

Research Article

Title Impact of the Family on Societal Regulation: Understanding Its Role in Social Control

Dr. Abdul Momen¹, Dr. Mobarak Hossain², Md. Abdur Rakib³, Md. Jakir Hosain⁴

¹Associate Professor, Dept. of Islamic History and Culture, Jagannath University, Dhaka, Bangladesh

²Associate Professor, Department of Islamic Studies, Jagannath University, Dhaka

³Assistant Professor, Dept. of Social Science, BGMEA University of Fashion and Technology, Dhaka

⁴Lecturer, Dept. of Social Science BGMEA University of Fashion and Technology, Dhaka

Abstract : The fundamental objective of the study is to examine the approaches by which families impart societal norms, values, and discipline, thus influencing individual behavior and strengthening collective stability, which in turn shapes broader social structures and contributes to social order. This study utilizes a qualitative research approach, including content analysis and an extensive literature review, informed by sociological, psychological, and historical perspectives to examine the processes by which families exercise social control. The study finds that families function as significant agents of social control via both direct and indirect methods. They impart values and conventions during primary socialization, facilitate emotional regulation, and equip individuals for productive societal engagement. The study underscores the changing dynamics of family structures and their influence on social control mechanisms in contemporary society. The findings highlight the necessity of bolstering and reinforcing family structures to enhance societal welfare. Policymakers and practitioners are urged to create interventions that strengthen family cohesion and promote positive socialization practices. The study indicates a necessity for a more comprehensive approach to comprehending social control that takes into account both familial and peer effects. This study redefines the family's role in societal control, connecting conventional perspectives with modern family dynamics. It provides a comprehensive perspective on the role of families in societal control amid evolving family forms and rising external forces. The study predominantly depends on theoretical synthesis and pre-existing literature, potentially constraining its relevance across various cultural contexts. Future study must integrate empirical data to substantiate the findings and examine the interaction between family-based social control and other societal factors

Keywords : Family, Social Control, Forms, Agencies, Mechanism

How to cite this article: Momen A, Hossain M , Rakib A , Hosain J , Title Impact of the Family on Societal Regulation: Understanding Its Role in Social Control . Research Journal of Humanities and Social Sciences. 2025 Aug 31;4(5):136-157

Source of support: Nil.

Conflict of interest: None

DOI: doi.org/10.58924/rjhss.v4.iss4.p21

Received: 05-08-2025

Revised: 08-08-2025

Accepted: 15-08-2025

Published: 31-08-2025



Copyright:© 2025 by the authors.

Submitted for possible open access

publication under the terms and

conditions of the Creative Commons

Attribution (CC BY) license

(<https://creativecommons.org/licenses/by/4.0/>).

1. Introduction

The family functions as the principal institution of social control, shaping the behaviours, values, and attitudes of individuals from childhood through maturity. It serves as the primary and most immediate source of guidance, imparting moral concepts, ethical norms, and societal expectations. Families govern behaviour through both direct and indirect processes, guaranteeing adherence to societal norms. Direct control is exercised via parental oversight, discipline, and reinforcement of appropriate behaviour, whereas indirect control is expressed through emotional connections, cultural customs, and inherited societal norms. The family cultivates individual behaviour, so creating a foundation for societal stability and order. The family exerts social control primarily through socialisation. From birth, children acquire society norms, customs, and values within the familial framework. Parents and guardians act as

exemplars, imparting essential values such as integrity, respect, accountability, and collaboration to children. These ideals become embedded in a child's mind, directing their interactions within the broader social context. Moreover, families significantly influence religious and moral education by transmitting traditions and beliefs that shape an individual's ethical development. The family is a fundamental institution in social control, significantly influencing individual behaviour to conform to cultural norms. Family social control tactics can be classified into direct and indirect methods. Direct control is implemented by proximity-based interactions, wherein family members establish norms, delineate limits, and incentivise adherence. For example, parents employ a combination of positive reinforcements, such as verbal commendation or tangible prizes, and negative reinforcements, such as reprimands or the withdrawal of privileges, to influence their child's behaviour. This direct effect is especially crucial in early life, as it establishes the groundwork for comprehending socially acceptable behaviour.

Conversely, indirect control encompasses wider societal elements, like traditions, culture, and institutions, that gradually shape individual behaviour. Family members frequently internalize these variables and play a role in the socialisation process, wherein youngsters acquire a worldview shaped by their family's cultural and social perspectives. Social control can be categorized into formal and informal categories. Formal social control is generally implemented by institutions, such as governments, via laws and regulations, whereas organisations like families and communities maintain informal social control through cultural norms and conventions. In familial contexts, positive reinforcement promotes conformity through the reward of desirable behaviours, while negative reinforcement discourages deviance by penalising undesirable activities. This twofold strategy guarantees that individuals are conditioned to conform to societal norms, thus preserving social order. Notwithstanding alterations in familial configurations and external factors, the family persists as a formidable instrument of social control, shaping individual conduct and society unity through both direct and indirect means. Furthermore, familial impact persists beyond childhood, continually shaping individuals throughout their lives. Emotional bonds and familial obligations motivate individuals to preserve societal harmony and behave in ways that promote their family's dignity. In adulthood, familial expectations, cultural responsibilities, and community reputation significantly influence decision-making processes. A sense of belonging in a family unit cultivates a dedication to societal welfare and deters actions that could undermine social stability. Furthermore, the family is crucial in maintaining economic and social stability, hence enhancing social control. Through the provision of financial assistance, career counselling, and emotional stability, families facilitate the development of responsible and self-sufficient individuals within society. Economic reliance on familial structures also deters risky or unlawful conduct, as individuals acknowledge the significance of contributing to their household's well-being. This interconnection enhances social cohesion and diminishes inclinations towards deviance or social disruption. So, the family serves as a fundamental pillar of social control, influencing individual behaviors, values, and society duties. Families govern behavior and cultivate a sense of responsibility through socialization, discipline, emotional bonding, and economic stability. The family, as a fundamental institution, nourishes individuals and fosters communal harmony, underscoring its important role in preserving order and civilization.

1.2. Objectives and significance of the study

The primary aim of this study is to analyze the several methods through which families convey societal norms, values, and discipline, thereby shaping individual behavior and enhancing collective stability. The study seeks to elucidate the family's influence on

primary socialization, emotional regulation, and the preparation of individuals for effective social interaction, thereby clarifying how familial processes contribute to the overarching social order and the formation of social structures. The study aims to investigate how changing family dynamics influence both conventional and modern social control mechanisms, providing a revised comprehension of the family's role in society regulation.

This study underscores the essential function of families as primary agents of social control via both direct and indirect means, accentuating their impact on individual conformity and community cohesion. The results highlight the necessity of fortifying family structures to improve social welfare and stability, urging policymakers and practitioners to create interventions that foster family cohesion and constructive socialisation practices. The research integrates classical ideas with contemporary family dynamics, offering a thorough framework for comprehending social control amid evolving family structures and other societal influences. The study, primarily based on a theoretical synthesis of existing literature—which may restrict its cultural generalizability—highlights the necessity for future empirical research to substantiate these findings and examine the interaction between family-based social control and wider societal factors.

