CHAPTER - II

CULTURE – A HISTORICAL AND SOCIAL PHENOMENON

Culture is a total way of life of the people of a society, including their customs, institutions, beliefs and values. It functions as a binding force, holding people together by common attitudes, beliefs and traditions. It consists of the thoughts and behaviour pattern that members of a society learn through language and other forms of symbolic interaction – their customs, habits, beliefs and values, and it is the common viewpoints which bind them together as a social entity in a society. Culture changes gradually picking up new ideas and dropping old ones; but many of the culture in the past have been so persistent and self-contained that the impact of sudden change has torn them part uprooting their people psychologically. Cultures are developed and transmitted through societies. Societies can be defined as self-perpetuating human groups, usually possessing a territory and government or other means of social control, and often including subgroups within. It refers to people and their organization; culture refers to thought and behaviour patterns and means of communication in this societies. It is the total way of life of the people of a society, including their customs, institutions, belief and values. The word ‘culture’ used in a wide sense to
describe all aspects and characteristic human life and in a narrow sense it denotes the system of values.

Culture may be thought of a fundamental agent that affects the evolutionary process of human civilization. It permits the self-conscious evolution of human possibilities in the light of a system of values that reflect prevailing ideals about what human life. Thus ‘culture’ is a necessary device for control over the direction in which human species changes. Thus culture is a system of learned behaviour shared by and transmitted among the members of a group. Men begin to learn it since his birth. By picking up the culture and tapping the heritage of its past, man becomes distinctively human. Man has therefore, been called the culture-bearing-animal.

Various explanations exist about the notion of culture. Culture is an acquired quality and not an innate one. Characters learned through socialization, habits and thoughts are called as culture. Culture is social, not individual heritage of man. It is inclusive of the expectation of the members of the groups. It is a social product which is shared by most members of the group. Culture is idealistic. It embodies the idea and norms of a group. It is sum-total of the ideal patterns and norms of behaviour of a group. It is the manifestation of human mind in the course of history. Culture is the total social heritage. It is linked with the past. The past endure because it lives in culture. It passed from one generation to another through tradition and
customs. Culture fulfils some needs. It fulfils those ethical and social needs of the group which are ends in themselves.

In one of the most quoted passages which are considered to provide a definition of culture, E.B. Tylor also uses the terms as synonyms. He holds, “Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society”. An important aspect of his definition was that it introduced the concept of acquired behaviour at a time when belief in biological determinism was especially widespread. Once established as a legitimate area of inquiry, the non-biological origins of behaviour could be studied along with its biological origins. In Eagleton’s words, “‘Culture’ here means an activity, and it was a long time before the word comes to denote an entity”.

Culture accumulates new traits over a period of time; and it drops many traits that are no longer useful. Sometimes, however, ingrained cultural habits make change difficult. Although culture is a vehicle for human survival, it is also a trap of habits and custom from which no one can fully escape. In Leisure’s opinion “Culture is the quintessence of all natural goods of the world and of those gifts and qualities which, while belonging to man, lie beyond the immediate sphere of his needs and wants”. Culture fulfils some needs. It fulfils these ethical and social needs which end in themselves. Social habits are included in culture. Habit can be
formed of these activities only which lend to fulfil some needs. Without fulfilment of these needs, culture cannot exist. Eagleton explains, “‘Culture’ at first denoted a thoroughly material process, which was then metaphorically transposed to affairs of the spirit. The word thus charts within its semantic unfolding humanity’s own historic shifts from rural to urban existence; pig-farming to Picasso, tilling the soli to splitting the atom”.

Cultural qualities spread from one society to another. Cultural traits diffuse if they fit in to the needs and values of the receiving culture. Foreign ideas are less likely to be accepted then are products and techniques. Fear of outsiders and extreme physical isolation are very important factor in the prevention of diffusion. Where cultural diffusion is impossible, culture fails to develop the technologies that the western world characterizes as advanced. It is difficult to avoid use of words ‘primitive’ and ‘advanced’, but they should not be taken as descriptive of levels of happiness or psychological well-being. Spencer describes, “Culture is the super organic environment as disguised from the organic or physical, the world of plants and animals”.

Some of the functions of culture are those of defining the ‘right’ family type and pattern of rearing the young and ‘proper’ social role for men and women. Culture develops values, traditions and heroes. It helps it regulate nature, even interfering to some extent with such biological
matters as age of maturity, how often the individual should eat and what he should eat. Culture defines reality, influencing one’s perception of the world and explaining the supernatural. Wallas defines, “Culture is an accumulation of thoughts, values and objects, it is the social heritage acquired by as from preceding generations through learning, as distinguished from the biological heritage which is passed on to us automatically through the genes”.  

Cultures accumulate more techniques, ideas, products and skills as time goes on, and the more traits a culture has, the more rapidly it grows. The pace of change in modern western societies is often bewildering. Edward Sapire explains, “Culture includes those general attitudes, views of life and specific manifestation of civilization that gave a particular people its distinctive place in the world”. At a time some new cultural traits are added and certain old ones have to be dropped because these old ones have outlived their usefulness. However, culture sometimes accumulate customs that are outdated but very hard to drop, such as our cumbersome method of spelling words, our dividing lengths in to inches, roads, furlongs, and miles, and dividing weights in to ounce, pounds, and tons. In Eagleton’s opinion, “If culture is originally means husbandry, it suggests both regulative and spontaneous growth. The cultural is what we can change, but the stuff to be altered has its own autonomous existence, which then lends it something of
the recalcitrance of nature. But culture is also a matter of following rules, and this too involves interplay of the regulated and unregulated”.  

Culture has the characteristic of adaptation and integration. It is frequently undergoing changes in accord with the environment and due to this transformation it is constantly being adapted to external forces but once it is developed the influence of the natural environment begins to decrease. Besides, the various aspects of culture are also undergoing development and some internal adaptations among them are consequently being necessitated? Culture has the quality of becoming integrated. It possesses an order and a system. Its various parts are integrated with each other and any new element which is introduced is also integrated. Those cultures which are more open to external influence are comparatively more heterogeneous but nevertheless some degree of integration is evident in all cultures.

2.1 Nature and Culture

The primitive societies were small, homogenous and folk culture societies. Custom had been in vogue in these societies in the form of an unwritten law. In these form of societies there was little or no division of labour as we seen today. Man was over-awed by the forces of nature. Morality constituted in obeying the customs of the tribe. The inequalities among men and their possessions slowly led to a division of the primitive society in to various classes. The social lives thus become very complex
and the stage was set for the creation of a more well-knit political organization. These forms societies gradually carved out of the primitive ‘social structure for the fulfilment of specific needs.

