers as infants and toddlers. Although, currently television is being used a babysitter, but yet family remains the primary agent of socialization, for important reasons.

The family introduces the children to intimate, personal relationships and gives them first experience of being treated as distinct individual. The family is the child's first reference group, the first group whose norms and values the child adopts as his or her own and refers to in evaluating his/her own behaviour. The family also introduces the child to the group life. Living together in a household means learning to share household resources, including space, objects and parental time and attention.

Fathers and mothers have different parental styles, and thus provide their offspring with different experiences. With small children, fathers tend toward physical play and new, unfamiliar games; mothers tend toward vocal interaction and familiar games. Patterns of socialization in the home also reflect the parent's relationship with one another and generally family environment: Whether "interaction in the family is characteristically relaxed and good humored or tense and guarded, whether it emphasizes or minimizes the distance between parents and children or between males and females, whether it is typically cooperative or competitive.

The birth of sibling adds new complexities to family life. Through interaction with siblings, children gain experience in cooperation and conflict, negotiation and bargaining, inequalities based on size and experience, and the limit of people's tolerance.

Finally, the family introduces a child into society, locating him/her on the social map. To be born into a particular family is to acquire a social status. Whether a child's parents are wealthy or not, is no fault of child; nevertheless, family status has a strong effect on how neighbours, teachers and others see the child. Moreover, the family's values, attitude and life style reflect the social class, religion, ethnic group and region of which it is a part. Through the family the child acquire not an uncut version of the culture, but a selected one, based on the family member's position and experiences in the society.

2. Peer group

A group of people of approximately the same age, status, and interests is called **peer group**. Sociologists have long recognized that peers play a unique and important role in the child's initiation to society. Peer groups provide children with their first experience of egalitarian relationships. Because adults are older, stronger "wealthier" and presumably wiser than children, adult-child relationships are uneven. At home and school, children are always subordinate to adults to some extent. But peers, on the other hand, are social equals. They "stand in the same relation to persons of authority and see the world with the same eyes".

Among peers, there are opportunities to learn the meaning of give-and-take that do not exist in the same sense in adult child interaction. Children can teach their friends new skills or help them solve problems, opportunities they rarely have with adults. Adults know the rules and have the power and authority to enforce them; among their peers, children can participate in the creation and enforcement of norms.

In peer groups, children can develop close relationships of their own choosing. Children cannot select their parents and siblings, but they can pick their own friends outside of the

family. Friendship give children insight, into other people's feelings and practice in developing mutual understanding.

Peers also teach one another about subjects adults consider sensitive or taboo, such as sex. Youngsters get most of their information about and most of their experience with, sex from age mates; our society does not encourage an adult to initiate a child into this domain of behavior. Many parents tell their children about reproduction, but most are uncomfortable talking to youngsters about what sex entails. Peer, education, however, is not confined to taboo subjects.

During the adolescence, the influence of peers increases and parental influence declines as peers support one another's sept toward independence. This is especially important because, as children enter their teens, they need help in defending themselves against the ambiguities of adolescence. The peer group applies its own standards on socialization.

3. School

While the official purpose of school is to teach young people technical and intellectual skills, it also teaches cultural values and attitudes that prepare them for their roles as adults. In modern societies, school is primary agents for weaning children from home and introducing them to the larger society. Life in school is a drastic change from life at home. In the family, the children are valued for who they are, at school, they are graded for what they do. Parents adjust activities to children's particular interests; teachers usually expect all the children to follow same curriculum. At the home, discipline is mixed with love; in school, children are expected to conform because rules and regulations must be obeyed. School is a youngster's introduction to the impersonal, bureaucratic organization.

These lessons are part of what sociologists called **hidden curriculum**. It is the informal teaching done in schools that socializes children to societal norms School and classroom rituals, led by teachers serving as role models and leaders, regularly reinforce what society expects from children. Sociologists describe this aspect of schools as the hidden curriculum, the informal teaching done by schools.