2. Literature Review

The examination of the family as a fundamental societal unit and its function in social regulation has been extensively investigated in sociological literature. Diverse researchers have analyzed its functioning, evolution, and influence on societal stability. This literature study consolidates essential works that enhance the comprehension of the family's function as an instrument of social control. A.C. Carlson (1999) emphasizes the importance of the family as a fundamental institution. He emphasizes its fundamental importance in defining societal norms and values, preserving cultural traditions, and acting as the principal agent of socialization. Creighton (1998). examines the essential characteristics of the family, investigating its diverse functions in nurturing individuals and promoting societal cohesiveness. K. Browne (2011) offers a comprehensive examination of societal institutions and human agencies, highlighting the essential function of the family in sustaining social balance. Browne's research corresponds with M. Innes's (2003) examination of the many agencies tasked with regulating society conduct. Innes designates the family as a fundamental instrument for establishing discipline, maintaining norms, and assuring societal conformity. R.K. Sharma (1997) further explores the causes that drive societal evolution and the processes that maintain order. He emphasizes the family as a fundamental institution tasked with preserving stability in the face of evolving social structures. J. Spring (2012) similarly examines the extensive ramifications of social control, especially within the educational domain, and its interplay with parental influence.

The evolutionary viewpoint of family structures is profoundly influenced by L.H. Morgan's (1964) foundational research. He categorizes family evolution into stages, ranging from savagery to civilization, illustrating how familial arrangements have evolved in response to societal demands over time. His theoretical framework offers a historical foundation for comprehending the evolution of the family and its function in societal regulation. Numerous sociologists have examined the tenets of social order and the family's function within it. M.F. Abraham (1983) and R. Bierstedt (1950) analyze the extensive social dimensions of human civilization. Nevertheless, they see a relative oversight in examining the exact origins, evolution, and functions of the family. T.B. Bottomore (1965) and David Dressler (1973) similarly add to sociological discourse, however they provide minimal emphasis on family dynamics as a mechanism of control. Numerous anthropological studies offer insights into the institutional and cultural

dimensions of the family. Haviland (2014), Hoebel (1972), and Beals&Hoijer (1953) examine the cultural and evolutionary importance of familial arrangements. Their assessments underscore the evolution of the family unit in fulfilling critical societal tasks. Particular studies on marriage and family dynamics enhance the comprehension of the family's function in societal control. M.F. Nimkoff (1947) and A. Westermarck (1889) analyze the institution of marriage, its development, and its significance in organizing family life. Their research highlights the importance of marriage in maintaining societal stability and continuity. Although these foundational books offer an extensive examination of the family's societal role, there is still a necessity for a more concentrated understanding of the family as an active agent of social control. This study aims to address this deficiency by examining the historical evolution, roles, and societal influence of the family in governing behavior, imparting moral ideals, and preserving social cohesion. This study will provide an analytical examination that contributes to the greater debate on the family as a fundamental element of civilization and a vital institution in social governance.

3. Materials and Methods

This study utilises a qualitative research design to examine the intricate and subtle function of the family as a mechanism of social control. The methodology is based on a multidisciplinary framework that incorporates social, psychological, and historical viewpoints. This triangulation offers a comprehensive insight into the mechanisms by which families assimilate, strengthen, and convey societal norms. The principal approaches encompass an extensive systematic literature study and qualitative content analysis of both historical and modern textual sources.

Research Sample and Data Sources

The sample consists of a deliberately chosen assortment of textual and academic resources pertinent to the themes of family, socialisation, and social control. The data corpus is categorised into two primary segments: academic literature for systematic review and historical and contemporary documents for content analysis. The academic literature comprises peer-reviewed journal articles, scholarly books, and theoretical texts obtained from databases such as JSTOR, PsycINFO, Sociological Abstracts, and Google Scholar, utilising keywords such as “family social control,” “internalization of norms,” and “parenting styles and discipline.” The historical and contemporary documents encompass parenting manuals from diverse periods, government and NGO reports on family policy and juvenile delinquency, media articles regarding parental roles, and publicly accessible historical diaries and family correspondence, offering tangible examples and contextual richness.

Procedure for Data Collection

The data gathering occurred in two complementary phases. Phase 1 entailed a comprehensive literature evaluation, utilising search strings across designated academic databases to discover pertinent articles. Retrieved articles were screened based on titles and abstracts, followed by an eligibility assessment of complete texts using pre-established inclusion criteria focused on family processes and societal control. Essential data from qualifying sources—encompassing authorship, theoretical frameworks, social control mechanisms, and results—was gathered utilising a standardised matrix. Phase 2 utilised qualitative content analysis on a deliberately chosen sample of historical and contemporary materials, including parenting guides and policy documents. The texts were divided into coherent parts (e.g., paragraphs or sections), and an initial coding framework derived from social control theory directed the research, while permitting the emergence of new codes inductively.

Metrics and Data Analysis

The gathered data underwent analysis mostly via theme analysis. Qualitative coding approaches were employed to comprehensively categorise texts based on a logical framework that highlights themes such as norm transmission, sanctioning, and value inculcation. Codes were further classified into broad themes that represent fundamental familial social control mechanisms—examples include “The Family as a Mediator of State Norms” and “Gendered Dimensions of Socialization.” Themes were systematically evaluated to guarantee consistency and representativeness. Furthermore, comparative historical analysis was utilised to investigate alterations and consistencies in familial regulating techniques across various temporal contexts. Methodological and theoretical triangulation, using varied sources and disciplinary viewpoints, was implemented to augment the validity and profundity of the findings by counteracting biases intrinsic to any singular approach or perspective.

3. Results and Discussion

3.1 Definition of Family

The origin of the word family is the Latin term *Famulus*, it implies servant. In Roman law, the term referred to a group of workers, slaves, and many other servants, as well as those related by kinship or marriage. Initially, the household comprised a man and a woman with a child or children and servants. Numerous sociologists have provided various definitions of the family. For debate purposes, the following definitions have been provided: According to R. Bierstedt, the family is the most enduring and widespread social institution (Bierstedt, 1974). The primary focus of this notion is the integrity and longevity of the family. It is believed that the family is the oldest and lowest social unit. The Family, according to E. W. Burgess and H.J. Locke, is a group of individuals allied by the ties of marriage, blood, or adoption, comprising a single household, conversing and intercommunicating in their various types of social roles as husband and wife, mother and father, brother and sister, and generating a shared culture (Burgess & Locke, 1945). Thus according R.M. MacIver and C.H. Page, "The Family is a group characterized by a sex relationship specific and long-lasting enough to ensure the creation and nurturing of offspring (MacIver & Page, 1950)." According to J.B. McKee, "As an institution, the definition of the Family pertains to those processes or functions described that are established in any community for sexual regulation of breeding, reproducing, and the nursing and socializing of the offspring (McKee, 1969)." Richard T. Schaefer also defines a family as a group of individuals who share the primary duty for reproducing and the care of society's members (Schaefer, 2017). According to M. F. Nimkoff, a family is a partnership between a husband and wife, with or without children (Nimkoff, 1947). According to Anthony Giddens, a family is a collection of individuals who are strongly attributable and whose prospective members are responsible for the care of children (Giddens, 2001).

