

AGG 3811: RURAL SOCIOLOGY

LECTURE 8: SOCIETIES AND SOCIAL INTERACTION



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LECTURE FOCUS

- What is society
- Classification of societies
- Theoretical perspectives of society
- Social interaction



WHAT IS A SOCIETY

- In sociological terms, society refers to a group of people who live in a definable community and share the same culture.
- On a broader scale, society consists of the people and institutions around us, our shared beliefs, and our cultural ideas.
- Typically, many societies also share a political authority.



SOCIETY DIFFERENT COUNTRIES

- China
- America
- Zambia



- Sociologist Gerhard Lenski Jr. (1924–2015) defined societies in terms of their technological sophistication.
- He argued that as a society advances, so does its use of technology.
- Societies with rudimentary technology depend on the fluctuations of their environments, while industrialized societies have more control over the impact of their surroundings and thus develop different cultural features.
- This distinction is so important that sociologists generally classify societies along a spectrum of their level of industrialization—from preindustrial to industrial to postindustrial.

CLASSIFICATION OF SOCIETIES

- **1. Preindustrial Societies** - Before the Industrial Revolution and the widespread use of machines, societies were small, rural, and dependent largely on local resources. Economic production was limited to the amount of labor a human being could provide, and there were few specialized occupations. The categories under this classification include
 - Hunter gatherer.
 - Horticultural,
 - Pastoral,
 - Agricultural,
 - Feudal

- **2. Industrial Society** - In the 18th century, Europe experienced a dramatic rise in technological invention, ushering in an era known as the Industrial Revolution. What made this period remarkable was the number of new inventions that influenced people's daily lives.
- Tasks that had required months of labor became achievable in a matter of days. Before the Industrial Revolution, work was largely person- or animal based, and relied on human workers or horses to power mills and drive pumps.
- This period saw a shift from a preoccupation with maintaining family land and traditions and towards acquiring wealth and achieving upward mobility for themselves and their families. People wanted their children and their children's children to continue to rise to the top, and as capitalism increased, so did social mobility.
- The period also saw quality and accessibility of education and health care soared during this period. It was during this time that power moved from the hands of the aristocracy and "old money" to business-savvy newcomers who amassed fortunes in their lifetimes. This resulted in increased productivity and technology and consequently the rise of urban centers.

- ***Postindustrial Society*** - Information societies, sometimes known as postindustrial or digital societies, are a recent development. Unlike industrial societies that are rooted in the production of material goods, information societies are based on the production of information and services.
- Digital technology is the steam engine of information societies, and computer and tech moguls such as Steve Jobs, Elon Musk, Jeff Bezos, Jack Ma and Bill Gates are the key protagonists.
- Since the economy of information societies is driven by knowledge and not material goods, power lies with those in charge of storing and distributing information.
- Members of a postindustrial society are likely to be employed as sellers of services—software programmers or business consultants, for example—instead of producers of goods.
- Social classes are divided by access to education, since without technical skills, people in an information society lack the means for success.

TYPES OF PRE-INDUSTRIAL OF SOCIETIES

The main types of preindustrial societies can be classified into five(5) groups

1. Hunting-and-gathering,
2. Horticultural,
3. Pastoral,
4. Agricultural,
5. Industrial, and



1. Hunter-gatherer societies demonstrate the strongest dependence on the environment of the various types of preindustrial societies.

- As the basic structure of human society until about 10,000–12,000 years ago, these groups were based around kinship or tribes.
- Hunter-gatherers relied on their surroundings for survival—they hunted wild animals and foraged for uncultivated plants for food. When resources became scarce, the group moved to a new area to find sustenance, meaning they were nomadic.
- These societies were common until several hundred years ago, but today only a few hundred remain in existence, such as indigenous Australian tribes sometimes referred to as “aborigines,” or the Bambuti, a group of pygmy hunter-gatherers residing in the Democratic Republic of Congo.
- Hunter-gatherer groups are quickly disappearing as the world’s population explodes.

2. Pastoral - Changing conditions and adaptations led some societies to rely on the domestication of animals where circumstances permitted.

- Roughly 7,500 years ago, human societies began to recognize their ability to tame and breed animals and to grow and cultivate their own plants.
- Pastoral societies, such as the Maasai villagers, rely on the domestication of animals as a resource for survival.
- Unlike earlier hunter-gatherers who depended entirely on existing resources to stay alive, pastoral groups were able to breed livestock for food, clothing, and transportation, and they created a surplus of goods.
- Herding, or pastoral, societies remained nomadic because they were forced to follow their animals to fresh feeding grounds.
- Around the time that pastoral societies emerged, specialized occupations began to develop, and societies commenced trading with local groups.

