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**CRITICAL THINKING ON SOCIAL STRUCTURE—A HYPOTHETICAL ANALOGICAL
PERCEPTION OF ANTHROPOLOGY**

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Abstract;

The present paper has been prescribed a new thinking in the discipline of social anthropology. It is being enlightened the analogical application of linear vector with the analysis of descent system in the human society. The social status and its dynamic aspect or role can be analyzed in the central dogma to consider an individual acts as a social point. This paper also shows that gender conflict might be helping the concept of social point and social structure. At the same time the paper has also been tried to decipher the new concept of social structure with a prescribed model.

Index terms; social structure, Institution, gender & vector. Personality, social status.

Introduction

A society is an organized group of individuals. They interact with one each other and share a common way of life or culture. Several studies show that the interaction between members of a society as being structured. The predictable pattern of behavior is institutionalized as a social structure. (Whiteford & Firdl., p-236). Social structure is an abstract phenomena that guides social relations.

Study of social structure in Anthropology is an important issue today. To study of social structure, it is frequently addressed as social relationship. But what is a social relationship? If we have taken two, A & B, we can observe two sides or facets to their "relationship". First, there are the ways they interact, the things they do and say in their dealings with one another, the understandings and strategies and expectations that A guide their behavior both

patterns of behaviors and conceptual systems have structure in the sense that they are not helter-skelter on random. Keesing had written that when Anthropologist discuss of the social structure or social organization of a tribal or peasant community they are taking a theoretical perspective. in fact they are interlocked at given social system as comprised of groups , looking at social relation in terms of interlocking positions and roles. Because in the tribal societies where anthropologists developed conceptualized tools these groups and role relationship are based so centrally on kinship and marriage, anthropological study of social structure has been almost synonymous with the study of kinship. According to anthropologists it is considered that the meaning of social structure of a community comprises to system of social relationship.

The present article is actively denotes the relation among the social structure, social institution and ethnography of communication. The society is composed with several parts. The parts of the society are recognized with various name like institution, organization etc..The great scientist Radcliff Brown had been examined what is the actual meaning of social structure and was described in his works. Every individual has to come to each other for their needing purpose. The individuals first come close to contact or face-to-face contact. Next co-operation is bonded with communication where language is used as communicative devices. As to result the Social relationship is being to form or build.. When the social relation is existed among the individuals, the social network is enlightened. The social net work has passed through kinship network

Radcliff Brown used the term social structure—to this network which is actually existing relations. Raymond Firth said “Life in a community means organization of the interests of individuals, regulation of behavior towards one another and grouping them together for common action.” Firth also described that “the relationships thus may be called the social structure. The way in which the peoples are interconnected to each other for a certain works.. Social structure is a universal social phenomenon. It is an abstract nature in the society. The social structure is activated by the various kind of rules and regulations, norms, values, procedure etc. Some time it is controlled by the cultural factors, like, economics, politics, inventions and discovery etc..Every situation of the said matter has been directed within a same time and space. In different situation social structure-with its functional value has been recognized in different names like institution, social-groups, social organization, kinship and as well as social status. Social status is an important energy which formats the individual to a person. In social structure it is described that every individual has a specific position in the society which is defined as social status.

2 Literature Review

The term social structure always delineated by several world famous Anthropologists. It was appeared in the works of Herbert Spencer’s (1820-1997)” *Principles of Sociology*” (1885, Vol.1). Emile Durkhiem Explained in his famous book entitled “*Division of Labour*” in 1883 about the concept of social structure. But the later several scientists in the disciplines of Social anthropology or social sciences gave structured definitions of social structure, which may be quoted. Mannheim, defined social structure in his book *Ideology and Utopia* (1936) as.....” *Social structure is the web interacting social forces from which have arisen the various modes of observing and thinking....*”.M. Ginsberg , in his book *Reason and Unreason in sociology* (1997) writes that “ *Social Structure is concerned with the principal forms of social organization , i.e. types of group , association and institution and the complex of these which constitute societies ..a full account of social structure would involve a review of the whole field of comparative institution* “Maclver & Page..all the various modes of grouping

together comprise the complex pattern of social structure... in the analysis of the social structure the role of the diverse attitudes and interests of social being is revealed. In this discipline some of these sociological and anthropological definitions of social structure are also explained here.