Family is therefore the fundamental unit of social formation and the most essential part of the overall group within society. It is situated at the center of our social order. In contrast to other institutions, the Family holds a unique role in society. Family is rooted in feelings and emotions. It derives from our urges for breeding, reproduction, maternal dedication, brotherly affection, and parental support. It is founded on feelings of affection, compassion, collaboration, and companionship. Family is the most fundamental social element. Family is the first social context that protects, teaches, and instructs a child. It is the womb of human psychology, the cradle of our values, and the mother of our allegiances. Family is the center of all other social institutions. The family unit is the foundation of the entire social system, and it effects the entirety of community interaction. The member of the family has certain commitments, expectations, and tasks. As MacIver notes, "In moments of crisis, men may struggle, suffer, and die for their

nation, but they collaborate their entire lives for their households (MacIver & Page, 1950)." The Family is uniquely protected by both cultural conventions and legal restrictions. Lastly, the Family as an institution is eternal. It remains in existence because it is rooted on the physiological and emotional character of humanity. However, the family as an affiliation may be transient. Therefore, the value of the family is demonstrated by these characteristics.

3.2 Different types of Family

Families exhibit varied configurations based on their composition, parental heritage, and size, illustrating the wide variation of social structures among cultures. Formation-based families encompass monogamous households, characterised by a union of one husband and one wife, which is prevalent in numerous countries. Polygamy denotes a familial arrangement characterised by multiple spouses concurrently, typically manifesting as polygyny (one man with several wives) or polyandry (one woman with multiple husbands). In contrast, group families comprise several adults, whether related or not, who collectively share domestic and economic obligations. Familial structures are classified based on power and lineage: patriarchal families are governed by male authority, matriarchal families by female authority; patrilineal families trace ancestry through the paternal line, whilst matrilineal families trace it through the maternal line. Furthermore, patrilocal families inhabit proximity to or alongside the husband's family post-marriage, while matrilocal families reside near or with the wife's family. Families differ in size and structure, with nuclear families comprising parents and their immediate offspring, joint families encompassing multiple generations cohabiting, and extended families extending beyond the nuclear unit to incorporate additional relatives such as uncles, aunts, and cousins, frequently sustaining strong social and economic connections. These diverse forms highlight the adaptability of familial roles, relationships, and living arrangements to cultural, financial, and societal demands.

3.3 Meaning of Social Control

The ability of social institutions, groups, and laws to shape or control the conduct of people in both groups and individuals is known as social control (Bush & Hunt, 2011). For illustration, a person may embrace the principles and precepts of their religion and act in accordance with those principles even when no one is looking. Rewards and penalties can also be used to maintain social control from instead of. For instance, people may abide by driving regulations out of concern for receiving a penalty (Chriss, 2022). Any community must preserve social order in order to survive. No of their level of society or advancement, all civilizations employ various techniques to maintain social order and regulate member behavior (Mumby, 1993). Social control is a set of "measures, suggestions, inducement, constraint, and compulsion" that society uses to force individuals to comply to a predetermined set of behaviors (Sharma, 1997). Both direct and indirect social control can take many different forms. The family has traditionally offered a potent tool for social control due to its direct impact on member behavior. The "order" component of social control is highlighted in several definitions. According to MacIver and Page (1985), social control is the method through which the overall social order solidifies its connections and continues to exist. Others view social control as a means of establishing and upholding social order (MacIver & Page, 1950). Another set of concepts identifies adherence to social standards and expectations as the key component of social control. The methods and procedures used by a community or society to guarantee that its members meet its standards are the main topic of discussion. In other words, social control refers to the strategies used by a society to rein in its members. When we discuss social control, we're referring to the procedures and defenses that prevent individuals from going against accepted social social convention (Ogburn &

Nimkoff, 1947). Social control is described as "the manner in which the overall social order conforms and preserves itself- the manner in which it functions as a dynamic equilibrium." "the procedures by which social order is established, and (ii) maintained" (MacIver & Page, 1950). Landis refers to as "a unity. term for those mechanisms, either planned or unplanned, by which that individuals are taught, convinced, or obligated to correspond to the utilizations and life values of groups (Roucek, 1962).

Therefore, any social or cultural method of placing methodical, largely consistent limitations on individual behavior as well as social control techniques to foster conformity can be referred to as social control. But it's crucial to keep in mind that social control is the foundation of self-control. An individual's perception of inner control is a result of the social control system. The following is an explanation of how self-control and social control are related: A person who acts inappropriately is subjected to consequences (such as punishment) by a group. Contrarily, many people are able to foresee the effects of their choices and so exercise restraint. In this respect, self-control is a form of social control. From this point of view, we can also claim that a third process, socialization, which we shall now explore, is closely related to self-control as well as social control.

3.4 Agencies of Social Control

Several agencies are used to exercise social control. The systems that convey societal ideals and standards are referred to as "agencies of social control." They are distinct entities that allow institutional rules to be put into action in a society. They serve as "executive" bodies that ensure norms are upheld. These entities serve as the basis for operational execution. Family, school, state, and public opinion are significant social control mechanisms.

Family

A key tool in the agency of social control is the family. An individual is socialized while also being taught appropriate social behavior. The members of the family must abide by the norms and regulations that are set down. These laws and norms are a component of social control. The family instills in the youngster the need to follow social norms. It exerts influence over its members in order to make them do what it wants. Parents have the ability to verbally affect people in a direct way through admiration, censure, ridicule, and criticism (Matsueda & Heimer, 1987).

State

The primary agency of social control is the state, which serves as the general regulatory framework for society. It uses laws, the police, the military forces, and prisons to exert control on its members. In actuality, the development of secondary groups is a gift from the complex modern social order. A more appropriate method for the State to maintain control in such a social structure is through rules and regulations. The most significant technique of social control created by humans is law. According to MacIver and Page, "Law refers to the law supported by the state, which is guardian of society as a whole due to its comprehensive application. The social control that society most effectively exercises is through the state. By taking such drastic steps, the government demonstrates to potential criminals that such behavior won't be condoned and acts as a deterrence (Innes, 2003).

© Educational Institutions

Schools and other educational institutions are effective social control mechanisms dedicated to shaping future generations of citizens. In contemporary civilizations, formal education spreads concepts and ideals that are more important in controlling

behavior. Education provides students to follow societal norms. Education offers a deliberate training course that aids society in integrating kids into society's values, beliefs, and conventions (NALINI, 2017). According to Gillin & Gillin, "the only sense in which education can be utilized as a tool of social control is that in training people to apply their cognition, it expands the area of control through sentiments, conventions, and rituals (Gillin & Gillin, 1948).

☉ Neighborhood

The local community supports each family's role as a social control mechanism. Mores are a common kind of group controls in neighborhoods. The more senior residents of the community maintain and uphold them. When they are of high enough rank and have close enough interpersonal ties, the older residents of the neighborhood or locale uphold and perpetuate group norms and traditions (Innes, 2003).

☉ Public sentiment

The most crucial technique of social control in a democratic system is majority sentiment. Every guy seeks to get away from the judgment and disapproval of society. He therefore attempts to behave in accordance with popular opinion and sentiment. Public opinion is the most powerful and significant agency in a democratic system.