3. Horticultural - Around the same time that pastoral societies were on the rise, another type of society developed, based on the newly developed capacity for people to grow and cultivate plants.

- Previously, the depletion of a region's crops or water supply forced pastoral societies to relocate in search of food sources for their livestock.
- Horticultural societies formed in areas where rainfall and other conditions allowed them to grow stable crops.
- They were similar to hunter-gatherers in that they largely depended on the environment for survival, but since they didn't have to abandon their location to follow resources, they were able to start permanent settlements. This created more stability and more material goods and became the basis for the first revolution in human survival.

4. Agricultural: While pastoral and horticultural societies used small, temporary tools such as digging sticks or hoes, agricultural societies relied on permanent tools for survival.

- Around 3000 B.C.E., an explosion of new technology known as the Agricultural Revolution made farming possible—and profitable.
- Farmers learned to rotate the types of crops grown on their fields and to reuse waste products such as manure as fertilizer, which led to better harvests and bigger surpluses of food. New tools for digging and harvesting were made of metal, and this made them more effective and longer lasting.
- Human settlements grew into towns and cities, and particularly bountiful regions became centers of trade and commerce. This is also the age in which people had the time and comfort to engage in more contemplative and thoughtful activities, such as music, poetry, and philosophy. This period became referred to as the “dawn of civilization” by some because of the development of leisure and humanities.
- Craftspeople were able to support themselves through the production of creative, decorative, or thought-provoking aesthetic objects and writings.
- As resources became more plentiful, social classes became more divisive. Those who had more resources could afford better living and developed into a class of nobility. Difference in social standing between men and women increased.
- As cities expanded, ownership and preservation of resources became a pressing concern.

5. Feudal - The ninth century gave rise to feudal societies. These are societies that contained a strict hierarchical system of power based around land ownership and protection.

- The nobility, known as lords, placed vassals in charge of pieces of land. In return for the resources that the land provided, vassals promised to fight for their lords.
- These individual pieces of land, known as fiefdoms, were cultivated by the lower class. In return for maintaining the land, peasants were guaranteed a place to live and protection from outside enemies.
- Power was handed down through family lines, with peasant families serving lords for generations and generations.
- Ultimately, the social and economic system of feudalism failed and was replaced by capitalism and the technological advances of the industrial era.

FEUDALISM EXPLAINED

- A feudal society has three distinct social classes: a king, a noble class (which could include nobles, priests, and princes) and a peasant class. Historically, the king owned all the available land, and he portioned out that land to his nobles for their use. The nobles, in turn, rented out their land to peasants. The peasants paid the nobles in produce and military service; the nobles, in turn, paid the king. Everyone was, at least nominally, in thrall to the king, and the peasants' labor paid for everything.



FEUDALISM EXPLAINED (ctnd)

- A **feudal system** (also known as feudalism) is therefore a type of social and political system in which landholders provide land to tenants in exchange for their loyalty and service.
- ***In Feudalism*** people were given land and protection by people of higher rank, and worked and fought for them in return.
- The main idea of feudalism was that land was given in return for service. Consequently, lords had people (**vassals**) who could fight for them and the vassal had the protection of the lord. This relationship was based on loyalty



SOCIETY AS A SYSTEM

- A social system refers to a complex network of interrelated social entities, such as individuals, groups, organizations, and institutions, that interact and influence one another within a shared environment or society.
- These interactions are guided by norms, values, roles, and patterns of behavior, which collectively shape the functioning and structure of the social system. Social systems exhibit patterns of organization, stability, and adaptation, serving various functions and purposes within society.