Early demarcation of environment surrounding human beings into natural and cultural holds key to understand the nature of human creations. The world in which human beings have been created is defined as natural world where as the world that is created by human has been understood as the cultural realm. In this view the entire non-human reality that includes physical and biological realms is considered as nature. Prior to human existence events and processes taking place on planet earth fell in natural domain and formed a part of natural causal nexus. The processes of evolution have also been explained to a sensible extent by the principles of natural selection. In order to survive, species had to adapt themselves to the changes taking place in the ambience. Only those species survived which adapted themselves. Those which failed to do so vanished from surface of this planet. Homo-sapiens are considered members of first species that intervened in processes of nature on a significant scale, produced changes in the environment, and tried to tailor it to suit their needs. With this, the era of evolution is supposed to give way to the era of human history. This usage has its roots in the common sense view of the genesis of culture. Terry Eagleton expressed that, “culture etymologically speaking is a
concept from nature. One of the original meanings is ‘husbandry’, or the tending of natural growth.⁹

Common sense does not associate the term culture with early humans - who primarily were food gathers and hunters - as they were using the products of nature when they appeared in nature. The term ‘culture’ is employed in the context of societies which started domesticating animals and began producing food crops. The etymological roots of the world ‘culture’ also points in this direction as it is taken to be related with tending of something, basically crops or animals. Malinowaski defined “culture as social heritage comprising inherited artefacts, goods, technical processes, ideas, habits, and values”.⁹ Sorokin defined it as “the sum total of everything which is created or modified by the conscious or unconscious activity of two or more individuals interacting with one another or conditioning one another’s behaviour”⁹. In this way it helps to understand the nature of the human creation as opposed to the phenomena of nature.

In human intervention in the process of nature not only differentiated them greatly from lower animals, rather through it they created a world of their own, which includes not only objects, but meanings and values as well. Culture in the broad sense means that it is socially transmitted rather than genetically and consists of the whole structure containing of human creations. So the category of culture was used to distinguish human creation from mere governess of the nature.
2.2 Culture-Agriculture Relations

The important modern development of the concept of ‘culture’ took place between the late eighteenth and late nineteenth centuries. Broadly, the concept was developed in four ways, all of which still deflect its meaning. First, ‘culture’ comes to mean ‘a general state or habit of the mind’, with close relations to the idea of human perfection. Second, it comes to mean ‘a general state of intellectual and moral development in a society as a whole’. Third, it comes to mean ‘the general body of the arts and intellectual work’. Fourth, it comes to mean ‘the whole way of life, material, intellectual, and spiritual of the given society’. Culture has been called “one of the most profound concepts to come out of modern science… At the simplest level we can say that culture is everything learned and shared by men”.

The word ‘culture’ in its social and intellectual and artistic sense is a metaphorical term derived from the act of cultivating the soil. (Latin cultura) The cultivation of mind was seen as a process comparable to the cultivation of the soil; hence the early meaning of ‘culture’ in this metaphorical sense centred on a process, ‘the culture of mind’, rather than on an achieved state. The first important development from this metaphorical use of ‘culture’ was description of certain men as ‘cultivated’ and then as ‘those who are not cultivated’. In this use the meaning is very close to ‘civilized’.
Its origin is linked to ‘cultivate’ and ‘cultivation and the definition
given in the concise Oxford Dictionary being with; Tillage of the soil,
rearing, production (of bees, Oysters fish, silk, bacteria). During the
seventeenth century, the word also began to be used in metaphorical sense,
to refer the growth of the individuals or of human society. Particularly in
Germany, by the late eighteenth century ‘culture’ was being used in
 scholarly works on historical progress and also being employed to refer to
distinct social group. By the turn of the twentieth century, ‘culture’ had
already become the concept with a complex of overlapping, but potentially
different meanings. The broadest meaning related to debates what the
theory of evolution which continue up to the present. This is the argument
about the extent to which human behaviour is determined by biology. For
those who maintain that human are not just another type of primate, the
crucial difference between humans and animals is culture. Hence culture
refers to ‘learned adapted symbolic behaviour, based on a full- fledged
language, associated with technical inventiveness, a complex of skill that in
turn depends on a capacity to organize exchange relationship between
communities’. Barnard and Spencer explains, “Any particular person is a
product of the particular culture in which he or she has lived, and difference
between human beings is to be explained by difference in their culture
(rather than their race)”.
2.3 Concepts of Culture

The concept of ‘culture’ was from the beginning controversial and often confused. Three main emphases can subsequently be traced. First, there is the idealist emphasis, which survives in every much its original form. ‘Culture’ is here seen as a process and a stage of civilization that should be a universal idea. This usage is ethical and indeed, spiritual and express an ideal of human perfection. It can easily be conflict with the emphasis on particular ‘culture’, which stresses the difference in the ways in which men find meaning and values in their lives and indeed conceive of perfection itself.

Secondly probably the most common popular meaning of the word ‘culture’ - namely a body of actual artistic and intellectual work. There is an inevitable tension between this meaning and the other two. Actual artistic and intellectual work often fails to conform to the idea of a perfect or perfecting state of mind already associated with known, traditional meaning and values. It becomes necessary, in this middle position to distinguish ‘high culture’ from ‘mass culture’ or ‘mid culture’ and other similar twentieth century coinages.

On the other hand, if culture is viewed as a body of artistic and intellectual work to which great, and at times supreme value is attached, it is difficult from such a position to accept the anthropological and sociological use of the word ‘culture’. In this respect these uses are mainly
neutral, since they refer to what different people do and make and think, without regard to any artistic or intellectual merit. In any case these uses includes element of social and economic life that do not seem to be culture in the artistic and intellectual sense at all. There is an important controversy within anthropology and sociology concerning the concept of cultures. But beyond this dispute, at time overlapping it are the radical difference between ‘culture’ as a social concept, ‘culture’ as an artistic and intellectual classification, and ‘culture’ as an embodiment of universal and absolute value.

Culture is a universal concept, and we cannot just wash it away because it is a difficult thing to define and write about. There are common understandings of the term and it is important that we engage and debate with the ways in which people use it. ‘Culture’ remains a significant part of people’s lives. Understanding culture in a conceptual framework can help us to interpret what things mean to people.

The vast form of knowledge and writings related to culture across and beyond the social may be rather mind-boggling, but some of the material is extremely valuable. The fact that in these many discourses the word ‘culture’ carries different meaning can be unsettling, but it doesn’t necessarily mean that one discourse is correct and another is wrong.
2.4 Culture and Language

A society shares a specific culture expresses the same awareness. A cultural group is always a linguistic community, for such a community shares the same means or symbolic order to communicate. In other words the sign system employed to communicate in such societies are the same. It does not mean that the sign used as symbols, icons or indices have the practical level it has a potential to say many more things owing to the peculiarity of language.

Language is the chief vehicle: man lives not only in the present but also in the past and the future which transmits to him what was learnt in the past and enable him to transmit the accumulated wisdom. Culture is a learned behaviour, transmitted through communication, largely in the form of language. Language is so intimately connected with culture that it links its users in common modes of thought and perception. It raises the level of human possibilities far above those of the animal world because it can relate present to past and future and the close-at-hand to the faraway. Language makes possible the relation of the learning of the past and their transmission to younger generation. Language is not meant for a particular scheme or sphere but it is a tool to bring definiteness to the homogeneity of impressions and connotative boundary of a symbol.

Language is the life blood of culture. Therefore the vitality of a culture depends on the vitality of its language. The vitality of a language
lies in its power of expressing fully human soul’s creative urge, its urge for freedom. If thought cannot express itself through the language, it is deprived of its freedom, it dies out. New value-images are not born and the old one loses their utility. This is how a cultural decay sets in. Great thinkers, poets, artists and saints give vitality to language and through language to culture.

It is rather an attempt to conceive of culture in no other terms than the formal and ideal tools of thought, which is capable of abstracting in to and sometimes building forms and patterns out of the empirical, in to a realm beyond the empirical. This complex structure of pattern together constitutes the culture of a group or of a person. In such a conception, language would be a basic element, as without it no pattern - in fact no thought - is possible.