☉ Press and propaganda outlets

By using techniques that influence the behaviors and emotions of the group's members, propaganda aims to consciously influence the interactions and behavior of social groups. Radio, television, the press, and literary not only have an impact on public opinion but also transform how people live and think. Additionally, the media might influence behavior in a more subdued way. For example, violence is frequently used to resolve conflicts in television and film. According to some sociologists, this can alienate spectators to aggression and increase their propensity to use it themselves. These standards are upheld by the media through both good and negative speech. While a channel may positively promote a clothing line by doing so, it may also negatively promote a celebrity by giving them close scrutiny and criticism (Innes, 2003).

☉ Economic Institutions

The allocation of social control among the major financial institutions has changed as a result of the development of modern industrial organization, the expansion of communities, and these three factors. Economic organizations, education, and the government are the organizations that have risen to the top of the social control hierarchy. An individual is forced to abide by the industry's norms and regulations out of fear of losing their job.

☉ Workplace

Employers demand specific standards of behavior and conduct from their staff. Employers frequently demand that their staff members arrive on time, dress adequately, and use appropriate language. Those who do not face repercussions could face censure, a suspension of their employment, or even termination. The office can also be a venue for productive socialization. For illustration, organizations may offer instruction on how to deal with challenging customer service scenarios. They can also impart skills in collaboration and communication. Workplaces can aid in preparing people for job success by teaching them these skills. Bonuses and verbal cues can be used as additional positive behavior reinforcement strategies (Van Maanen & Barley, 1984). The following are examples of the many methods by which the workforce is managed, according to Abercrombie and Warde et al. In addition to direct control, these comprise:

- ⊗ Technical control, in which an employee is given fewer, simpler tasks.
- ⊗ Bureaucratic control, when there is a hierarchy of power and the laborer's duties are mostly determined by the policies and procedures.
- ⊗ Responsive autonomy, when more seasoned employees are given the freedom to conduct classes as they see fit within predetermined parameters (Abercrombie et al., 2000).

⊗ Police

The police are crucial in maintaining societal norms. For example, they might monitor high-crime neighborhoods in an effort to dissuade criminal activity there. They might also react to information about reported crimes. By doing this, the police convey the message that breaking the law will not be permitted and will result in punishment. To prevent someone from breaching the law or hurting other people, the police may even use physical force. There are various forms of policing, such as Broken Windows policing, Problem-Oriented policing, and Community policing. Community policing entails collaborating with residents to stop crime. In problem-oriented policing, the causes of crime are addressed. Broken Windows policing is a tactic that concentrates on harshly punishing infractions in order to deter the commission of more serious offences (Chriss, 2022).

Religion is a crucial institution for preserving societal stability and togetherness (Tole, 1993). It acts as a facilitator of socialization and a tacit type of social control that aids in upholding the status quo. It accomplishes this by giving the values and norms a cultural foundation and legitimizing them. Religious leaders frequently act as moral instructors, imparting to their flocks the principles and doctrine of their faith. This has the potential to affect how people act both privately and publicly. For instance, someone might be influenced by their eating habits and decide not to regularly consume, say, pork. Religions train people to be "good" by instructing them what is and is not moral. This promotes social order and legitimizes parental and governmental authority. In this way, religion can serve to uphold current hierarchies of power and thwart societal progress (Stark & Bainbridge, 2013). According to Karl Marx, the use of religion by the oligarchy to uphold its power and perpetuate inequality is a tactic. They defend capitalism's guiding principles and put an end to the proletariat revolt. Marxists contend that significant scientific advancements are driven by the desire to make enormous profits, which only serves to strengthen capitalism (Curran, 2011).

3.5 Forms of Social Control

Social control has been categorized in a variety of ways by different social researchers. Following are some categories of various types and mechanisms of social control: The renowned social theorist Karl Mannheim divided social control into the following two categories: Direct social control and indirect social control are both examples (Mannheim, 2013).

(a) Direct social control: Direct social social control is the kind of social control when the individual's behavior is directly regulated and controlled. Family, neighborhood, playgroups, and other basic groups all use this kind of control. In these institutions, the behavior of the people is governed by parents, neighbors, teachers, classmates, etc.

(b) Indirect social control: In this form of social control, external forces maintain control over a person's behavior. Customs, traditions, rationalized behavior, and other significant types of indirect social control, such as public opinion, are used by secondary groups to exert this kind of control (Mannheim, 2013).

Gurvitch classifies social control into the following four categories: (a) Organised social control: In this kinds of social control, a person's behavior is governed by democratic or voluntary measures. Natural social control mechanisms are used to accomplish this. (b)

Unorganized social control: This type of social control is exemplified by cultural and use values, customs, fashion, symbols, and so forth. This kind of social control is flexible and applicable to daily life. (c) Spontaneous social control: This kind of social control is applied through ideas, laws, values, norms, and other factors. (d) More spontaneous social control: More spontaneous social control refers to social control that is performed through direct social and group interaction, such as ambitions, intentions, desires, etc (Janowitz, 1978).

Kimball Young, another well social theorist, divided social control into the following two categories: Positive and negative forms of social control (a) Positive social control: In this sort of social control, the person is kept in check using positive measures like reward, the policy of praise, etc. As a result of these actions, man makes an effort to act in the most favorable ways within society. Unfavorable social control (b) Simply said, this is the opposite of social control that is constructive. In this type of social control, an individual is forced to act in accordance with social norms out of fear of punishment and social denigration (Young, 1951). According to Hayes, social control falls into one of two categories: (a) Control by sanction: In this style of social control, individuals who conduct in accordance with societal standards are rewarded, while those who act in contravention of societal norms face consequences. (b) Control through socialization and education: The youngster is taught to behave in accordance with societal norms through education and socialization (van Teijlingen, 2008). The renowned social theorist Lumbey divided social control into the two classes below: (a) physical force approach, (b) a method using human symbols in the first type, physical force is used to force man to act in a specific way, but in the second form, language, traditions, customs, religion, rituals, etc. are used to drive man to act in accordance with the ideals of the society (Thompson et al., 2016).

3.6 General Opinions on Social Control Mechanisms

Generally speaking, there are two types of social control: There are two types of social control: formal and informal. (a) Formal social control: This form of social control is carried out through recognized and intentional social control mechanisms, such as the law, punishment, military, constitution, etc. These sorts of societal control are imposed on man. These forms are typically used by auxiliary groups. These social control organizations have expanded in response to societal demands. This type of social control includes folk ways, mores, conventions, social norms, etc. Primary institutions typically exert this kind of social control. The sociologists are quite interested in how social control mechanisms operate. Social control has always existed, even though the method it operates varies with generation. The norms, ideals, etc. have always existed, but their components have changed with time. The modern industry, urbanization, rapid means of transportation and communication, the abandonment of rural areas, individual freedom, the growth of towns, cities, and metropolitan areas, and the unprecedented racial and ethnic mixing have destroyed traditional values. The social process is being stimulated by the appearance of new. L. Burnard divided social control methods into exploitative, like punishment, and constructive, like teaching. Both conscious and unconscious methods are described by him (Wani, 2017). When any of the aforementioned processes is structuralized into an institution, social control acquires formal and institutional. Formally designated functionaries and officially sanctioned techniques are used to formalize and exercise social control.