THEORETICAL PERSPECTIVES OF SOCIAL SYSTEMS

- Though many sociologists have contributed to research on society and social interaction, three thinkers form the foundation of modern-day perspectives. Émile Durkheim, Karl Marx, and Max Weber developed different theoretical approaches to help us understand the way societies function.
- Structural-functionalism views social systems as complex entities composed of interrelated parts that work together to maintain stability and order. Conflict theory, in contrast, emphasizes the role of power dynamics and social inequalities in shaping social systems, highlighting tensions and struggles between different groups. Symbolic interaction theory offers a holistic approach, focusing on the interactions and feedback loops within social systems and their adaptation to changing environments.

a) Émile Durkheim and Functionalism

- Durkheim's perspective on society stressed the interconnectivity of all of its elements. He argued that that individual behavior was not the same as collective behavior and that studying collective behavior was quite different from studying an individual's actions.
- He called the communal beliefs, morals, and attitudes of a society the collective conscience.
- In his understanding of why individuals act in similar and predictable ways, he posited that, ***"If I do not submit to the conventions of society, if in my dress I do not conform to the customs observed in my country and in my class, the ridicule I provoke, the social isolation in which I am kept, produce, although in an attenuated form, the same effects as punishment"*** .
- Durkheim also believed that social integration, or the strength of ties that people have to their social groups, was a key factor in social life. Based on the ideas of Comte and Spencer, he likened society to a living organism, in which each organ plays a necessary role in keeping the being alive. He argued that even socially deviant members of society are necessary,
- Durkheim looked at punishments for deviance as an affirmation of established cultural values and norms. The punishment for a crime reaffirms our moral consciousness. "A crime is a crime because we condemn it,". He posited that "An act offends the common consciousness not because it is criminal, but it is criminal because it offends that consciousness". He called these elements of society "social facts." This meant that social forces were to be considered real and existed outside the individual.

Émile Durkheim and Functionalism (ctnd)

- Durkheim was not satisfied with the direction of society in his day. His concern was that the cultural glue that held society together was failing, and people were becoming more divided. He observed that as society grew more complex, social order made the transition from **mechanical to organic**. He argued that preindustrial societies were held together by mechanical solidarity, a type of social order maintained by the collective conscience of a culture. Societies with mechanical solidarity act in a mechanical fashion; things are done mostly because they have always been done that way. This type of thinking was common in preindustrial societies where strong bonds of kinship and a low division of labor created shared morals and values among people, such as hunter-gatherer groups. He argued that when people tend to do the same type of work, they tend to think and act alike.
- In industrial societies mechanical solidarity is replaced with organic solidarity, which is social order based around an acceptance of economic and social differences.
- In capitalist societies, division of labor becomes so specialized that everyone is doing different things. Instead of punishing members of a society for failure to assimilate to common values, organic solidarity allows people with differing values to coexist. Laws exist as formalized morals and are based on restitution rather than revenge.

Émile Durkheim and Functionalism (ctnd)

- While the transition from mechanical to organic solidarity is, in the long run, advantageous for a society, Durkheim noted that it can be a time of chaos and “normlessness.” One of the outcomes of the transition is something he called ***social anomie***.
- Anomie—(***meaning “without law”***)—is a situation in which society no longer has the support of a firm collective consciousness. Collective norms are weakened. People, though more interdependent to accomplish complex tasks, are also alienated from each other.
- Anomie is experienced in times of social uncertainty, such as war or a great upturn or downturn in the economy. As societies reach an advanced stage of organic solidarity, they avoid anomie by redeveloping a set of shared norms.
- According to Durkheim, once a society achieves organic solidarity, it has finished its development.

b) Karl Marx and Conflict Theory

- Karl Marx, society's constructions were based upon the idea of “**base and superstructure.**” This term refers to the idea that a society's economic character forms its base, upon which rests the culture and social institutions, the superstructure.
- This means that It is the **base (economy)** that determines what a society will be like. He therefore asserted that all elements of a society's structure depend on its economic structure.
- He saw conflict in society as the primary means of change. Economically, he saw conflict existing between the owners of the means of production—**the bourgeoisie**—and the laborers, called **the proletariat.**
- Marx maintained that conflicts appeared consistently throughout history during times of social revolution. These revolutions or “class antagonisms” as he called them, were a result of one class dominating another.
- The end of feudalism, saw the evolution of a new revolutionary class he called the bourgeoisie that dominated the proletariat laborers.

Karl Marx and Conflict Theory (ctnd)

- The bourgeoisie were revolutionary in the sense that they represented a radical change in the structure of society. Marx saw society as a whole more and more splitting up into two great hostile camps, into two great classes directly facing each other—Bourgeoisie and Proletariat”
- Marx observed that as industrialization was booming, industrial employers, the "owners of the means of production" became more and more exploitative toward the working class. Eg long hours, the use of child labor, and exposure to extreme conditions of heat, cold, and toxic chemicals.
- Marx and Engels thus referred to capitalism as the “dictatorship of the bourgeoisie” because they saw capitalism as a way of organizing an economy in a manner where things that are used to make and transport products (such as land, oil, factories, ships, etc.) are owned by individual people and companies rather than by the government resulting in distinct differences in social power between the “have” and “have-not” groups.
- The bourgeoisie revolution and the rise of industry and capitalism, saw the worker work for wages alone. His relationship to his efforts was no longer of a human nature, but based on artificial conditions. Marx described modern society in terms of **alienation** and **false consciousness**

Karl Marx and Conflict Theory (ctnd)

Alienation refers to the condition in which the individual is isolated and divorced from his or her society, work, or the sense of self. Marx defined four specific types of alienation.