Raymond Firth had postulated a clear cut concept on the topic of social structure. He had explained that *"Life in a community means organization of the interests of individuals, regulation of their behaviour towards one another, and grouping of them together for common action. The relationships thus created between them can be seen to have some kind of plan or system, which may be called the social structure."*

A.R. Radcliff Brown, the chief pioneer and champion of this concept, whose contributions will be dealt here with respect....."The components of social structure are human beings; the structure itself being an arrangement of persons in relationship institutionally defined and the regulated "E.E. Pritchard, while studying on Nuer(1940), he pointed that " social structure to the interrelations of groups , explicitly excluding interpersonal-personal relations. F. Eggan(1950) investigated that " the components or units of social structure in the interpersonal relations which----"becomes part of the social structure in of the form status position by individuals."Leach was suggested that "social structure (insofar as personal situations are concerned) consists of a set of ideas about the distribution of power between persons or groups of persons."In the light of Notes of Queries, where it defines; " social structure as the whole net-work of social relations in whichare involved the members of a given community at a particular time."Levi -Strauss, the most outstanding French anthropologist in 1953 was given a famous definition against the social structure. He defined that" social structure can by no means be reduced to the ensemble of social relations to be described in a given community." The elements of social structure are the constant features in the pattern of organization of all activities in which the relation is significant.—was defined M. Fortes in 1949. But in this regard in favor of S.F. Nadel said " structure is property of empirical data -of objects ,events or series of events-something they exhibit or prove to possess on observation or analysis; and the data are said to exhibit structure inasmuch as they definable articulation, an ordered arrangement of parts The concept of social structure or the structure of a given society is really referred to the existing behavior of members of concerned

society. Radcliff Brown carried Durkhiem in searching the individual chiefly product of society. When Malinowski trained students to go out and look for human motivations and the logic of action. Social structure presents , in Radcliff Browns work ,independently of the individual actors who reproduce it.(Erickson & Nielsen,2001,p-45).Radcliff Brown had written in his famous book entitled "Structure and Function of Primitive Society" that "I regard as a part of the social structure all social relations of person to person. For example, the kinship structure of any society consists of a number of such dyadic relations, as between a father and son, or mothers brother and his sisters son. He was kept it in first place to the conception of social structure. Secondly he was in opinion that under the social structures the differentiation of individuals and classes by their social role. Brown made it clear that the study of social structure the concrete reality with which we are concerned is the set of existing relations ,at a given time moment of time.

3 Technique to be used

According to Millar the goal of fieldwork is to collect information, or data, about, about the research topics. In cultural Anthropology, variations exist about what kind of data to emphasize and the best ways to collect data.(p-68,Ed-6th). In the opinion of Millar, a research

method which is regulated with a research question or hypothesis, gathering data for constructing to the question, and then assessing the findings in relation to the original hypothesis. In the way when a research approach that is not followed by the hypothesis, involves gathering data through unstructured data, informal observation, conversation and other methods. For the present theoretical research can be satisfied by the several techniques.

Observation may be defined as systematic viewing, coupled with Consideration of the seen phenomena. (P.V. Young, 2009, P-162) participant observation usually involves fieldwork, but not all fieldwork is participant observation (H.Russel Bernard, 2008). The observation method in Ethnography is very commonly used method. It becomes a scientific tool and the method of data collection for the researcher, when it serves a formulated research purpose. (C.R.Kothari 2010).

Interview; The famous scientist H. Russel Bernard said in his book entitled “Research Methods in Anthropology” said the concept of interview has been covered a lot of platforms, from totally unstructured interactions with, through semi structured conditions, to highly formal interactions with respondents. Interviewing is done on the cell phone or phone, in person by mail-even by computer. Unstructured interviewing employs on all situation of time and just anywhere –in homes, while walking. At the same time semi structured interviewing or in-depth interviewing is scheduled activity.(P-210). According to Kothari the interview method of collecting data involves presents of oral – stimuli and reply in terms of oral-verbal responses. He described it may be used as personal and, if need, through the telephone. He also described in personal interview method, as the interviewer asking question generally in face to face contact to the other person or studied people.

