



‘A’ LEVEL SOCIOLOGY

STUDY PACK

Publication staff

Publishing Director

Sam Madzingira.

Copy Proof Readers

Curriculum Development
Unit Zimbabwe

General Editor

C. Mhuri

Contributors

C Mhuri; S. Chimhenga
(esq)

Text Printers

Chiedza Muchena; Crystabell
Mudzingwa

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INTRODUCTION TO SOCIOLOGY.

THE MERITS AND STRENGTHS OF THE SOCIOLOGY STUDY PACK

We regard this study pack as completely a new resource. The unique aspect of the book is that it contains sociological literature from European societies as well as literature from African societies. Its bias is more centered on African sociology. Thus the study pack has more local content than foreign content. This strikes a common point with the local syllabuses that demand indigenous approaches and examples in the education curricula. The leading sociology books base their analysis on western societies case studies. By that fact they fail to impress well on the requirements of localized examinations.

While this study pack follows zealously the theories and principles of the classic sociologists, it also awakens itself to the new realization that such theories and principles have to be a clamatised to the African context. Thus in this study pack we use examples from local societies and rest our analysis on African case studies without derogating unwisely from the world renowned concepts of sociology.

While sociology a “universal” social science, the fact still stands that fact still stands that some sociological phenomena may differ from continent to continent, from time to time. As an example of this fact, the advanced societies of the west would have very little regard, if not none at all, for myths while in African societies myth still enjoys’ a lot of regard. The concept of a family in the west is different from the African perspective. These subtle issues in modern sociology underly the ethos of this new sociology study pack.

In this second edition we have empowered the approach to sociology by including some intensive case studies from the African setting. The case studies are meant to be the screen board for sociological analyses and explanations especially on such strategic concepts like The Socialization Concept. Although the case study is based on a society in Guinea, the characters and examples may be derived from Zimbabwe because both countries share a common continental identity. Moreover, African peoples share a lot of similar perspectives. The new sociology study pack is certainly a superior resource for ‘A’ level sociology students. It mixes western classic perspectives with African perspectives very majestically and manages to maintain the balance. We uphold the feeling that this new study pack is the best sociology resource book.

CHAPTER 1

WHAT IS SOCIOLOGY?

Chapter objectives

After studying this chapter, you should be able to:

- (i) Discuss the definition of Sociology
- (ii) Explain the historical origins of the discipline of Sociology
- (iii) Explain why sociology claims to be a science

Historical background

Sociology is a social science. It was founded by a famous French philosopher, called Auguste Comte in 1838. Comte described sociology as a science of human relations and actions between social institutions. Comte noted the family unit as the first organised social institution.

Sociology started taking shape when intellectuals in the 19th century tried to understand the changes that accompanied the process of industrialization in the western world during the 19th century. Large - scale urbanisation and changes in the family unit occurred in Europe during the industrial revolution. Comte repudiated authority and speculation in favour of systematic observation and classification as the bases of all scientific inquiry. Comte was followed by Herbert Spencer in England (1876), the American Lester F. Ward (1883) and the French social philosopher Emile Durkham (1897). All of them saw in human society a climate for a science that was to study human groups. A scientific methodology consisting of search design; collecting masses of data, and using the data to derive a theory was found to be applicable to the new discipline of sociology. Hence sociology was regarded as a social science.

Definition of sociology

Sociology is a human science which studies the structure, composition, form and functioning of society as a whole by analysing its components. It analyses the factors which develop or inhibit the structures in a community or in a society. In short sociology is the scientific study of societal relationships.

It is study of human social life, groups and societies. Contemporary sociology may be defined as the systematic and scientific study of human social relationships and of all the social systems that such relationships engender. In more popular terms, sociology may be defined as the study of human groups in interaction, or the scientific study of human society and human group behaviour (Perry and Perry 1994 :13).

Is sociology a science?

Before a final answer to this question is given there is perhaps there is need to ask the following question:

What makes a science a science?

A subject can be called a science if its inquiry has a methodology of inquiry physical sciences these: physics, chemistry and biology have a methodology of inquiry that makes a research design, the hypothesis formulation, data collection; analysis and testing of the data; its verification and formulating of theory. In physical sciences, this takes place in a Laboratory. In social science inquiry, there is also a scientific method. It involves a specific technique based on precise and systematic observation and recording of data. This technique includes the selection and definition of problems and a plan for the collection of data; a statement of hypothesis; the actual collection of data, their classification, analysis and replication or verification, and the generalisation or theory. This is called the scientific methodology. Social scientific research includes the following methods: the sample survey, the case study; participant observation and field and laboratory experiments. In his study's suicide Durkheim (1897) the famous French social philosopher, Emile Durkham applied this method of inquiry successfully. Out of such researches sociology got its status as a social science. Therefore, in conclusion, sociology is a social science because it use scientific method of empirical investigation and the analysis of data and the assessment of theories in the light of evidence and logical argument.

Revision Question

1. "Sociology is the scientific study of societal relationships" Discuss.

Importance of Sociology

- Provides an awareness of cultural differences it allows us to see the world from a multitude of prospective. It enables us to understand how and why other cultures may differ from our own.
- By assessing the effects of policies – sociology can enable us to better understand the consequences of policy initiatives.
- Sociology enables us to better understand ourselves and the society in which we live. This better understanding enables us to better adjust to and control our environments. It enables us to make better decisions about what actions we should take for the gain of the community at large.

THE SOCIOLOGICAL PERSPECTIVES

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define what perspectives are.

- (ii) Discuss the three main sociological perspectives.
- (ii) Compare and contrast the perspectives

In Sociology, perspectives are paradigms or schools of thought. They are tools of analysis and explanations on social phenomena. They are paradigms which are universally recognised by all sociologists. Each perspective is closely attributed to some well-known sociologists or the major proponents of the perspective.

One cannot venture into the sociological chapters of the subject without first of all studying the sociological perspectives. There are basically three popular perspectives in sociology:

The functionalism perspective

The major proponents of this perspective are Emile Durkheim and Talcot Parsons. The ethos of this view is that the human society is made up of several structures that perform certain functions. Each structure must perform its part in order for the society to exist. Such structures as the family; the school, the church and the prison, perform certain functions in the society. If any one of these ceases to function, then society may be threatened with dysfunction. The French sociologist Emile Durkheim, for instance, suggested that any social pattern is best understood in terms of its consequences and functions for a given society. The function of religion (the church) he founded, was to provide a shared set of values that enhance the solidarity of the society; education functioned to transmit elements of culture to each new generation and so on. The American sociologists Talcot Parsons, basing his ideas on Durkheim, developed the view that society consists of interdependent parts that are all necessary for the functioning of the whole (Perry & Perry:276) Therefore the functionalist perspective assumes that in order for society to survive, certain basic needs have to be met through its functional organs.

Another underlying assumption of the functionalist perspective is that society operates on value consensus. This means that members of the society will reach an agreement on the norms and values that are permissible in that society. Society can only live in harmony because there is agreement on what is wrong and right.

The third underlying assumption to the functionalist perspective is that social order is necessary for society to function. Order in Society is a result of value consensus. Where members of a society agree on what is wrong and right there is likely to be order and harmony in that society.

In summary from the functionalism perspective is a theoretical approach that owes its ideas to the biological sciences. It likens society to a living organism in which each part of the organism contributes to the survival and maintenance of the whole body.

Criticism of functionalism

- Functionalism over- emphasizes the consensus that exists in society.

- No values are common to all members of society though some values may overlap.
- Social stability may result from a manipulated or false consensus for example the use of force by army or police to comply.
- Consensus does not yield positive results all the time. It may bring disorder for if people agree on some destructive activity.
- As people compete for scarce resources there is no consensus but conflict.
- Functionalism draws an organic analogy between society and organism, yet the organism is biological and has a natural life process and society is not.
- The needs of society mentioned by Parsons are not needs of the society but needs of those in power within the society.

The interactionist perspective

The central idea of interactionism is the idea that we discover ourselves during interaction with other people. In other words we understand ourselves better than when we have social intercourse with others. Social interaction involves interpreting or giving meanings to each other's actions. If an individual behaves in a certain way and others respond or react, the individual will have an idea about how he can adjust to the needs of the society. In order for the individual to understand his actions he must interpret or give meaning to other people's reactions. The major proponents of this perspective are Herbert George Mead and Charles Cooley. Cooley developed the "Looking – glass self" concept in which he maintains that the other people play the role of the mirror to us. In other words we evaluate our actions in terms of other people's reactions or responses to our actions. In general, interactionism focuses in examining the way in which people take initiative in the creation and recreation of social reality. It is concerned with the way in which people create a meaningful world as an on-going process in which they participate. Interactionists view man as an incomplete being without others. There is no ready- made world into which man is born. It is up to him to create his own life world through interaction. Symbols are the constructions, which provide the generation of meaning in human reality. The meaning of a symbol is defined in terms of the uses to which it may be put and is contextual.

Criticism of interactionism

- Interactionism fails to look at the wider structural factors that create the context in which the interaction takes place. Assumes that interaction takes place in a vacuum.
- It fails to explain the origins of meanings that people place upon actions.
- It does not explain the source of guidelines (norms) and why people follow guidelines when they have their freedom.
- It ignores the idea of power and class domination. Liberty, freedom and individuality are a myth.

The conflict perspective

The major proponent of this perspective was Karl Marx (1818-83). His view of conflict that human beings do not live in isolation. Humans depend on each other for survival, protection, companionship affection. Therefore a group way of life is a necessity for humans.

In spite of the advantages, a group way of life lends itself to disorder and chaos because whenever people live in close proximity to another, there is a potential for conflict. Individuals differ in temperament, in likes and dislikes, in goals and desires. When the groups that live in close quarters are many, the problems of co-existence multiply. There is bound to be conflict over resources and conflict over resources and conflict over power.

Karl Marx believed that the cause of change societies is the conflict produced by the competing interests of the various social classes. He says that the economic base of a society moulds the character of all other social and cultural structures in the society. Specifically, those who own the means of production, exploit those who do not own them. Finally, the proletariat (the working class) will overthrow the economic system, introducing socialism as a prelude to communism. In Marx's view, then, society is dynamic and in a constant state of change.

Although other theorists on conflict do not stress class conflict to the same degree as Marx, they remain in basic agreement with Marx that conflict is a permanent feature of societies.

Ralf Dahrendorf (1959) pointed out that the Marxist idea that all history is basically the record of class conflict is an oversimplification. Dahrendorf sees the principal source of conflict in modern industrial societies in authority relationships, not in economic interests. This means that conflict arises when those who are in positions of power attempt to maintain the status quo and those who lack authority seek to obtain some power. In addition to social classes, conflict is so common between racial and tribal groups, political parties, nations and religious groups. These conflicts are just likely to lead to social change as are class conflicts.

Criticism of the conflict perspectives

- Conflict does not only occur between the two classes but even within the classes, basing on sex, race, ethnicity and religion.
- Marx's concept of economic determinism places great stress on the economy as determining all social life. He reifies or gives power to the economic structure ignoring individual creativity and freedom.
- Marx ignores women and did not analyse the position of women in society. Feminists argue that under capitalism women suffer more than men as they are also exploited by men.

EXAMINATION TYPE QUESTION

1. Compare and contrast the Functionalist and Marxist perspective on their views of social progress and role of education.

CHAPTER 2

SOCIALISATION

Chapter objectives

After studying this chapter, you should be able to:

- (i) Discuss the definition of socialization.
- (ii) Examine the two kinds /forms of socialization.
- (iii) Examine the main theories of socialization.
- (iv) Examine any African case study on socialization.

Sociologists define socialisation as the process that teaches individuals how to become functional human beings who must fit into a number of groups and be productive members of society.

It is the process by which persons acquire the knowledge skills and dispositions that make them more or less integrated members by society. Every society, simple or complex is faced with the task of socialising its members into its basic culture and, to varying degrees, providing further socialization of its members as they move into different stages in the life cycle. In short, the function of socialisation should be seen as the transformation of the human raw material of society. The raw material can be a newborn baby, a newly- employed member of staff, a newly admitted student into college, or a recruit into the army etc. In other words, a finished product of one stage of socialisation can be the raw material at another stage.

As there are many stages of socialisation in the life cycle of each individual it can be noted that the socialisation which a child receives in childhood cannot be a fully adequate preparation for the tasks demanded of him in later years. As an individual matures, he moves through a sequence of statuses corresponding to different stages in the life cycle.

Two kinds of socialisation processes can be distinguished as follows:

- (i) Status socialisation
- (ii) Role socialisation

In status socialisation, the individual is exposed to a broad pattern of socialisation designed to prepare the individual to occupy a generalised status in life. This socialisation involves basically the learning of the ways of life of the family and the community, including religious observances and initiation ceremonies.

In role socialisation the individual is prepared for a specific vocation or function in society. In simple societies children learn the profession of their family and community. All the socialising settings given below prepare the individual at one time or another for specific roles or functions in society. Socialisation therefore, is the process by which people are developed into social system members interacting with one another in a social environment.

Socialisation begins with the awareness of one's distinctiveness or separateness, of having borders between oneself and others. This is the first step in the emergence of the self. This occurs as a result of interaction with others. Sociologists maintain that a distinctive personality is acquired during the process of socialisation. The following analogy of an infant can be used to clarify this: *A just born infant is completely in aware of itself. The infant is a living bundle of drives that create tensions demanding to be satisfied. The infant does not even know that it is a human being and that it is living. It is only when others act toward the infant in a manner that is distinct from the way they act toward other people and objects, that is a separate entity.* (Adopted from Perry & Perry 1994 at 102).

Functionalists view socialisation as the moulding of individuals to fit in the existing social practices. Interactionists view socialisation as the process through which the individual learns to interpret society and know its rules.

The goals of socialisation

From the point of view of society, socialisation has specific goals.

1. It teaches the basics of life in the society.
2. It transmits skills important for survival in the society.
3. It instills in the new members of society a desire to work toward some goals that the society considers important.
4. It teaches members how to fulfill social roles (If many people do so then society continues to exist)
5. It provides each individual with or her identity, for people need to know who they are so that they may act accordingly.

The process of socialisation is a life-long thing because there are always new roles to be learned and new circumstances to which to adjust. Adult socialisation is different from children socialisation. Children have to start by learning how to regulate their biological drives in socially acceptable ways. They learn to develop values that are in accordance with the aims of their society. They must develop the self-image.

Adults on the other hand must primarily learn new roles as they enter the labour force or as they change marital status. Adults are usually socialised voluntarily, but the involvement with their socialisation is secondary in nature: They deal with teachers instructions and supervisors instead of fathers and mothers. This type of socialisation is less effective and easy to resist. As for children, they tend to be emotionally involved with those who socialise them.

Socialisation occurs on both a conscious and unconscious level. On a conscious level children are deliberately taught certain behaviour, attitudes and values but others are picked up unconsciously from overhead conversations or observed actions of adults. Behaviours picked up unconsciously and attitudes and values, are usually much more difficult to shed or cast off.

Socialisation must take into account the feelings or emotions that humans display. The three most fundamental of human emotions are love, Anger and anxiety. Love is needed to ensure normal development. Unloved children become unloving adults who may display psychological disturbances. Rejecting parents who deny their children love, respect and self-esteem risk causing serious maladjustment and stunted development in their children.

Anger is the reaction to deprivation and frustration. One of the chief aims of socialisation is to channel anger in such a way that it does not result in aggression. Parents who are unable to direct their children's anger often put up with temper tantrums, which are the child's way of attempting to control others in a destructive and disruptive form and they may leave themselves to antisocial behaviour throughout their offspring's adolescence.

Anxiety, unlike anger is not a definite, sharply defined emotion. Rather it is a diffuse state of mind in which the individual feels uneasy but is not aware of exactly why. In this way it differs from fear which is a response to some definite threat some values are very anxiety – producing.

If socialisations to be successful, the above three emotions (love; anger anxiety) must be manipulated in such a way that they do not become destructive to individuals or to society. The process of socialisation functions to the advantage of both society and the individual. Society benefits because each new generation learns how to behave as a member of it and the individual benefits because he/she acquires a self and a unique personality in the bargain.

Revision Questions

1. To what extent is an individual personality a product of one's socialisation?
2. Discuss how family socialisation affects the performance of children at school.
3. Define the term Socialisation and evaluate how different cultures may affect the learning of the child in the class.

Theories of socialisation

The most widely accepted theories of socialisation are: The looking-glass self and the symbolic interactionism. Charles Horton Cooley (1864 – 1929) and his colleague George Herbert Mead (1863 – 1931) formulated the original interactionist theories based on the finding that the self is the result of the learning process, that occurs when individuals interact with those around them. In interacting with their immediate family and later with peer groups, maturing individuals learn that they are distinct from others and that their needs are satisfied because they are loved. Essentially, they learn how they stand in particular relationships to others and how others feel about them. Each individual senses the opinions of others from their reactions to him or her. Charles Cooley called this process The looking – Glass self, because it resembles looking into the imaginary mirror that reflects back to the looker his or her image as others see it.

The self in society: George Herbert Mead

The theory that social and particularly symbolic interaction is the basis of the emergence of self and personality was further developed in the work of George. Herbert Mead. There are many complex ideas embodied in symbolic interactionism, but they all center around the interrelationship of Mind (the mind is the abstract whole of the person's ideas) the Self, which is the individual's self – concept or self awareness, and society.

Symbolic interactionism is the first prerequisite for personality formulation, according to George Mead. Such interactionism is at first non- verbal e.g. the infant cries and the parent responds to it. This sets the stage for more meaningful communication through language. Once language is present, mind and self can image and actions can be replaced by ideas. Mind and Self are social products because individuals internalise or make their own, the attitudes of those around them through language. Thus individuals become capable of thinking about themselves as they think about others. They become objects to themselves. They begin to realise the distinctions among I , me and you. And they begin to treat themselves as they treat others. This enables them to learn to control their own behaviour and direct it into meaningful channels. People become self- critical because others are critical of them. In this manner, society begins to control individuals.

This unique human quality of being able to get outside oneself and view oneself as others do is possible because of the human ability to take on various roles. Role playing is learned by children in the course of play. At first the others, whose role children take are members of their family and of their peer group or, as Herbert Mead called them The Significant others. Later, individuals learn to take the role of society as a whole or, in George Mead's terms, to take into account the generalised others.

The change from taking on the role of significant others to taking the role of the generalised others is complete when a child, in considering some action, no longer thinks, "Mothers says I must not do it," but rather, "It is not right to do it." At that point, the child has internalised or, made apart of herself, the folkways mores, values, and other norms of society, thereby acquiring a conscience.

Although the self that emerges as a result of internalising the attitudes of others is principally of a social nature it has other more creative and spontaneous elements. G.H.Mead called this element The "I," positing that it emerged before the social elements, which he called the "Me". The "I" the subjective, acting, natural, uninhibited part of the self. The "Me" in contrast, is the subjected representative of cultural and societal expectations that have been made part of personality by the individual. The "I" is unique to each individual, the "Me" is conventionally in that it is shared with others.