1. Alienation from the product of one's labor. An industrial worker doesn't have the opportunity to relate to the product he labors on. Instead of training for years as a watchmaker, an unskilled worker can get a job at a watch factory pressing buttons to seal pieces together. The worker does not care if he is making watches or cars, simply that the job exists. The worker may not even know or care what product to which he is contributing.

2. Alienation from the process of one's labor. A worker does not control their job conditions because he doesn't own the means of production. When hired to work in a fast food restaurant, he is expected to make the food the way they are taught. Everything must be done in a particular way and order; there is no room for creativity or change. Everything is decided by the bourgeoisie who then dictate orders to the laborers.

3. Alienation from others. Workers compete, rather than cooperate. Employees vie for time slots, bonuses, and job security. Even when a worker clocks out at night and goes home, the competition does not end. As Marx commented, "No sooner is the exploitation of the laborer by the manufacturer, so far at an end, that he receives his wages in cash, than he is set upon by the other portion of the bourgeoisie, the landlord, the shopkeeper, etc."

4. Alienation from one's self. This is the loss of connectivity between a worker and her occupation. Because there is nothing that ties a worker to her labor, there is no longer a sense of self. Instead of being able to take pride in an identity such as being a watchmaker, automobile builder, or chef, a person is simply a cog in the machine.

- ***False Consciousness.*** is a condition in which the beliefs, ideals, or ideology of a person are not in the person's own best interest. In this case, it is the ideology of the dominant class (here, the bourgeoisie capitalists) that is imposed upon the proletariat. Ideas such as the emphasis of competition over cooperation, or of hard work being its own reward, clearly benefit the owners of industry. Therefore, workers are less likely to question their place in society and assume individual responsibility for existing conditions. In order for society to overcome false consciousness, Marx proposed that it be replaced with class consciousness, the awareness of one's rank in society. Instead of existing as a "class in itself," the proletariat must become a "class for itself" in order to produce social change, meaning that instead of just being an inert strata of society, the class could become an advocate for social improvements. Only once society entered this state of political consciousness would it be ready for a social revolution

c) Max Weber and Symbolic Interactionism

- Max Weber like other influencers in the field of sociology was concerned with the changes taking place in society with the advent of industrialization. Like Marx and Durkheim, he feared that industrialization would have negative effects on individuals.
- Weber's primary focus on the structure of society lay in the elements of ***class, status, and power***. Like Marx, Weber saw ***class as economically determined***. He believed that society, was split between owners and laborers. While ***status, on the other hand, was based on noneconomic factors such as education, kinship, and religion***. While **Power was determined by both** status and class. With power, an individual could have influence over ideas in society. Weber believed that it is these ideas that formed the base of society.

Max Weber and Symbolic Interactionism (ctnd)

- Weber's analysis of modern society centered on the concept of rationalization. A rational society is one built around logic and efficiency rather than morality or tradition. He perceived capitalism as being entirely rational as it led to efficiency and merit-based success.
- He however argued that if taken to the extreme, capitalism can have negative effects. In some modern societies, this is seen when rigid routines and strict design lead to a mechanized work environment and a focus on producing identical products in every location.
- Unlike Marx and Durkheim, Weber was more interested in how individuals experienced societal divisions than in the divisions themselves. By applying the the symbolic interactionism theory, he argued that the culmination of industrialization, rationalization, and the like results in what he referred to as the *iron cage*.