3.7 Informal Methods of Social Control

© Norms

The institution is the foundation of norms. They set the bar for behavior and have a regulatory function. Institutional norms place restrictions on the options available to an

individual when pursuing a cultural objective. These serve as the principles for doing action. The society is made out of norms. They have an impact on people's attitudes. Norms, according to Broom and Selznick, serve as a guide for behavior, establishing boundaries within which people might look for other means of achieving their objectives. A social standard that exists in one social system but not the other is not equally valid. In light of the situation as it is interpreted socially, norm compliance is modified. A person who violates the norm may suffer from loss of prestige, public jeers, or even more severe punishment (Broom & Selznick, 1965).

◎ Value

It includes objectives that are set by culture. It is promoted as a viable goal for realization for all or for individuals of society with various geographical locations. There are different levels of "sentiments and significance" involved. These could include motivational references. Values are "objectives worth pursuing." Although not exclusive, they are the fundamentals (Lumley, 1925).

◎ Folk Customs

Folk is a group of people that value community. They all wear the same clothes and live in the same way. The folkway is made up of this. According to F.B. Renter and C.W. Hart, these are "basic modes of conduct common to the members of the group; they are the ways of people that are somewhat normalized and have a degree of historic sanction for their endurance (NALINI, 2017)." These are recognized as being binding in the interest of communal life and homogeneity. Disapproval is expressed when these are treated with disregard.

◎ Mores

Mores are traditional ways of thinking that are founded on moral judgment and have a strong connection to the community. Any contempt for these results in consequences. Mores are "Common methods of behavior that are more certainly considered as good and proper than the folkways and that carry greater certainty and severity of punishment if disobeyed," according to Green (Green, 1964).

◎ Custom

"A standard or norm of behaviour" is what custom is. It is the outcome of some sort of social convenience. Since it involves emotion based on some intellectual component, it is respected. It has an automated nature and doesn't need a separate agency to implement it. Any disdain for it results in social reprimand; it is maintained as is. It cannot be altered to accommodate shifting needs. It might go into oblivion when circumstances have changed. It is a force and a reflection of the societal consensus at any particular period. A legislator must take it into account. He can't just ignore it. Custom is the result of time's labor. It evolves over time as a model for a certain societal goal. It takes time for it to grow (Pound, 2017).

◎ System of Belief

Man's behavior has been greatly impacted by his belief system. It has regulated the development of culture and given social standards legitimacy. It has been successful as a tool for unofficial social control. Some of the beliefs are quite important in the social structure. Man has had a belief in the existence of an invisible power from the dawn of time. He thought he was being observed because of the fear he was experiencing. This appears to be the motivation behind the meditation and prayer. It can be shown in actions like prostrating oneself in front of a religious icon or lifting one's hands in prayer. The confidence in the continuation of life is what drives the belief in the doctrine

of incarnation. The transition from one body to another came to be accepted as part of the infinite scheme of things, along with birth and death. It fueled man's moral conviction. He believed that wrongdoing was always going to have negative effects. He did his best to stay away from them as a result (Ross et al., 1977). All Indian religious traditions recognize the principle of Karma as vital, hence they all adhere to it. Religious thinking and activities have been largely motivated by the conviction that the soul is immortal.

☉ Ideology

Ideology is the social regulation of thought. Ideology has always had an impact on social understanding. Varnashrama Dharma, Punarjanam, and Dhamma continue to have an impact on Indian society thought. Politically, the idea of national unity has been prevalent. This land is referred to as devanirmitam sthanam, or the land created by the gods themselves, in ancient literature. One of the most popular petitions instructs the supplicant to "remember and worship the picture of his mother country as the land of seven sacred rivers, the Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu, and Kaveri, which together cover its entire region (Ross, 1994)."

☉ Social Suggestions

Social suggestions and concepts play a significant role in social control. The society regulates its members' behavior through these precepts and ideas. In general, society supervises and controls the behavior of its members by a variety of means, including the indoctrination of ideas through books, writings, and spoken words (Janowitz, 1975).

☉ Religion

It encompasses those traditions, laws, moral codes, and social obligations that are primarily based on or justifiable by the supernatural and the holy. Religion is a potent social control mechanism. It regulates how a person interacts with the forces in his or her physical and social surroundings. The level of acceptance of a religion's teachings by its followers determines how much it can influence how men behave (Ross, 1994). The level of acceptance of a religion's teachings by its followers determines how much it can influence how men behave.

☉ Art

Art is a technique for rerouting and sublimating a person's impulse. It combines many different elements, including religion, morals, and ideals. The training of a kid or an adult for any way of life can be done indirectly and unintentionally through the arts (Janowitz, 1975).

3.8 Formal Controls in Social Life

☉ Education

A wonderful tool for social control is education. After the family, our ancestors believed that the classroom, peers, and leaders had the most impact over a youngster. Individuals are instilled with moral, cognitive, and moral ideals through education. It gives the impression of continuity. It establishes a perspective for him and connects him to his heritage. It offers the individual a sense of social regularity and makes him suitable for a social position. The character crisis we are currently experiencing is not any less a result of our educational system, which is politically divisive, culturally isolating, and not grounded in our tradition. With education's expanding societal function, it is receiving attention at all levels, including primary and adult, literary and technical (MacKenzie & Li, 2002).

© Law

According to Professor Holland, "a broad rule of external activity imposed by a sovereign political authority" is what law actually is.³¹ Members of the body politic are obligated to abide by this general requirement, which the State has imposed in the circumstances. It is standard and intended for everyone. Any contempt for it is certain to result in punishment. However, Pollock emphasized that it "existed before the state had any competent means of compelling its adherence and, in fact, before there was any regular procedure of implementation at all (Hall, 1938). The earliest form of law was custom, which was upheld by the recognized power. It evolved from the customs of the family, tribe, or clan as a defined course of conduct. Some of these vanished with the shift in circumstances, while those that persisted through successive generations acquired power. As a result, custom became a significant source of law. Religion, equity, scientific commentary, legal rulings, and legislation are some more sources of law. Law is a broad phrase that encompasses both statute law, which is created by Parliament, and common law, which is mostly based on custom and is upheld as law by the courts. Constitutional law, or the law as set forth in the Constitution, is another area of law (Pound, 2017). The legislation of the Constitution appropriately determines the power of the government's organs.

3.9 Importance of Social Control

Social control mechanisms provide social balance, allowing society to operate properly. The groups, agencies, and institutions in society are different in nature and views. Human communities are made up of people with a wide range of personalities, attitudes, and pursuits. Conflicts in the society could result from this. Social control uses a variety of laws and standards to exert control over an individual's conduct. Social control encourages collaboration among diverse societal segments, which is essential for the growth and survival of society as well as its constituents. The hallmarks of any society are its culture and customs, which social control forces its members to uphold (Ibragimov, 2023). Additionally, it aids in passing these traditions on to future generations. In society, equality is established by social control. Due to society's uneven distribution of assets, there are haves and have-nots in society. The social control system forbids the more powerful members of society from oppressing the less powerful members and gives them equal opportunity. Societal tubers originate from a variety of socioeconomic backgrounds. So, Control gives them a sense of cohesion and belonging and fosters friendly interactions between them. Social philosophers have discussed the necessity of social control in a variety of ways.

© Re-establishing the Old Social System:

Re-establishing the Old Social System: In other words, the goal of society is to force its members to adopt the lifestyles of their ancestors. Although upholding the old order in a society that is developing may impede social advancement, it is vital to preserve continuity and homogeneity in society (Deflem, 2018).