4. Religion

While some religions are informal institutions, here we focus on practices followed by formal institutions. Religion is an important avenue of socialization for many people. Almost everywhere in the world, there are synagogues (a building in which Jews meet for religious worship or instruction), temples, churches, mosques, and similar religious communities where people gather to worship and learn. Like other institutions, these places teach

participants how to interact with the religion's material culture. For some people, important ceremonies related to family structure—like marriage and birth—are connected to religious celebrations. Many religious institutions also uphold gender norms and contribute to their enforcement through socialization. From ceremonial rites of passage that reinforce the family unit to power dynamics that reinforce gender roles, organized religion fosters a shared set of socialized values that are passed on through society.

5. Mass media

Children are exposed to a variety of mass media, the forms of communication that reach large number of people, television, radio, movies, videos, records, comic books, magazines and newspapers. While all the mass media are crucial agents of socialization, the most influential probably television. Certainly, no other medium consumes more children's time than television. With the average person spending over four hours a day in front of the television (and children averaging even more screen time), media greatly influences social norms. People learn about objects of material culture (like new technology and transportation options), as well as nonmaterial culture—what is true (beliefs), what is important (values), and what is expected (norms).

Social Change and Factors Affecting Process of Social Change

Change is the law of nature. What is today shall be different from what it would be tomorrow. The social structure is subject to incessant change.

Definition(s) of social change:

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

Social change, therefore, would mean observable differences in any social phenomena over any period of time. “Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organization”

(Jones). According to Gillin and Gillin. “Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or inventions within the group.” Social change is the restructuring of human social institutions: culture, consciousness, technology, organizations, settlement systems, forms of exchange, and structures of authority and decision-making.

Social change refers to the transformation of culture, behavior, social institutions, and social structure over time. We are familiar from with the basic types of society: hunting-and-gathering, horticultural and pastoral, agricultural, industrial, and postindustrial. In looking at all of these societies, we have seen how they differ in such dimensions as size, technology, economy, inequality, and gender roles. In short, we have seen some of the ways in which societies change over time. Another way of saying this is that we have seen some of the ways in which societies change as they become more modern. To understand social change, then, we need to begin to understand what it means for a society to become more modern.

The main characteristics of the nature of social change are as follows:

(i) Social change is a universal phenomenon

Social change occurs in all societies. No society remains completely static. This is true of all societies, primitive as well as civilized. Society exists in a universe of dynamic influences.

The population changes, technologies expand, material equipment changes, ideologies and values take on new components and institutional structures and functions undergo reshaping.

The speed and extent of change may differ from society to society. Some change is rapidly, others change slowly.

(ii) Social change is community change

Social change does not refer to the change in the life of an individual or the life patterns of several individuals. It is a change which occurs in the life of the entire community. In other

words, only that change can be called social change whose influence can be felt in a community form. Social change is social and not individual.

(iii) Speed of social change is not uniform

While social change occurs in all societies, its speed is not uniform in every society. In most societies, it occurs so slowly that it is often not noticed by those who live in them. Even in modern societies there seems to be little or no change in many areas. Social change in urban areas is faster than in rural areas.

(iv) Nature and speed of social change is affected by and related to time factor

The speed of social change is not uniform in each age or period in the same society. In modern times the speed of social change is faster than ancient times. Thus, the speed of social change differs from age to age.

(v) Social change occurs as an essential law

Change is the law of nature. Social change also is natural. It may occur either in the natural course or as a result of planned efforts. By nature, we desire change. Our needs keep on changing. To satisfy our desire for change and our changing needs social change becomes a necessity. The truth is that we are anxiously waiting for a change.