The term ‘language’ brings in as broad terms as possible, so as to include not only ordinary language of communication, the language of science and discourse but also the language of mathematics, of music, of visual art and even tools of enquiry-both material and ideational. All societies have their systems of symbols. A symbol is any sign, signal or word that stands for something else. The most obvious symbolism by which culture is transmitted is language. All words are symbols; having only the meaning assigned them by the speakers or readers of language. Language among human beings conveys a great variety of meanings that the simple
crisis of animals cannot transmit, language not only describes what is here, but it can recall the past and warn of the future language includes not only simple names for things but also abstractions such as ‘justice’, ‘love’ and ‘idealism’. Language focuses on the things most important to culture, changes with a culture, and not only expresses through but helps to shape the thought processes.

For, art is mainly a matter of individual enjoyment of the creative artist whether it is Leonardo, Beethoven or Shakespeare. When it is communicated through a language it becomes an object of aesthetic enjoyment by others. It is such a pattern of conceived forms that constituted culture. Historically, the culture of any group of people is an organized complex of such identical forms expressed in different types of language. Language is therefore, the most important determining factors in regard to the nature of culture. Human consciousness and the world are therefore to act upon each other, and the language is born. It means that symbols are inevitable products of the contact between man and the world.

The public sphere is controlled by the hegemonic ideology, which is the ideology of the ruling class. As Althusser argues the individuals living in particular society act as the subjects who obey or follow the dictate of the ruling class. Since our language is structured like unconscious the act of communication cannot escape the ideological trap. Wherever human beings inherent they share the consciousness produced and propagated by the
dominant ideology and culture. Language and thought are inextricable.
Language act any historical movement is riddled with style, rhetoric, ‘ways
of speaking’, that produce a definite view of the world. These ideological
discourses are the products of the articulation of ideology in practice.

2.5 Culture as System of Values

Culture is a realization of value-image of the human soul through
action. The realization is in both individual and social. The formation of the
value-image is indeed a foundation principle of reality. Culture is the
collective expression of human consciousness. It is a record of the souls’
continuous enterprise in the seeking for the sensuous and at the same times
its continuous attempt to free itself from it. There is morphology of
consciousness in the act of creating. Myth-making is the result of this
bondage-freedom oscillation of human consciousness. When it oscillates
towards freedom the images become more suggestive. The world of facts
then gets terms formed, taking a new complexion of meaning.

A man brought up in a particular culture has its habitual attitude
towards words which ultimately leads to conceptual configurations having
significance, intelligible only to those who belong to that culture. Thus
cultural patterns are conceptually generated out of the need of perfection.
These are born of experience, brought up by language and sustained by the
human souls urge to freedom.
2.5.1 Habits/ Beliefs/ Values/ Traditions

A culture is historically created system of explicit and implicit design for living, which tends to be shared by all or especially designated members of a group at a specific point in time. Or it has been described as the prescribed set of expectation as man’s adjective mechanisms to life conditions.

Culture develops values, traditions and heroes. It help to regulate human nature, even interfering to some extent with such biological matters as age of maturity, how often the individual should eat, and what he should eat. Culture defines the reality, influencing one’s perception of the world and explaining the supernatural. Each culture has its values and norms, standards of behaviour; some societal norms are enforced equally upon all individual. Culture stress the behaviour channelling nature of culture, as transmitted and created content and patterns of value, ideas and others symbolic-meaningful system as factors in the shaping of human behaviour and the ratified produce through behaviour.

Cultures have their values and norms, standards of behaviour. Some societal norms are enforced equally upon all individuals; others place stronger expectations upon people in respected position then upon the common person. It allows certain alternatives in such minor matters as style of dress and sometimes in such major matters as religious and political opinion. There are always limits to such alternatives, however where laws
do not impose limits the threat of social ostracism does. Culture becomes
intelligible as a general state of mind. It carries with the idea of perfection,
a goal or an aspiration or individual human achievement or emancipation.
At one level this might be a reflection of a highly individualistic philosophy
and at another level an instance of philosophical commitment to the
particularity and difference, even the ‘choosiness’ or superiority of human
kind.

2.6 Material and Ideational Culture

Material culture denotes the realm of human creations that are visible
and are of physical nature. It categorized as that which all that human
beings created on the basis of their experience and labour. Almost from the
beginning, human beings have been creating cultural objects in material
form. Primarily those creations were in the form of arrows, tools and
utensils for their day today livings. The system of material culture
undergoes changes in accordance with the change of interest, capacities and
environment of the people and society.

Material aspects of being concrete are taken to be measurable and are
considered to be relatively simpler. Hence part of material culture of one
society can be adopted by other groups with relative ease. Material culture
is considered to be consisting of the things created by humans that are
important to them because of their usefulness.
Ideational culture on the other hand refers to that aspect of culture which does not have a corporal form and efforts human behaviour through ideas. The beliefs, norms, traditions and customs that develop as a result of social heritage are considered to be element more effective in influencing human society. People face much more resistance if they do not follow ideational culture of society. Whereas the opposition in case of material aspect is much less.

2.6.1 From Material to Spiritual

In culture there is a definite movement away from bodily and material, towards spiritual. It is not merely a response of animal in man to a challenge of nature, but a pursuit of human will and consciousness that is profoundly different. It is a voyage aimed at discovering moments of bliss that are of intrinsic value as opposed to any pragmatic and utilitarian price tag attached to them. Human existence revels itself in various types of activities. Culture is related more to those moments of human life which are considered intrinsically important. In moments of life considered to be forming a part of civilized life, we reached out to the outer world in search of things, techniques and institutions which are considered useful.

2.7 Functions of Culture

Culture serves three broad functions. First, culture enables man to adopt and to change his environment. Using his artefacts, man has made
descents bloom, mountains crumble and skyscrapers rise. Second, culture facilitates man’s functional adaptation to other man. With patterned behaviour as his guide, man may relate to others in subordinated ways or norms, or in relatively enduring ways or in socially approved ways or norms, or in relatively enduring ways through institution. Culture prescribes human relationship. Third, culture enables man to adapt to the unknown through his belief system. In some situation, the triangle of these three functions approaches an equilibrium, with each equally served in a balanced culture.

An enquiry of the function of culture makes it clear why the expression ‘culture creates people’ is not an exaggeration. Culture defines what the proper family structure should be, how many wives a man should have, and, how whether premarital sexual relation are a proper preparation for marriage or are grossly immoral. There are set rules for the socialization and care of children: what they should wear, how they should be carried for, and to what extent they should be trained for independence. An educational system is found in all cultures for teaching growing children what they must know and how they must behave. Values are culturally defined so that growing children are taught right and wrong and what should be their aims and goals in life. Culture provides heroes who exemplify what a good man or women and after whom one can pattern his life.
Culture also provides for economics need, telling how to earn a living. Which job should be done by men and which should be done by women? Some occupations are assigned to high prestige in one culture and only the most debased status in others, for example, prostitution. Tilling the soil might be considered the only sacred way of life in one culture, but in another culture it might be thought of as so demeaning as to be done only by slaves.

Culture provides a means of social control. Not all cultures have complicated legal machinery, but all impose sanctions against those who defy their most sacred customs. Sometimes these sanctions are merely ridicule and ostracism but these can be powerful force for control in small, self-contained groups. Primitive culture depends upon taboo and fear of the supernatural as a means of control. Modern, secular cultures find the problem of social control more difficult and must depend in increasingly upon power and court procedure rather than upon family and neighbourhood opinion.