This promotes the preservation of societal order. It would be very challenging to maintain social organization successfully unless individuals uphold the established standards of behavior and unless their narcissistic tendencies are subordinated to the welfare of the group. Social control is therefore essential for the society to function and advance (Deflem, 2018). Obeying social decisions, these choices are made in an effort to uphold and preserve the society's values. An effort is made to enforce societal decisions through social control. Without social control, unification is not conceivable. Social control controls how people behave in accordance with accepted norms, bringing about unity among people and uniformity in behavior. Social control controls how people behave in accordance with accepted norms, bringing about unity among people and

uniformity in behavior (Moonya, 2025). To instill a sense of solidarity in people's thoughts is the goal of social control. In a competitive environment, the stronger group may take advantage of the weaker group or rival powerful organizations may engage in conflict. The balance and order are impacted by this. Some groups might adopt antisocial behaviors and endanger the structure of society. The many institutions and organisations are therefore necessary (Moonya, 2025). Social control aims to establish various sorts of conformities in societies and to ensure that each member of the community behaves consistently. To provide social sanction, as a result, the group employs punishments to regulate individual behavior. Society is constantly evolving. The individual needs to modify his behavior in response to societal developments (Anonymous, 2023). However, none of the people can change their behavior to suit changing circumstances. Deviants may develop among some. Social management is therefore required to prevent individual maladjustment. Without a question, social control is necessary to keep society from falling apart. According to Kimball Young, the requirement is higher in contemporary society due of its extremely complex nature and the dissolving forces that exist within it. People now regularly break laws and societal standards as a habit. Societal turmoil and disintegration could result from ineffective social control agencies (Young, 1932).

3.10 Family and Social Control

Both direct and indirect social control can take many different forms. The family has traditionally offered a potent tool for social control due to its direct impact on member behavior. Direct control and indirect control are the two main types of social control. When someone directly influences another person because of their close proximity, such as a family member, this is known as direct social control. Institutions, traditions, practices, and culture serve as indirect social control agents because they are situated apart from the subject in a way that is "invisible and subtle (Sharma, 1997)." Within these groups, there are also two types of social control: control by penalty, which rewards compliance and punishes misbehavior, and control by socialization and education (Sharma, 1997). Both constructive and destructive methods can be used to keep social control. Positive social control techniques encourage conformity in order to reap benefits like praise, respect, or social approval. Negative forms of social control have the opposite effect, driving people to fit in with the group in order to avoid verbal or physical abuse, mockery, or shame (Sharma, 1997).

It is also acknowledged that both formal and informal social control mechanisms can be used to regulate behavior within society. An organization explicitly created to make sure that individuals follow a certain set of rules, particularly the law, is responsible for formal social control (Browne, 2005). The control exercised by official institutions including the government, educational institutions, religion, the police, and the army is one example of formal social control. Contrarily, informal social control is "carried out by entities whose primary goal is not social control, " like family and friends, who exert their influence by ingraining particular norms, values, and practices inside us (Browne, 2005). Gender roles are one example of socialized "norms." Boys and girls are taught to act in ways that conform to socially acceptable definitions of male and feminine behavior, respectively (aggressive and dominant) and passive and submissive, respectively). To deviate from these socialized norms would be considered subversive and would earn one the ire of others. Studies that reveal men and women's recognized gender roles to be quite different in other civilizations and tribes around the world have shown that gender roles are socially conditioned rather than the consequence of any natural inclinations (Browne, 2005).

Social control has always been well-established through the family. Parents teach their kids clear instructions on what is and isn't appropriate behavior. Both positive and

negative methods of social control are used inside the family, with kids eager to please their parents and averse to being punished in any way for disobedience. Those who are adhered are more inclined to engage in socially accepted behaviors and less likely to engage in harmful behaviour, according to the social control theory (Baron, 2007). In this approach, the family unit's social integration promotes socially acceptable behavior. However, the family's function has evolved dramatically over time. There has been a decrease in family activities as a result of an increase in daycare workers and daycare facilities; a rise in family entertainment as a result of the invention of television and radio; and, most significantly, a change in the relationships between men and women in which the desire for collaboration among peers has supplanted the patriarchal head's power (Sharma, 1997).

Modern society no longer accepts the traditional notion of the nuclear family, which consists of a mother, a father, and two children. There are many single-parent families and unmarried parent families in today's society, as well as numerous step-families and an increasing number of homosexual partners with children. Other ways of living, like single-person residences and buddy house shares, are also displacing the typical family. Due to the evolving nature of the family, the term "family" today can refer to a wide range of contexts, making it impossible to define a typical "family" in the traditional sense. It simply makes no sociological sense to think of a single ideal-type model of "the family," according to Bernardes, who claims that "family conditions in contemporary society are so numerous and different (Settles & Steinmetz, 2013). It is obvious that the family structure is continually changing as society changes, thus it only makes sense to imply that there are many diverse aspects inside families that may have an impact on their ability to influence social behavior. In modern Britain, there are five basic categories of family variety, according to Fogarty, Rapoport, and Rapoport (1982): organizational, cultural, class, life-cycle of the family, and cohort (Mann & Leeson, 2010). The division of labor inside the home, familial dynamics, and family structure are all discussed in terms of organizational variety. For instance, stepfamilies, single-parent families, "dual-worker" families, in which both parents work, and classic nuclear families with a husband, wife, and two kids (Mann & Leeson, 2010).

The term "cultural diversity" describes the variations in lifestyles among families of various racial, religious, or ideological roots. For instance, because abortion and contraception are prohibited in Catholic societies, this would inevitably result in larger families and, potentially, a stronger social impact over younger members. Class diversity refers to the differences in access to resources that exist between various classes. Men and women's relationships, parenting, and ties to the extended family are all examples of this. The term "life-course" refers to changes in family life that take place throughout time. Young parents who live with their child, for instance, may have a variety of experiences than an elderly couple who have grown children. Cohort implies to generational ties inside families, which can be significant when distant relatives are close to the nuclear family (Mann & Leeson, 2010). This would typically strengthen the social control exercised by the family unit. The family is the first institution that aids in adopting social control mechanisms since it has historically always played a significant role in forming the personalities and behaviors of its members (Pandit, 2009). Children develop morally within the boundaries set by the more senior family members. However, alternative forms of social control have grown in significance as a result of the dissolution of the traditional nuclear family structure.

In the present world, the mass media actively interacts with almost every household. As things and services are marketed as necessities, mass media like television and newspapers have an impact on our views and even our beliefs. By persuading consumers to conform to social norms, advertising functions as a powerful tool for both positive and negative social control. For instance, we are urged to purchase

antiperspirant in order to avoid body odor and, consequently, the displeasure of others. We are also urged to purchase stylish clothing in order to make a good impression (Percy & Elliott, 2020). Because the variables that have the most daily impact on our behavior are those that are present in our immediate environment, the media has thus emerged as a significant tool for social control. In fact, "the ubiquity of the media has transformed the entire nature of contemporary social order (Innes, 2003). However, the media's greatest significant influence is not necessarily as a method of social control but rather as a method of "social ordering," in that it establishes what concerns we tend to think about rather than how we think (Innes, 2003). The media draws attention to specific topics and makes them the focus of both public and private discussion.