THE PROCESS OF SOCIALISATION IN AN AFRICAN SOCIETY

A CASESTUDY OF THE MALINKE PEOPLE OF GUINEA WITH SOME ZIMBABWEAN INPUT

Although the process described in this case relates specifically to a particular people in Guinea, socialisation patterns in other societies in Africa are not significantly different from that practiced by the Malinke. So this case study shall be used as a universal case reference on the process of socialisation in African societies. The case story is based on an autobiographical novel of a writer called Laye of the Malinke people of Guinea. His novel was entitled *The Africa Child*, by Camara Laye. He recalls his socialisation process from the age of five because he could not remember what happened at the earlier years.

Originating in the rural location of Kouroussa, at the tender age of five he was introduced to the mysteries of their family. The young boy was in the habit of playing with snakes if ever he comes across one. His mother shouted at him and reprimanded him about it giving him the impression that every snake has to be killed if ever seen. But on one occasion the boy saw some type of a snake and ran to invite his mother. The mother would not kill that type of snake indicating that type of a snake was a guiding spirit of Laye's father. But it was only Laye's father who could disclose to the boy what that spirit was all about. Laye was entitled to know this from his father because he was a male child, and being the eldest son. So he occupied a special position in his family.

This episode indicates that among the Malinke people of Guinea, as among other African peoples, socialisation is differentiated in terms of sex and position in the family. From the same account of Laye's snake play, one sees the role of his mother rather than his father in the process of socialisation. The degree of interaction between Laye and his mother is in the hut. Thus mothers play a greater role in Socialisation of children in the family compared to the fathers.

At the age of fifteen Laye underwent initiation and circumcision as per custom. It was a socialisation at community setting, inducting him to adulthood. Similar processes are found among the VAREMBA Tribe in Mberengwa District of Zimbabwe and the Shangani and the Fengu tribes in Zimbabwe and South Africa who also practice similar processes. After initiation Laye left his home locality and went to Conakry District to attend school.. His mother did much of the preparations for his departure. Among other things she gave him a concoction which she believed would improve the functioning of his brain during his studies. While this aspect is part of the family mysteries also found in the Zimbabwean context, it could have been done by the father to the male child and the mother to the female child. What is important, however, is that the mother is seen to be continuously exercising care and responsibility over children ahead of the father. The sociological comment here is that children interact more with their mothers' than with fathers. Laye recalls the feeding habits and table manners in his family. Among other things, although they eat at the same time in the same room, men have their share separately from women that being a rule. If there is meat in a dish, he is not allowed to pick a piece that is at the center of the dish, jumping other pieces that are directly in front of him. The father would put more pieces within his reach if he saw that he needed it.

From this account one account of his transfer to Tindican location where he went to live with his grandmother. His interaction with his mother is transferred to the relationship

between his and his grand- mother. On arrival at his grandmother's location he was not, in fact, seen as the grandmother's child alone, but as everybody's child. He found himself particularly in Tindican ways of life e.g. leading and herding cattle with others and looking after crops scaring away birds. Laye recounts the collective activities of harvesting rice among the Tindican people. A collective spirit is recounted as follows: -

“Our husbands men were singing, and as they
Sang they reaped, they were singing in chorus,
and reaping in unison----“

(Recall the Nhimbe, Ilima in Zimbabwean context). From this simple account at Tindican one gets an insight into the collective life of the people and can see how a child who grew up in such a wind of environment and participating unit was bound to imbibe (absorb) the values which dominated it. The transfer of Laye to a relative's home for stay recalls the extended family among African societies, an aspect, which is not common among European Societies.

Another era of Laye's socialisation dawned when he transferred to his father's brother at Conakry who had two wives. He was welcomed just as a legitimate child in the new home by everyone. He would stay there while attending technical college. The family believed that one has to consult Marabouts or (Masvikiro in Shona or Amadlozi in Ndebele in Zimbabwe) and offer a sacrifice if he is to succeed. These were believed to be intermediaries between God and the people. Laye held this belief strongly. At the time of his final examinations he implored his new family to conduct a ceremony for him which they did because they also believed it.

The fact that Laye did not have any problems with co-opting into the new family shows that socialisation is a continuous process and by subscribing to a common set of values every member of the extended family or consanguine family is bound to one another per group also play a great role in socialisation. In fact they constitute a socialisation setting. The society of children with its face to face contacts has been shown to exert a great deal of influence on the socialisation of the individual. Such influences are recalled as follows in the case study of Camara Laye:

Laye belonged to two sets of peer groups: the peer groups at Kouroussa and Tindican. These two groups exerted different kinds and degrees of influence on Laye.

With the type of mother Laye had, it was evident that she could not have allowed Laye to mix freely, before initiation, with other children of his age particularly as she was always accusing others of witchcraft. She would not want her child to go astray in the Kouroussa society, which is more or less a township. The account of Laye's peer group association began when he came to Kouroussa to spend his holidays, however his mother was conscious of the influence such associations would have on the social development of Laye, even at his age, so that she would still go to check the kind of people Laye was associating with. His peer group association members were two boys and a girl. Their group was formed on the way to and at school. The group was even consolidated more when they left Kouroussa to attend secondary school elsewhere. Camara Laye writes:

“We exchanged numerous and lengthy letters,
in which we used to describe our life
at school and compare notes on our

lessons. Then, when holidays came, we met again in Kouroussa and we soon became inseparable” Pg 146)

It can be seen that the goal of this peer group was good academic performance. The group was brought together through their competition in Class. Ion what was supposed to be the final year for the three boys Laye got ill and for the whole year he was not attending school. Laye’s friends graduated that year and were posted as teachers. Laye longed for the day he would have his final certificate. This was a sufficient motivation for Laye to perform well in his final year, and his performance actually earned him a scholarship to study in France.

The notable sociological points in this setting are:

1. The mothers continue to poke into the growth of the child.
2. Peer socialisation may have both positive and negative outcomes in socialisation processes.
3. Peer socialisation may work in conjunction with formal social institutions to shape up the individual.

At Tindican the peer group socialisation which Laye experienced was indigenous and traditional education. Through story telling, Laye had a good deal of experience of indigenous education – which he later found useful in his participation in the activities he heard from his peer friends. Such stories do not only amaze, but also leap individual intellectual development, through the promotion of a more intimate familiarity with the history and tradition of the people. In the Zimbabwean traditional societies such indigenous education was transmitted through or by way of Ngano or Inganekwane in Shona and Ndebele languages respectively. This education is not only obtained through peer socialisation. The elderly grandmothers and grandfathers are agencies of this transmission.

The school socialisation setting prepared Laye for status socialisation and role socialisation. The basic function of the school in the socialisation of the child is the development cognitive abilities. At the age of fifteen, Laye attended the Ecole George – Poiret, now known as Technical College, Conakry. There in a technical institution, Laye was socialised for a specialised role – he was being prepared to function specifically as a technician. Usually in most Africa societies male children take their father’s vocation but the effect of schooling had made Laye abandon his father’s vocation. This change of vocation did not however, change Laye as a Malinke.

The role of the school in the socialisation process of Laye Camara was fulfilled parallel to the traditional functions learned through the other settings. The school, therefore did not transmit the African culture as it should have, rather it tended to alienate Laye from his traditional orientation, yet the European schooling did not adversely affect his position and behaviour as a useful member of the Malinke people.

CHAPTER 3

THE SCIENTIFIC METHOD

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define “the scientific method”
- (ii) Outline the scientific method.
- (iii) Discuss the elements of the scientific method.
- (iv) Examine the various elements of the scientific method.

The social sciences are considered scientific disciplines because they rely on the scientific method as their system of inquiry. The social sciences can not however, share with other sciences the use of concepts; theory; research and above all, scientific method.

Concepts

These are generalised ideas about people objects and processes that are related to one another. They are abstractions, or ways of classifying things that are similar for instance the concept of a chair includes all objects that people sit on although each person interprets the concept in his own way.

Concepts are the building blocks of theories with which social scientists generalise about some aspects of human interaction. They are guidelines that direct social scientists as they try to interpret and analysis reality.

Theories

Concepts form the basis of theories. Theories are sets of concepts and generalisations so arranged that they explain and predict possible relationships among phenomena. In the social sciences, theories are formulations of principles of behaviour through which scientists try to increase their understanding and knowledge of human interaction. Theories are always open to change and even to total rejection if new is presented to challenge them.

Research

Research may be defined as systematic scientific inquiry conducted controlled conditions in which data are carefully observed for the purpose of determining the relationship between, one factor (e.g. income) another or more factors (e.g. child- rearing techniques). Research tests and supports, or refutes theories. The factors whose relationships social scientists try to uncover are called variables. These are characteristics that differ in each individual case from person to person, from group to group, from time to time, place to place. The opposite of a variable is a constant. This is a characteristic that does not vary. The common examples of variables that are used by social scientists are Age; Education, Income, Religion and political affiliation. Variables are divided into two basic categories, these: Independent and Dependent variables. The Independent variables are those that

exert influence on dependent variables. Thus independent variables are the causes, and dependent variables revive their effects. Income, being an independent variable, may cause influence on child – rearing techniques.

Research Methods

These are the ways one collects and analyse data. These methods were developed for acquiring knowledge by reliable and valid procedures.

Data collection may be done with measurement techniques, extensive interviews and observation or a collection of documents.

Primary Source:

In analytical research, a document or testimony of an eye witness to an event. It provides first hand information. Primary data is data in the provided by the person who is involved in the process of data gathering. It is data that is not collected, heard or read from second or third parties.

Secondary Source:

In analytical research, documents or testimonies of individuals who do not actually observe or participate in the event so are dependent on hearsay evidence. This involves sources such as researches that have been carried out by others. Secondary data consists of data that has been researched by others.

Qualitative Research:

This refers to the research that presents facts in narration with words. This is research not concerned with statistics. It has natural settings as the direct source of information and researcher is the key collector. The research is descriptive and data is collected in the form of words or pictures than numbers.

- It avoids establishing research questions or hypothesis that would be the main focus of the study – data is analysed inductively.
- Investigation progresses from general to the specific other words things are more open at the beginning and more direct and specific at the end.
- Data is collected without any specific hypothesis in mind and conclusions are drawn from any recurrent patterns, which may emerge.

Conclusions are unfired inductively from the data.

Quantitative research:

Research that deals with numbers. This can also be referred to as the experimental research design. It seeks to quantify data through statistical procedures. It aims at investigating a situation without changing it. Quantitative research seeks to establish relationships and explain causes of changes in measured social facts. It has an established

set of procedures and steps that guide the researcher. The researcher is detached from the study to avoid bias.

The scientific spirit

Underlying the scientific method is an attitude best described as the scientific spirit. The most important principle of the scientific spirit is that scientists approach everything with great doubt and skepticism, taking nothing for granted. This attitude must be displayed even in regard to their own findings, which are always subject to change after further analysis.

Another principle is that of objectivity. Scientists must try to rid themselves completely of personal attitudes, desires, beliefs, values and tendencies when confronting data intended to support a finding. They must try to be totally dispassionate, allowing no individual bias to affect their judgements of course such a degree of objectivity is only an ideal to which scientists aspire. No human being can be objective all the time.

The third principle of the scientific spirit is *Ethical Neutrality*. According to this principle, scientists must make value judgements about their findings; they must not pronounce their conclusions to be good or bad, right or wrong. They must only be concerned with whether the findings are true or false.

Finally, scientific conclusions must never be considered final, absolute or universal truths. Rather they should be considered as relative to the time and place in which they are obtained and always subject to change or revision.

Elements of the scientific method

The basic technique of the scientific method is a special kind of observation called scientific observation. This is not simply looking around. Scientific observation must proceed systematically. Scientists must select and define a problem and then make an organised plan for the collecting of data. Scientific observation must be accurate and precise. Scientific observation should take place under controlled conditions, although that is frequently impossible. Researchers should be able to make particular features of the environment remain constant, so that when other features change they can be sure which specific cause is determining which effect. This requirement is difficult to achieve in the social sciences, because research on people cannot always be performed in a laboratory. Even in the natural sciences, control is difficult since many phenomena can only be observed at a distance. Finally, scientific observation must be made by a trained observer. Only such a person knows which data are relevant and which are only peripherally important.

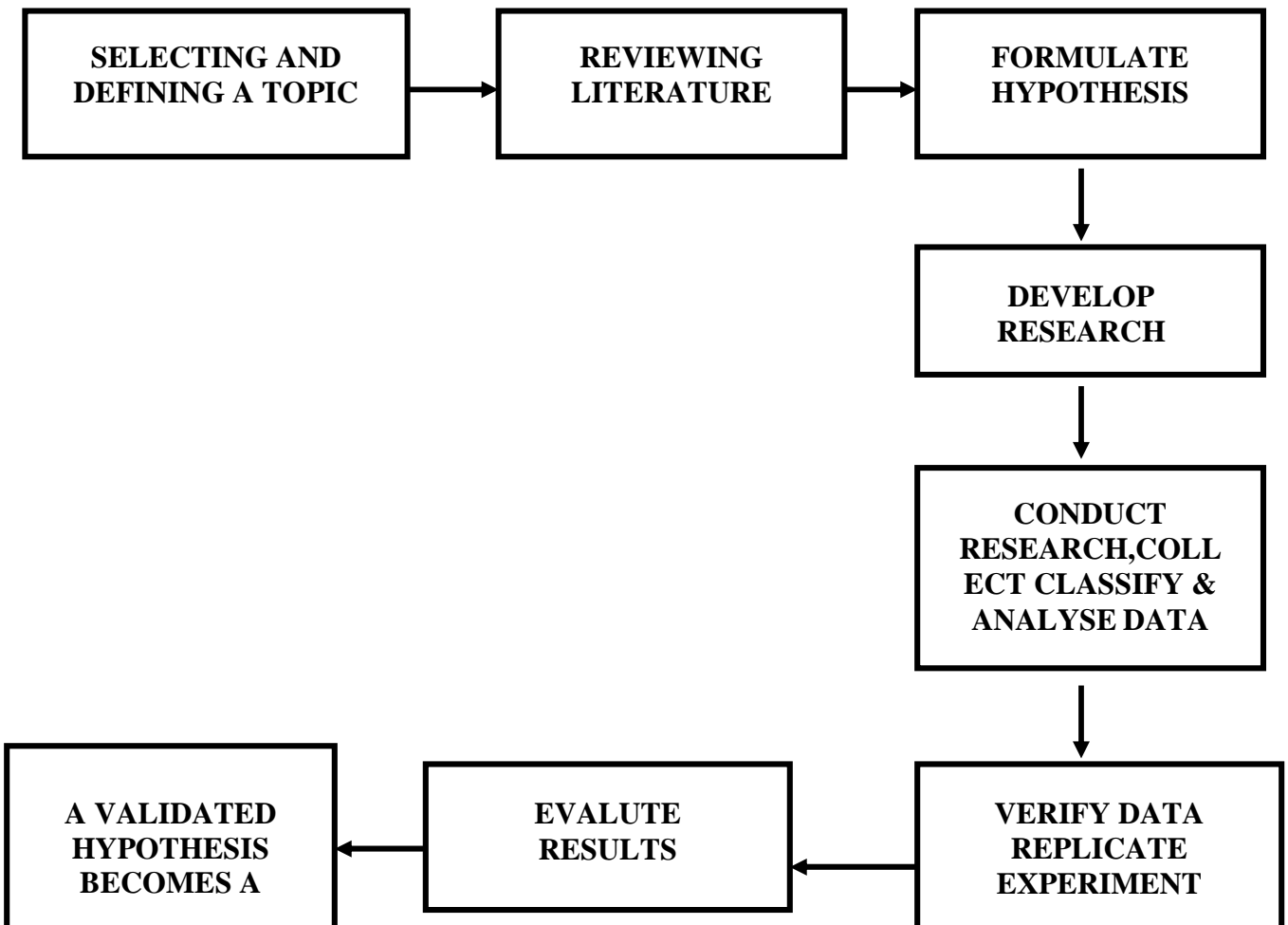
Steps of the scientific method

The scientific method is a systematic process that follows chronological steps. The steps are:

- Selecting and defining a topic
- Reviewing the literature
- Forming a Hypothesis
- Developing a research design (collecting, classifying and analysing data)
- Verification
- Generalisation

The Scientific Method can be illustrated diagrammatically as follows, for simplification reasons: The direction of the arrow points to the next step.

Fig: 1 simplified version of John Perry and Erna Perry.



RESEARCH METHODS IN THE SOCIAL SCIENCES (EXPLANATIONS)

In the search for meaningful facts to test and support their hypothesis, leading to valid theories, social scientists use a number of research methods. These methods includes a perusal of documents such as public records, newspapers, legal codes, court records, minutes of various committees and annual reports of corporations, as well as complicated calculations based on Mathematical and statistical principles. The research methods most commonly used by social scientists today are as follows:

Sample survey

The researcher decides to study a specific group, which is called the POPULATION, a statistical concept referring to the totality of the phenomenon under investigation. Only if the sample is truly representative of the total population can generalisations about the results of the research be made. Surveying involves collecting data by means of questionnaire, personal interviews.

Statistical information or probing of attitudes. Pre-election polls are a familiar example for this. The sample survey is a useful research design, yielding accurate results for some investigative questions but not for others. It is comparatively easy to establish factual information with the sample survey technique, but there is greater margin for error in surveying attitudes and opinions.

The Case Study

This research design is especially helpful when it is necessary to study a particular unit in depth or study several units for purposes of comparison. The unit may be a person, a family a group of residents of a retirement community, a religious movement etc. The researcher must obtain a complete, detailed account of the behaviour or the unit under consideration. In the case study, the entire population of the unit is surveyed. The case studies are most valuable not because of their accuracy, but because they often suggest hypothesis that can then be tested by other methods. They are most valuable when the unit being analyzed is relatively rare, such as a group of brain – washed prisoners of war, or a group of converts to an authorized to an authorization religion.

THE EXPERIMENT

The experiment method is used in all scientific disciplines. In the social sciences, the experiment, people are recruited to serve as subjects who can be volunteers or paid by the researcher. The scientist conducts s number of tests and records the subject's responses. In the field experiment the researcher goes out among the people instead of bringing them to the laboratory. But in both the field and laboratory, one variable is controlled (by setting up control groups) and the results are systematically observed and measured. Every scientific experiment consists of :

1. Keeping all variables constant except one
2. Changing that one variable and
3. Discovering what happens

Critique

Obviously, experiment under controlled conditions is not possible in all scientific disciplines. Experiments as a method of social science research are also subject to shortcomings. Wide- ranging experiments which thousands of people are involved are very expensive and difficult to organise. The physical safety and dignity of people as human beings must be safeguarded. It is impossible to force people to act as subjects in an experiment, and the ethics of trickling them into acting as experimental subjects are certainly questionable. Finally, when people are aware that they are subjects of an experiment, their behaviour tends to change from the usual. This tendency can ruin the experiment and make results invalid. Experiments on people are most reliable when the subjects are not aware of the true goals of the experiment but do know that some type of experiment is being conducted. Nevertheless, even harmless deception sometimes leads to intellectual dishonesty in interpreting results, and so the technique is not widely used.