(vi) Definite prediction of social change is not possible

It is difficult to make any prediction about the exact forms of social change. There is no inherent law of social change according to which it would assume definite forms. We may say that on account of the social reform movement untouchability will be abolished from the Indian society; that the basis and ideals of marriage will change due to the marriage laws passed by the government; that industrialization will increase the speed of urbanization, but we cannot predict the exact forms which social relationships will assume in future. Likewise, it cannot be predicted as to what shall be our attitudes, ideas, norms and values in future.

(vii) Social change shows chain-reaction sequence

A society's pattern of living is a dynamic system of inter-related parts. Therefore, change in one of these parts usually reacts on others and those on additional ones until they bring a change in the whole mode of life of many people. For example, industrialism has destroyed the domestic system of production. The destruction of domestic system of production brought women from the home to the factory and the office. The employment of women meant their independence from the bondage of man. It brought a change in their attitudes and idea. It meant a new social life for women. It consequent affected every part of the family life.

(viii) Social change results from the interaction of a number of factors

Generally, it is thought that a particular factor like changes in technology, economic development or climatic conditions causes social change. As a matter of fact, social change is the consequence of a number of factors. A special factor may trigger a change, but it is always associated with other factors that make the triggering possible. The reason is that social phenomena are mutually interdependent. None stand out as isolated forces that bring about change of themselves. Rather each is an element in a system. Modification of one part influences the other parts and these influence the rest, until the whole is involved.

(ix) Social changes are chiefly those of modification or of replacement

Social changes may be broadly categorized as modifications or replacements. It may be modification of physical goods or social relationships. For example, the form of our breakfast food has changed. Though we eat the same basic materials which we ate earlier, wheat, eggs, corn, but their form is changed. Ready-to-eat-cornflakes, breads, omelets are substituted for the form in which these same materials were consumed in yester years. There may also be modifications of social relationships. The old authoritarian family has become the small equalitarian family, the one room school has become a centralized school. Our ideas about women's rights, religion, government and co-education stand modified today. Change also takes the form of replacement. A new material or non-material form supplants an old one. Horses have been replaced by automobiles. Similarly, old ideas have been replaced by new ideas.

Factors Affecting Social Change

Social change can evolve from a number of different sources, including contact with other societies (diffusion), changes in the ecosystem (which can cause the loss of natural resources or widespread disease), [technological](#) change (epitomized by the [Industrial Revolution](#), which created a new [social group](#)), and population growth and other [demographic](#) variables. Social change is also spurred by ideological, economic, and political movements.

Natural environment

Changes in the natural environment may result from climatic variations, natural disasters, or the spread of disease. Changes in the natural environment may be either independent of human social activities or caused by them. Deforestation, erosion, and air pollution belong to the latter category, and they in turn may have far-reaching social consequences.

Demographic processes

Population growth and increasing population density represent demographic forms of social change. Population growth may lead to geographic expansion of a society, military conflicts, and the intermingling of cultures. Increasing population density may stimulate technological innovations, which in turn may increase the division of labour, social differentiation, commercialization, and urbanization. On the other hand, population growth may contribute to economic stagnation and increasing poverty, as may be witnessed in several Third World countries today.

Technological innovations

Several theories of social evolution identify technological innovations as the most important determinants of societal change. Such technological breakthroughs as the melting of iron, the introduction of the plow in agriculture, the invention of the steam engine, and the development of the computer have had lasting social consequences. In the current era, invention of telecommunication sources especially cellular phone has caused drastic social changes and nearly no society is exception.

Economic processes

Technological changes are often considered in conjunction with economic processes. These include the formation and extension of markets, modifications of property relations (such as the change from feudal lord-peasant relations to contractual proprietor-tenant relations), and changes in the organization of labour (such as the change from independent craftsmen to factories).