Culture even defines reality and a person’s relationship to the transcendental. In modern culture, of course, much of existence is defined by science, which greatly enlightens but takes away much of the mythological wonderments of the past. Even science, however, does not supply answer to the existential questions of people, and they usually look to the religious and philosophies of their culture for a torch to guide them.
2.8 Culture and Civilization

Civilization is related primarily to the physical and objective dimensions of the society whereas culture is taken to be related to subjective and spiritual realm of human existence. Civilization is regarded more as related seen as enriching realm that opens up new extents to human perception and existence. Civilization is the expression of our nature in our models of living and thinking, in our everyday intercourse, in art, in literature, in recreation and enjoyment. According to A. W. Green, “a culture becomes a civilization only when it possesses written language, science, philosophy, a specialized division of labour, and a complex technology and political system”.

Civilization is constantly progressing: Machine means of transformation and communication etc. which constitute the civilization not only marches but marches ahead, provided there is no catastrophic break of social continuity in the same direction. According to MacIver and Page, “civilization includes all those things which led to the attainment of some objective, such as type writers, press and lathe, motor etc. Civilization includes both basic technology and social technology. Basic technology means the authority of man over natural phenomena. Social technology implies the model which controls man’s behaviour. On the other hand, culture includes such elements which bring satisfaction and pleasure to man. Examples of these are religion, art, philosophy, literature and music”.

Civilization shows a persistent upward trend. It is cumulative
and tends to advance forever. Since men invented the automobile, it has continually improved. This measure of progress cannot be applied in the case of culture. For example we cannot say that the arts, literature, thought or ideals today are superior to those of the past.

Raymond Williams explains, “‘Civilization’ and ‘culture’ (especially in its common early form as ‘civilization’) were in effect in the late eighteenth century, interchangeable terms. Each carried the problematic double sense of an achieved state and of an achieved state of development. Their eventual divergence has served causes. First there was the attack on ‘civilization’ as superficial; an ‘artificial’ as distinct from a ‘natural’ state; a cultivation of ‘external’ properties-politeness and luxury- as against more ‘human’ needs and impulses”.16

The word ‘civilization’ was derived from the Latin word ‘civic’, is a term descriptive of a state of belonging to a collectively embodied certain qualities. In this context the idea of ‘culture’ is not so much descriptive a metaphorical and derives philosophically, from the agricultural or horticultural process of cultivating the soil and bringing fauna and flora into being through growth. The former concept ‘Civilization’ is descriptive of a kind of stasis, a membership, a belonging -indeed a status once achieved not to be relinquished; the latter, ‘culture’ is resonant with other ideas of emergence and change, perhaps even transformation. Thus move to ideas of socialization a ‘cultivating’ the person, education as ‘cultivating’ the mind
and colonization as ‘cultivating’ the natives. All of these uses of culture as process imply not just a transition but also a goal in the form of ‘culture’ itself; it is here that hierarchical notion begin to emerge such as the ‘cultured person’ or ‘cultivated group, or individuals’ and even the idea of ‘high culture’. All of which reduce with the original notion of descriptive state of being not essentially unlike the formative idea of civilization itself.

Max Weber regarded civilization as the product of science and technology and as universal and accumulative in that it relates primarily to nature rather to man. Culture on the Other hand, was the human interpretation expressed in meanings and values in philosophy, religion and art of purposes of life and society. Raymond Williams claims, “Civilization become an ambiguous term, denoting on the other hand enlightened and progressive development and on the one hand and achieved and threatened state, becoming increasingly retrospective and often in practice identified with the received glories of the past. In the later sense ‘civilization’ and ‘culture’ again overlapped, as received states rather than as continuing processes”. 17

In civilization there is essential element of physical, biological and social adjustment. Civilizational achievement and attainments provides human being with minimum level of physical comfort, ensuring survival and preservation. In contrast to the virtues of the spirit- that are reflected in culture- civilization reflected bio-physical aspects of human existence.
According to Raymond Williams, “‘Civilization’ had produced not only wealth, order, and refinement, but as part of the same process poverty, disorder, and degradation. It was attacked for its artificiality-its glaring contrasts with a ‘natural’ or ‘human’ order. The values upheld against it were not those of the next higher stage of development, but of an essential human brotherhood, often expressed as something to be recovered as well as gained”.\textsuperscript{18} Civilization is taken to be principally related with material wellbeing and is considered to be consisting of those elements which are useful for human existence. They are important mainly because of their functional aspects as they fulfil some need rooted in bio-physical dimensions of human existence. It contains chiefly of means useful to master the forces of nature. Civilization attainments are taken to be of help in human ‘victory’ over nature. Civilization is considered to be equivalent to the realm of utilization of instruments and machine which humans use in order to control the conditions of their life in the outside world. MacIver asserts that “our culture is what we are; our civilization is what we use”.\textsuperscript{19} MacIver, particularly in his earlier work, made a broadly similar distinction; he related culture to ends and civilization to means and viewed the technology order of civilization as determined within the cultural order of meanings and values.

Since civilization is a means it has a universal standard of measurement that is utility. But culture is an end in itself. Therefore, it has
no similar qualitative or quantitative standard of measurement. The element, ideas, values, thoughts etc. of culture change are in accordance with time and space. Civilization is associated to external things while culture to internal thoughts, feelings, ideas, values, etc. Civilization is the means for the expression and manifestation of culture. It is the body, and culture the soul. For Eagleton, “Civilization was abstract, alienate, fragmented, mechanistic, utilitarian, in thrall to a faith in material progress; culture was holistic, organic, sensuous, autotelic, re-collective. The conflict between culture and civilization thus belonged to a fall-down quarrel between tradition and modernity”.

2.8.1 Culture, Civilization and Tradition

Culture, civilization and tradition are some of the important kinds and spheres of phenomena that have taken the attention of almost all the thinkers aiming to study collective human seeking and creations. Of these, culture and civilization refer to the realm of human creations and traditions indicate how these creations are transferred through the generations. The usage of the terms ‘culture’ and ‘civilizations’ requires detailed discussions as more often than not these terms have been used interchangeably. Traditions are considered to be the medium of this social transmission through which cultural and civilizational creation and attainments are transferred down the generations. The term tradition has its roots in the Latin world traders which has the connection of having down, passing on
and to deliver. In this sense tradition refers to all the social inheritance of the group and collectivity. Present generation cannot undermine the past of society as present institution or learning does not begin a new in the absolute sense. Tradition like memory is not something that is prefabricated and stagnant, rather human acts weave the fabric of both memory as well as tradition. Memory creates a sense of identity in the individual; similarly tradition also serves the purpose of evading a sense of cultural identity.

2.8.2 Culture and Creativity

Culture and creativity both are expressions of human activity to produce and distribute the material requirement. They are results of creative human seeking and aspirations. Physical and biological aspect of human existence and seeking are taken to be personified in civilization, whereas spiritual and transcendence related aspects and aspirations are taken to be reflected and expressed in culture. Thus when human creativity is directed towards realistic and utilitarian ends, it is considered to produce civilization; and when it is directed towards expanding the horizon of human consciousness. It is said to be creating culture.

Culture could never be confused with the arrangements that ensure survival of human collectivity. Cultural activity is much more than an activity aimed at mere physical adjustment as human aspiration and passion are intensely different and deeper than physical one. Cultural activity segregate human person form mere animal organisms by breaking the
shakes of domain of natural causal necessity. Through culture, human enters the threshold of symbols and meanings, which is the realm of freedom.