Questionnaire; it is a formal research tool which containing a pre planned series of questions that the researcher ask in a face –to-face setting or mail or e-mail.(Barbara miller,p-69). P.V. Young had been introduced a vast variety of questionnaires may be classified in various dimensions. Structured questionnaire is composed with pose definite, concrete, and preordained questions, that is, they are prepared in advance and not constructed on the spot during the questioning period. Additional questions may used when it is needed in the discipline of research strategies. In the form of structured questionnaire are spread in wider area.According to Kothari, the form of question may be either closed or open be stated in advance and not constructed.(.p-101)

Life history; A life history is an in-depth qualitative sound description of an individual’s life. It is narrated by the researcher for better achievement of the research topics. Several anthropologists were not agreed in obedience that it is a research tool. The great scientist Boas rejected this method as unscientific.

Genealogical method: people wish to know about our family history by tracing genealogies. Kottak delineated that the genealogical method is a solid well established ethnographic technique. W. H. R. Rivers, who has been called 'the founder of the modern study of social organization', exerted an immense influence on his contemporaries and successors. This volume reprints three of his lectures, delivered in 1913 and first published in 1914, which provide a short and brilliant exposition of his theoretical approach, and are exemplary of his handling of ethnographic evidence. His theme is the relationship between kinship terminologies and social organization, more particularly forms of marriage, a subject still of lively theoretical interest. Also included is the same author's *The Genealogical Method of Anthropological Enquiry*, first published in 1910, a classic of anthropological methodology, and Professor Raymond Firth of the London School of Economics and Professor David Schneider of the University of Chicago provide commentaries estimating the past and present importance of Rivers in British and American Anthropology respectively.

Individual and Person

Brown manifested that social structure closely connected with social personality as the position which is always occupied by a human being. According to him every human being living in the world or society is two things; he is an individual and also a person. He further pointed that an individual, he is first of all biological things as an organism, a collection of a vast numbers of cells, organelles, and molecules organized in a complex structure. Secondly he is a person. Person actually is a domain which includes the social status of the individual. According to Ember & Ember that males and females of many animal species cannot be distinguished, although they differ in chromosome makeup and in their external and internal organs of reproduction, they do not differ otherwise. In contrast, human are sexually dimorphic – different in size and evolves.(Anthropology;Ed-10,P-325). Humans reproduce sexually does not clarified why males and females tend to differ in appearance and behavior, and to be treated differently. In all society is considering certain specific activities to females and other activities to males. This worldwide gender pattern of division of labor may be familiarized by male-female differences in strength, by differences in compatibility it is observed that an individual can hold a vast number of social statuses. “Sociologists study the social meanings that groups build around the physical categories of female and male. we considered these physical categories the sexes . joust as people do in everyday usage in the contemporary united states”(Laura Kramer,2004) In biologically has structured that as a living organism individual holds the two type of Genotype either A+XX or A+XY.(A= Autosomes,X/Y= Sex Chromosome). Now the fact is deciphered that “How society is reacting with A+XX and A+XY?. In A+XX , the individual composes completely same basic physiological needs as well as in A+XY, but only external sexual difference has found. The difference made it clear to the appearance of male and female. At the same time reacting nature against the male or female (A+XX or A+XY) by the society causes the Gender conflict. So it may be considered that individual has two approaches either male with maleness or female femaleness. For this reason, the maleness and femaleness is a cultural trait because this two is signified the person. From this point of view we acknowledged the definition of culture. This actually exists between Individual to Person. Social structure in this field combined the individual to person and person to person.

5 Analogical issues on Point.

In the opinion of Laura Kramer a role is the assemblage of responsibilities, privileges, and obligations that are connected to a particular social position, or status (2004,p-61). Historically” Role “the concept was first introduced by Pareto in 1961. Dr. Sharma described that “social roles are part and parcel of an individual’s behavior when interacting with other people in various situations. Every social situation has role expectancy for us to fulfill (2007, p-92).Through the role analysis it can be illustrated that every person in the society geometrically simplified as a point. From the Sociometric point of view every individual’s status and role are followed by a vector. The initial point and terminal point of an individual show one’s Role. If every arch is centered in a circle, it would look like an earth. That is evaluated in cognition of world view. In this theory, central dogma of the circle would represent the point. In this connection the interaction among the status hold the actual form of social structure. The individual in the World (society) is a point and from it any social phenomenon is originated. This is the new concept in anthropological Research. The famous scientists like Radcliff Brown, Levi Strauss have attempted to clarify the actual meaning of social structure in the anthropological point view. Our interest has to investigate the social structure in the context of mathematical analysis. Elementary concept of social vector is