Political processes

Changes in the regulation of violence, in the organization of the state, and in international relations may also contribute to social change. The functioning of the state apparatus itself and the nature of interstate relations are of decisive importance in the outbreak of a revolution: it is only when the state is not able to fulfill its basic functions of maintaining law and order and defending territorial integrity that revolutionary groups have any chance of success. Each of these processes may contribute to others; none is the sole determinant of social change. Moreover, social processes are often so intertwined that it would be misleading to consider them separately. For example, there are no fixed borders between economic and political processes, nor are there fixed boundaries between economic and technological processes. Technological change may in itself be regarded as a specific type of organizational or conceptual change. The causal connections between distinguishable social processes are a matter of degree and vary over time.

Social Institutions and their Functions

In every society there are certain basic social needs, it is a must for the society to meet these needs for the survival and satisfaction of its members. In each society, therefore, people create social institutions to meet these needs. The sociological concept of the term is different from its common usage. An institution is not a building; it is not a group of people; it is not an organization; *An institution is a system of norms to achieve some goal or activity that people feel is important, or more formally, an organized cluster of folkways and mores centered around a major human activity.* Institutions are structured processes through which people carry on their activities. Institutions do not have members; they have followers. This is a subtle but important distinction. Let illustrate: a religion is not a group of people; a religion is a system of ideas, beliefs, practices, and relationships. A mosque is an association of people who accept the beliefs and follow the practice of Islam. The clear-cut distinction between an institution and an association is that *the institution is always the organized systems of ideas and behaviour; the association is the organized group of people engaging in the behaviour.* Since societies have their existence on the basis of social institutions and complete the needs of individuals. Institutions organize the life and create continuity. There are many variations and revolutions in the society and it is the durability of structure of social institutions and the functions of their continuity that keep it safe from damaging shocks. These institutions not only provide a strong structure but also keep the attachment of individuals by fulfilling their basic needs. Human beings are not only animals, remaining dependent on the completion of biological needs but also being social animal they feel three kinds of needs to be fulfilled. Social institutions aim at fulfilling these basic needs of individuals and groups in a society.

- i. Biogenic needs i. e., hunger, thirst, sleep and sex desire.
- ii. Sociogenic needs i. e., wealth, fame, honour and prestige.
- iii. Psychogenic needs i'. e., love, attention, belongingness and feelings

Definition of social institution

A social institution is a set of patterned behaviours and status/role relationships that fulfills basic societal needs by providing essential goods or services.

Another definition was given by **Horton and Hunt**, who said: “An *institution is an organized system of social relationships which embodies certain common values and procedures and meets certain basic needs of the society*”.

Family as Social Institution

Family is the beginning of human life on the earth. When Adam and Eve were sent on the earth, they constituted a family and, in this way, human life was started. Family is one of the oldest social institutions on the earth. It is the base of the human society. Pedestal of the society is dependent on the family, while disturbance in the family causes social disorganization in the society.

Definitions of the family

1. Horton and Hunt defined family as “a kinship grouping which provides for the rearing of children and for certain other human needs”.
2. According to Broom and Selznick “the family is a kin based cooperative unit”.

While **kinship** refers to a network of relatives who may or may not live together.

Kinship is a relationship which gives a sense of common origin. A common ancestry is the general basis of kinship. Kinship can be defined as tracing ancestry only in the father's line.

3. MacIver says; a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and up bringing of the children.
4. Burgess & Locke. Family is a group of persons united by the ties of marriage, blood or adoption constituting a simple household interacting and inter-communications with each other in their respective social roles and husband and wife, father and mother, son and daughter, brother and sister creating common cultures.

It means a network of relatives is called kinship. The family is a group based on kinship rearing children and fulfilling other needs of life.

Types of Family

Following are the types of the family on the basis of various characteristics.

1- By size and structure

i) **Conjugal/nuclear family:** This family is based upon the marital relationship. It is mostly referred as nuclear family. It means a married couple and their unmarried children living together is called nuclear family. This is also called the elementary family by Radcliff Brown. Husband and wife make core in this family. We may call it simple family. In Pakistani society nuclear family is very popular especially in urban areas. In the western societies of U.S.A and Europe this is the most popular type of family.

