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QNO 5 Is social control always coercive? Explore constructive and repulsive aspects of social control in a pluralistic society?

DETERMINING THE COERCIVE NATURE OF SOCIAL CONTROL WITH ITS DUAL ASPECTS IN A PLURALISTIC SOCIETY: INTRODUCTION:

Social control is way of maintaining social order in society by regulating the behaviour and thoughts of individuals. Social control can be both positive and negative. Negative social control is often attributed as coercive because it regulates behaviour and actions by ostracisation, punishments, sanctions and prosecution. However, it is not always coercive because positive social

control which is manifested in approval, appreciation and upward mobility as reward prompts wilful adherence to cultural norms and codes. Moreover, it generates an atmosphere of protecting rights of individuals and maintenance of cultural legacy. In a pluralistic society, social control has both constructive and uperusive aspects. Positive side of social control lies in yielding uniformity, mechanical solidarity, preservation of distinctive cultures, social cohesion and social order. The negative aspect of social control in a pluralistic society encompasses radicalisation, fragmentation, marginalisation of suppressed groups, racism and in severe cases genocide. Therefore, social control has dual impacts on a pluralistic society.

1. NATURE OF SOCIAL CONTROL:

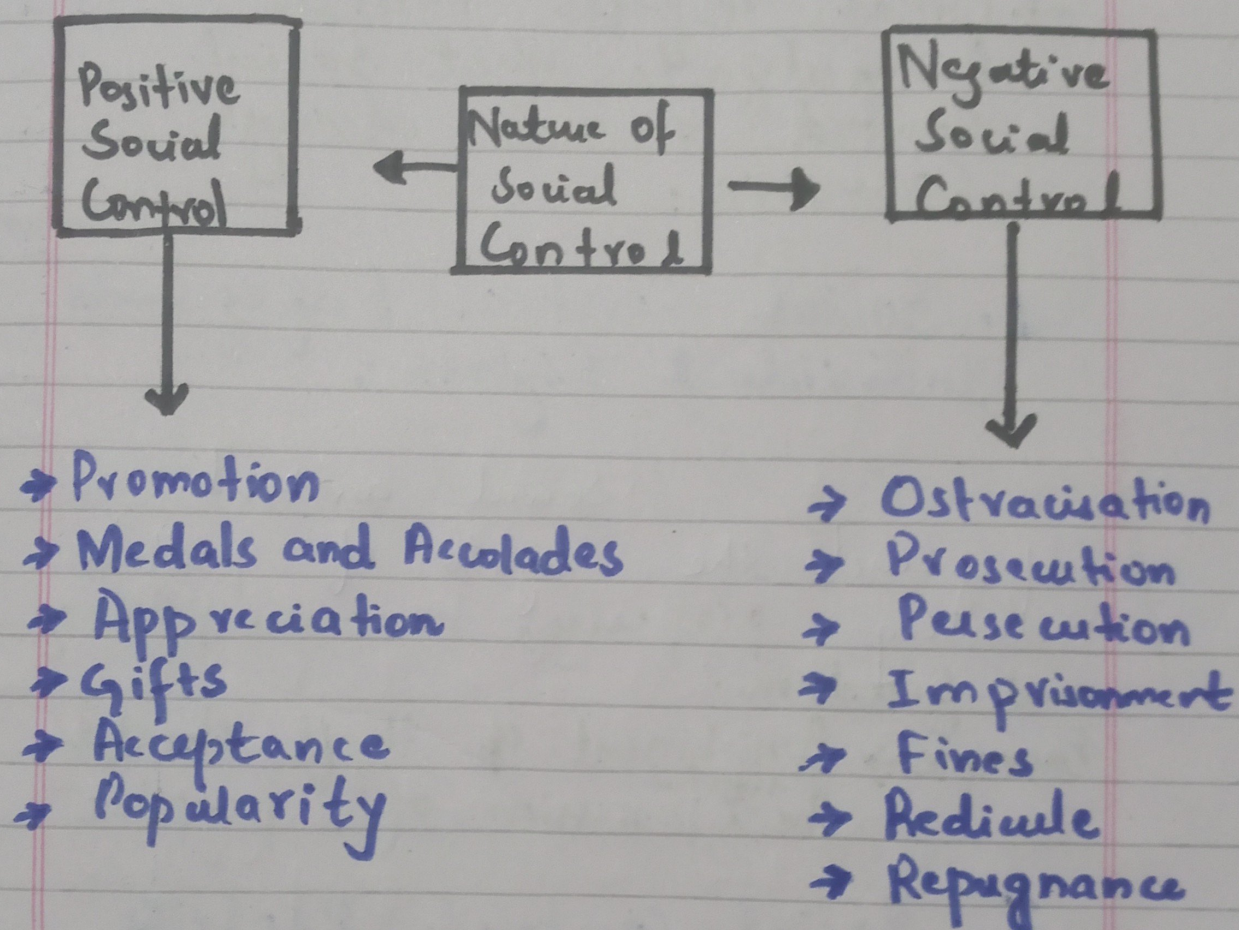
a. Def by Ogburn and Nimkoff:

"The patterns of punure which a society enacts to maintain social order and establish rules".

b. Nature of Social Control by Young Kimball:

According to

Kimball, social control is both positive and negative:



c. Positive Social Control and Its Benefits Illustrate that Social Control is not always Coercive:

Social control is not always coercive because social control has both positive and negative means of social control. People submit to social control and its obligations because they

unconsciously deem them necessary and important for social order.

⇒ Other Aspects Which Promulgate that Social Control is not always Coercive:

i. Social Control Safeguards Individual Rights:

Social control safeguards the rights of people including property, honour, privacy and freedom.

Example → Punishment of theft shields the ^{rightful} possession of people.

ii. Social Control Protects Historical Values and Cultural Legacy:

Social control works as a preserver of cultural and historical values.

Example → Dressing codes signify distinct cultural identity.

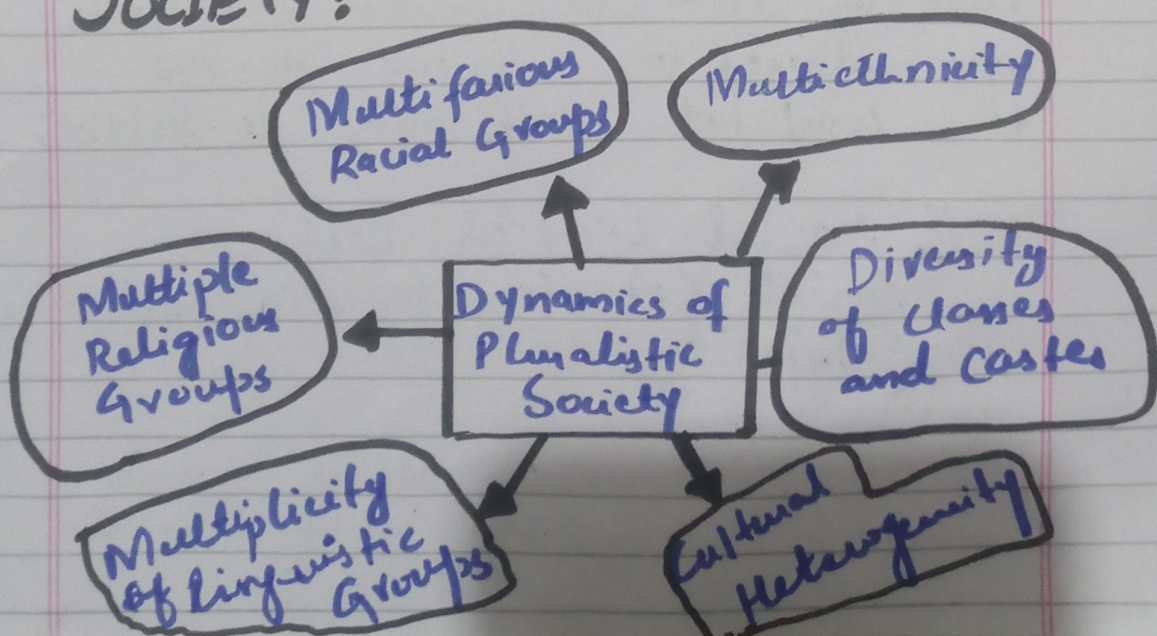
iii. Social Control Instills Wilful Adherence to Norms:

Social control by means of positive ways promotes deliberate adherence to norms.

Example:

Appreciation of teacher extended to a student following disciplinary conduct motivates him to observe discipline.