Methods of collecting data

Questionnaires

- A questionnaire is a written set of questions or statements that assess attitudes. Opinions, beliefs and biographical information.
- Questionnaires can use statements or questions, but in all cases the subject is responding to something written.
- It has the advantage that it is cheaper than other methods, saves time and its anonymity facilitates the obtaining of honest responses.
- However the questionnaire can only work literate respondents and the percentage returns can be very low at times.
- One disadvantage of using questionnaires is that there is always a chance of the wording being confused and the questions being misunderstood.

Interviews

- These may be regarded as questionnaires that are delivered verbally.
- It is another way of gathering Information, interviews are used where detailed information is regarded and the respondents are few. To carry out a fruitful interview, it is necessary to make an appointment and arrive in time for the interview.
- The respondent in an interview may need to know the purpose of the study and to be assured of confidentiality.
- The interview questions should be neutral and not lead the interviewee to some expected answer.
- The advantages of using an interview:
- One is assured of a response and can further probe and get more information than he had expected.

- The willingness of the respondent to answer certain questions can be seen.

The disadvantages are:

- It looks anonymity
- The respondent may also have forgotten some of the information or may be too embarrassed to tell the truth.
- The interview is time consuming and costly.

Participant observation

Somewhere between the case study and the sample survey techniques, we find a method called PARTICIPANT OBSERVATION. Here the researcher tries to take part in the lives of the group members being studied. The researcher associates with group members so closely as possible and attempts to share in their experiences and life- styles sometimes without revealing his or her purpose. This method has been used widely by anthropologists to study preliterate cultures and also to study ethnic cultures.

The Participant Observation has its short- comings. Much depends on the personality of the researcher, who must develop trust in, and friendship with, the subjects. Thus there is a danger of the researcher becoming too involved with the subjects and thereby losing objectivity, as well as the danger of overgeneralising in the belief that the findings obtained from the group studies are true of all similar groups. At the same time, this method, like the case study, has given researchers many useful insights that can be tested and verified later by more quantitative techniques.

- Observation is one of the natural ways of collecting data.
- In observation the researcher is interested in a person's behaviour rather than in his / her responses to verbal or written questions.
- The advantage of observation is that people can be observed in their natural surroundings rather than in an artificially created experimental environment.
- They can make notes of what is happening in the area of observation.
- The disadvantage of observation is that if the participants are aware that they are being observed, their behaviour may be affected and the researcher may not get the true picture of the real situation.

Statistical analysis

By whatever method data are gathered by social scientists, one of the most favoured manners of analysing data is with statistics. Statistics are basically methods used to process numbers obtained by research. Statistics simplify the communication on of information and help researchers make decisions about the meaning of their research. Those numbers that communicate information in a clear manner are called DESCRIPTIVE statistics. They convey the central tendency, that is, what is typical of a group of numbers by calculating the mean, the median, and the mode.

The Mean is obtained by adding all of the figures and dividing them by the number of cases. This is what an instructor does when he reports on the average exam grade obtained by students. If the mean is 95, it is assumed that the central tendency of that particular population is to study very hard.

Central tendency can also be measured by the median, which is the number in the middle of the distributed of scores. Although it is the least frequent type of measurement, central tendency can be measure with the Mode, the number that appears most frequently in a group of numbers; in this case, the one single score obtained by the largest number of students.

Statistics are also inferential, providing techniques researchers use to decide whether they can make valid statements about a specific population based on a particular sample of it. Statistical tests exist that allow researchers to calculate percentage statements of probability, the higher the percentage of probability the more assurance that what was true of a sample is true of the population at large.

Conclusion

Summarising, it must be said that none of the research methods available to social scientists is 100% effective or error – proof. The scientific method, although it is vastly superior to gathering information by superficial observation, insight or other traditional methods, is especially difficult to apply in the social science disciplines because of the need for objectivity, skepticism, and ethical neutrality.

Revision Questions

1. Explain the advantages and disadvantages of using questionnaires in collecting data for investigations.
2. Explain the meaning of participant observer discuss the problems with participant observation.
3. Discuss the difference between qualitative and quantitative research methods.

Examination type questions

Question 1 Evaluate the use of questionnaires as a means of collecting data in social research. One is able to gather a considerable amount of sociological knowledge by observing the social situations around him. If an anthropologist was studying a group of people he or she would live with them to observe their customs and behaviour.

A large number of television documentaries observe, through the eye of the camera, what is happening in society. The main problem in trying to find things out through observation is that peoples' behaviour changes when they know they are being watches. (Andrews 1984:20)

- (a) What is participant observation?
- (b) Identify two disadvantages of participant observation.
- (c) Explain the researcher's obligation to his source of information.
- (d) Why do questions used to collect data for a survey have to be formulated carefully?

Read the following passage below and answer all the questions that follow:-

The survey is seen as a way of gathering data in an objective, scientific way,. It has held a prominent position since Booth's nineteenth century studies of poverty. Pilot studies by Curtis, Heath and Jowell: Schofield on the sexual behaviour and attitudes of teenagers, and Marshall's work on the proletarianisation of Clerical workers, all used survey techniques.

Surveys are dependant on the judgement of the sociologist in the way they are devised and how the results are interpreted. They should not therefore be seen as totally reliable source of scientific or useful information.

- a) Name any three methods of data collection in social research.
- b) Describe any two problems that a sociologist might experience in selecting a research technique.
- c) Compare and contrast quantitative research techniques.
- d) How reliable are surveys as sources of information in sociological research

Question 2 Read the Passage below and answer all the questions that follow:

The most common type of survey is the cross-sectional or snapshot survey. The research gets information from a cross-section of the group under study at one point in time. Thus the findings are gathered fairly quickly and cheaply to provide useful information.

A less common and more expensive type is the longitudinal survey. In this, a selected group is studied over a period of time. This enables the researcher to gain not only current information but also insights into the way people are changing their attitudes or behaviour over a much longer time – span.

Then, there is the social survey. Almost always used as part of social survey is the questionnaire. This is where the sociologist design a set of questions about a particular subject to be answered by respondents. Questionnaires are difficult to write but are worth the effort because the sociologist can get a lot of information from respondents. However, some types of questions are easier to handle than others.

Revision questions

- (a) What is a survey?
- (b) Identify any two disadvantages of survey?
- (c) “..... selected group is studied”. Explain what sampling is and describe any two sampling techniques used in social research.
- (d) Examine the advantages and limitations of using questionnaires.

CHAPTER 4

CULTURE AND SOCIETY

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define the concept of culture” in sociology.
- (ii) Outline the fundamental aspects of culture.
- (iii) Discuss the characteristics of a “culture”.
- (iv) Examine the role of the family in culture formulation.

In the simplest of terms, culture can be defined as a way of life in human society Ralph Linton quoted in Haralambos’ “The Culture of a society is the way of life of its members, the collection of ideas and habits which they learn, share and transmit from generation to generation.” Quoted again in the same book Clyde Kluckhohn’s elegant phrase says that Culture is a “design for living” held by members of a particular society. Since humans have no instincts to direct their actions their behaviour must be based on guidelines which are learned: A newly born infant has a lot to learn in order to survive.

In order for a society to operate effectively, these guidelines must be shared by its members. Without a shared culture members of society would be unable to communicate and co-operate and confusion and disorder would result. Therefore culture has two essential qualities, which are:

- 1. It is learned
- 2. It is shared.

Without these there would be no human society (Haralambos).

To a large degree culture determines how members of society think and feel. It directs their actions and defines their outlook on life. Culture tends to become so much a part of people’s lives that people become unaware of its existence. Quoted in Haralambos, Edward T. Hall’s example of two figures who met in the same house, who were but coming from different cultural backgrounds. Their cultural behaviour showed shuttling differences. The conclusion was that only when two different cultures meet, can we notice their pervasive nature. Culture defines accepted ways of behaviour for members of a particular society. Such definitions vary from society to society.

Societies always have certain common problems that are dealt with or solved in a certain cultural manner. One culturally accepted method of solving these problems may be utterly shocking to another society. Some extreme examples for the Zimbabwean reader is the case of infanticide or killing of infants and geronticide or killing of old people which have been practiced by certain groups of Australian aborigines, Eskimos and Caribou Indians. In the drought-pron parts of Australia, female infanticide was practiced to reduce the population in times of famine, and occasionally the baby was eaten. In Tasmania aborigine hunters tended to leave the old and feeble members to die because

they can no longer run. In these sorrowful practices the tentative comment is that the practices of infanticide and geronticide are culturally defined behaviour patterns designed to ensure the survival of the group in times of extreme food shortages. While the culture of one people may appear strange and heartless, but in the context of another people, it may be sensible rational and an accepted part of life. In view of the above analysis it is easier to appreciate the idea that human behaviour is largely determined by culture. And the process by which individuals learn the culture of their society is known as “Socialisation”.

The concept of culture

The term “culture” was derived from the German word “KULTUR” which means civilisation. A cultured man was synonymous with a civilised man. This means that a civilised man must have been processed and saturated in his culture. Like every other social concept the concept of culture has been defined in different ways. These different definitions reflect different assumptions about human evolution and different foci of interest.

One of the earliest definitions of culture was given by Edward B. Taylor in 1902. He defined culture as that complex whole which included knowledge, beliefs, art morals, laws, customs and any other capabilities acquired by man as a member of society. According to this view, each society does not have a discrete culture, but a general culture created and developed by mankind as a whole./ This view was shared by Edward B. Reuter in 1950 when he defined culture as the sum total of human creation, the organised results of group experience up to the present time, adding that culture included all that man had made in the form of tools, weapons, shelter and other material goods, and all that he had elaborated in the way of attitudes and beliefs, ideas and judgements codes and institutions, arts and sciences, philosophy and social organisation.

The view of culture that has been accepted since the end of 19th century and which we shall hold in our minds is that every society has its own culture different from any other society’s culture. A cleaner and more scientific view of the concept of culture was given by Frank Boas (Yr), who showed that individual societies each have their own body of customs beliefs and social institutions, instead of different societies having different degrees of a universal culture or reaching different stages in overall cultural development. Therefore by this view western civilisation may be different from African civilisation.

What is entailed in culture?

The content of culture

Woodard in 1936 classified the content of culture into three categories:

The Inductive aspect of culture

-This aspect of culture includes the knowledge of all that been inductively derived or invented, and that has been tested and practiced. Specifically, it includes such material objects as tools and machines, as well as skills, techniques knowledge and methods. In other words this refers to the aspects of culture that are invented by man and have been practice over time.

Aesthetic aspect of culture

- This aspect of culture consists of works of art and the symbols and vestments of rituals. All ritual carvings and all those items we usually find in museums belong to this aspect of culture.

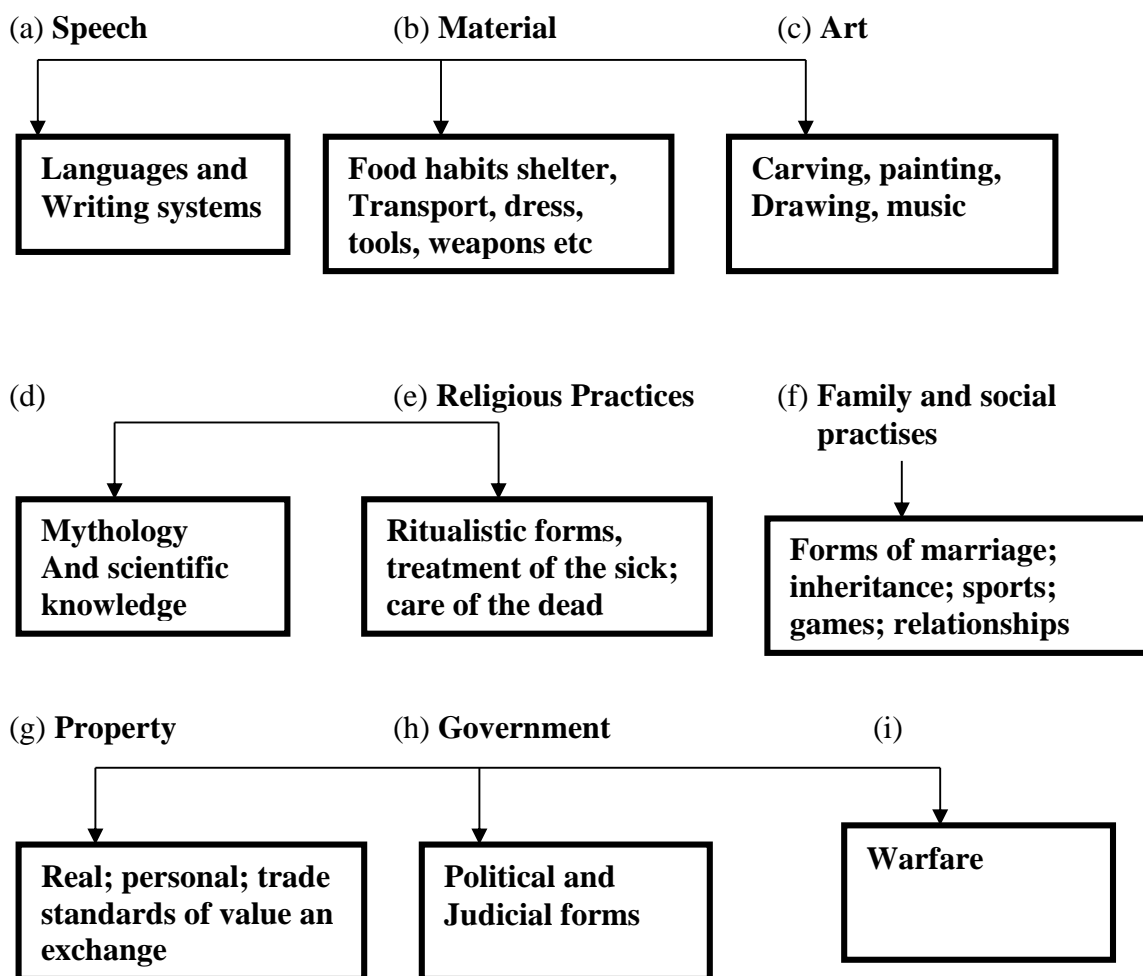
The control aspect of culture

- This contains all those things or actions that exercise control over the behaviour that of groups members such as moral standards, religious and political sanctions and laws.

There is need to know what constitutes culture so that if we see any of such sub-concepts, parts or elements we can say certainly that it is an aspect of culture and not the whole culture itself. Clark Wisler in 1923 gave a more comprehensive classification of the content of culture by highlighting the following component parts:

Figure 2 illustrates the classification of the content of culture from (a) to (i).

Figure 2. Wisler's classification of the content of culture.



From the above diagram we can see that everything we do is culturally conditional. All of the above are part of our cultural heritage.

The role of culture in socialization

In a nutshell, education can be defined as the process of transmitting the culture of a people i.e. culture in its comprehensive meaning. This shows that there should be a very close relationship between culture and education. It has been argued that education and socialisation are impossible in the absence of culture. All existing curriculum subjects in education arise from some cultural content.

The fundamentals aspects of culture

There are basically three fundamental aspects of culture as follows: Beliefs; Values and Routines and customs. Let us consider each of them separately.

Beliefs

These are propositions that are accepted as true. Such acceptances may not be based on any logical or empirical or scientific considerations. To accept a proposition as true means valuing that proposition. The VAREMBA Clan of Mberengwa District in Zimbabwe believe that if you do not confess all your sins during the circumcision ceremony you will die from the circumcision wound. The Karanga people of Zimbabwe believe that if you pick wild fruits (Mazhanje or Mashuku) using both hands you will go missing forever in that mountain. These are accepted and believed unquestioningly and are not subject to any empirical or scientific evidence. However, there are certain beliefs that an individual accepts as true irrespective of the beliefs of others. Such beliefs can be called private beliefs as opposed to declared beliefs which are accepted by a majority or all the group members.

Values

Values simply constitute those aspects of cultural practices, objects or actions that are valued by the society. Values can be those aspects of culture that society wants preserved because they have traditionally been valued, or those aspects of culture that are needed or wanted. Because those aspects are needed, they are valued and because they are valued, they are needed.

It should be noted that of all the cultural elements some of are more valued than others by society. As examples: society expects every family to bring up their children to be good members of society. Society also expects that individuals should perform the funeral ceremonies for their late fathers or mothers. But an individual may place more importance on any one of the two, eg. We have seen parents who could not afford to send their children to school, but spent large sums of money on burial ceremonies.

Routines and customs

The following three concepts are interrelated and they shall be explained here recipes are the ideas and the understanding about how things should be done as prescribed by the culture in question eg. how to perform naming of children among the Karanga; and how to bury the dead among the Hausa in Nigeria.

Routines and customs refer to the actual doing and regularly of those cultural actions or elements. Customs are recipes and routines of which people regularly resort for recurring purposes. People become adapted and skilled through habituation to these recipes and routines, yet people do not adapt or habituate to the same degree. Some individuals, are more adapted than others, hence routines and customs.

The characteristics of culture

1. Culture is organic and supra- organic. This means that there is no culture without human beings. It is supra- organic because it is beyond any human life.
2. Culture is overt and covert. it is overt on such things we can observe as houses, clothes, speech form. It is covert when we consider some underlying attitude towards nature and the interpretation of the world's view.
3. Culture is explicit and implicit. It is explicit when we consider those actions, which can be explained and described readily by those who perform them. It is implicit when we consider those things we do, but are unable to explain them yet we believe them to be so.
4. Culture is ideal and manifest. Ideal involves the way people ought to behave or what they believe they ought to do. Manifest culture involves those things, which they actually do that are recognisable by others; that is what others see them do.
5. Culture is stable, yet changing. Culture is stable when we consider what people valuable and are handling on to the next generation in order to maintain their norms and values. However when culture comes into contact with other cultures, it has to change. The changes can take any of these three ways:
 - (a) If the receiving culture is more powerful, it absorbs the incoming cultural elements and refashions them as part of its own culture.
 - (b) If the receiving culture is at the same level of development as the incoming elements, there is a level of partnership and they fuse into one another.
 - (c) If the incoming culture is more dominating than the receiving one relegates the receiving to the background and the incoming culture tends to take its shape.
6. Culture is shared and also learned. Consider that people are born into an existing culture and it becomes a group's property and that it is through interaction that individuals absorb the values of the group. Culture is learned when we consider to

fact that although cultural elements belong to the members of the group as a right, all individuals do not absorb the cultural values at the same rate. In other words, we mean that the sharing of the cultural elements is not even. Some people can be described as more cultured than others. In this sense culture can be said to be learned. Even though culture is a public property of a people, individuals behave differently within any given culture.

Revision Questions

1. Explain how schools can improve the performance of ethnic minorities.
2. To what extent has Zimbabwe afforded equal opportunities to women as men?
3. Explain why it is difficult for working class children to rise up the social ladder.

Examination type questions

1. Discuss the factors that have caused changes in the family structures in Zimbabwe in recent years.
2. Critically evaluate the ways in which the family is linked to the economy in society.
3. Evaluate the assertion that an increase in the number of children living in the streets is a result of the loss of family functions.
4. It can be argued that the definition of the family is relative and therefore problematic". Discuss this statement supporting your position.

CHAPTER 5

THE FAMILY AND HOUSEHOLDS

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define the concepts of “family” and “households.”
- (ii) Discuss the role of the family in socialization.
- (iii) Identify the various types of families.
- (iv) Discuss the causes and effects of social disintegration in African families.