Husband and wife with children-----Nuclear Family

ii) **Consanguine family:** This is found upon blood relationship of a large number of kins relationship. The consanguine family is an extended clan of blood relatives together with their mates and children. This family is based on biological relations. It is the family of blood relatives and is the main basis of kinship. It is the group of brothers and sisters along with their children living together. Examples of such family are also found in Pakistani society. In Pakistani society, unmarried brothers and sisters live together with parents. It means uncle and aunt also live together within the nuclear family. It is a group of kinsmen large in number, such large families are found today in Pakistani society where father is strongly dominant.

iii) **Extended family:** After marriage two or more siblings (brothers' and sisters) may live together with their parents.

The patrilineal extended family is composed of the parents, their sons and son's wives and children. This type of family is very popular in Pakistani society. Almost all the sons after marriage live with parents till one or more children are born to them. In rural areas, specially this family is very popular. The matrilineal extended family in which the parents live with their daughters and daughters, husband and children, such families are rare in Pakistani society and such husbands are usually called *ghar awai*

Extended family system—Husband and wife and either of their married children living together

Patrilineal extended family: Parents their daughters & daughter's husbands & their children living together. In this family generally three generations live together under the same roof. Several married siblings (brothers and sisters) their spouses, their husbands and wives and children and grand-parents together form a residential and economic unit.

In Pakistani society, there is no such customary family found. But in odd circumstances when father dies or divorces his wife or gets into another marriage and lives with her, such examples are found, in this case, mother does not remarry but lives with her children only.

Stem family: A *family* system in which a couple's firstborn child lives with them in the *family* home, and that child's spouse moves into the home of said in-laws, so that the younger couple's children are raised in the home of their grandparents.

Parents + one child + his spouse and his/her children

In Pakistani society, this family is found from place to place where the parents live with any of their children. The parents marry all children and give them separate living and continue to live with one married son or daughter usually the youngest son.

2 -By marriage

Exogamy: The partner is chosen from outside a defined group. It means members of the same lineage may not marry. Marriage out of kinsmen is exogamy. Such marriage may be called out of *bradri*. In Pakistani society, a large number of families living in urban areas are exogamous. The educated and economically advanced families prefer mate selection free from the bonds of kinship. The traditional families claiming high ancestral status stick to marriage within their relatives.

Endogamy: In this marriage, the parents belong to the same group. Both of them having the same religion, same caste, same *biradri* and same family and the same lineage. Such marriage may be called within *biridari*. In our rural society, the rural people stick to this type and in the urban areas this system is practiced as well as the exogamous system.

3-By residence

Patrilocal: the husband and wife live with the parents of the husband. In our society, most of the families are patrilocal.

Matrilocal: The husband and wife live with the parents of the wife. In our society, some examples of this family are available.

Neolocal: The husband and the wife live separately in an independent house. In the western societies, almost all the new marriages found this type of family. In our society, this form is growing popular, especially in urban areas.

4. By authority

Patriarchal: According to power and authority, the family is called patriarchal in which father is dominant in all affairs. Most of our families are of this type.

Matriarchal: in this family, the mother is dominant, some families where father is absent by death or separation or where mother is dominant is called matriarchal, this type of families are also found in our society.

5. By clan

Patrilineal: According to the lines of descent, the relation is traced in father and grandfather line in this family. It means through father lineage is determined. All the families of Pakistan are Patrilineal.

Matrilineal: The ancestral relationship in this family is determined through mother, this type of family is not found in our society.

Bilineal: Where the relationship is traced through the father and the mother. All Arab societies are of this type where son shows line of his father and the daughter shows line of her mother.