Particularly among young people, social media has become a significant component of social control and social ordering as a result of the internet's growth. Social networks like Facebook and Twitter have become increasingly popular, and this has led to an increase in informal social control between young people and their peer group. On social media, friends can tag one other in images, share photos, and meticulously document every event. This allows them to appear on other pages without their explicit permission. No other medium of communication provides for as much detailed recording and sharing of every conversation. At the push of a button, these particulars can be broadcast all over the world. Social media's broad appeal and accessibility make it a powerful tool for social control. Both positive and terrible things might come from having this kind of influence (Herring, 2015). Social media's ease of connecting with individuals fosters relationships and promotes a better knowledge of other people's cultures and points of view (Herring, 2015).

However, there are additional instances of harmful social control in the virtual environment. Social media can be used to spread false information, but it has also given rise to new types of social control like cyberbullying. Worryingly, "25% of kids have reported being bullied online via social media on their phones (Herring, 2015)." Additionally, social media has been blamed for a significant rise in eating problems among young people in recent years. In order to fit in with their social group, people are now threatened in novel ways, frequently at significant physical distances (Dugan, 2014). This type of digital social control differs from other forms of social control in that it may be used whenever necessary, much like familial social control.

The family has always played a significant role in social control because of how near it is to us, especially when we are young. This method of social control has grown less visibly successful, nevertheless, as the family has evolved. The social control of families is weakened as a result of the altered family structure and decline in conventional nuclear households. At the same time, people today have more media influence in their life thanks to the advancement of personal technology, increased internet usage, and the advent of social media. In fact, today's sophisticated technology is making it harder for people to maintain control over their personal lives (Spring, 2012). Because societal pressures that infiltrate their life through their personal mobile devices and tablets effectively dominate them. The media has always been a potent tool for formal social control and ordering, but now that news and entertaining are available on mobile devices around-the-clock and social media makes it possible to share every moment, individuals are more impacted by the media than ever.

The family is still a very efficient tool for social control despite the increasing use of social control and social ordering by the media through the internet and social networking sites. Although things have changed, Robert Chester notes that most people still have a tendency to spend at least some of their time in a normal family structure. Typically, we experience some form of bond, are born into a family, and learn what family means (Chester, 1985) The media's influence has grown as a result of easier access to technology and the growth of the internet, but for adults in particular, its primary

function tends to be one of social ordering rather than social control. Through its physical and emotional closeness and direct influence over our behavior, especially during our earliest, most early years, the family structure, in all of its modern wide range of manifestations and its massive influence over our values and morals, still maintains a powerful role as a means of social control.

4. Conclusion

In the final analysis, the family serves as a fundamental institution in social control, significantly influencing individuals' actions, values, and attitudes from childhood to adulthood. It functions as the principal source of direction, conveying moral principles, ethical standards, and societal expectations, assuring compliance with societal norms through direct and indirect mechanisms. This complex influence highlights the family's importance as a primary mechanism of social control. Social control is crucial for preserving social order and equilibrium within societies. It includes various mechanisms that collectively govern individual behavior, such as laws, organizations, and social standards. Institutions, including family, educational systems, and societal perceptions, play a crucial role in upholding these norms, fostering social cohesion, and perpetuating cultural values across generations. The classification of social control into direct and indirect forms underscores the various methods by which cultures regulate conduct. Direct social control, typically implemented by proximate social groupings such as family and community, entails explicit conduct management. Conversely, indirect social control functions through institutions, traditions, and cultural practices that gradually shape behavior. The significance of social control is paramount. It fosters social equilibrium, enabling society to operate seamlessly despite the diversity of its constituents. Social control fosters cooperation among various societal sectors, which is essential for societal development and sustainability. It also guarantees the preservation of cultural norms and traditions, transmitting them to future generations. Moreover, social control facilitates equality by thwarting the exploitation of vulnerable individuals by more dominant ones, thereby ensuring equitable chances for all. Within the familial setting, both direct and indirect strategies of social control are utilized. Direct control entails interpersonal influence from family members, whereas indirect control functions through cultural and institutional standards. These processes may be constructive, promoting conformity via rewards and social approval, or destructive, enforcing compliance via fear of penalties or adverse consequences. The family's function as a principal mechanism of social control highlights its importance in preserving social order and promoting societal cohesion. Its impact on personal conduct and societal standards is significant, rendering it an essential element of any operational community. As civilizations evolve, the family will persist as a crucial institution in establishing the values and behaviors that characterize us as a collective unit.

REFERENCES

1. Abraham, M. Francis (1983). *Modern Sociological Theory: An Introduction* 1st Edition, Oxford University Press.
2. Abercrombie, Nick & Warde, Alan & Deem, Rosemary & Sue, Penna & Soothill, Keith & Sayer, Andrew & Walby, Sylvia. (2000). *Contemporary British Society* (3rd edition).
3. Anonymous S. (2023). *Meaning, Definition AND Importance OF Social Control*. Aligarh Muslim University
4. Bierstedt, R. (1950). An analysis of social power. *American sociological review*, 15(6), 730-738.
5. Bierstedt, R. (1974). *The Social Order*, 4th Edition, McGraw-Hill Companies.

6. Burgess, E. W., & Locke, H. J. (1945). The family: From institution to companionship.
7. Bottomore, T., & Bottomore, T. (1975). Sociology: Marxist and Other. Marxist Sociology, 63-75.
8. Beals, Ralph L. & Hoiyer Harry (1953). Introduction to anthropology. the Macmillan Company; New York.
9. Bush, R. F., & Hunt, S. D. (2011). Marketing theory: philosophy of science perspectives. Marketing Classics Press.
10. Broom, L., & Selznick, P. (1965). Sociology: A text with adapted readings. Harper Collins Publishers.
11. Browne, K. (2005). An introduction to sociology. Polity.
12. Baron, K. G. (2007). Effects of Relationship Quality and Social Control on Adherence to CPAP in Patients with Obstructive Aleep Apnea (Doctoral dissertation, Department of Psychology, University of Utah).
13. Carlson, A. C. (1999, January). The family as the fundamental unit of society. In World Family Policy Forum (pp. 27-31).
14. Creighton, C. (1998). Jon Bernardes, Family Studies: An Introduction, London: Routledge, 1997,£ 13.99 pbk, xviii+ 229 pp.(ISBN: 0-415-16469-9). Sociology, 32(4), 881-900.
15. Chriss, J. J. (2022). Social control: An introduction. John Wiley & Sons.
16. Curran, J. (2011). Press as an agency of social control. In Media and Democracy (pp. 140-152). Routledge.
17. Chester, R. (1985). The rise of the neo-conventional family. New Society, 72(1167), 185-188.
18. Dressler, D., Willis, W. M., Duberman, L., & Page, C. H. (1973). Sociology: The study of human interaction. The American Sociological Association, 71st Annual Meeting.
19. Deflem, M. (2018). Social control. The Wiley Blackwell encyclopedia of social theory, (1), 72-78.
20. Dugan, E. (2014). Exclusive: Eating disorders soar among teens-and social media is to blame. The Independent, 26.
21. Giddens, Anthony (2001). Sociology, Karen Birdsall, Edition-4, illustrated, reprint, Polity Press.
22. Gillin, J. L., & Gillin, J. P. (1948). Cultural sociology: A revision of an introduction to sociology. Digital libraryindia; JaiGyan.
23. Green, A. W. (1964). Sociology: An analysis of life in modern society. McGraw-Hill; 6th edition
24. Haviland, W. A., Prins, H. E., McBride, B., & Walrath, D. (2014). Cultural anthropology: The human challenge. Wadsworth/Cengage Learning.
25. Hoebel, E. A. (1972). Anthropology: The study of man. McGraw Hill Book Company, New York
26. Hall, J. (1938). Readings in jurisprudence. Bobbs-Merrill Company
27. Herring, M. Y. (2015). Social Media and the Good Life: Do They Connect?. McFarland.
28. Innes, M. (2003). Understanding social control: Crime and social order in late modernity. McGraw-Hill Education (UK).
29. Ibragimov, Kudrat. (2023). SOCIAL CONTROL -AN ESSENTIAL CONDITION FOR THE EXISTENCE OF A SOCIAL SYSTEM. Science and innovation. 2. 520-524. 10.5281/zenodo.7670802.
30. Janowitz, M. (1978). The last half-century: Societal change and politics in America. University of Chicago Press.
31. Janowitz, M. (1975). Sociological theory and social control. American Journal of sociology, 81(1), 82-108.
32. Ken Browne, Ken (2011). An Introduction to Sociology, Polity.
33. Lumley, F. E. (1925). Means of social control. Century company.