The institution of the family has been acknowledged universally as the oldest institution in the history of human existence. It is also universally recognised as the primary agency of socialisation. These universal acknowledgements do not however imply that all families are identical all over the world and follow similar socialisation patterns. These variations in family patterns in the world have rendered many definitions of the family concept inadequate.

Let us consider the following definitions of the “family”.

Bredemeier and Stepheson (1966) in defined the family as a group of related kins, linked by blood and marriage, who occupy a common household and are usually characterised by economic co-operation and solidarity. According to this defining, a family is formed as a social phenomenon within the framework of the two ties, blood and marriage. The relationship between the members of a family is therefore both biological (by blood), that between the parents is purely, as their union is only possible through socially recognised patterns of marriage.

The concept of the family from this point of view reveals that every individual belongs to two kinds of families: The one to which an individual belongs socially being the family of pro-creation.

It may not be true all over the world that all family members occupy a common household, especially in Africa societies. In the Urbono society of the Bendel state of Nigeria, and is indeed so among Shona peoples of Zimbabwe, that it is by whom a child was born that matters and not with whom he stays. It is a common practice in African societies for a child of one household to live among members of another one. Although such a child while staying in a household other than his own, may be socially integrated, the fact remains that he may go back to his own, family at any time he wishes, as there is no adoption system in most African cultures.

What does happen is that a couple is expected to establish a household, and to live therein cooperatively on terms largely prescribed by the customs and the laws of the community. The children of the association are part and parcel of the parental household, the children remain bound to the family by sentiment and or by property interests.

The extended family system in Africa does not allow an individual to break away from his family of orientation for life. The family of procreation to which an individual belongs is considered in many African societies as a part of the larger family of orientation. It is a common saying in Africa that a child is never wealthier than his father. This is because everything that an individual has is considered a part of his father's possessions.

Even if a woman is married, she is still regarded as member of her family of orientation and she will pay visits to it occasionally with her husband and children.. In many African societies even if the woman dies, she therefore is, as a rule, carried to her family of orientation for burial. It appears therefore that in practice the family of orientation is dominant over the family of procreation.

Similarly the payment of bride's price in many African Societies is seen as compensation to the wife's family for her parting from it. In practice, therefore it is the services of the woman during her life- time that her husband hires.

In his definition of the family, Claude Levi- Strass (1960) emphasized that the family members are united together by:-

- (i) Legal bonds
- (ii) Economic, religious and other kinds of rights and obligations
- (iii) A precise network of sexual rights and prohibitions and a varying and diversified amount of feelings such as love, affection, respect, awe etc. His definition confirms the universality of the family as the nucleus of society, which is based on marriage and kinship. In concise terms a family is an association of husband and wife and children or just an association made up of a man, playing the role of a husband and father; a woman playing the role of a wife and mother; and their children. In Africa the family includes the parents, brothers and sisters of the couple and the children of their brothers and sisters. Sexual rights and prohibitions are prescribed by the larger society for both husband and wife. While the husband has sexual rights outside wedlock, the woman has not. This is so because, her services which include sexual responsibility, have since been legally secured by her husband. Members of a family may or may not occupy a common household. The basis of association among members is both biological and social. The family is a universal social institution of society, present in every community, from simple to complex on one form or another.

The changing structure and functions of the family

- A number of changes in the structure and functions of the family in modern industrial society have been identified.
- (A) **The nuclear family replacing the extended family:** according to Talcot Parsons, modern industrial society requires a small, mobile and self- sufficient family unit, capable of moving to where the specialized skills of the father can be best employed.

- Examining the typical residential unit of mother+father+their own direct children produces evidence in support of this.
- (B) **Family size is becoming smaller:** according to Titmus, the average working – class woman in the 1980s in Britain spent 14 years in a state of pregnancy or as a nursing mother, in contrast to a figure of 4 years today.
- Certainly, the average British or Zimbabwe family size is now 1 to 3 children, as against 5 a century ago.
- (C) The family is less patriarchal and more democratic.
- A century ago the legal position of the father as head of the household was established.
- Now the voting rights (1918 and 1928). And more recent legislation on employment opportunities, greater equality of father and mother roles has attained.
- (D) The family is more fragile as an institution: in the 1990s there were less than 1000 divorces a year.
- By the late 1960s this had risen to over 60,000-and it seems that this figure will be tripled in the 1980s.
- (E) Some family functions have reduced in importance: the development of the welfare state has meant that schools, medical facilities, social security benefits and so on have the family's responsibilities.
- Moreover, it has been argued that the growth of permissiveness has led to a decline in the role of the family in the performance of the sexual reproductive functions.
- In economic terms the family as a whole is no longer a productive unit, with one or more members of the family now going outside it to earn money, which is then consumed by the family.

The family in non- industrialized societies

Agricultural societies tend to have fewer specialized institutes, and so the family is required to perform a far greater range and range of functions.

Many of the activities we associate with the potential and economic dominos and therefore intrinsically linked in these societies with family and kinship tie. Clans become important politically, and an election to the parliament may be an inter- clan rival rather than ideological or class issues. The family may well have an important social and economic commitments to the whole clan rather than his/ her nuclear family.

Often nephews and nieces are accepted into the household and treated in the same way as the direct children. If it is necessary for the younger and physically fittest men to migrate for some certain months in years in search of wages labor, then it is incumbent upon Kinsfolk to take care of the children and the wife and children in the absence.

If a man moves to the city in search of work, then he will seek out Kinsfolk with whom to live until he is able to establish himself. Anyone who is successful in business e.t.c can expect members of his extended family to take advantage of his influence, and it is his duty to feed and cloth them if his affluence, and is his duty to feed and cloth them if necessary.

With the spread of the money economy, tension can clearly emerge within the family. Chinua Achebe, a Nigerian writer has shown the problems faced by a newly qualified

university graduate who has gained an important civil service position. The pressures of family and clan relations can eventually force him into corrupt practices, culminating in his imprisonment. Many resent the demands made upon them by relatives, which prevent them investing their income in profitable enterprises. Particular stress may be felt in matrilineal societies, such as that of the Asante of Ghana. Here the traditional pattern is to inherit possessions not from one's direct father but from maternal uncle, and this can lead to friction between branches of the family. In former times such was clearly functional in encouraging communal effort in defense and at harvest times, but now it is clashing with imported attitudes.

Clearly families vary tremendously in structure and function from one industrialized society to another, and Margaret Mead has illustrated this in her New Guinea studies. In some societies there is nuclear demarcation of responsibilities and authority, while in other this is not the case. Socialization processes can vary, as can the role of specialized such as age-sets and secret societies. As a result, it is necessary to be specific in examples to avoid the danger of over-generalization.

The Nuclear Family

The word "nuclear" is derived from the word 'nucleus' meaning core.

- This is the basic family structure, which consists of one man and one woman who are bound together as a couple by a marriage, together with their immediate descendants.
- The nuclear family resides in a separate dwelling that is not shared by other relatives of the married couple.
- The nuclear family is economically independent of the larger system of relations and is dependent for its economic sustenance on the male head or on the income of the parental couple.
- The primary loyalty is exclusively between the two persons forming the married couple and between them and their dependents.
- The nuclear family is autonomous, with authority in their own circle and the emphasis on privacy of family.

In general the nuclear family consists of parents and children and is the most basic of human groups and is a prominent structural feature of all societies. It is charged with meeting the sex needs of its adult members and is the basic unit of reproduction and the basic unit of economic cooperation. Needs of its

Many American writers have seen the development of a small and nuclear family as essential and functional characteristics of modern industrial society. One of the most important contributors to this has been Talcott Parsons who sees the nuclear family as ideally situated to the modern demands made upon it. Basically his view is that the nuclear family is functionally self-sufficient, with the father essentially playing the instrumental role of earning money for the unit and the mother the expressive function of emotional concerns. The nuclear family therefore lacks significant relations with extended kinship groups. It is extremely mobile and can travel to wherever the market

pressures demand. This should ensure that the scarce skills available in a specialized society could be used to their optimum efficiency.

In support of Parson's view it is clear that most of the common residential unit in modern industrial society is the nuclear family. Moreover as economic development has progressed, wider family patterns have reduced in significance.

However, a number of objections can be raised to the general theory presented by parsons; and these would include:

- A) Culture rather than economic or technological development may be the main factor at play. Laslett's studies have shown a long – standing tradition of nuclear residence in England. It may be that it was the poverty and hardship of the industrial revolution that created wider dependency networks. Some support for the view that the extended family was the product of industrialization is provided by Michael Anderon's research on Pareston in the mid- nineteenth century. He found that the availability of millwork for women encouraged families to house younger female relatives to help look after the housework and the children.
 - B) it may be more illusory than real in the USA has pointed to studies of Detroit and San Francisco in which half the families have saw relatives at least once a week, and Colin Bell has pointed to the role of a postal and telephone service in enabling the extended family to function on effectively over long distances. Aid can be sent on socially- approved occasions, and contrast can be made whenever problems arise. In a number of sectors of society, example of the extended family can still be located. Rosser and Harris found in Swansa that some families retained close contact over long distances, and upon and Wilson have provided evidence of upper class extended families maintaining close relationships between the different business, military and political sectors of decision making.
 - C) The nuclear family may not be functional for society. The increase in **dual** career families may make it more valuable to have members of the extend family on hand to help look after children. Also loneliness can develop on new housing estates, and Hannah Gavron has chronicled the tensions faced by **The Captive Wife**. Certainly, a relatively living close at hand can act as an important safety valve for martial tensions. Leach has urged that the nuclear family is over – loaded with responsibilities, with fighting parents leading to rebellious children.
- 1) The family of the industrial period in which the family was **torn apart by the new economic system**, involved individual wage- earners living the home to sell their labor, and the pattern of segregated conjugal roles was norm;
 - 2) The symmetrical family, which is home- centered, nucleated and involves greater equality and share of conjugal roles. Young and Willmott saw this as the most common form of family in the 1970s with the middle class now having been followed by the working class into this pattern. While greater equality is identified, by the important feature of symmetry to young and Willmott was opposite but equal in terms of conjugal roles;

- 3) The – work-centered family, which is seen to be the family of the future. In young and Willmott's view there is a principle of stratified diffusion, which hasn't changes affect the middle class before they permeate downwards to the working class. Already some middle class families have entered this stage and the prediction is that technology will make – work class will eventually enter this also.

The last three stages of illustrated by reference in the Lesson Appendix and so they should examine those for a more detailed account. Young and Willmott do admit, however, that at any moment several families' stages can exist, and they found examples of all four in London area. This still leaves scope for several important criticisms of the theory.

- A) it ignores the presence of the other family, such as the dual career and single parent families. Also it is possible that the outward appearance of a symmetrical or other form of family might hide a wide variety of family and marital relationships.
- B) The role of technology is a rather contentious and optimistic assessment. Brave man and other writer have argued that technology can result in deskilling and unemployment thereby producing family patterns very different to those anticipated by Young Willmott.
- C) The whole approach flies in the face of Popper injection that we can never accurately predict future events. To envisage that any form of the family is likely to be the final stage of the family development is, therefore, subject to criticism.

Kinds of families

The following kinds of families can be found in the various societies of the world:

1. Monogamous family: it consists of one husband and one wife and children.
2. Monandrous family: A woman fetches her husband and takes him to her own home.
3. Polygamous family: a man marries more than one wife, particularly in Islamic societies.
4. Polyandrous family: a woman marries several husbands and bring them to her own domain. The children belong to the lineage of the woman.
5. The Group family: Several men marrying by arrangement several women, children and their parents have sexual intercourse to produce children e.g. the Aiyetoro community in the Ondo State of Nigeria. The terms "Brother" and "Sister" do not exist in such families.
6. The Extended family: It covers the parents of the couple and their children, the brothers and sisters of the parents, the brothers and sisters of the couple and the grand and great grand children of the couple. This is basically the traditional family pattern in Africa.

The extended family

The extended family originates in that two or more nuclear families are coupled together by the extension of the parent – child relationship. The simplest form of the extended family is the clean in which only the eldest married son lives in with the original family to form the extended family.

- There are several variants of its family comparison, with the result that the extended family does not necessary have a uniform structure.

Characteristics of the extended family

- It forms a basic task unit
- Its members are economically interdependency from a particular family lineage relations together in a culturally prescribed manner.
- Relations between the members of the nuclear family and members of the extended family are usually highly prescriptive and mutual assistance and support are regarded a culturally obligatory.

In Zimbabwe the extended family may be modified especially in urban centres, it consists of additional members whether relatives or colleagues and renders services to such additional members on a voluntary and moral basis. The modified extended family has an important function for people who migrate from the rural hinterland to the cities.

- The extended family also offers poor people a form of insurance against disasters. It helps other members physically survive in time of need for example when a spouse dies.

The Single-Parent Family

The single parent family is a demographic reality and the incidence of this kind of family is growing to such an extent that it is becoming an institutionalized type of family that has to be taken into account.

This type of family is increasing referred to as an alternative type of family that owes its rapid spread to the high divorce rate among other reasons.

- This perception is often countered by the argument that single – parent families are deviant and are therefore a social problem.
- Circumstances that may cause single parenthood are:
- When the marriage is legally dissolved by divorce
- When the marriage is not legally dissolved but one parent leaves the family.
- The death of one of the parents, whereby widowed families are created, that is, families with a widowed mother or father.
- The father and mother are not married, that is where children are born out of wedlock

- When one parent is serving a prison sentence.
- When a father works as a migrant labourer
- When the father is away from home on military service.

Problems experienced by single parents

- Economic and emotional problems.
- Problems associated with family relationships and multiple – role fulfillment
- Problems emanating from contact with the previous spouse

When single parents remarry a reconstituted family originates effects of the migrant labour on the Zimbabwean families

- The mines in Zimbabwe and South Africa needed large numbers of laborers who would work for low wages.
- Job opportunities for young women expanded and this also improved their bargaining position within the family.
- Husbands and wives were separated, the wives often staying behind in rural areas with the children, while the husband migrated to town in order to look for work. This often led to the men deserting their rural families after the meeting another woman in town. Indeed, this was one of the major reasons why so many female – headed households developed in the rural areas of the former households.

The disintegration of the family?

A number of writers have seen the decline of the family as a social institution. Some point to the role of the welfare state in taking – over the welfare and educational responsibilities from them, while others point to modern sexual permissiveness and the vandalism which is seen to characterize urban areas.

This view was strongly opposed by Ronald Fletcher, who sees the family as an important functional institution. He stresses that the family is supported rather than replaced by the state, with the former now being able to concentrate on its prime task of child rearing. It argues that the family is still the basic economic unit, and that it has increased its significance in providing friendship and companionship for its members. The increase in divorce does not equal an increased breakdown in marriages. It may simply be that legal change e.t.c have allowed a social event to be translated into a legal fact.

An alternative position to either of these outlined would be the compromise view that the existing family is very different from the structure of the past. Edward Shostrom in The making of the modern family, has argued that those changing relations between parents and children have contributed to the family.

Increased prosperity and the loss of family's economic function means that it is no longer necessary to stay married for economic reasons. This is firstly because a divorce can now

afford to establish a new household. Another reason is that the economic partnership between the husband and wife no longer exists.

- This economic partnership includes the division of labour between husband and wife, which previously made it imperative for a man to have a wife in order to prosper .

The family functions in society

We can refer to the family as a unit within the larger society charged with the performance of specified functions in the life of society. The function of the family has undergone considerable modification and changes through time, although its structure remained more or less unaltered. Economically, for instance, there were times, when the family was a unit of both production and consumption because the family members contributed to the common pool of the family unit. The family has now become more of a unit of consumption. This is so because, as soon as children reach an age at which they are able to work they become what J.H. Abraham called external producers. They do not co-operate any longer with their parents to maintain a common livelihood by working at home.

Despite the changes in the family functions in society the family has not lost its importance as the primary socialisation agency in the life of an individual, since it is the family that is the only known social institution for child bearing and an essential agency for child rearing, socialization and the introduction of the child to the culture of society. Family functions therefore could be summarised as comprising:

- a) Child bearing
- b) Child rearing
- c) Child socialisation.

It is the most important precondition for the existence of any society. It is the responsibility of the family institution to produce children in order to maintain the continuity of society.

These are the major functions of the family. A proper care of the child from the beginning has a great deal of impact on the development of the child. Basically the child needs food, clothing, love and affection. These are the primary responsibilities of its parents.

In many traditional societies mothers are fully devoted to the bringing up of their children and they understand the children's language and reflexes. The practice of leaving children under the care of paid workers is recent in the African societies. In the past, mothers were, however assisted by aged women relatives. These were women who were very experienced in childcare and of good disposition. It was also possible for older children to look after the younger ones. This has become common in the era of the AIDS

pandemic. Children look after each other because parents are wiped out by the AIDS pandemic.

The French philosopher called Jean Jacques Rousseau (1762) once noted that everything as it comes from God is good but it is society that corrupts it. Under this view it can be noted that corruption of children's minds may start right in the family unit and its immediate environment; However, if the family knows its responsibilities and fulfils them well, the children will no doubt turn out to be good citizens.

Rousseau is quoted verbatim:

If mothers neglect their duties
To their children, the children
Will neglect theirs to their
Mothers and society, because
They were not groomed, in the habit of accepting
Responsibilities and fulfilling them
(Rousseau 1762)

This view was raised in the criticism against the fashionable mothers of the 18th century France who abandoned their babies to the care of nurses and nannies while they amused themselves elsewhere.

The same criticism can be raised against the present day African societies. With the various changes in modern societies, child care has gradually moved away from the family unit, or at least their earlier sole responsibilities of the family in this field are now collectively shared by governments and non- governmental and voluntary agencies. Only the very young ones perhaps still receive the care of the family. But even these are cared for by government through free medical treatment for children, cheap school meals and other forms assistance to children.

Recent trends in Africa, and Zimbabwe in particular have created a greater awareness on the part of governments of the need to assume additional roles and responsibilities towards the children. The setting up of the Ministry of Child welfare and health; the rural child feeding schemes supported by Non- governmental organisations such as CARE INTERNATIONAL; WORLD VISION AND ORAP; and the establishing of the AIDS levy are good examples of the new trends in child care in modern societies. The government has even gone beyond child assistance to assist even elderly people e.g. homes for the elderly and the disabled; colleges and departments of special education for the training of specialist teachers of handicapped people, who otherwise would have been the sole responsibility of their parents. All these government efforts supplemented the responsibilities of the family.

Parental socio- economic statuses have been known to determine children's ascribed roles and statuses in society. In non- industrialized family groups are largely self – supporting economic units, capable of producing most if not all of what their members require in the way of food, clothing and shelter. In these societies, family has an

important impact. The larger the family size the more it could produce. It may be argued however that family size has nothing to do with increased food production and family welfare, in that a family of two and then of ten would each work for itself and that consumption should be relative to production. But nevertheless we should not lose sight of the effect of collective behaviour in the larger family unit. Collective behaviour in the larger family is an important feature of traditional societies. In many villages, people organize collective clearing of their farmlands and collective harvests (Nhimbe in Shona or Ilima in Ndebele – the major vernaculars in Zimbabwe), instead of each individual caring for himself. In recent years the emphasis has shifted, particularly in urban areas, from the quality and quantity of food produced by the family in a given year, to monetary incomes. The standard of living which the family enjoys, becomes independent on how much money the family has and how efficiently its resources are managed.