Functions of The Family as A Primary Social Institution

- 1) **Regulation of sex.** Family is the only institution in which the sexual desires are satisfied regularly. The world societies arrange marriage in families and for this, the husband and the wife are freely allowed sexual intercourse without fear, shame or disgrace. Societies allow this function according to their customs.
- 2) **Reproduction.** Human generation is reproduced in the family. This institution continues the process of human reproduction. In all these societies, this function is performed by family.
- 3) **Socialization.** After reproduction of human race, the next important function is to social its members so that they become good members of society. It is the life-long process and continues throughout the whole life in family and in other institutions. Family is the principal socializing agency of humanity.
Moreover, family is the first to lay the foundation of self in the child. Family makes him feel his existence as I. The child realizes his existence during social interaction within the family. This realization of one's existence as I is called self.
- 4) **Affection**—another important function of the family is to provide affection to its children. Children need affection more than food. Without food they can live for a time with satisfaction, but they cannot survive if the affection of the parents is withdrawn from them. in emotional disturbance and frustration, they collapse into a miserable life like a flower plucked from its branch. Affection of the parents develops children into healthy physique and brain. Children of poor families having balanced affection from parents are healthy and fresh.
- 5) **Safeguard of interest**--- family protects its members in their interests. The children develop their own interests in life and they expect the family to support them in their protection. The family supports them in their interest- religious, political, recreational, marital and whatsoever may be. By this way, the status of the member of the family is defended
- 6) **Protection:** The family protects its members when they are in need of it, in ill-health, unemployment, childhood, old age, political loss of status, loss of social security and physical handicapping the family is the only protection for such members.
- 7) **Economics:** The economic function is the basis of socialization for its members. The newcomers bring nothing with them but enter the family as dependents. The family fulfills all the economic needs of the children and makes them able to earn their

livelihood by socializing them various techniques of social life. Family provides houses to live in, clothes to wear on, and medicine for treatment in illness, food to eat and other needs of life are fulfilled through the economic resources of the family.

Family spends much on education, recreation, transport and marriage of their children.

8) Education--- Family provide formal and informal education to its members so that they may become useful members of society. It teaches the elementary skills at home and sends to educational institutions for formal education.

9) Recreation--- Recreation is also one of the basic needs of human life. Family provides recreational activities to its members within the family and outside also. The children play together at home, listen to fairy tales from parents, listen to radio and see television. Outside the family they play games, enjoy matches, visit holy and historical places, visit zoo and museum, fairs, exhibitions and national celebrations. All these recreational activities like internet, chatting develop personality traits in the children.

10) . Religious and cultural values. The family transmits its religious and cultural values to its members by social interaction. The parents direct their children toward religious beliefs, and guide them in religious practices. In our society, children are first taught *KALIMA* and guided to offer prayers.

Similarly, respect for parents, teachers, elders and love for younger inculcated in the children. Assaying Salam to others, speaking truth and being honest in dealings of life are a few cultural values taught by parents.

Offering prayers, observing fasts of *Ramazan*, reading *Kalima*, performing *Hajj*, and paying *Zakat* are the basic five principles of Islam which are socialized by Muslim parents to their children in every family.

Social Processes

Definition and description: The concept of social process refers to some of the general and persistent forms that social interaction may take. The interaction or mutual activity is the essence of social life. Interaction between individuals and groups occurs in the form of social process. Social processes refer to forms of social interaction that occur again and again. The fundamental ways in which people establish **social** relationship and interact are called **social process**. It refers to the repetitive forms of behavior which are commonly found in social life. Social interaction normally occurs in the form of accommodation, cooperation, competition and conflict.

According to Maclver, “Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character”. According to Horton and Hunt, “The term social process refers to the repetitive form of behaviour which are commonly found in social life”. Eldredge and Merrill say, “**Social interaction** is thus the general process whereby two or more persons are in meaningful contact-as a result of which their behaviour is modified, however, slightly”. Social processes are the ways in which individuals and groups interact, adjust and readjust and establish relationships and pattern of behaviour which are again modified through social interactions. By social processes we mean those ways in which individuals and groups interact and establish social relationships. There are various forms of social interaction such as cooperation, conflict, competition and accommodation etc.