2.9 Anthropology and Culture

The concept of culture has been so closely associated with the development of the discipline of Anthropology, or at least one major branch of anthropology, is the comparative study of culture. The concept of culture in anthropological literature, is perhaps not surprising that the concept has been used in a variety of ways and has been linked to different assumption and method. The origin of the nation and culture which has dominated the social science in the last century or so may be found in the kind of cultural anthropology which emerged during the colonial period. As has often remarked, anthropology was a social science born of the encounter between western and new western societies. This happened to be also an encounter between industrializing societies and those following more traditional models of productions. As Marshall Sehllins put it, “A culture is an integrated organization of technology, social structure and philosophy, adjusted to the life problems posed by its natural habit and nearby and often completing culture”.  

Certain assumptions were made in Anthropological studies of the colonial period which clearly displaced the influence of Romantic thinking. The world was perceived as being divided into discrete cultural system
which was able to maintain their distinctiveness over time. Further, it was assumed that cultural system formed a reasonably coherent whole, each with its own mode of rationality and its own value system. As Sapir put it, “The genuine culture is not necessarily high or low, it is merely inherently harmonious, balanced, and self-satisfying. It is the expression of a rich varied and yet soon how unified and consistent attitude towards life, an attitude which see the significance of any one element of civilization in its relation to all others”.22

E. B. Tylor was a professor of Anthropology at the University of Oxford, whose major work, *Primitive Culture*, was published in two volumes in 1871. In the English context, the contrast between ‘culture’ and ‘civilization’ was not as marked as it was in Germany. Tylor employed these terms interchangeably, offering at the outset of primitive culture. This class definition is, “culture and civilization taken in its wide ethnographic sense, is that complex whole which includes knowledge’s, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society. The condition of culture among various societies of mankind, insofar as it is capable of being investigated on general principles, is a subject apt for the study of laws of human thought and action”.23

Tylor’s definition contains the key element of the descriptive conception of culture. According to this, culture may be regarded as the interrelated array of belief, customs, law, forms of knowledge and art,
which are acquired by individuals as member of a particular society and which can be studied in scientifically. These beliefs, custom etc. form a ‘complex’ whole which is characteristic of a certain society, distinguishing the society form other that exist at different times and places. It is a task similar to that undertaken by the species of plants and animal of a district represent its flora and fauna, so the list of all the items of the general life of a people represents that whole which we call its culture.

He observes, human beings vary in two respects. In the first place, they vary in terms of their bodily structure and psychological characteristics. The study of these variations is the task of physical anthropology. They also vary in terms of their ‘social heritage’ or culture and these variations are the concern of ‘cultural anthropology’. Culture comprises inherited artefacts, goods, technical process, ideas, habit and value and culture is a reality.

Anthropologists describe cultural integration as the conditions that exist when all phase of a culture seem to blend together and be intelligible in terms of certain major values and beliefs. Because of the idea of cultural integration is harder to illustrate in the modern world would than in the ‘primitive world’. Integration can refer to a process - the integration of new elements in to a culture. Frequently the new elements are poorly understood and are reinterpreted in terms of the more traditional view of the receiving culture. The study of culture must seek to break the heritage down in to its
component elements and relate these elements to one another to the environment and to the needs of the human organism.

Anthropology began to describe culture as a form of life and it has often been maintained that the structure of a culture reflects the structure and rules of language. That understanding one culture from the perspective of another is as problematical as translating from one language to another and that evaluation should only be in term of the values of the culture under consideration.

Nineteenth century anthropology was gained by certain humanist values, although it opposed to kind of universalism associated with western Enlightenment. It defended the worth of different culture and their right to protect their unique way of life in the face of homogenizing forces. To study a culture from the point of view of participants and in terms of its native values and rationality was a gesture in this direction, although it could also sometime lead to patronizing assessments of other culture.

It was hold that all human activity is deeply influenced by culture and that perception, values, judgments and action-pattern should be understood in terms of culture. Social institution helped to reproduce the community over time by socializing individual in to the life of the community. The function of the anthropologists was to reconstruct the world-view and meaning which constructed its nature.
2.9.1 Culture and Community

Communitarian notion of culture have had a long history in social and political thinking. The notion of culture put forward by German philosopher like Herder has had a deep and continuing influence on contemporary perception of culture. Communitarian notion of culture lead to a degree of cultural relativism and emphasis on cultural particularity and universal values. It is interesting to note that cultural particularity and relativism have been espoused both by colonial powers. They are interested in influencing indigenous culture. Relativism can be an effective way to opposing cultural domination; it can also lead to some reluctance to confront issues of power within and between cultures.

The use of the term culture and community convey a connotation of organic integration and face to face interaction and they may influence politics and political responses. Two kinds of issues are raised by communitarian notion of culture. Theories tend to present communities as ‘given’ of existence, as natural groupings emerging from the shared condition of existence and a shared history. The logic of communitarian assertions is to map out communities in their difference and uniqueness and to assume a shared culture for a group. Individual identities then are assumed to emerge from group identities.

The concept of culture emerged in the context of modernity and reflected some of the changes which were taking place in the West during
the early modern period. Terming culture a key concept in Western thought in the modern period, Raymond Williams remarked on the concentration of social thought around the term. He felt that this phenomenon reflected around in Europe to the Industrial Revolution, the French Revolution and the Democratic process.

The concept of culture emerged as a part of a conservative reaction in Europe to these processes. This social change or enlightenment was started in seventeenth and eighteenth century in England and France. It gives rise to new mechanist world-view and a new theory of knowledge associated with thinkers such as Descartes, Galileo, Bacon and Lock. Based on these philosophers a new atomistic and materialistic view of man and society was established. As in Galileo’s and Newtonian view Man was located in a mathematically ordered universe in which God was needed, at most, to set rational process of motion. This constituted with the notion of a meaningful cosmic system which had dominated in the medieval and early Renaissance period. In the new mechanistic world view, man found his meaning and purpose not by reference to a cosmology but in relation to the interactions of self-directed human beings.

The individualistic and atomistic view of man and society put forward in the writing of western enlightenment provoked a reaction from idealist philosophers. Opposition took the form of attempt to re-articulate for the modern period the notion of a meaningful universe and an
anthropology which depicted man as a member of an organically constituted community. This was the guiding theme of the later German Enlightenment thinkers and their writings contrasting with earlier notion of community, finding its expression in language and aesthetic expression, its member sharing a pool of meaning and a history. The concept of culture emerged as a way of describing the shared life of the community.

The culture of each society represented its responses to the material condition of its existence. As such culture was felt to express the essential identity of a society, as identity which established some continuity overtime. The study of history should, it was felt, focus on the linkages within society. This would help to generate explanations of particular phenomena as also of wider processes of historical evolution and change.

2.10 Culture as Social Construct

Culture is a social category and regarded as a whole way of life of a people. Society is an organized network of interacting people and groups within a defined geographical area. It is, in other words, the structural and operational relationship – the visible and formal links – between defined groupings of people. Culture focuses on why all this comes about—the convert orientations, the overt behaviour patterns and material possession through which society’s organization is facilitated. A society cannot exist apart from culture. A society is always made up of person and their groupings. People carry and transmit culture, but they are not culture.
A society is an organized group of individuals and culture is an organized group of learned response and characteristic of a particular society. The individual is a living organism capable of independent thought, feeling and action, but with his independence limited and all his resources profoundly modified by contact with the society and culture in which he/she develops. No culture can exist except as it is embodied in a society of man; no society can operate without cultural directives, like matter and energy, like mind and body. They are interdependent, interacting and express different aspects of human situation. One must always keep in mind the interdependence and the reciprocal relationship between culture and society. Each one is a distinguishable concept in which the patterning and organization of the whole is more important than any of the component part.