-
34. Morgan, L. H. H. (1964). *Ancient society*. Harvard University Press.
 35. MacIver, R. M., & Page, C. H. (1950). *Society*. Macmillan.
 36. McKee, James B. (1969). *Introduction to Sociology*. Holt, Rinehart and Winston.
 37. Mumby, D. K. (Ed.). (1993). *Narrative and social control* (Vol. 21). Sage.
 38. Matsueda, R. L., & Heimer, K. (1987). Race, family structure, and delinquency: A test of differential association and social control theories. *American Sociological Review*, 826-840.
 39. Mannheim, K. (2013). *Man and Society in an Age of Reconstruction*. Routledge.
 40. MacKenzie, D. L., & Li, S. D. (2002). The impact of formal and informal social controls on the criminal activities of probationers. *Journal of research in crime and delinquency*, 39(3), 243-276.
 41. Moonya, Moon (2025). *Social Control Social Control Meaning, Types and Agencies*. https://www.academia.edu/36840069/Social_Control_Social_Control_Meaning_Type_s_and_Agencies
 42. Mann, R., & Leeson, G. (2010). Grandfathers in contemporary families in Britain: Evidence from qualitative research. *Journal of Intergenerational Relationships*, 8(3), 234-248.
 43. Nimkoff, Meyer Francis (1947). *Marriage and the Family*. Houghton Mifflin Company.
 44. NALINI, PR. (2017). *Principles of Sociology for Graduate Nurses (As per Revised INC Syllabus)* Paperback, JAYPEE.
 45. Ogburn, William F. & Meyer F. Nimkoff (1947). *A Handbook Of Sociology*. Digital library India; JaiGyan
 46. Pound, R. (2017). *Social control through law*. Routledge.
 47. Pandit, N. (2009). *Sociology & health for physiotherapists*. BI Publications Pvt Ltd.
 48. Percy, L., & Elliott, R. H. (2020). *Strategic advertising management*. Academic.
 49. Roucek, J. (1962). The concept of " Social control" in american sociology. *Revista Internacional de Sociología*, 20(78), 159.
 50. Ross, L. D., Amabile, T. M., & Steinmetz, J. L. (1977). Social roles, social control, and biases in social-perception processes. *Journal of personality and social psychology*, 35(7), 485.
 51. Ross, L. E. (1994). Religion and deviance: Exploring the impact of social control elements. *Sociological Spectrum*, 14(1), 65-86.
 52. Sharma, R. K. (1997). *Social change and social control*. Atlantic Publishers & Dist.
 53. Spring, J. (2012). *Corporatism, social control, and cultural domination in education: From the radical right to globalization: The selected works of Joel Spring*. Routledge.
 54. Schaefer, R. T. (2017). *Sociology: A brief introduction*. McGraw-Hill.
 55. Stark, R., & Bainbridge, W. S. (2013). *Religion, deviance, and social control*. Routledge.
 56. Settles, B. H., & Steinmetz, S. (2013). *Concepts and Definitions of Family for the 21st Century*. Routledge.
 57. Spring, J. (2012). *Corporatism, social control, and cultural domination in education: From the radical right to globalization: The selected works of Joel Spring*. Routledge.
 58. Tole, L. A. (1993). Durkheim on religion and moral community in modernity. *Sociological inquiry*, 63(1), 1-29.
 59. Thompson, W. E., Hickey, J. V., & Thompson, M. L. (2016). *Society in focus: An introduction to sociology*. Rowman & Littlefield.
 60. Van Maanen, J., & Barley, S. R. (1984). Occupational communities: Culture and control in organizations. *Research in organizational behavior*.
 61. van Teijlingen, E. (2008). *Sociology and Health Care: An Introduction for Nurses, Midwives and Allied Health Professionals*. *Sociological Research Online*, 12(6), 192-193.
 62. Westermarck, E. (1889). *The history of human marriage: Part I. The origin of human marriage*. Frenckell.

-
63. Wani, I. A. (2017). The Sociology: A Study of Society. Edu creation Publishing.
 64. Young, K. (1951). Social psychology and social casework. American Sociological Review, 16(1), 54-61.
 65. Young, K. (1932). Social psychology and social reform. The Scientific Monthly, 34(3), 252-258
 66. Aimiehinor OS, The Ethics of Gene Editing: A Religio-Moral Analysis. Research Journal of Humanities and Social Sciences.2025 Aug 19,4(4): 32-43
DOI:doi.org/10.58924/rjhss.v4.iss4.p8

ABOUT EMBAR PUBLISHERS

Embar Publishers is an open-access, international research based publishing house committed to providing a 'peer reviewed' platform to outstanding researchers and scientists to exhibit their findings for the furtherance of society to provoke debate and provide an educational forum. We are committed about working with the global researcher community to promote open scholarly research to the world. With the help of our academic Editors, based in institutions around the globe, we are able to focus on serving our authors while preserving robust publishing standards and editorial integrity. We are committed to continual innovation to better support the needs of our communities, ensuring the integrity of the research we publish, and championing the benefits of open research.

Our Journals

1. [Research Journal of Education , linguistic and Islamic Culture - 2945-4174](#)
2. [Research Journal of Education and Advanced Literature – 2945-395X](#)
3. [Research Journal of Humanities and Cultural Studies - 2945-4077](#)
4. [Research Journal of Arts and Sports Education - 2945-4042](#)
5. [Research Journal of Multidisciplinary Engineering Technologies - 2945-4158](#)
6. [Research Journal of Economics and Business Management - 2945-3941](#)
7. [Research Journal of Multidisciplinary Engineering Technologies - 2945-4166](#)
8. [Research Journal of Health, Food and Life Sciences - 2945-414X](#)
9. [Research Journal of Agriculture and Veterinary Sciences - 2945-4336](#)
10. [Research Journal of Applied Medical Sciences - 2945-4131](#)
11. [Research Journal of Surgery - 2945-4328](#)
12. [Research Journal of Medicine and Pharmacy - 2945-431X](#)
13. [Research Journal of Physics, Mathematics and Statistics - 2945-4360](#)