Examination type questions

1. Critically discuss the view that deviant women in Zimbabwe have benefited from the theory of feminism.
2. Critically discuss how Affirmative Action in workplaces has improved the status of women in Zimbabwe.
3. Critically discuss ways in which social stratification positively and negatively influence the children's performance at schools.

CHAPTER 6

EDUCATION

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define fully the concept of education.
- (ii) Discuss the links between education and the economy.
- (iii) Explain the effect of education on Social change.
- (iv) Examine post-colonial education policies in Zimbabwe.
- (v) Examine post colonial education and gender issues in Zimbabwe.

Introduction

This chapter focuses on: -

Possible hints are:

- a) Highlighting what education is all about.
- b) Show developmental aspects on education
- c) Evaluate the environmental curriculum and it favors the African child.
- d) Specify the role leaders do to promote education as a tool of social development
- e) Show trends in educational developments and state why people should ought to be educated.
- f) State solutions to poverty and social mobility through education and people relate some educational standards.
- g) Show the difference between education, poverty and culture.

Concept of education

Education is a social institution. It is a branch of knowledge that is concerned with the preparation of children into adult life. It prepares and nurtures individuals to live in a society and to perform special function.

Functions of education

- a) Transmission of culture
 - Preserves the society's dominant culture
 - Passes the people's culture from one generation to another
 - Plays an important role in socialising individuals into different roles.
- b) Education leads to economic development
 - Imparts skills for the production of goods and services within the societies
- c) Education is an instrument of social change

Functionalist perspective on education

- Education fulfils a positive social function i.e. transmission of culture
- Prepares children for adult roles
- Ensures value consensus essential to the survival of society
- Promotes loyalty to society – a solidarity that promotes conformity

- Prepares children to conduct themselves according to the rules of society rather than those of individuals
- Education promotes social mobility and improves social status

Marxist perspective on education

- Education contributes to the reproduction of the labour force by reproducing the skills necessary for the capitalist.
- Reproduces the ruling class ideology and socialises workers within the context of the ideology.
- The hidden curriculum of the school creates a hard working, docile, obedient and highly motivated workforce for capitalism.
- It justifies and legitimises social inequality
- Education provides a surplus of skilled labour

Different links between education and economy.

- Education has two dimensions namely: a) socialization aspect and development
b) Political aspect and development.
- The two aspects are inter-related as they both demonstrate the phenomena of one self and one cannot do with the help of the other.
- Socialization aspects demonstrate a diverse role of the socialization process and act as a vital tool for development.
- Most theories believe that the social order is maintained from the social structure to social mobility.
- Socialization has to be considered in the society or state.
- It portrays some developmental aspects to be achieved by everyone in the given society.
- Education plays a pivotal role in the state economy, in the following:
 - a) Economy is controlled by the state of literacy among people.
 - b) Economy is determined by the social norm of development.
 - c) People in any state can manage their living standards very well through education hence develop the economy.
 - d) People are able to manage and plan their own affairs for a sound development.
 - e) Some crucial aspects of the economy for example inflation can be improved by one tool of education.
 - f) Economies that are always stable hence economically sound citizens.
 - g) People are educated and are able to solve their social problems with education becoming a binding factor.
 - h) Economic aspects are achieved through the basis of democracy where people exercise their own patterns of construction and diverse structures to suit the economic roles and future trends of development.

Education and social mobility and achievements.

- Social mobility is the movement from one class or rank to another horizontally, vertically or downwards.

- Education makes and remains the basis of any development
- Education has proved to be a strong tool of management of self-actualization to achieve democracy.
- Educated people show a wide range of developmental aspects e.g. focused in terms of development as they are able to judge good and bad notions
- Education makes one to make sound decisions over any phenomena and are able to deduce their own solutions to their problems.
- Educated people are decisive in terms of societal norms as they are able to select situations accordingly.
- Most societies use education to redress the problem of social inequalities.

Structures and processes within schools.

The school becomes the only venue for any educational development as most educated people by-pass certain levels in schools.

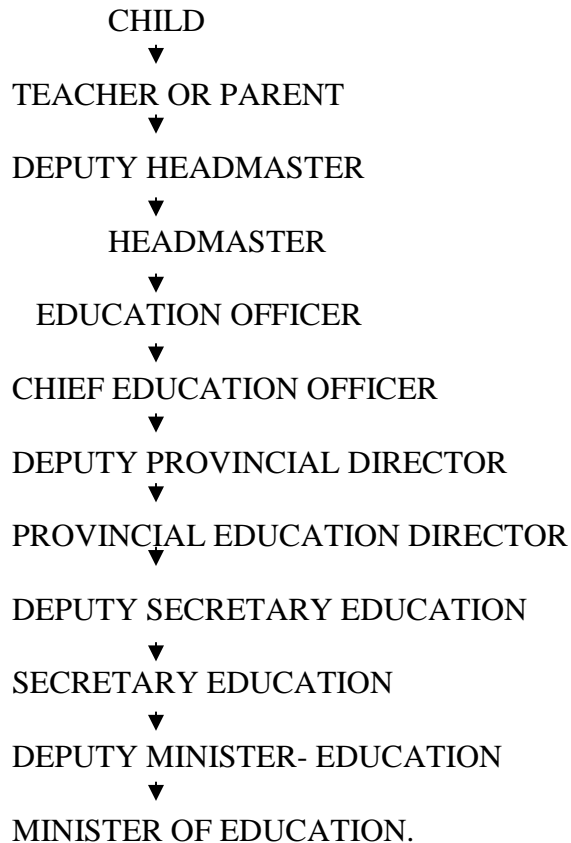
The structure of the ministry of education entails.

- The child
- The teacher or parent
- Deputy head
- Head of the school

- Education officers: a) professional and administration
 - b) Standards control
 - c) Subjects e.g. commercials
 - e) Non- formal
 - f) Staffing
 - g) Promotions.
- Chief education officer
- Deputy provincial director
- Provincial education director: who is also termed P.E.D or head of department
- Deputy secretary
- Permanent secretary
- Deputy minister
- Minister

This can be shown in the diagram below: -

STRUCTURE



The whole education structure is intended to develop the child to learn and be a better person in future

-The education system is so well defined to improve standards in terms of academic growth and maintains discipline in schools

- It also works and operates as a well-defined syllabus per subject and the curriculum development unit enforces on through the development and promotion of the curriculum.

Education and social change

- Education does not immediately inflict change. It tends to be conservative.
- It is a conserving institution, which seeks to mediate and maintain the culture heritage of the society. It tends to be conservative because it is not easy to change the syllabus or books overnight

Education and social inequality

- Social inequality consists of the different privileges which some enjoy to the prejudice of others, such as being more rich, more honored more powerful or even getting others to obey your orders.
- Educational inequalities manifest themselves in different ways:
- Not all children have the same chance of going to school
- When there are wide differences in performance between children e.g. when some drop out before completing.
- When within the education systems there are different streams, which can be followed leading to a variety of qualifications and occupations.

Education can reduce the social inequality since the pupil's performance in school affects his or her late life chances and consequently the position that child will eventually hold in the social hierarchy.

Factors influencing the child's performance in school.

• **Intelligence**

Research findings have shown that some pupils do well in school because they are naturally intelligent. Out of the intelligence a child has about 80% is genetically endowed intelligence. In other words 80% of a person's intelligence is inherited from parents.

• **Social Class**

In general children who come from high-class backgrounds are likely to perform well in class. Apart from the fact that they have all the necessary material support from their families they are also familiar with what is taught in school. Their family backgrounds are conducive to high educational achievement.

Children who come from middle class backgrounds or children whose parents are professionals are likely to be motivated by their parents. Middle class parents motivate their children by showing interests in their children's schoolwork.

Language deprivation and knowledge.

-Language remains the source of communication and people relate to different norms and ethics of the language, which benefits development.

- Different people speak different languages e.g. English, Ndebele, shona, kalanga, and Venda e.t.c.
- The language barrier ought to be determined for any sound development.
- Language sets a very good example of the communication systems both in encoding and decoding.
- People speak shona or Ndebele or their mother tongues and are able to converse in good faith.
- Generally English becomes the internationally recognized language for any form of communication.

- Examiners in education set questions in English bearing language and understanding of the language I e pupils academic underachievement is largely a result of interaction in the classroom .Do you agree?

Conclusion

From the above discussions, education has been seen as the formal transmission of culture from one generation to the next. Education passes on new knowledge, unknown to an earlier generation and itself contributes to the development of new knowledge . it is through education that societal differentiation and stratification may be seen and thus will be discussed in the next chapter.

Revision Questions

1. To what extent do schools reinforce and transmit inequality.
2. Assess the view that educational systems are designed to maintain the status quo
3. What do you understand by the term-hidden curriculum?
4. Why do some social groups tend to enjoy more educational success than others?
5. Children from the working class are less successful in the education system. Discuss.

Examination type questions

1. “The family and the school play complementary roles in the socialisation of the child”. Discuss.
2. “Education achievement is determined more by social class than by innate ability”. Discuss.
3. Critically discuss the view that education serves to integrate the individual into the wider community in which he or she is born.
4. To what extent does bureaucracy reduce efficiency in an organisation?
5. To what extent and in what ways has the post-colonial Zimbabwean education system been gender sensitive.

CHAPTER 7

RELIGION

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define the concept of “religion” in sociology.
- (ii) Explain the role of religion in human societies.
- (iii) Evaluate critically the sociological theories on socialization.
- (iv) Discuss the theories on origins of religion.
- (v) Discuss the role of the churches in Zimbabwe.

You often ask this question: What is religion? Imagine this: -

1. Christians believe in a God who is a supreme being whose word is the ultimate truth and his power is omnipotent.
2. The Dugum Dani of New Guinea have no god at all but they believe in ghosts of the dead known as the Mogat. These ghosts cause illness and death of human beings and control the wind and the rains. The Dugum Dani do not pray to these ghosts but they hold rituals to appease them.
3. The Teton Sioux who lived in the northern prairies of the USA. They were dependent on the WAKAN powers. The Wakan powers are believed to cause seasons to change, the rains to fall, the plants to grow and the animals to reproduce. The Sioux people did not worship these powers but appealed for their assistance and protection. (Haralambos at 645).

It is a fact that supernatural beliefs are present in every known society. At its simplest, religion is the belief in the supernatural. This definition, however, fails to incorporate the idea that supernatural forces have some influence or control upon the world, a notion that supernatural forces have some influence or control upon the world, a notion that always accompanies belief in the supernatural. Thus Roland Robertson quoted in Haralambos (1950), states that religion “refers to the existence of supernatural beings which have a governing effect on life”. This implies that religion is based on “beliefs in superhuman beings and in their power to assist or harm man”.

The origin and evolution of Religion

We consider the theories of some two well – known sociologists on this question; viz Edward B. Taylor and Max Muller. Edward Taylor propounded the **Animism** theory. “Animism” means the belief in spirits. Taylor argues that animism derives from human attempts to answer the following questions: What is it that makes the difference between a living person and a dead person? What are those human shapes that appear in dreams and visions? To make sense of these questions, early philosophers invented the idea of the soul. During dreams and visions this spirit leaves the body temporarily. At death the soul leaves the body permanently. Taylor argues that religion in the form of animism,

originated to satisfy humanity's intellectual nature: to meet its need to make sense of death, dreams and visions.

Naturism

The second theory, called Naturism, was propounded by Max Muller. "NATURISM" means the belief that the forces of nature have supernatural power. Muller believes this to be the earliest form of religion. He argues that naturism arose from people's experiences of nature, in particular the effect of nature upon their emotions. Nature contains surprise, terror, marvels and miracles, such as volcanoes thunder and lighting. Frightened by the power and wonder of nature, early humans transformed abstract forces into personal agents. They personified nature. Thus the force of the wind became "the spirit" of the wind, the power of the sun became the spirit of the sun.

Whereas Taylor's "animism" seeks the origin of religion in people's intellectual needs, Muller's naturism seeks it in their emotional needs. Naturism is humanity's response to the effect of the power and wonder of nature upon its emotions (Haralambos 1980: 646).

On the question of its evolution, the summarised view is that religion has evolved through the various stages of historical development, or in succinct terms, the evolution of religion corresponded to the evolution of human society.

The functionalist perspective of religion

The functionalist analysis of religion is primarily concerned with the contribution religion makes to meeting the functional pre-requisites or basic needs of society. From this perspective, society requires a certain degree of social solidarity, value consensus, and harmony and integration between its parts. In deed the functionalist perspective changes the emphasis from human needs to society's needs. The function of religion is the contribution it makes to meeting such functional pre-requisites, for example, its contribution to social solidarity.

In his book entitled *The Elementary Forms of The Religious Life* 1912, Emile Durkheim presented what is probably the most influential interpretation of religion from a functionalist perspective. He argued that all societies divide the world into two categories: The sacred and the profane, or more simply the sacred and the non- sacred. Religion is based upon this division. It is a unified system of beliefs and practices related to sacred things, that is to say things set apart and forbidden. It is important to realise that "By sacred things one must not understand simply those personal things which are called gods or spirits; a rock, a tree, a spring, a pebble, a piece of wood, a house, in a word anything can be sacred." There is nothing about the particular qualities of a pebble or a tree, which makes them sacred. Therefore sacred things must be symbols, they must represent something. To understand the role of religion in society, the relationship between sacred symbols and that which they represent must be established.

Let us consider Totems:

Emile Durkheim uses the term “Totemism” to describe the simplest form and the most basic form of the religion of the Aborigines of Australia. Their society is divided into several clans. The clan is like a large extended family with its members sharing certain duties and obligations. Clan members have the duty to aid each other. They join together to mourn the death of one of their number and to revenge a member who has been wronged by someone from another clan (Haralambas at 648).

We acknowledge that this concept of Totemism is also present in the Zimbabwean societies as well as in other African societies. Each clan has a totem e.g. Zhou, Shoko, Shumba, Nyathi, Dube, Moyo, Phiri e.t.c. The totem is usually an animal or a plant. The totem is a symbol. It is the emblem of the clan, it is its flag. It is the sign by which each clan distinguishes itself from all others. However, the totem is more than this. It is a sacred symbol. In some sense the totem is the outward and visible form of god. Emile Durkheim argued that if the totem is at once the symbol of god and of the society, it logically stands to suggest that in worshipping god, people are in fact worshipping society. Society is the real object of religious veneration.

Criticism

Some anthropologists have argued that Durkheim is not justified in seeing Totemism as a religion. Most sociologists believe that Durkheim has overstated his case whilst agreeing that religion is important for promoting social solidarity and reinforcing social values, they would not support the view that religion is the worship of society. Durkheim’s views on religion are more relevant to small non-literate societies where there is a close integration of culture and social institutions, where work, leisure, education and family life tend to merge and where members share a common belief and value system. They are less relevant to modern societies, which have any subcultures, social and ethnic groups, specialised. Organisations and a range of religious beliefs, practices and institutions.

Malinowski. B. and Talcot Parsons on religion

The two leading sociologists, like Durkheim, see religion as a tool that reinforces social norms and values and promoting social solidarity. Religion is part of the cultural system. As such, religious beliefs provide guidelines for human action and standards against which people’s conduct can be evaluated.

Parsons like Malinowski, sees religion addressed to particular problems which occur in all societies. He argues that in everyday life, people go about their business without particular strain. If life were like always like that, religion would certainly not have the significance that it does. However, life does not always follow this smooth pattern. The problems, which disrupt life, fall into two categories. The first consists in the fact that individuals are hit by events which they cannot foresee, and prepare for, or control or both. One such event is death, particularly premature death. Like Malinowski, and for

similar reasons, Parsons see religion as a mechanism for adjustment to such events and as a means for restoring the normal pattern of life.

The second problem area is that of uncertainty. This refers to attempts in which a great of effort and skill have been invested, but where unknown or uncontrollable factors can threaten a successful outcome. An example is humanity's inability to predict or control the effect of weather upon agriculture. Again, following Malinowski, Parsons argues that religion provides a means of adjusting and coming to terms with such situations through rituals which act as a tonic to self – confidence. In this way religion maintains social stability by allaying the tension and frustration which could disrupt social order.

The Marxist perspective of religion

To Marx, religion is an illusion, which eases the pain produced by exploitation and oppression. It is a series of myths, which justify and legitimate, the subordination of the subject, class and the domination and privilege of the ruling class. It is a distortion of reality, which provides many of the deceptions, which form the basis of ruling class ideology and false class-consciousness.

In Marx's words "Religion is the sign of the oppressed creature, the sentiment of a heartless world and the soul of soulless conditions. It is the opium of the oppressed people." Religion acts as an opiate to dull the pain produced by oppression. It does nothing to solve the problem: It is simply a misguided attempt to make life more bearable. As such, religion merely stupefies its adherents rather than bringing them true happiness and fulfillment. In Lenin's words "Religion is a kind of spiritual gin in which the slaves of capital drown their human shape and their claims to any decent life."

From a Marxist perspective most religious movements originate in oppressed classes. Their social conditions provide the most fertile ground for the growth of new religions. Thus Engels argues that "Christianity was originally a movement of oppressed people, it first appeared as the religion of slaves and emancipated slaves of poor people deprived of all rights, or peoples subjugated or dispersed by Rome." Religion can dull the pain of oppression in the following ways:

1. It promises a paradise of eternal bliss in life after death. Engels argues that the appeal of Christianity to oppressed classes lies in its promise of salvation from bondage and misery in the afterlife.
2. Some religions make a virtue of the suffering produced by oppression. In particular those who bear the deprivations of poverty with dignity and humility will be rewarded for their virtue. Religion makes poverty more tolerable by offering a reward for suffering and promising redress for justice in the afterlife.
3. Religion can offer the hope of supernatural intervention to solve the problems on earth. Members of the Jehovah's Witnesses live in anticipation of the day when the supernatural powers will descend from on high and create heaven on earth. Anticipation of this future can make the present more acceptable.
4. Religion often justifies the social order and a position within it. God can be seen as ordaining the social structure. This can help those at the bottom of the

stratification system to accept and come to terms with their situation. In the same way, poverty and misfortune in general have often been seen as divinely ordained as a punishment for sin. Again a situation is defined as immutable and unchangeable. This can make life more bearable by encouraging people to accept their situation philosophically.

From a Marxist view point, religion does not simply cushion the effects of oppression, it is also an instrument of that oppression. It acts as a mechanism of social control maintaining the existing system of exploitation and reinforcing class relationships. Put simply, it keeps people in their place.

Religion and social change

Religion may be a factor that impedes social change, or it may help to produce it. Another possibility is that religion itself has no influence on changes in society, but there is nevertheless a causal relationship between the two. From this point of view it is social change in society as a whole that leads to changes in religion.