Outside of the Natural Science, the word ‘culture’ is used mainly in two ways. The first and oldest use of the term to describe the’ fine ‘arts – not any kind of art, but only certain kinds of music (classical) painting, sculpture and literature created by an intellectual elite and consumed largely by the upper classes and highly educated middle class. The second usage is much wider, and often much less specific. This is the idea of ‘culture’ as a way of life. At the broadest level this may refer to almost everything that distinguishes human beings from animals. Hence ‘culture’ is contrasted with ‘nature’ or biology. But culture in this sense is also used
to refer to the way of life of particular population. Thus might refer to the
culture of a community or a nation or a tribe or a religious group or even a
continent. Any discussion of the concept of culture in the social science has
to begin with approaches which have emerged within anthropology and
lesser extent sociology, later it briefly discussed in ‘cultural studies’.

The idea of culture can be witnessed emerging in the late nineteenth
century and largely as a relation to the massive change that were occurring
in the structure and quality of social life. These changes, at the social
political and personal levels, were both confusing and disorientating; and at
least controversial. Such changes, through industrialization and technology,
were unprecedented in human experience; they were widely expansionist,
horizons were simply consumed, grossly productive, for good and evil; and
both understructures was politically volatile, being increasingly and visibly
divisive. This was a situation brought about through the new forms of
ranking and hierarchy that accompanied the proliferating division of labour,
being combined with the density and proximity of population, through
urbanization, and the improved system of communication. In one sense the
overall aesthetic quality of life, compared with the previously supposed
rural idyll was threatened by the machine like excesses of industrial society.
Where we began with ‘culture’ mediating between man and nature, it can
now be seen to mediate between ‘man and machine’. This provide as with
several available ‘meaning’ of culture.
In the literature of social science, the study of Symbolic forms has generally been conducted under the rubric of the concept of culture. While there is little agreement concerning the meaning of the concept itself, many analyses would agree that the study of the cultural phenomena is a concern of central importance for the social science as a whole. Social life is not merely a matter of object and events which occur like happenings in the natural world. It is also a matter of meaningful actions and expressions of utterance, symbols, texts and artefacts of various kinds, and of subjects who express themselves through these artefacts and who seek to understand themselves and others by interpreting the expressions they produce and receive. In the broadest sense, the study of central phenomena is considered as the study of the social-historical world as a meaningful domain. It may be interpreted as the study of the ways in which meaningful expressions of various kinds are produced, contracted and received by individuals, situated in the social and historical world interpreted in this way. The larger controversy over culture has been reflected within anthropology and sociology. The first use of ‘culture’ in English as a precise scientific term generally credited to E. B. Tylor in his *Primitive Culture* (1871). But the concept was familiar in German Ethnology at least a generation earlier, and the basis for extending the term to a ‘whole way of life’ was already present in the work of the English Romantics. Tyler’s definition of ‘culture’ began,
the emphasis being on that relation between elements in a whole way of life.

The concept of culture refers to a range of phenomena and set of concerns which are shared today by analysts working in a variety of discipline, from sociology and anthropology to history and literary criticism. It is a concept with a lengthy history of its own, and the sense which it conveys today is to some extend a product of this history.

The boundaries of the social settings are identified by two major concept-society and culture. These terms are complex, and many people have attempted to define them precisely; we shall present several definitions and comments to try to give a feel for the definition and distinction. Definitions of culture are varied, but they generally have two specific features. First the biological explanations of behaviour, secondly culture focuses on the way of life of a particular group of persons.

Any review of definitions of culture could be extensive in fact, delivering through a hundreds definition. The three basic elements of all definitions of culture are; First that culture is transmitted, it constitute a heritage or a social tradition; secondly, that it is learned, it is not a manifestation, in particular content, of man’s genetic constitution, and third that is shared. From the above definition of culture we can list the following essentials for a composite definition. Culture (1) is a unified whole; (2) is
learned; (3) extend throughout time; (4) is cumulative and selective in its transmission (5) is systematically anchored through shared meanings; and (6) is potentially both fluctuating and distortional (i.e., both helpful and harmful).

2.10.1 Definition of Culture

Culture can be categorized in five ways. The first and popular use of the term focuses on what society defines as desirable, that is, certain objects, mannerisms and tastes that bring the individual esteem and recognition. Here the popular use of the word ‘culture’ stresses the arts, music and style of the society elite. It should emphasize that the social and behavioural science do not use the culture concept with the implicit blisses and limitations of this approach. A second approach might be called the omnibus approach. Here the emphasis is on the totality of a society’s values, system of thought and artefacts. All that man inherits, creates and passes on to future generations is impeded together and called culture. A third approach emphasizes the learned nature of culture, via conditioning, trial - and errors and habit formation. Learning is an important factor in acquiring culture.

The fourth approach undercover the adjustment and adaptive qualities of culture. In other words, culture is essential for survival. Without communication, shared knowledge and functional artefacts, human societies could not perpetuate themselves. The adjustmental approach identifies the
balance of cultural resource together with their accessibility to various groups with the culture. Finally a fifth approach concentrates on the behavioural inputs and outputs of a specific culture. Here people’s behaviours and the results of their interactions is the principal interest. It should be noted that each culture tends to be ethno culture that is to view its culture as the culture of everything worthwhile and desirable. All cultures have their common components. These are; it’s covert or underlying aspect, its overt behaviour patterns and its material products.

2.10.1.1 Covert Aspect

Different groups have different covert- underlying or hidden-orientation or ways of perceiving things. Time is a good example. All men experience the day light sequence of the passing time. However some think of time as broken in to intervals of second minutes and hours.

2.10.1.2 Overt Aspects

Overt behaviour pattern have no meaning in them, but must be understood in terms of the social setting of a particular time and place. Each social act is defined by culture. Where we like, what we do, how we live, and with who we live is culturally defined. In discussing the patterned nature of social life it can be said that: How we talk and gesture, what we marry, what we are proud of or ashamed about- virtually all that we think, emote, aspire to or do, - is structured by our cultural heritage.
2.10.1.3 Material Aspects

The material dimension of culture consists of artefacts or the material possessions fashioned to meet defined needs. Many men have experienced the same material world but have used it differently. All cultures are saturated with various ideas or perceptual orientation seems to state the obvious. The important point is that every culture is viewed through its lens or its own frame of reference. That is, the members of each culture have a set of glasses through which ground over many generations. To understand why cultures differ in spite of the biology of man, one must understand the evolving nature of ideas common to various cultures. Ideas describe, restrict and provide an inventory for the perceptual influence of culture.

Beliefs are the central part of the covert aspect of culture. In belief, cultural values are collective judgments of worth within a culture; certain properties of what is important are shared by the populations. Culture share many common traits, but it is the ordering of their configuration - that produce the dominant theme or character of culture.

2.11 Socialization

Socialization is a process of cultural learning and social development whereby a new person acquaints necessary skills and education to play a regular part in a social system. This process is essentially the same in all
societies, though institutional arrangements vary. Through the process of socialization, the person becomes capable of functioning as a member of the society. The process begins with the social relation established between the mother and the infant.

The content of socialization includes language, associated cultural objects and various kinds of interactive systems that are established in face-to-face relationship between persons. Socialization occurs in both informal and formal settings. Informal socialization occurs at home in daily routine meals, household tasks and conversational exchanges. The school provides a mixture of formal socialization.