2. EXPLORATION OF CONSTRUCTIVE AND REPRESSIVE ASPECTS OF SOCIAL CONTROL IN A PLURALISTIC SOCIETY:



2A. CONSTRUCTIVE ASPECTS OF SOCIAL CONTROL IN A PLURALISTIC SOCIETY:

i. Social Control Promotes Uniformity to Distinctive Cultural Identities:

Social control is pivotal to pluralistic societies because it maintains uniformity to cultural norms and values by inculcating consciousness of distinctive group identity. In order to survive and safeguard cultural values, multiple groups show strong solidarity to their respective religion, culture, ethnicity and race. Case in view is a ^{community of} Indian Muslims, who adheres to religious norms to consolidate uniformity to Islam.

ii. Social Control Brings Social Cohesion by Mechanical Solidarity:

Durkheim's mechanical solidarity is regulated through social

control. In a society where multiplicity of group identities are present, cultural, linguistic or racial identity become superior to collective notion. People hold the values of their own group sacred and exert strong punishment or reaction to deviant behaviour. Consequently, an element of harmony and cohesion emerges pertaining to conformity and social control.

For example, people of Kalaash show strong social cohesion and harmony accruing to community control (ostracisation, repugnance) on proselytisation.

iii. Prevention of Deviance by Means of Social Control:

People in a pluralistic society become more responsible and feel more accountable than those in a homogeneous society. Social institutions also stress on social order by strongly advocating against deviant behaviours.

iv. Social Control is Crucial for Social Order in a Pluralistic Society:

Social control

is significant in maintaining social order by enforcing group identity, group solidarity and cultural norms. It also prevents anomie in people by controlling behaviour of people and cultivating a sense of attachment.

V. Legal Social Control as Means of Equality and National Integration:

In a pluralistic society, ^{uniform} legal codes serve as a vehicle to instil fear of punishment in the people belonging to all distinctive groups. They are subject to similar rules and obligations. Similarly, in case of violations, people belonging to any majority or minority class are subject to same kind of punishments. It gives rise to sense of equality before law, generating national integration and mutual trust.

Case in view is the uniformity of fine and punishment for harassment in the USA. Muslims, Christians, Chinese, Indians and others being the citizens of USA appear in the same court under

similar procedure.

ASPECTS OF 2B. REPRESSIVE SOCIAL CONTROL IN A PLURALISTIC SOCIETY:

i. Social Control As A Tool of Extreme Conformity and Radicalisation:

Social control in a pluralistic society engenders extremism and radicalisation pertaining to 'fear of' identity crisis and competition. For Example, Kurram Violence in 2024 resulted from sectarian divergences and religious factors demanding conformity.

ii. Dominion of Majority Group by Forceful Social Control:

Majority groups, in an attempt to establish dominion, implement forceful ways of social control. This attitude disproportionately affects minorities which are swept under the autocratic regimes by majority. Case in view is, ban on cow slaughter by Hindus in India.

iii. Ethnic Riots and Violence:

Social control also results in ethnic riots and violence when social control is extended to other groups in a compulsive way.

Example → Holocaust in Germany which killed 6 millions jews.

iv. Marginalisation of Suppressed Identity Groups:

In an environment of dominion and intolerance, less powerful groups face exploitation and marginalisation accruing to strict norms and forceful implementation.

Case in view → Extrajudicial killing of Priyanka Kumara by Pakistani mob.

v. Illiteracy and Backwardness:

Social control and extreme conformity to one's own ideals diminish criticism and research culture. As a result, illiteracy

and backwardness permeate in a society.

Jirga System inducing honour killing and preventing girls from education.

2C. BALANCED APPROACH TO

SOCIAL CONTROL IN A PLURALISTIC SOCIETY:

- i. Non-Interference to the Cultural and Religious Matters of Other Groups
- ii. Formal Social Control
- iii. Neutral Approach of Social Institutions
- iv. Giving Value to Diversity and Multiculturalism
- v. Inter-cultural Dialogue

CONCLUSION:

In a nutshell, social control has both positive and negative side in a pluralistic society. Constructive mechanisms focus on order, harmony, diversity and integration. While, destructive phenomena involve exclusion, marginalisation and radicalisation. Therefore a balanced approach is required by stakeholders. As social control is not always coercive, its positive aspects should be considered to promote uniformity and cohesion in a society.