Functionalists and Marxists have generally dismissed the possibility that religion can cause changes in society. They believe that religion acts as a conservative force and that it is changes in society that shape religion not vice versa. Religion can be seen as a conservative force in two senses. Functionalists have claimed that it acts in preventing change and maintaining the status quo because it promotes integration and social solidarity. From a functionalist perspective religion provides shared beliefs, norms and values, And helps individuals to cope with stresses which might disrupt social life. In these ways it facilitates the continued existence of society in its present form. Marx had similar views, although he saw religion maintaining the status quo in the interests of the ruling class rather than those of society as a whole.

Secularization

Secularisation is the process whereby religious thinking, practice and institutions lose social significance. This is an example of how changes in society can influence religion. It refers to the declining significance of religion in society.

Secularisation was as a result of the Industrial Revolution and the impact of science on the modern world. The effects of secularization are that there is:

- A decreased in the membership of religious organizations.
- A decline in the social, influence wealth and prestige of religious organizations.
- A decline in the role played by religious values beliefs in peoples lives.

Sect and churches

Churches have a formal bureaucratic structure. Sects tend to come into being as protest movements consisting of ordinary believers who are against what they perceive to be the corrupt and worldly nature of the established churches. Their followers tend to be very enthusiastic and committed and unlike the rigid bureaucratic structures of the established churches, their organizational structure is very fluid.

Sects and cults

A sect when used in the context of the sociological study of religion generally means a group that has splintered from the mainstream religion on the grounds of doctrine. It can also mean “following” or “party” as in Islam, where the term “Shute” is used to refer to the followers of Ali, son in law of the prophet Muhammad.

In ordinary usage the labels “sect” and “sectarian” connote deviance, and membership of a sect is perceived as a sign of inadequacy.

The sect is a voluntary organization whose membership depends on proof of personal worthiness. In terms of its own self – evaluation it is a select group which stresses egalitarianism among members and encourages a high level of lay participation.

In the cult the individual is the final judge of what constitutes the truth deciding what to believe and practice on the basis of personal experience.

The influence of ideology in the study of religion is clearly evident in Marxist perspectives. Marx believed that people’s salvation lay in their own hands. Marx’s utopian vision left no room for religion. From the set of beliefs and values, Marxist analysis of religion follows a predictable course: religion represents either a salve to the pain of exploitation or a justification for oppression. In either case, it is a distortion of reality which people can well do without.

From the functionalist’s perspective, religion is seen as reinforcing social norms and values and promoting social solidarity, all of which are required for a stable and smooth running social system. By its very nature functionalist theory tends to discount the divisive and disruptive effects of religion and ignore the role of religion as an agency of social change.

Revision Questions

- Discuss how religion can be an agent of social change and how it can be a conservative force.
- The growth of new religions is throwing doubt on the idea of secularisation.

Examination Type Questions

1. Critically evaluate the main sociological argument about the nature of secularisation.
2. How far do you agree with the statement that “religion is an agent of social change”.
3. Discuss the role of religion in maintaining social order.
4. “Industrial conflict is a necessary feature of an industrialised society.” Discuss.

CHAPTER 8

SOCIAL STRATIFICATION

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define the sociological concept of social stratification.
- (ii) Examine the main theories on social stratification.
- (ii) Discuss the various dimensions of social stratification.
- (iv) Explain the effects of affirmative action at work places on women in Zimbabwe.

It should not be supposed that human beings in any society interact equally all the time, or that every individual in society has equal opportunities to engage in societal activities and derive equal rewards. We already knew that individuals in society occupy different statuses each of which has a number of roles attached to it which each status occupier must play in the given society. These statuses can either be ASCRIBED or ACHIEVED e.g. A policeman has the role of keeping law and order, which he achieved from training. A mother bears and rears children, a role ascribed to her by nature and society.

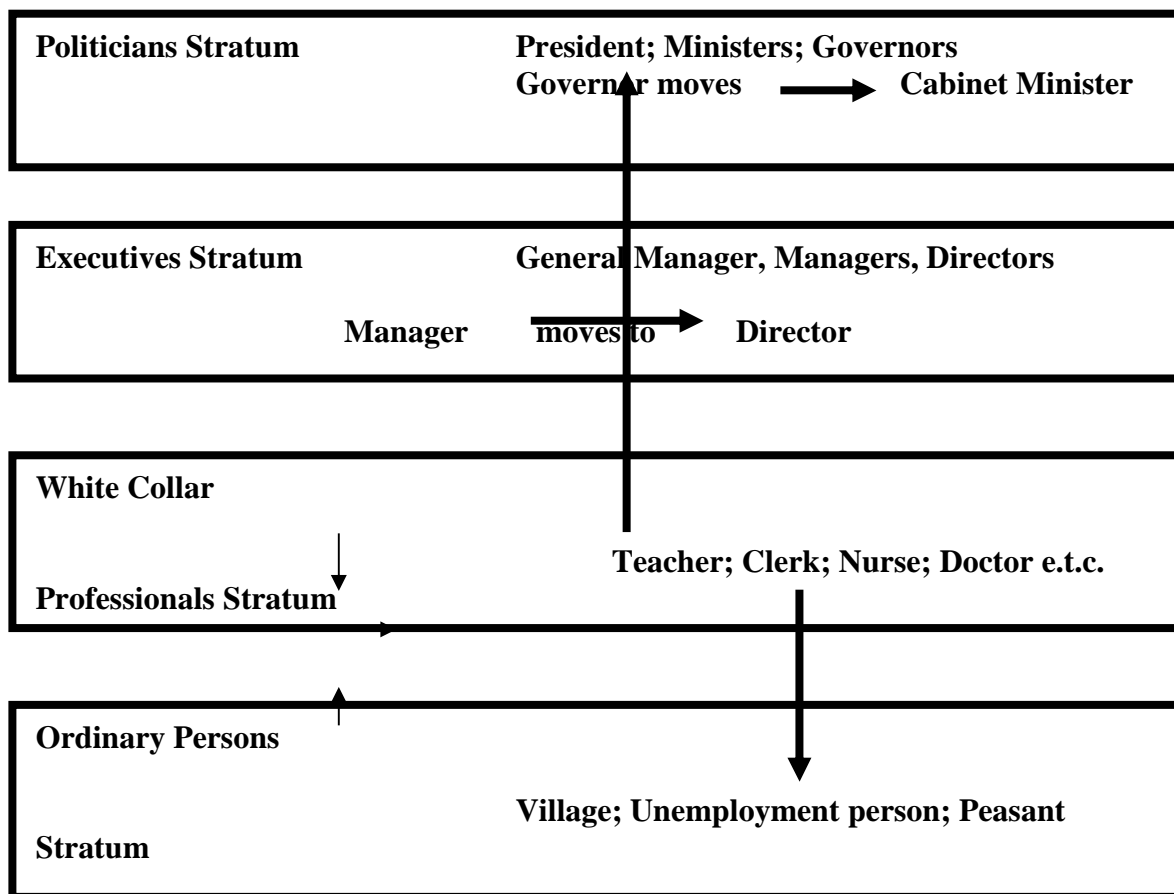
An ascribed status is one occupied by a person by right of birth, while an achieved status is the one occupied by a person as a result of his personal efforts in society. In many African societies both the ascribed and achieved statuses are combined except that achieved statuses are increasingly more dominant over ascribed statuses.

In effect individuals in society are never equal. Society divides into special layers into which individuals are fitted and categorised. Each of these layers is called a STRATUM and the process of categorization and the way in which members of each stratum relate to another is called social stratification.

Social mobility

Depending on the society, individuals can move either from one stratum to another or within the same stratum. Such movements or change of status is called social mobility. In cases where individuals move from one stratum to another usually higher and more prestigious, such movement is called vertical mobility; where individuals move within a stratum, such movement is called Horizontal mobility.

The following diagram illustrates the concept social stratification and social mobility (upward, Horizontal, and Downward). The diagram is sketched ideally with the situation in Zimbabwe.



- The Horizontal arrow shows social mobility of an individual horizontally within the same stratum.
- The upward arrow shows social status mobility from one stratum to another higher status.

Explanation

According to the diagram above, within the status of politicians, one can move from being a governor to become a cabinet minister. That is a horizontal movement within the same status of politicians. The same case can be made for a senior manager, in the stratum of Executives, to move horizontally to the position of a Director. It is also common that one can move vertically from the stratum of white-collar professional's stratum up to the post of a president in the highest stratum. Also it does happen that a professional from the white-collar stratum can move down to become an unemployed person.

Stratification occurs in every society that has produced a surplus in its economy. Thus a society that has not produced any surplus gives little opportunity to acquire wealth or prestige and power. This means therefore that stratification is intimately related to economics because the layering of people into social levels boils down to attempts to answer the question: Who gets what and why? In other words this question asks, how

shall the scarce resources in the society be distributed? Different societies answer this question differently. As a result their stratification systems vary accordingly.

Basically stratification systems separate people into Haves and Have-nots. Attempts to analyse why stratification emerges, most social thinkers have concluded that some social inequality is inevitable in human society. In fact the classical conservative position is that inequality is part of the law of nature. If social institutions do not curb this greedy and selfishness, the society will not function smoothly. John Perry wrote that the more complex societies are, the more unequally they tend to distribute their scarce goods. The unequal distribution of scarce resources is called Social Stratification, meaning that the society is divided into a number of strata, or layers. Societies may distribute unequally either wealth or prestige or power, or all the three.

In stratified societies, people rank themselves and others according to the following:

1. Wealth, or how much of the societal resources they own.
2. Prestige, or the degree of honour their position in society evokes.
3. Power, or the degree to which they can direct others as a result of the preceding factors.

Wealth, which includes income and property, is an element of social class, whereas prestige is an element of status in turn class status and power are the so-called Dimensions of Stratification. This means that stratification systems are analysed by looking at each of these phenomena (class, status and power).

However, institutions on their own promote inequality. Thus inequality is the price societies must pay to ensure peace and order. Later, social Darwinists proposed that because the resources were scarce, people had to compete for them, only the strongest, the most intelligent, or those most willing to work would acquire most of them. This situation would certainly result in inequality but at the same time it would ensure that only the “best” people in society rose to positions of power and privilege. Ultimately, this would benefit society, for such people would provide enlightened leadership.

In the classical liberal view humans are considered as basically good rather than selfish and greedy. It is society with its institutions that corrupts people because each individual or group must struggle to get a share of the scarce goods and services that society offers (Jean Jacques Rousseau) The struggle becomes divisive and ends with the dominance of one group over others. The dominant group is able to exploit the others and once in a position of power, to impose its will on the remainder of society. Thus inequality and stratification are seen to be unavoidable.

The Structural Functionalist Perspective:

The intellectual descendants of the conservative view- point are represented by the structural- functionalist school of thought. Functionalists stress the needs of the society rather than those of the individual, reasoning that the needs of individuals can be satisfied

only within the society. The existence of every society depends on the regular performance of specific tasks that are difficult and require special intelligence, talent and training. Societies must institute systems of rewards with which to lure the most talented, the most intelligent and the best-trained individuals to perform these tasks. The positions most essential to the welfare of society, and positions for which there are few qualified personnel must be the ones most highly rewarded, argued Davies Moore in 1945. It may however be argued that collecting garbage is almost as vital to the health of society as practicing medicine, since uncollected garbage is a threat to public health. But collecting garbage requires little training or talent. Therefore many individuals are capable of performing this function. Practicing Medicine on the other hand, requires a long period of study and training. Not all individuals are capable of undergoing the discipline of such training. Therefore, there are fewer potential doctors than potential garbage collectors, and consequently doctors should be much better rewarded.

In addition to function, functional theorists stress the need for order stability and balance in society. Even though it produces some social inequality, they maintain, system of stratification has a stabilising influence on society. It prevents conflicts among individuals who compete for scarce resources from erupting and disrupting the orderly functioning of the society. Structural – functionalism is also called the Equilibrium Theory because of its emphasis on harmony and balance.

Finally, functionalists concluded that inequality is built into the social system because not all types of work are equally necessary for, and thus valued by the society.

The major criticism of structural functionalism centres around the facts that: -

1. What is an essential function is subject to interpretation (e.g. is a professional footballer or an entertainer essential:)
2. Stratification systems prevent some talented people from developing their talents while some talented people receive rewards inspite of their limitations.

The conflict perspective of stratification

The intellectual descendants of the classical liberal view are today's' so-called Conflict Theorists. They argue that inequality is the product of the conflicts and dissension that originate in people's desire for power. The possession of scarce resources gives the possessor power. Groups struggle with one another to obtain power, and the group that emerges victorious tries to impose a stratification system on the society by enrolling some institutions – eg. Religion, education and the political system to legitimize it. Thus stratification systems are mechanisms of coercion.

The best-known conflict theorist was Karl Marx. He stated that all history was a record of class struggles caused by the unequal distribution of rewards in societies. All societies are stratified, according to Marx. Because in every society one group tries to protect its economic interests at the expense of other groups. Further the institution of private ownership of the means of production leads to the modern division of societies into social classes. These classes are in conflict with one another because the owners of the means of

production (the bourgeoisie) have and want to keep, a monopoly of power over the non-owners (the proletariat). The owners obtain and maintain power both by force and by instilling a value system and ideology in the masses that legitimize their power. Once they are in control and with a system of stratification in operation, the system is perpetuated through various institutions. The family transmits either wealth, opportunity for education, and prestige, or poverty and lack of opportunity, from one generation to another.

Schools too, prepare some individuals for leadership roles and others for menial occupations. Christianity helps people accept values that justify the status quo and encourages the poor to seek their reward in an afterlife, while other religions direct the faithful towards a spiritual quest, or offer solace from pain.

The major criticism of the conflict theory and Marx in particular is that it neglects to address two important issues: first, that people are naturally unequal in the amount of talent and intelligence they have and the work they are willing to expend and second, that to a great extent the existence of inequality is a motivating force for people. The more hard-working, talented and intelligent people will tend to rise to the top in any economic system, and the existence of inequality will motivate people to try to get to the top.

The functionalist and the conflict theories of stratification are not mutually exclusive. There is evidence that societies exhibit stability and consensus as well a conflict and dissension. The two theories suggest two different ways of looking at stratification systems of societies, but they do not offer definitive answers as to the causes of stratification, nor do they provide methods for doing away with inequality.

Dimensions of stratification

Class, status and power

Summary definitions:

Class

According to Karl Marx classes are determined by the relationship of a group in society to the means of production. Marx's approach to stratification and his concept of class are essentially economic in nature.

Max Weber (1864 – 1920) defined class objectively as consisting of groups of people who had similar life styles dictated by their economic position in society, that is by the goods they possessed and their opportunities for increasing their income. Modern social scientists refer to money, goods and services as property. The modern Weberian concept of class is defined as “an aggregation of persons in a society who stand in a similar position with respect to some form of power, privilege or prestige” (Lemski 1966 at 74-75). In other words, some people, because of a similar in occupations, income, education, and life- styles, set themselves apart from the rest of the population. In time they become

sufficiently differentiated from others and unified- sometimes unknowingly – among themselves to constitute a separate social level or stratum – a social class.

Status

Status is the degree of social esteem that an individual or a group enjoys in society. In the Weberian sense, status means prestige rather than simply a position within the social system. The most important element of status is that it is a ranked position – high, middle, low – determined by how the role attached to the status is valued. For instance, because the role of a physician is highly valued in society, that position frequently is an overlap between class and status, but the overlap does not always or necessarily occur. Some people may have high incomes and lack a substantial income. Status is very important to most people, and the desire to obtain high status is learned as part of socialisation. The concern for status influences almost every kind of decision, from the choice of a car to the choice of a spouse.

Power

The third most important dimension of stratification is power. Power is defined as the ability to carry out one's wishes in spite of resistance. It is the capacity to get other people to do what one wants them to do, with or without their consent. Stratification based on power is essentially political, rather than economic, in Max Weber's view. In fact, Weber used the term political class or party to mean an elite, a group that is more powerful than other groups in society. Power is exercised in all social systems, from the simplest to the most complex.

As applied to stratification, power can be divided into personal power and social power. Personal power is the freedom of individuals to direct their own lives in a way they themselves choose, without much interference. Such freedom is the ability to make decisions that affect entire communities or even the whole society. Social power may also be exercised legitimately, with the consent of the members of society. In this case it is called Authority. Parents, teachers and the government, all represent different levels of authority. Social power may also be exercised illegitimately, that is, without the official approval of society. Organized crime, for instance, exercises powers illegitimately.

Power is probably the most important dimension of stratification because it affects the manner in which societies goods and services are distributed. It is deeply interwoven with the other dimensions of class and status. High – status individuals have little trouble attaining positions of power, either in government or corporate and banking circles. In turn, those in positions can control decision – making in such a way that events are favourable to them. In traditional non- industrial societies, power is often held by a small elite, while the majority of people are relatively powerless. In industrialized societies power is spread among many people, largely as a result of universal suffrage and the generally better living standards of the majority of the people.

Gender and Stratification

Gender refers to the significance a society attaches to those biological categories of male and female. Sex is a biological term, which refers to the biological and anatomical difference that distinguished female from males.

Theories of Gender

Theories that emphasize the role of socialization in order to explain gendered behaviour have been criticized for their tendency to regard children as passive receivers of gender stereotypes.

Feminism

Feminism is a specific approach used by women in social discourse. In other words women are on the forefront of feminism, a movement that has been in existence for over a century.

They argue that women are seen to be exploited because they undertake free labour for men by carrying out childcare and housework (Haralambos & Holborn 1994: 534).

There are three categories of feminism:

- **Radical Feminism:** this category blames the exploitation of women on men and that patriarchal system based on the family. In the case men are the ruling class and women are the subjects, hence women must liberate themselves by overthrowing patriarchal society.
- **Socialist Feminism:** this blames women oppression in the differential ownership of the means of production between men and women.
- **Liberal Feminism:** advocates for the equalization of the sexes through the adjustments of inequalities. The creation of equal opportunities for both men and women will eventually lead to equality.

Functionalism on Gender

Functionalism looks into women being disadvantaged only because they are required to play certain roles that are instrumental to the survival of the society. Women are seen as secondary breadwinners hence they are regarded as less valuable in terms of equal pay.

Marxists: They see capitalism as being the major source of women's oppression and capitalists the main beneficiaries. They argue that marriage is a property relation in class based society in spite of ideas of love.

Gender Socialisation:

- Refers to the way we learn particular patterns of gender behaviour in the same way we learn all other things which helps us to fit into society.

- This is how individuals develop different gender characteristics in the course of socialization processes.
- The process of learning gender attitudes and behaviour is a continuous one. It is the tendency for girls and boys to be treated differently for their future roles.
- In the family girls are encouraged to be sweet, sociable while boys are encouraged to be physical.
- Through the media, men and women are depicted in different ways for example in looks, stories films and newspaper. Men tend to be portrayed as adventurous and outdoor things which require them to be strong and independent.
- At work women are generally depicted as employees following orders and women's occupations are usually shown to be an extension of women's traditional roles for example nurses, teachers, hairdressers e.t.c
- In Zimbabwe women are being given equal access to education and the right to decision – making has been created.

Ethnicity and Stratification

Ethnicity is defined as the cultural practices and outlooks of a given community of people (Giddens 1997: 210)

If a particular group of people distinguish themselves from others because of their language which is different from others groups then that group can be said to be ethnic group.