2.11.1 Symbolic/ Descriptive Conception of Culture

The symbolic conception shifts the focus to a concern with symbolism. Cultural phenomena, according to this conception are symbolic phenomena and the study of culture is essentially concerned with the interpretation of symbols and symbolic action. By viewing symbolic forms in relation to the structured social contexts within which they are produced and received, the structural conception of culture provides a basis upon which we can being to think about what is involved in the emergence and development of mass communication.

The descriptive conception of culture refers to the varied array of values, beliefs, customs, and conventions habits and practices characteristic
of a particular society or historical period. A conception which may be summarized as follows; the culture of a group or society is the array of beliefs, customs, ideas and values, as well as the material artefacts, object and instrument, which are acquiring by individual as member of the group or society. The study of culture involves the scientific analysis, classification and comparisons of these diverse phenomena of life and society.

2.12 Culture as the Product of Human Creation

Culture is embedded in common features of human existence and human species. But it must be noted that the relationship is dialectical as human belongs to a species not only in a natural way but also in a culturally mediated manner. Therefore whereas human beings are creations of culture, at the same time being human is also a creation of culture.

Human beings from their beginning are within the frame work of customs, norms, conventions, traditions, etc. as they are involved in various projects within the frame work of complex social institutions and practices. An account of goals, purpose, motives, intentions, beliefs, values, attitudes, preferences and self-images illuminate the specificities that are unique to each individual. The individual acquires this uniqueness as a participant in a culture. An individual’s self-understanding is formed within a set of social relations and it is in interactions with others in a cultural context that one learns languages and other dimensions of social life. Human beings are
not only value creating, choosing and seeking beings rather they associate
value with human as well as with circumstance and surroundings in and
through which they perform this everyday life-activities. They evaluate the
present situation and circumstances and it is seldom that they find them to
be satisfactory.

2.12.1 Culture and Religion

Religion is an ancient component of human culture. At far back
cultural artefacts date, they indicate the presence of religious beliefs. Burial
practices of ancient men indicate religious faith. Men have been buried with
artefacts such as weapons, foods, jewelleries and tools for use in an
afterlife. Men were buried in the knee-to-chest position so that they might
be born in to the next world as they had been born in to this. Altars,
sacrificial animals and sacred places were common for ancient man.

Religious practices seem to be universal among men. Evidently,
religion has some basic needs, some purpose in the lives of all men.
Functional theory in sociology states that this basic need results from three
fundamental characteristics of human existence. Conditions of uncertainty
(contingency): the uncontrollable factor of social life in the environment
(powerlessness): and the sensed relation deprivation of rewards (scarcity).
Using these guidelines, religion is interpreted as an adjective social
institution enabling man to deal with uncertainties and mysterious in his
life. Form of religion varies among groups, but the practice of religion is
common to all. Similar rituals, beliefs and rewards can be common for those crucial times in human life; fertility, birth, puberty, marriage and death.

Men are motivated to act by their belief systems. The social scientist is not primarily concerned about establishing the truth or falsity of a particular religious tenant. Religion, because of its commitment to a non-empirical system, must take the position that man’s reason is subordinated to faith as a means to truth. A man who believes something to be true will act upon that belief whether it is true or not.

2.12.1.1 Functions of Religion

Primitive man was mainly motivated by the fear of hostile element of nature or the elements the working of which he/she did not quite understand. Phenomena such as earthquakes, typhoons and floods seemed to him to be set against him with inexplicable hate and bent on his destruction. This force or power which religious beliefs have over man originates in society. For instance, Durkheim conceives religion to be ‘the sentiments inspired by the group in its members’. Such sentiment may be established unconsciously through child hood awareness of the greater wisdom of elder, or it may be the result of intentional guidance of wise leader or creativity self-interested rulers or priest.
Men seek to base his life on certain certainties. Many of these he/she finds by empirical means. History and cultural transmission assure him of what is acceptable to eat, to wear, to do. Science has provided an abundance of information concerning his/her life. However, there is always an unknown. Man’s reservoir of knowledge, or potential knowledge, is infinite. There are always gaps in his empirical knowledge and these make his life fragmentary to an extent that at times life may see to consist of randomized experiences. ‘The gap in pragmatic knowledge man fills with explanations and these we call his religion’. Religion may be perceived as man’s comprehension of the known. Man’s experiences and his/her multiple unknown are bound together in to a meaningful whole by a religious system. Religion offers a synthesis of what is empirically known and what is unknown.

Traditional religion of the old is mostly engaged in the serialization of the crisis of human life. Every single crisis of human life – like birth, marriage, death and so on- implies an intensive emotional upheaval, deep mental conflicts and a possibility of disintegration. Yet religious belief and rituals, so far as they are commonly shared and practiced by the members of the community, have the stamp of common tradition and are backed by supernatural sanctions, they consolidated and strengthen the bound of human cohesion. On the ethical side religion acts as the most effective force of social control by sanctifying human life and conduct of which it
ploys the ultimate custodian. The dogmatism of religion acts as the strongest cohesive forces between men. Religion, in the normal course, come out of every culture, since human knowledge- the most potent instrument of culture- fails to control fates and since deep-seated human sentiments which are built upon the basis of long co-operative living, refuse to accept death and dissolution as final. The cultural call for religion is grounded in the fulfilment of certain primary needs which are of highest social value.

Altogether, culture is essentially an instrumental reality for the aid of man. It is the cumulative creation, by man himself, which extends the range of individual efficiency and power of action and thus leads to it a depth of thought and breadth of vision unbelievable in any animal species. Culture in the way, deeply modifies human innate endowments yet in doing this, it not only bestows blessings but also imposes certain restriction in the form of obligations.

2.12.2 State and Cultural Construction

When a social phenomenon like the state is our object of study, its origin in the human history is difficult to trace. To some the secrets of the origin of the state lay in the will of God, to others in the social contract; still others based their arguments on the role of simple forces or the family, or the process of evolution. The theory of force, which analysis the origin and the basis of political in terms of force, is based on an analysis of human
nature. Craving for power and desire for self-assertion are the two primary instincts of man. In his/her behaviour and action man is governed by these twin forces. In the early stages of human existence man’s primary instincts found expression in ceaseless conflicts and aggressions. The physically strong man attacked, captured and enslaved the weak. The successful man began to exercise his sway over a sizeable section and this led to the emergence of clans and tribes. The primitive society provided a picture of working clans and tribes. The war between clans and tribes marked the next phase in the development of the state. Through such conflicts and struggle the authority of a tribal chief was established on a particular territory of a considerable size and the state emerged.

2.12.2.1 The Evolutionary Theory

The evolutionary theory of state is another important explanation about the origin of the concept of state. The most importance force contributing to the origin of the state are; Kinship, Religion, Economic activities, Force, Political consciousness;

2.12.2.2 Kinship

Primary social units are the family. The members of a family are tied together by blood-relationship and kin is a product of ‘the recognition of consanguinity’. As the sexual impulse leads the young adolescent outside the known family, circle, it cumulates in formation of new family. The
extension of the thread of blood-relationship extends and subdivides the kin
further and further. The family of unity and solidarity which is essential to
political life is strengthening by such ties of kinship.