Types of Social Processes

There are several types of social processes but here is detail of four fundamental and major pattern of repeated social interaction (social processes) happening in everyday life.

1. Cooperation

According to Merrill and Eldregde, “Cooperation is a form of social interaction wherein two or more persons work together to gain a common end”. The term ‘cooperation’ has been derived from two Latin words – ‘Co’ meaning ‘together and Operary meaning ‘to work’. Hence, cooperation means working together for the achievement of a common goal or goals. When two or more persons work together to gain common goal, it is called cooperation. Boys cooperate in games, men in business, workers in production, and public officials in community controls and so on, in an endless variety of beneficial activities that make possible an integrated social life. Co-operation means working together in the pursuit of like or common interests. Cooperation is one of fundamental processes of social life. It is a form

of social process in which two or more individuals or groups work together jointly to achieve common goals. Cooperation is the form of social interaction in which all participants benefit by attaining their goals. Cooperation permeates all aspects of social organization from the maintenance of personal friendships to the successful operation of international programmes. The struggle for existence forces the human beings not only to form groups but also to cooperate with each other.

2. Competition

As E.S. Bogardus says. "Competition is a contest to obtain something which does not exist in quantity sufficient to meet the demand." According to Biesanz and Biesanz, "Competition is the striving of two or more persons for the same goal which is limited so that all cannot share it". Competition is one of the dissociative forms of social processes. It is actually the most fundamental form of social struggle. It occurs whenever there is an insufficient supply of anything that human beings desire, in sufficient in the sense that all cannot have as much of it as they wish. Ogburn and Nimkoff say that competition occurs when demand outturns supply. People do not compete for sunshine, air and gifts of nature because they are abundant in supply. But people compete for power, name, fame, glory, status, money, luxuries and other things which are not easily available. Since scarcity is in a sense an inevitable condition of social life, competition of some sort or the other is found in all the societies.

In any society, for example, there are normally more people who want jobs than there are jobs available; hence there is competition for them. Among those who are already employed, there is likewise competition for better jobs. There is thus competition not only for bread but for luxuries, power, social position, mates, fame and all other things not available for one's asking.

3. Accommodation

As Horton and Hunt defines "Accommodation is a process of developing temporary working agreements between conflicting individuals or groups". In the words of Gillin and Gillin "Accommodation is the process by which competing and conflicting individuals and groups adjust their relationship to each other in order to overcome the difficulties which arise in competition, contravention or conflict".

It is the termination of competing or conflicting relations between individuals, groups and other human relationship structures. It is a way of inventing social arrangement which enable people to work together whether they like it or not. This refers to accommodation as

‘antagonistic cooperation’. Accommodation is mainly an unconscious activity because a newborn individual accommodates himself with his family, caste, play-group, school, and neighborhood or with the total environment unconsciously.

4. Conflict:

According to Gillin and Gillin; “Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence”

Conflict is one of the dissociative or disintegrative social processes. It is a universal and fundamental social process in human relations. Conflict arises only when the attention of the competitors is diverted from the object of competition to themselves.

As a process, it is the anti-thesis of cooperation. It is a process of seeking to obtain rewards by eliminating or weakening the competitors. It is a deliberate attempt to oppose, resist or coerce the will of another or others. Conflict is a competition in its occasional, personal and hostile forms. Conflict is also goal oriented. But unlike cooperation and competition, it seeks to capture its goal by making ineffective the others who also seek them.

Summary of the definitions of the fundamental social processes

- **Cooperation:** when two or more people have a common goal that they work together to accomplish.
- **Competition:** when two or more people strive against one another to gain possession of some good or service.
- **Accommodation:** It is a process of developing temporary working agreements between conflicting individuals or groups.
- **Conflict:** this is a deliberate action in which one individual attempt to prevent the will of another.