Max Weber and Symbolic Interactionism (ctnd)

- The *iron cage* is a situation in which the individual is trapped by institutions and bureaucracy. This leads to a sense of “disenchantment of the world,” a phrase Weber used to describe the final condition of humanity.
- This is seen in a rationalized, modern society, where we have supermarkets instead of family-owned stores. We have chain restaurants instead of local eateries. Superstores that offer a multitude of merchandise have replaced independent businesses that focused on one product line, such as hardware, groceries, automotive repair, or clothing. Shopping malls offer retail stores, restaurants, fitness centers, even condos. This change may be rational, but is it universally desirable



IN CONCLUSION

- Emile Durkheim - Functionalism - as societies advance, they make the transition from mechanical to organic
- Karl Marx - Conflict theory - Capitalism as a form of dictatorship. Society exists in terms of class conflict. With the rise of capitalism, workers become alienated from themselves and others in society.
- Max Weber - Symbolic interaction - Class, status and power resulting in a rational society noted that the rationalization of society can be taken to unhealthy extremes.



SOCIAL INTERACTION



The Concept of Social Interaction

- Social interaction entails interpersonal contact, reciprocal response and inner adjustment of behaviour to the action of others.
- When social interaction assumes a repetitive pattern it is referred to as a **social process**. A social process is defined as a “respective forms of behaviour commonly found in social life.” Such behaviours include **cooperation, competition, conflict, accommodation, assimilation** and **acculturation**.
- This may be categorised as **associative** and **antagonistic** social processes. The associative types include co-operation, accommodation and assimilation while the antagonistic types include competition and conflict.
- When some cultures coexist in a society through mutual adaptation, they are able to do this through the process of accommodation. One culture may absorb the other through assimilation. When two cultures are blended, the process involved is acculturation. When all the components of a culture are uniformly distributed throughout a society, the process involved is **homogenisation**.

Types of Social Interaction

1. Cooperation : a form of social interaction in which two or more people work together as a team to achieve a common goal(s).

- People cooperate for different reasons. Among these is the need to obtain personal advantage or benefit as a result of working with others which the individual would otherwise have found difficult to attain working all by himself.
- Cooperation can also arise due to the need to attain group goals e.g. in community development activities and village improvement unions.
- Situations or circumstances may call for cooperation even among otherwise antagonistic groups or individuals. They may abandon their differences temporarily in order to jointly fight a common cause. (eg during emergencies)
- Cooperation is thus an interaction which is oriented towards specific goal(s). This goal may be a shared goal in which case the ultimate reward is a joint reward and there is a solitary relationship between the cooperators as in the case of communal land clearing for joint cultivation. The goals may just be convenient while the rewards are purely personal in which case the relationship between the cooperators would be symbiotic in nature. Symbiotic cooperation exists in human interaction.

Cooperation (ctnd)

- Cooperation is usually classified as either **formal or informal** depending on the level of spontaneity or deliberate plan involved. **Formal cooperation** involves deliberate and rational interaction between persons or groups. The cooperators may not necessarily be acquainted intimately but cooperate on contractual basis with the expected mutual obligations being spelt out in advance. In some instances of formal cooperation, may include elements of compulsion or coercion. Eg. communal labour such as village road maintenance. Village members are supposed to cooperate but any one who fails to turn up for the work may be fined. **Informal cooperation** on the other hand is more or less spontaneous solidarity behaviour among members of such primary groups as the family and neighbourhood. It entails no formal compulsion or contract but may grow out of the need to give assistance, strengthen filial bonds or for mere companionship. Generally the cooperators in this case are known to one another.



Types of Social Interaction ctnd)

2. Competition : Competition is a form of social interaction in which people struggle for the possession of material and non-material rewards which are in limited or scarce supply. In polygamous families, the wives compete for

- the affection of the husband and children often compete for the attention
- of their parents. In village, people compete for offices and recognition and occasionally also compete for fame through organised sports and games.
- In Zambia today, the number of people requiring place in schools and universities far out numbered the existing facilities thereby leading to competition for admission. Therefore, entrance examinations, aptitude tests, interviews, and payment of non-refundable deposits are all methods of eliminating competitors to the barest minimum.
- Competition thus serves to allocate scarce resources. It also sharpens individual initiative and may enhance productivity.



Competition (ctnd)

- In its ideal form, competition should be impersonal. That is, the major focus of attention should be the scarce reward rather than other competitors. When the reward is very limited in quantity however, competition tends to be keen thereby engendering hostility between competitors. This personalised form of competition is often known as *rivalry*.
- The negative aspect of competition is that it may breed hostility and animosity on the part of the loser towards the winner. Thus rather than foster systemic linkage, competition, may lead to systemic isolation. Systems that must work together must therefore minimise competition.
- People generally do not like competition. Monopoly, division of market, price fixing and “fair-trade” laws are techniques for reducing business competition. In some bureaucratic organisations, promotion on the basis of seniority rather than productivity has been utilised to limit competition. In some cases, these anti-competitive practices are supported by governmental action while in some others, they are opposed.