2.12.2.3 Religion

Primitive men were at the mercy of the unexpected natural
phenomenon like flood, lightening, thunder etc. In course of time, they
came to worship these forces, imagining the heads of unseen agents behind
them. The primitive form of religion called animism, was accompanied by
fetishism, a superstitious belief in the effectiveness of material objects and
later took the form of nature worship, often developing in to a beautiful
mythology. Such religious forms ranging from animism to ancestor-
worship, provided the sanction of promote tribal solidarity. Primitive
religion in fact provided the sanction for law and government and assures
the unity and obligation of the group. In the primitive ages there was hardly
any distinction between religion and politics. Common religious beliefs
held men together and taught them reverence and obedience.

2.12.2.4 Economic Activities

The economic activities of primitive people contributed greatly to
the origin of the state. The activities by which men secured food and
shelters and subsequently come to possess property and wealth facilitated
the emergence of the state. Co-operation is the essence of every form of
economic life. It demands conformity to certain recognized rules. Primitive men in their different stages as huntsman, herdsman and husbandmen came to evolve increasing body of regulations. In course of the evolutionary process, new forms of organization developed. Exchange of commodities gave rise to occupation diversification. Wealth came to be unequally distributed and class distinction arose. Further regulation and protection of property rights and the settlement of property disputes new laws were created. Thus the economic activities of early people lead to the rise of government.

2.12.2.5 Force

Marx viewed the state as a creation of the dominant economic class that uses it as a means of exploiting the masses. Similarly Gumplowicz’s theory of struggle, in this connection, is of considerable significance. According Gumplowicz, inter-group and intra-group conflicts are responsible for evolution and progress. The origin and evolution of the state were similarly made possible by the interaction of antagonistic forces.

2.12.2.6 Political Consciousness

The evolution of the state has significantly been helped by political consciousness of common ends has always been present in human beings. It might at first have started in vague awareness of the efficacy of political organizations to maintain peace and order. Thus customary laws began take
root almost imperceptibly. When Aristotle characterized man as a political animal, he merely pointed out this spontaneous acquiescence of men in the imperative codes of social co-ordination.

State was actually a political institution constituted in the progress of the society and human beings from its wondering stage. When a state is established and began to function there emerged a new form of culture and social livings controlled by some unwritten laws and regulation. State or political institution are societal arrangements for making and enforcing laws, protecting the public health and welfare, distributing public funds and tax burdens, conducting foreign affairs and deciding the issues of foreign policies. State or political institutions are the ultimate source of legitimate power in a social system, whether the system is based upon rule by the many or rule by the few. The state seeks to achieve a monopoly of power and a primary claim on the devotion of its people. In return it offers its people a sense of common identity and social cohesion. The new system of power structure and its implication created a new form of culture.

The theory of social contract assumes the existence of a state of nature as the initial condition of mankind where man was subject to no political control, and postulates the emergence of the state through voluntary argument or contract by the inhabitants of the state of nature. According to some writers, the state of nature was pre-social; some others considered it to be a pre-political condition. The code of regulation which
determined man’s behaviour in the state of nature was designated as natural law. Man is the state of nature used to enjoy some rights known as natural rights. This theory began to grow in influence, till in the sixteenth and seventeenth centuries it had won an almost universal appeal. In the writings of Hobbes, Locke and Rousseau it received systematic and wide treatment.

The starting point of Thomas Hobbes’s philosophy is the analysis of human nature in terms of an egoistic psychology, which postulates that self-interest is the main spring of human action. In the state of nature man’s action were motivated by his selfish interests and not by reason and interest of others. There arose inevitably, in the state of nature, ceaseless conflict. There was absence of law and justice in the state of nature. Man experienced total insecurity. Life in Hobbes’s classic phrase was ‘solitary, poor, nasty, brutish and short’. Craving for a new refuge where security could be assumed, men came out of the state of nature through a contract of each will and all with each, and setup the civil society. By such a contract every man gave up his natural rights and power to a ‘common power’ who would ‘keep them in awe’ and given them security. Only the right of self-preservation was retained by every individual. Each man addressed every others person: Hobbes said that, ‘I authorize and give up my right of governing myself to this man, or to this assembly of man, on this condition that you give up thy right to him, and authorize all his action in like manner”.24
John Locke, in his two treaties of government upheld the ultimate right of the people to remove the monarch from his authority if he ever behaved in a despotic manner. Locke analyzed human nature in terms of essential social virtues. Man, he believed, is responsible and sympathetic. In the state of nature peace and good will prevailed. There regained equality and liberty. The individual was endowed with some natural rights. As Locke wrote, “the state of nature has a law of nature to govern it, which obliges everyone; and reason, which is that law, teaches all mankind who will but consult it, that being all equal and independent no one ought to harm another in his life, health, liberty, or possessions”.

The starting point in Rousseau’s theory is an analysis of human nature. Man in his opinion, is essentially good, simple and sympathetic. The state of nature was a condition of perfect liberty and equality for man—a state of idyllic happiness. To Rousseau natural state is greatly preferable to civil society and hence “nature must be the rule for man in society”. In Rousseau’s opinion, ‘a thinking man is a depraved animal’. Human nature which was previously simple, become, with the down of reason, increasingly complex.

The life of the common people and the social custom was somewhat decided by the new power of the state or state culture. The new form of nationalism was introduced, patriotism was established and created a social custom to believe and follow the state. A new practice of state culture
emerged where people of the ruling class became the creator of particular kind of culture and people became mere observer of this. For ruling and regulating the state, there created some form of order and rules that become the culture of the state. In its early stage we can witness with the Greek city states of Athens and Sparta etc. Every state absorbs a state of culture which was decided by the culture of the ruling class. Athens becomes a state of democratic culture but the Sparta was famous for their patriotism. When the world was moved to the new type of developments and progress the culture of the state also were gone through massive change and progress.

2.13 Culture-intellectual and Moral Development

Culture is a more embodied and collective category: culture invokes a state of intellectual and moral development in society. This is a position linking culture with the idea of civilization and one that is informed by the evolutionary theories of Charles Darwin (1809-82) and informative of that group of social theorists now known as the ‘early evolutionist’. They pioneered anthropology with their competitive views on ‘degeneration ‘and ‘progress ‘and linked the endeavour to nineteenth century imperialism. This notion nevertheless takes the idea of culture in to the province of the collective life, rather than the individual consciousness.

Modern societies have so many complexities that variation on the word ‘culture” must be used for adequate description. Within the culture, there are various ethnic, occupational, regional and religious groups with
ways distinctive from the majority. The ways of life of such people are referred to as sub-cultures, variations on the general culture; but are contained within the same layers of society. Some of the sub-cultures, especially those of ethnic minorities of European desert, can be called convergent in the sense that they gradually lose their distinctiveness or sub-culture. Other sub-cultures are more persistent, trying to cling to distinctive ways, sometimes for reason of religious conviction.

A special sub-culture type arising out of opposition to the prevailing culture is called the contra culture, will exemplified by delinquent gangs, beatniks and hippies and the Black panthers. Such sub-cultures are understood as reactions against many of the prevailing societal norms. There are culture conflicts over cultural values and norms. The very discussion of sub-culture implies cultural conflict, which is a part of most societies and there are strong difference of opinion as to what the values, norms and laws should be.

Culture also acts as a descriptive and concrete category. Here the culture is viewed as the collective body of art and intellectual work within a society. This is very much an everyday language usage of the term ‘culture’ and carries along with the sense of particularity, exclusivity, elitism, specialist knowledge and learning or socialization. It includes a firmly established notion of cultures as the realm of the produced and sediment symbolic; albeit the esoteric symbolism of a society.
References


Ibid, p. 15.

Ibid, p. 18.