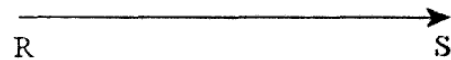
indicating the new dimension of social research in social anthropology. In modern era anthropology has to change its way of expedition. The classical anthropological theories is attempted to identify the human position in the society. How they live, how the way of life style belongs to them. Our present proposal is to examine” is the vector present in modern society. First attempts to know, what is social vector? The answer is ‘’ social vector is an abstract phenomena which lies on the hypothetical plane of a society it follows magnate rules of scalar and vector and also it has cognitive domain.” In the other words “ when the vector is identified through parental graph or P-graph of a genealogy it indicate the initial and terminal point of a individual the context of culture, this linear vector might be indicated the social point.

6 Analogy with vector

Certain physical quantities such as mass or the absolute temperature at some point only have magnitude. These quantities can be represented by numbers alone, with the appropriate units, and they are called scalars. There are, however, other physical quantities which have both magnitude and direction; the magnitude can stretch or shrink, and the direction can reverse. These quantities can be added in such a way that takes into account both direction and magnitude. Force is an example of a quantity that acts in a certain direction with some magnitude that we measure in Newton’s. When two forces act on an object, the sum of the forces depends on both the direction and magnitude of the two forces. Position, displacement, velocity, acceleration, force, momentum and torque are all physical quantities that can be represented mathematically by vectors. We shall begin by defining precisely what we mean by a vector. Simply speaking A vector with initial point B is represented as AB. A vector OP Has initial point and terminal point P. When using direction directed line segments, use an arrow for the drawing with P at the arrow end. The length of the line OP an indication of the magnitude of the vector.



Now you could have another vector RS as follows, it has initial point R and terminal point S.



Because the 2 vector have the same magnitude and same direction (they are both horizontal and pointing to the right), then say they are equal. We would write. $OP = RS$ Note that we can move vectors around in space and as long as they have the same vector magnitude and the same direction, then they are considered equal vectors.

Most societies have carried out a unilineal mode of transmission, namely that status and membership are transmitted through either the father or the mother. In the first case, we termed the descent as Patrilineal. This type of succession or mode transmission is the most common and in 248 societies out of a sample 565 or 44% was discovered by Anthropologists. In a patrilineal society, a person belongs to his father,s group , and his mother’s family belongs to a different group. However , a significant number of societies (15% of the sample cited) in all parts of the globe have found a different mode of transmission . It is also unilateral, but transmission is through mother , and this acknowledged as matrilineal. According to kottak “ A descent is a permanent social unit whose members say they have ancestors in common”. In the opinion of anthropologists that descent groups are more engaged with exogamous . two common rules has prescribed or admit certain people are

attached to the mother's group naturally at birth and some people may attach with father's group at birth. This is life time membership to the people. (Kottak, 2004, ed-10,).

Explanation; let think a four generations family tree, 1st gen, male to 4th gen male in a patrilineal society. Hence gen, 1st male is initial point and 4th gen male is terminal point. It is found in the present situation i.e. time and space. The cultural traits like mass (property) and energy that non material traits like qualitative abilities has passed.

7 Conclusions.

Prof Brown was first introduced the above mentioned facts. He described it in his famous book, entitled; Structure and function of Primitive Society. In patrilineal and matrilineal society, pattern of inheritance is unilineal. In matrilineal society the pattern of inheritance has transmitted from male to male and in matrilineal society from female. This is popularly demonstrated as male-line and female line. Now the question is asked that which is transmitted in generation to generation. The answer of the question is property, subject & cognitive or cultural traits i.e. education, song, caste, Religion & any kind of qualitative traits etc. So it would have been said that these phenomenon are recognized as material & non-material aspect of culture. The anthropologists are established that descent is a unidirectional way of transmission. These two varieties of (matrilineal & patrilineal) descent sometimes are chiefly attached of elementary concept of scalar & vector of the physics and mathematics literature.

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