Ethnicity only appears under specific historical conditions and can change again depending on those historical conditions.

Ethnocentrism: This refers to the understanding or practices of another culture in terms of those of one's own culture. Ethnocentric judgments fail to see the true qualities of other cultures. An ethnocentric individual is someone who does not want to look at other cultures in their own terms.

Ethnocentrism is the practice of comparing other cultural practices with those of one's own group and automatically finding those other cultural practices to be of less value. It serves functions both in the maintenance of social order and in promotion of social change. It promotes loyalty within the group. It also hinders cooperation with out groups and promotes conflict.

Race

Refers to the skin colour of different types of people. It is the classification for grouping together people in society who have the same physical features for example the skin.

Racism

The attributing of characteristics of superiority or inferiority to a population sharing certain physically inherited characteristics.

A person is a racist if he/ she believes that the behaviour of other people can be explained with reference to their racial background.

Racial discrimination refers to the discrimination society because of their race or colour of their skin.

In South Africa, during the apartheid era people were classified by the state as belonging to a particular ethnic group and the blacks were discriminated against, in terms of equal access to education and freedom.

Examination type questions

1. Critically discuss the view that deviant women in Zimbabwe have benefited from the theory of feminism.
2. Evaluate the view that modern societies are increasing secular.
3. Critically discuss how Affirmative Action in workplaces has improved the status of women in Zimbabwe.
4. Critically discuss ways in which social stratification positively and negatively influence the children's performance at schools.

CHAPTER 9

CRIME AND DEVIANCE

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define the sociological concept of Deviance”
- (ii) Explain the term “delinquency” in sociology.
- (iii) Discuss critically the theories of deviance in sociology.
- (iv) Examine vie that man are more deviant than women in any society.

What is Deviance?

The concept of “Deviance” in sociological studies consists of those acts which do not follow the norms and expectations of a particular social group (Haralambos 1904: 580). Deviance may be positively sanctioned or rewarded. It can also be negatively sanctioned or punished, or simply accepted without reward or punishment. As examples of the above, a soldier who demonstrates exceptional courage to the extent of risking his life may be viewed as deviant yet he is positively rewarded with a medal. By comparison, a murder not only deviates from society’s norms and expectations but also from its values in particular the value placed on human life. His deviance generally results in wide spread disapproval and punishment. The other form of deviance consists of acts which depart from the norms and expectations of a particular society but are generally tolerated and accepted e.g. an old woman may keep a lot of cats in her house. Such a tendency is neither rewarded nor punishment. It is simply defined as odd but harmless.

The field of study covered by sociology of deviance is usually limited to deviance, which results in negative sanctions. The American sociologist Marshall B. Clinard has suggested that the term “deviance” should only be used to describe those situations in which behaviour is in a disapproved direction, and of a sufficient degree to exceed the tolerance limit of the community. In terms of Clinard’s definition, crime and delinquency are the most obvious forms of deviance. Deviance does not refer one to individual behaviour. It also concerns the activities of groups as well.

What is crime?

Crime refers to those activities, which break the law of the land and are subject to official punishment.

What is delinquency?

This refers to acts which are criminal, or are considered antisocial, which are committed by young people.

However, there are many disapproved deviant acts, which are not defined as criminal. Some examples of these are alcoholism and attempted suicide. So far the concept of deviance is simply understood to refer to those activities which do not conform to the norms and expectations of members of a particular society. As studied by sociologists it

usually refers to those activities which bring general disapproval from members of society.

Deviant behaviour is different from normal behaviour. Therefore deviants are different from normal people. Deviant behaviour is a social problem since it harms individuals and can have a descriptive effect on social life. Therefore deviants are a social problem. Physiological theories claim that the deviant has some organic defect: They are born with some defect or they develop one during their lives for example they might be affected by having a poor diet). Psychological theories, on the other hand claim that it is deviant's mind rather than the body that has the defect. Some emotional disturbances in their past left them mentally unbalanced. This mental imbalance causes or influences their deviance.

Theories of deviance

The biological theory

The major proponents of the Physiological theory are Doctor Cesare Lombroso of Italy; Sheldon and Eleanor Glueck who claimed that there is a causal relationship between physical build of the body and delinquent activity. They argue that stocky rounded body or a body type known as "Mesomorph" tend to be more active and aggressive than those with other body build. British criminologists in 1960's claimed that they had found a precise genetic cause of criminality, or better still talk of chromosome abnormalities. Kelly, believes that chemical imbalances in the body can cause crime. Vitamin deficiencies may, according to Kelly, have the same effect. A comment is made on this point that chemical imbalances are partly the result of inherited characteristics, but they may also be caused environmental factors such as diet.

The major criticism against this theory tend to dismiss biological theories of deviance arguing that any association between physical characteristics and deviant behaviour can be explained in other ways. Taylor, Walton and Young provide an alternative explanation for the link between mesomorphism and delinquency. They suggest that it may well be that lower-working class children, who are more likely to be found in the criminal statistics, are also by virtue of diet, continual manual labour, physical fitness and strength, more likely to be mesomorphic.

The psychological theories.

Psychological theories share certain similarities with biological theories: -

1. They see the deviant as different from the population as a whole
2. He or she is abnormal in a normal population.
3. The abnormality predisposes him or her to deviance.

The main difference is that the psychological theories differ in that they see the deviant's sickness and abnormality as lying in the mind rather than the body. Hans Eysenck has argued that there is a link between genetically based personality characteristics and criminal behaviour. He maintains that individuals inherit different personality traits, which predispose them towards crime. In particular the extrovert is likely to break the

law because he craves excitement, takes chances, often sticks his neck out, acts on the spur of the moment, and is generally an impulsive individual. It is more difficult for parents to socialise them to act in accordance with society's laws, norms and values. John Bowlby took the psychological theories a stage further. He did not believe deviance was inherited, rather he explained it in terms of a child's early socialisation. In his book entitled Forty – four Juvenile Thieves he maintained that children needed emotional security during the first seven years of their lives. This could be provided most efficiently by a close, intimate and loving relationship with its natural mother. If the child was deprived of motherly love, particularly during its early years, a psychopathic personality could develop. Psychopaths tend to act impulsively with little regard for the consequences of their actions. They rarely feel guilt, and show little response to punishment or treatment. Bowlby claimed that consequent who were habitual offenders had suffered from maternal deprivation during their early years.

Criticism

Sociologists tend to dismiss psychological explanations of deviance. Firstly they argue such theories neglect social and cultural factors in the explanations Matza argued that values are learned rather than being genetically determined secondly to say that a deviant is mentally ill is not valid at all because there is little agreement amongst psychologists about what constitutes mental health and how to measure personality characteristics. Thirdly sociologists dismiss the submission that the individual is the captive of his or her early experience, or conditioning, which is simply acted out in later life. This approach ignores a vast number of social factors, which influence behaviour during a person's life. Marshall B. Clinard rather scornfully likens psychological theories of deviance to the older notion of possession by devils or evil spirits.

Just as an after comment we take notice that in African societies it is strongly believed that alien spirits actually play a role in deviant behaviour. Among the Shona and Ndebele peoples in Zimbabwe it is believed that there are some deviants who have a "Shavi" or "Idlozi" that leads them in deviant behaviour especially thieving.

The functionalist perspective of deviance

A functionalist analysis of deviance begins with society as a whole rather than an individual. It looks for the source of deviance in the nature of society rather than in the biological or psychological nature of the individual. Functionalists argue that deviance is a necessary part, of all societies. It performs positive functions for social systems, yet it breaks social norms and values. Functionalists argue that a certain amount of deviance has positive functions: that it even contributes to the maintenance and well being of society. Emile Durkheim argued that crime is an inevitable and normal aspect of social life. Crime only becomes dysfunctional (harmful to society) when its rate is unusually high or low. He argues that all social change begins with some form of deviance. In order to obtain independence from colonial rule, African societies had to deviate from the colonial rules, norms and expectations. It is that deviance of yesteryears that has led to the present state of independence.

Though crime is punishable, Durkheim argues that the function of punishment is not to remove crime in society but to maintain the collective sentiments at their necessary level of strength. In Durkheim's words punishment "serves to heal the wounds done to collective sentiments."

Some of the positive functions of deviance can be summarised as follows:

1. Deviance can be a safety valve, providing a relatively harmless expression of discontent. Cohen suggested that, prostitution performs such a safety valve function without threatening the institution of the family life without undermining family stability, since relationships between prostitutes and their clients usually avoid strong emotional attachments.
2. Certain deviant acts are a useful warning device to indicate that an aspect of society is not functioning well. This may draw attention to the problem and lead to measure to solve it (Albert K. Cohen).

The interactionist perspective of deviance

This perspective focuses upon the interaction between the deviants and those who define them as deviant. The interactionist perspective examines how and why particular individuals and groups are defined as deviant and the effects of such a definition upon their future actions. For example, the interaction between the deviant and various agents of social control such as parents, teachers, doctors, police, judges and probation offices may be analysed. The effects upon the individual of being defined as a criminal or delinquent, as mentally ill, as an alcoholic, prostitute or homosexual may be examined. The interactionist approach emphasizes the importance of the meanings the various actors bring to and develop within the interaction situation. From an interactionist point of view, the definition of deviance is viewed or brought out in the interaction situation by the actors involved. For example, whether or not a person is defined as mentally ill will depend on a series of negotiations between him or her and a psychiatrist (a mind doctor).

The labeling theory:

One of the earliest exponents of the interactionist approach was Howard S. Becker. He propounded the labeling theory. Becker argues that:

"Social groups create deviance by making the rules
whose infraction constitutes deviance,"

and by applying those rules to particular people and labeling them as outsiders. From this point of view deviance is not a quality of the act the person commits, but rather a consequence of the application by others of the rules and sanctions to an offender. The deviant is one to whom the label has successfully been applied, deviant behaviour is behaviour that people so label. Howard Becker is suggesting that in one sense, there is no such thing as a deviant act. An act only becomes deviant when others perceive and define it as such.

Michael Haralambos refers to the act of nudity (removing all clothes from the body) in Western society as a case illustration: Nudity in the bedroom, where the actors are

husband and wife, is generally interpreted as normal behaviour. Should a stranger enter, however, nudity in his or her presence would usually be considered deviant. Yet, in particular contexts, such as nudist camps or certain holiday beaches, nudity in the presence of stranger's would be seen as perfectly normal by the participants. Thus there is nothing intrinsically normal or deviant about the act of nudity. It only becomes deviant when others label it as such.

Another example or illustration of the labeling theory is given by Becker of a brawl or fright involving young people. In a low-income community such behaviour is interpreted by the police as evidence of delinquency, while in a wealthy community it is interpreted as evidence of youthful high spirits. The acts are the same but the meanings given to them by the audience differ.

In the final analysis Becker argues that deviance is not a quality that lies in behaviour itself, but in the interaction between the person who commits an act and those who, respond to it. From this point of view deviance is produced by a process of interaction between the potential and the agents of social control.

The effects of labelling

1. It may produce a self- fulfilling prophecy whereby the “deviant identification” becomes the controlling one.
2. The deviant may confirm and accept their deviant identity.
3. A deviant subculture is eventually created when labeled deviants group together upon a common understanding of the identity they are given.

Becker argues that once individuals join an organised deviant group, they are more likely than before to see themselves as deviants and to act in terms of this self – concept. In this context the deviant identification tends to become the “controlling one”.

Criticisms against deviance and the interactionist perspective

1. The first of criticism attacks the interactionist definition of deviance. Becker and Lemert argued that deviance was created by the social groups who defined acts of deviant. Taylor, Walton and Young, however, claim that this view is mistaken. To them most deviance can be defined can be defined in terms of the action of those who break social rules, rather than in terms of the reaction of a social audience.
2. A second related criticism of interactionism is that it fails to explain why individuals commit deviant acts in the first place. Lemert claims it is not necessary to explain primary deviance, since it is very common and it has no impact on a person's self-concept. Many sociologists do not accept this claim. Although most people do commit deviant acts from time to time, different individuals tend to commit different types of deviance. One person might steal, another might break health and safety legislation, and a third might smoke marijuana. Clearly it is important to explain why individuals should choose to turn to the form of deviance rather than another.

3. The third major criticism of the interactionist perspective is that it is too determinist. It assumes that once a person has been labeled their deviance will inevitably become worse. The labeled person has no option but to get more involved in deviant activities. Thus Ronald Ackers states that one sometimes gets the impression from reading the literature that people go about minding their own business and then bad society comes along and slaps them with stigmatized label. Forced into the role of deviant the individual has little choice but to be deviant.
4. The final major criticism is that interactionists fail to explain why some people should be labeled rather than others and why some activities are against the law and others are not. Why should the police regard a fight in a low- income community as delinquency, and in a wealthy community as no more than youthful high spirits.

The conflict perspective of deviance and power

Sociologists such as William Chambliss, Milton Mankoff and Frank Pearce argue that only a Marxist perspective can deal adequately with the relationship between deviance and power. They make a straight forward, conventional interpretation of Marx's work, and apply it to the sociology of deviance.

From this view point power is held by those who own and control the means of production. The superstructure reflects the relationship between the powerful and the relatively powerless: the ruling and subject classes. As part of the superstructure, the state the agencies of social control, the law and definitions of deviance in general, reflect and serve ruling class interests. As an instrument of the ruling class, the state passes laws, which support ruling class interests, maintain its power and coerce and control the subject class. Laws are not an expression of value consensus but a reflection of ruling class ideology. Thus, a general commitment to laws by members of society as a whole is an aspect of false class-consciousness' since, in practice, laws benefit only the ruling minority. From a Marxist perspective the basis of crime is the private ownership of the means of production and all that entails. Thus a socialist society, in which the means of production are communally owned, should result in a large reduction of many forms of crime.

Criticism

The claim of conventional Marxist writers that all forms of deviance can be ultimately accounted for in terms of the economic infrastructure is questionable. Even if Marxist theory proved sufficiently flexible and Marxists sufficiently ingenious to explain all forms of deviance in Western society in terms of the capitalist system, problems would still remain. There is ample evidence of crime and deviance in communist society ranging from petty theft to political and religious dissidence. To suggest that such activities are hangovers from a previous era and will disappear once the dictatorship of the proletariat has established a truly socialist society is stretching credulity. Marxist theory fails to provide an adequate explanation of deviance in societies where the means of production are communally owned.

The Neo- Marxist and socialist perspectives

Partly as a response to the limitations of the conventional Marxist perspective on deviance a number of sociologists have developed alternative conflict approaches. Like Marxists these writers accept that society is characterised by existing capitalist societies, and they share a concern about the unequal distribution of power and wealth within such societies. However, none accept that there is a simple and straightforward relationship between the infrastructure of society and deviance. Although most of these sociologists including Taylor, Walton, and Young, Paul Gilroy and Stuart Hall, have been strongly influenced by Marxism, their work differs in important respects from that of the Marxist examined above. They can therefore be termed neo- Marxist approaches to deviance.

A full social of deviance

A complete theory of deviance examines both the way society as a whole is organised, and the way that individuals decide to carry out criminal acts.

1. The criminologists firstly need to understand the way wealth and power are distributed in society.
2. He or she must consider the particular circumstances surrounding the decision of an individual to commit an act of deviance.
3. It is necessary to consider the deviant act itself, in order to discover its meaning for the person concerned.
4. Taylor propose that the criminologist should consider in what ways and for what reasons other members of society react to the deviant. How do the police or members of the deviants' family respond to the discovery of the deviance?
5. The reaction then needs to be explained in terms of the social structure.
6. Finally Taylor and others say that the relationship between these different aspects of deviance should be studied, so that they fuse together into a complete theory.

Revision Questions

1. Assess the socio explanation of criminality in Zimbabwe today?
2. Official statistics on crime need to be treated with considerable caution. Discuss?
3. Explain why women commit less crime than men?
4. How do the mass media and the police amplify deviance?

Examination Type Questions

1. Explain the limitations of official crime statistics in Zimbabwe.
2. Critically evaluate why men commit more crimes than women in society

CHAPTER 10

WORK AND LEISURE

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define the concepts of “leisure” and “work” in sociological terms.
- (ii) Discuss the differences between work and leisure.
- (iii) Examine the effects of technological advancements on employment.

Introduction

The world at work is important in understanding society and individual behaviour. At the societal level, the numbers and kinds of workers provide clues to the economic organisation of social systems. In this chapter focus will be given to occupational structures and the management and the organisation of work.

What is play for some people may be work for others. For example in Zimbabwe many people play football and tennis for recreation but some people (players) do so for a living. Leisure opportunities influence occupational decisions e.g. when people exchange jobs in order to have more time with children. Leisure and play are not identical but both are network. They are essential to sustain and refresh people in the ways that work tires them, and they tire people in the way that work rests them. Work role have continuity through time as reflected in the concept of career through leisure.

Concepts of work and leisure

Work refers to the effort directed to produce or accomplish something. Leisure refers to the freedom from the demands of work or duty. In general work is an activity involving contractual obligations between an employer and an employee. The employee accepts particular constraints and obligations in the processes of earning his living. In return they get an agreed rate of pay.

People work to satisfy their needs. They work to produce goods and services. Work has a special place in economic sociology. Work is the carrying out of tasks requiring the expenditure of mental and physical effort which has as its objective the production of goods and services that cater to human needs.

Work and leisure are complementary, and leisure can be understood only in terms of work.

Table 1 shows the difference between work and leisure

Characteristics of work	Characteristics of leisure
<ul style="list-style-type: none"> Contractual obligations specify the precise duties and expectations on the part of the employer and employee. 	<ul style="list-style-type: none"> There is no contractual obligation associated with leisure activities.

<ul style="list-style-type: none"> • There is payment on a regular basis. • There is limited choice in work activities and often-limited enjoyment and satisfaction. • People know when they are working. 	<ul style="list-style-type: none"> • Payment is not usually associated with leisure activities. • There is wide choice in leisure time. • People recognise what is their leisure time.
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Occupational structures

According to Giddens (1997:307) “an occupation or job is work that is done in exchange for a regular wage or salary.”

In a occupational society workers may be conveniently be divided into three groups:

- a) Primary worker engaged in the first stages of production such as agriculture, mining.
- b) Secondary stages who mostly work in manufacturing industries.
- c) Tertiary workers who provide services these include people who are engaged in professional, finance, scientific and miscellaneous services.

In Zimbabwe the occupational structures now include women who work on equal terms with men. In the peasant economic such as Zimbabwe, the women’s place is in the home but is responsible for roughly half of the society’s agriculture.

The women in Zimbabwe have been given equal access to vocational and technical training in the fields of science, information technology and this has enhanced their employment opportunities.

However, worldwide women generally occupy the lower paying jobs and those within the same occupational structures, as men tend to earn less than their male counterparts. Women are now in pond employment than was the case some decades ago. They still perform the bulk of housework.

Ethnic inequality in employments

Ethnic minorities are disadvantaged in the labour market. In general both men and women from minorities are disadvantaged in the occupational hierarchy. In some industries minority group’s members are paid less than the majority. In Zimbabwe, before independence, ethnic groups from Malawi were being employed in the farms and mines and were paid less than their counter parts.