Types of Social Interaction (ctnd)

3.Conflict :is a form of social interaction in which the actors seek to obtain scarce rewards by eliminating or weakening other contenders.This may take the form of a fist fight, threats, legislation or total annihilation.

- In village communities conflict may arise where there is difference of opinion between group leaders or in situations where one group tends to be exploiting the other. Conflict between personalities may lead to group quarrel and the division of the village into several fractions.
- Challenge to the security of the village may also engender conflict, for example land dispute. This often triggers off a strong group defence reaction resulting in the reappearance of old alignments with each group trying to obtain dominant position over the other.
- In community work, proposed changes or innovation may be viewed apprehensively and as a challenge to the status quo thereby engendering conflict. Similarly, the use of pressure group by a certain part of the community to gain an advantage over the rest may result in conflict. The change agency may be regarded by the disadvantaged section or part of the community in such a case as biased.

Conflict (ctnd)

- Individual conflicts may entail intensive feeling of animosity towards each other. Conflicting individuals may refuse to greet each other or do anything together. However in group conflict, there may not be ill feelings against any particular individual. The interest of the group as a whole rather than individual relationship determines conflict alignment.
- Conflict has both negative and positive effects. Its negative effects include the disruption of social unity; generation of bitterness which may lead to destruction and bloodshed, generation of inter-group tension; disruption of normal channels of cooperation and the diversion of members' attention from group goals.
- Until there is a visible conflict, people may not know that certain wrongs or nagging issues exist. Therefore, conflict leads to a clear definition of issues. Once such issues have been identified they can then be amicably resolved. During conflict, group cohesion and solidarity increase and this positive effect can be directed for a more efficient attainment of group goals. In addition, conflict keeps the group alert to members' interest and such awareness helps to prevent future conflicts.

Types of Social Interaction (ctnd)

4. Accommodation: is the adjustment by a person or group to a conflict or threat, resulting in the recognition and acceptance of the relations which define the status of a person or persons in the groups or a larger social organisation.

- Subordination and super-ordination accompany accommodation when people mix up or mingle. In the rural family, the father is the superior. He normally controls the actions of others. In his absence, the mother steps into his shoes. In her absence, the eldest child takes over the mantle of family leadership. When the culturally acknowledged leader speaks, others accept his authority, listen and obey his instruction. The existing pattern of accommodation has enabled each person to accept his status in the group.
- Another form of accommodation between the labourers and the farm owners was to receive cash wages from the farm owners for labours carried out on the field. This form of accommodation is widely in use in many developing countries. In Zambia, hired labourers are frequently paid agreed-upon wages on daily basis (piece work). Such a rate differs slightly from one community to another depending on economic situation of each place. In general, the nearer a rural area is to a large city, the higher the labour wage rate. Also, the nearer a rural community is to an industrial community, the higher the rate of hiring.

Types of Social Interaction (ctnd)

5. Assimilation: is the process by which people of diverse cultural and racial origins achieve enough social solidarity in the same geographical territory to maintain a nation.

- An immigrant has been assimilated when he has acquired enough cultural traits with others.
- Assimilation involves a socio-political connotation as well. A person may acquire all the cultural traits of the new society, but may not be accepted or assimilated for socio-political reasons.



Types of Social Interaction (ctnd)

6. Acculturation; is the acquisition of new cultural traits by individuals or groups and the use of these in their new patterns of living. Acculturation has no biological connotation involved in it.

- However to some sociologists, assimilation involves some biological mixing of people with the new culture.
- EG. Introduction and diffusion of new agricultural innovations (technologies) is a form of acculturation in many societies because it involves blending the culture of the country from where the technology was developed with that of the recipient society, in relation to the specific farm practice. An example is the introduction of the hybrid maize into Zambia
- Acculturation also refers to changes in culture arising from constant contact with other cultures. In Zambia today, European modes of dressing and a number of other forms of foreign culture have greatly changed the indigenous culture due to constant contact.

THE END

- THANK YOU



RECOMMENDED READINGS

1. Cornerly R.T, Holes K. and Tamang A. L. (2021)
Introduction to Sociology 3e

Chapter 4 : Society and Social Interaction



SELF REVIEW QUESTIONS

1. Discuss the theoretical perspective of society
- 2.. Outline and discuss the different types of social interaction.
3. Outline and discuss the different classifications of society