Ethnic discrimination by the employers is done through their refusal to promote ethnic employees.

Management and work organisations

Organisation of work in the industry involves the division of labour. Division of labour means that work is divided into deferent occupations where the workers take only one

area of specialization. Division of labour increases mass production. Mass production helps to raise living standards. One form of division of labour is the Taylorism. Tylorism divides work into simple tasks that can be timed and organized. Another form of division of labour according to Fordism, was concerned with mass production, which was tied to mass markets. In the past – Fordism, computers have been introduced to make manufacturing more flexible. This has helped the industry to meet changing demands.

It should be noted that to perform a routine task for many hours each day in a factory meant that the worker was a little more than an appendage in this machine and having no other economic resources to sell other than his labour, he was simply a wage slave alienation.

The effects of new technology on workers are:

- The technical invention has an effect on those who use it
- Workers may find automation an improvement because they are longer tied to one point on the factory floor.
- In automated processes workers are generally relieved of particularly dangerous tasks since these are now completed by machine.
- Some workers may find that they have become deskilled and may have little pride or interest in their work since all the construction is done by machine.

At work conflicts may occur between managers and non- managerial work as between groups of non – managerial workers.

Relationship between work, non – work and leisure

Leisure is seen by Parker as time left over after other obligations have been attended to. (Haralambos 1994:392). No work activities involve activities such as housework and child minding. It therefore implies that leisure is time spent doing activities that are outside housework and paid employment.

Conclusion

This chapter focused on the concepts of work and leisure. The two concepts are interrelated. Work is any activity that involves contractual obligation and leisure can be understood in terms of work.

Revision Questions

1. The division of labour and automation may make for more efficient production but only at the cost of more boring work and dissatisfied workers. Discuss.
2. Explain the measures the government may take to make-work more fulfilling in less developed countries.
3. How far are leisure activities in Zimbabwe determined by one's income?

Examination type questions

1. Critically examine the argument that bureaucracy is essentially the brain child of industrial society.
2. Discuss the social effects of social mobility in Zimbabwe.
3. How is the individual's personality a product of his/her family socialisation.

CHAPTER 11

MASS MEDIA

Chapter objectives

After studying this chapter, you should be able to:

- (i) Define “Mass Media”.
- (ii) Discuss critically the role of the Mass Media.
- (iii) Examine the various theories on the role of the Mass Media.
- (iv) Explain the influence that the Mass Media can have on behaviour in society.
- (v) Assess the role of Mass media in Zimbabwean politics.

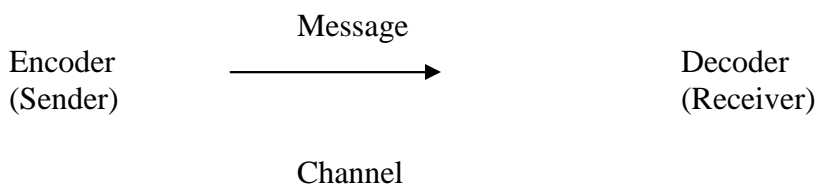
Introduction

If people are to participate in the society they live in, they must communicate with others. Mass communication has become one of the dominating factors of contemporary society. It is in the interest of this chapter of mass media and also to look into the role of the mass media.

What is meant by mass media?

The mass media are those agencies of communication that can reach a large number of people in a relatively short period of time. They include the TV. Radio, newspapers and journals, and may be extended to include the cinema, books and so on. The TV is often taken as the most extreme form of the media because it reaches right inside the home, can reach the whole country instantly, and it appeals to both senses of sight and sound. Moreover, about 93% of homes in Britain have a TV, and it reaches the most undifferentiated audience; this is because there is less self-selection as to the message the individual wishes to receive. A person will choose a newspaper, magazine or film on the basis of his or her personal interests, and in general the same can be said of the choice of radio programme. However, consumer research has shown that many people switch on the TV. In the evening and do not even bother to switch channels.

The media in general and the TV in particular have come under greater criticism in recent years from a wide variety of sources, and the validity of this will be discussed below. It is, however, important at this stage to indicate that discussions of the effect of a message relayed by the media are themselves inadequate unless other elements are brought in. this can be illustrated by a simple diagram.



In addition to the message having an effect, the channel or medium itself might have some impact. As indicated above, many of the channels involve self-selection of the messages to be received, while in the case of the TV this might be less so. Moreover, because the TV presents information in a visual form, it may be that it leads to an increase in public knowledge, but a decrease in reading practice, and this can have a cumulative effect in making people increasingly dependant upon the TV as a source of information.

Secondly, it is important to take the 'decoder' or 'receiver' into account. People have experience, and the media form only several of the many socializing agencies. This means that the media may depend upon the

Role of other factors such as the family, education, peer groups and so on. When the individual received a message, its 'decoding' will reflect the effects of all of these on him, and each may interpret the message in a different way.

Finally, it may be useful to take into account the 'encoder' of the message, to understand his or her assumptions or aims. In some cases, this may be an individual, but normally there will be a 'bargaining' or 'filtering' process in the determination of the message and how it is to be presented.

Criticisms of the media

The criticisms of the media that concern Sociologists and other Social Scientists are those that relate to their effect on attitude and behaviour. This therefore excludes questions of quality in any aesthetic sense. Among the many criticisms have been:

1. **The Effects of Screen Violence:** In "Sex, Violence and the Media", Eysenck and Nias list a whole range of studies by both Sociologists and Psychologists into the effects of screen violence. Some, such as Howitt and Cumberbatch in 1975, have concluded that screen violence had "no significant effect" on the level of actual violence. However, Eysenck and Nias argue that the majority of reports conclude that T.V. Violence is probably harmful. Some stressed that the main effect was to desensitize people to violence, while others stressed an imitation effect. Belson's 1978 study found a positive correlation in his study of over 20,000 homes between those who regularly watched violence and those who committed violent acts, and particularly pointed to the role of violence used in a good cause, e.g. 'The Sweeney'.

Violence is certainly a common screen phenomenon, and Halloran in 1972 noted an average of 4 violent episodes per hour on British T.V. Eysenck gives even more staggering figures for the U.S.A, with the average American child having seen 11,000 murders by the time he or she is 14. Eysenck quotes the conclusion that the 'consistent hammering away influence ... must have an erosive effect.'

This does beg a number of questions. In the first place, the type of violence may be important as the effect of domestic violence in a play, real violence on the news, and cartoon violence may be different. Bandura did conclude, however, that cartoon violence

had an equally significantly effect as other forms. More importantly, Halloran has pointed to the role of the 'receiver' of the message. He argues that if the receiver has 'strong social networks', then he is unlikely to be affected in any significant way by the message. However, if he does not have such strong networks and he has a personality-type that is prone to violence then an impact may be made. Finally, there is the problem of studying the effects of the screen violence. Methods of research will be discussed below, but suffice it to say perhaps that laboratory experiments with the aid of electrocardiograms etc, are perhaps artificial measures of the effects of a single programme in a short period, while field studies make it impossible to isolate other variables that may be at play.

2. **The Effects of Screen Sex:** Eysenck and Nias also outline the research that has been undertaken in this field, and similar findings of imitation desensitization and so on have been located as possible reactions. As a Psychologist, Eysenck tends to see a genetic base for sexual attitudes, such as the role of a high male 'libido', and it is certainly easier to undertake laboratory studies of sexual reactions to screen sex than it is in a questionnaire / survey method. Among the many studies quoted, David and Braucht in 1971 found evidence that erotic films increase sexual desires, while Rachman showed that a sexual response could be generated by image-association if a film were shown often enough.

The same questions can be raised here as in the violence debate and these will be repeated. Of importance, however, is one's judgment about the desirability of effects. While we might all agree that anything stimulating social violence is wrong, the same may not be true of sexual activities, and so the practical debate about the effects of the media rapidly becomes involved in a moral debate in the instance.

3. **The Narcotic Effect:** Merton and Lazardfield argue that too much TC viewing dulls people's critical faculties and make them become passive receivers rather than searchers for information and opinions. To some this might have the possibility of a positive interpretation in terms of diverting people from their grievances, but to Merton there is a need in a society for positive thoughts and action to lead to social improvement.

Certain negative effects can be isolated from this. In the first place, the provision of information in a visual form without the need to read may reduce practice and therefore eventually the ability to read. Eysenck reports that the average child in the U.S.A aged between 2 and 5 spends over one-third of his or her waking hours watching T.V. as opposed to only 5 reading books. This would indicate a danger of dependence even if this is not totally reached in practice.

4. **The 'Amplification' of Deviance:** Jock Young argues that the media portrayal of a drug-taker involves 'a translation of fantasy into reality', with isolation and alienation leading to increased deviancy and they increased social reaction so creating a spiral effect. Stanley Cohen similarly suggests that the media coverage of the 'mods' and 'rockers' in 1964 became a self-fulfilling prophecy with phrases such as 'orgy of destruction', 'battle' and 'siege' increasing public hostility while giving an aura of

daring and excitement to the groups of youths who were attracted by the reputation. Similarly, reactions take place with homosexuals who 'come out' given the media treatment and condemnation of their activities. Instead of being people who from time-to-time have homosexual relationships they are forced to become homosexuals first and foremost.

It would be wrong to place the responsibility for this solely on the mass media and other factors are involved. But again the media may be important reinforcement agencies that increase both tolerance and the reaction to it.

5. **The Political Effects:** Politicians in both main parties regularly accuse the BBC and ITV of political bias and in recent years some theatrical productions have faced such criticism. The main argument, however, involves the view of the 'left' that the media act as defenders of the capitalist system or the dominant political interests/ the studies by the Glasgow University Media group of 'Bad News' showed a bias in news coverage of strikes, income policy and so on, against radical views. However, the political role of the major subject in its own right and this will be discussed in detail in the next section.

Theories of the role of the media

- (a) **The Liberal/Democratic View:** This involves a 'pluralist' view of society in which a wide range of different groups exists. In order to provide a service for these groups, the media itself have variety in the messages they present. Commercial pressures mean that consumers select the newspapers, films, TV programmes, etc, that fit in with their opinions and interests, and the result is variety and variation. Cohen and Young refer to this as the 'commercial laissez-faire' model, and argue that this is the view held by most journals. Certainly some evidence can be brought in support of this view, with newspapers representing the whole range of political views from the 'Daily Telegraph' to the Morning Star' and magazines and films seem to appeal to different sections of the public. The 'Open Door' programme enables the competing pressure groups to state their case, and groups that have done so range from Vegetarian groups and ex-servicemen's organisations to the Scottish Minorities Group, which represented homosexuals, and the Arts in Action Group from Bootle on Merseyside that was in dispute with the local council. In recent years, there have been several plays on TV written by the Marxist playwright Jim Allen, one notable example being 'The Spongers' which examined the problems faced by a family on social security, and these would certainly seem to reflect an openly-competitive society rather than a conspiracy to ignore or damn opposition views. Finally, there has been a trend in recent years for both the TV and radio to act as a guardian of the consumer against the 'big battalions' of unions and businesses. Programmes such as 'That's Life' have named companies that are misleading potential customers, and the prices and quality of competing goods have been compared. This 'watch-dog' role has been stressed by a number of writers such as Blumler and Seymour-Ure, with an emphasis on programme-makers having a wide range of autonomy.

- (b) **The Radical/Mass Manipulation Model:** In this view the audience is seen as a 'passive receptacle' with messages emanating from sources controlled by or working in the interests of a dominating group or class. To a Marxist, the media form examples of what Althusser has called 'Ideological State Apparatuses' which disseminate values that work in the interests of the ruling class. In the case of privately-owned concerns such as the press and cinema, the capitalistic nature of the organisation themselves would direct them towards a minimization of criticisms of the dominant social order, while the BBC and IBA are seen as agencies of a state which is in turn the instrument of the direct ownership and control as merely one of four 'control mechanisms' on the messages of the media, the others being the power of advertisers, pressures from the state, and the ideological disposition of the media personnel themselves.

Again, evidence can be mustered in support of the radical view. In 'Mass Communication and Society' (ed: Curan et alia) Golding and Murdock document the processes by which they see the mass media contributing to the reproduction of class relations in Britain. They point out that economic factors have led to the control of some loss-making newspapers by profitable conglomerates that are able and willing to sustain the losses involved. These newspapers act as 'flagships' for the organisations and the beliefs they represent, and they will not seriously attack the philosophy of free enterprise/ Westergaard points out in the same volume that the politics of an ostensibly radical newspaper (i.e. the 'Daily Mirror') is 'matey' and moderate, attacking officialdom rather than capitalism, and only treating politics in a shallow way in passing. Golding and Murdock point to the domination of the media by a few companies, with 'Granada' being in the top five companies in TV, paperback books and cinemas. In an article in the 'New Statesman' in February 1980, Bruce Page and Christopher Hird pointed out that the top four companies (the International Thompson Organisation, Associated Newspapers, Westminster Press and United Newspapers) accounted for almost half the total circulation of provincial evening newspapers, almost a quarter of the weekly press circulation and over half of the weekly circulation in Wales, Scotland and Northern Ireland. Golding and Murdock further refer to the situation in the U.S.A. with Rockefeller's Chase Manhattan Bank holding shares in all the three major TV companies. The studies of 'Bad News' and 'More Bad News' by the Glasgow University Media Group identify bias in TV news reporting. In an article in the 'New Statesman' in April 1980 several members of this team argued that news coverage 'operates within one set of economic and political assumptions', with 'Left-wingers ... presented, at best, as irrational dreamers, at worst as sinister subversives.'

- (c) **A Middle View:** In "The Production of Political Television", Michael Tracey took a sample of two weeks' programmes and analysed their production by means of observation, interviews with producers and other media personnel and archival research. He paid particular attention to the coverage of the 1974 general election by ATV, and he found that the particular editor was very active in setting the tone for the coverage, choosing whom to interview and the sorts of questions to be asked. While commercial considerations played an important role in determining the amount and

timing of the election coverage, and the limited resources and desire to 'play safe' place an emphasis on 'entertainment' rather than 'politics', Tracey concluded that the particular individual played a significant role in determining the outcome. In a study of the 'Yesterday's Men' programme which involved an attack in June 1971 by David Dimbleby on leading figures in the previous Labour Government, Tracey showed that despite criticism, a Governor's Report supported the BBC staff and "most of those involved seemed to suffer no adverse career prospects". Tracey's conclusion is that the distortion and partiality that exists is the product of organisational routines rather than any form of conspiracy.

This is echoed in a number of contributions to Cohen and Young's book, with journalists making sense of a mass of events by actively phasing them into time schedule that reflect their own organisational interests; this is termed 'periodicity'. In addition journalists draw on existing models that they have to interpret the news ("consonancy"), and they give the example from the early 1950s in which marijuana – smokers were interpreted as being "dope fiends". In the same volume, Nunnally argues that the media consistently give a false picture of the mentally ill, while Linsky traces a steady change in the treatment by the media of alcoholism.

Ownership and control of the media

The printing, broadcasting and advertising industries are all involved with informing educating and entertaining. However the means and the ways of educating and entertainment are in the hands of the ownership. Mass media is owned and controlled by either private individuals or the state.

In many countries newspapers ownership is concentrated in the hands of a few large corporations, which are also dominated, by individuals or families (Giddens 1997:366). The state, on the other hand, also has control over the media especially in Zimbabwe.

In most cases, the owners of the newspapers set the editorial policies which editors and journalists must follow. In Zimbabwe certain media do not advertise or publish information pertaining to certain political parties, companies because it's their editorial policies. The state may impose censorship on the mass media.

Governments have also taken over the control of certain media in order to protect local media and industry. Where the state controls the media, the editorial policy focuses on satisfying the needs of the Government.

The Government can introduce limiting legislation limiting the ownership of different forms of media

Media Content

Media regulation policies in many countries have directly influenced the content of the media. In politics, properties of media corporations bring in their political views, which

are a cause of concern to political parties holding different political positions. Through editorial policies they dictate the form of content, which should appear in their media.

The content of the press may be in the ownership of most newspapers. The contents may be biased and distorted deliberately. This may also influence voting behaviour during elections of given Governments.

The media content maybe biased towards the needs of pressure groups such as women action groups. The media may help the pressure groups to highlight issues concerning gender and age.

Different perspectives and ideology can influence the content of different media. The capitalists would ensure that the media content propagates their values and ideology.

Audience effects

The effects of mass media to the customers and viewers is varied. The violent materials in video game films and TV programmes have directly produced tendencies of violence in those who watch them.

The media exerts more influence upon people's knowledge, opinions and attitudes. The media influences the taste of the people. Through advertisements the media can change the taste and fashion of certain commodities in the market.

The mass media is significant as an agency of socialization. The children may model their behaviour on the examples they are exposed through the mass media and their attitudes are often influenced in the same way.

Mass media has influenced gender socialization for example most female characters in advertisements are concerned with domestic things like washing powder or food that will help to care for their families or with things like clothes and cosmetics.

Summary

The mass media has been subjected to a barrage of criticisms from a variety of sources on a wide range of topics, and Sociologists and other Social Scientists have produced a wealth of contradictory evidence and conclusions to fuel the controversies. In particular, the effects of screen violence and political bias in the media have been discussed and analysed without a consensus being reached.

Revision questions

1. What influence does the press have on society in Zimbabwe?
2. Why might journalists employed by different newspapers offer such different interpretations of the same situation?

Examination type of questions

1. Critically discuss the view that the content of the mass media depends on censorship by those who control it.
2. Evaluate how mass action media can amplify deviance in any given society.
3. Discuss the social consequences of mass media on the Zimbabwean youths.
4. How has the mass media created a new form of interaction in politics?

CHAPTER 12

TYPICAL ESSAYS WITH ANSWERS

Chapter objectives

After studying this chapter, the student should be able to:

- (i) Apply the ideas and arguments in the essays to similar questions based on the topics they are related to.
- (ii) Recall the main arguments in the essays.
- (iii) Attempt answering the questions on your own.

“The discipline of Sociology is a scientific one.” Discuss this assertion. [25]

The premise of this view is that the subject of sociology is a social science which enjoys the same scientific status as other sciences. But it is a human science of the category of such subjects as history, economics, psychology etc. The subject was founded in 1838 by a famous French philosopher called Auguste Comte. He described sociology as “a science of human relations and actions between social institutions.”

This essay therefore is focused on arguing that sociology is indeed a science legitimately belonging to the Science fraternity.

The bottom line is that a subject is regarded “a science” if its mode of inquiry is scientific. Basically this means that the subject must be seen to apply the scientific research methods in order to arrive at its valid conclusions. The American Sociology author called John Perry, in his book entitled Contemporary Society, wrote that Auguste Comte advocated scientific observation and classification as the basis of all scientific inquiry. He proposed this method as appropriate to his efforts to explain the large scale urbanization and changes in the family unit that occurred in Europe during the Industrial revolution (19th century). Followed by the English sociologist called Heber t Spencer (1896); and the American sociologist called Lester Ward (1883), and the French social philosopher called Emile Durkheim in 1897, Comte saw in human society a climate for a science that was to study human groups. A scientific methodology consisting of a research design, collecting masses of data, and using the data to derive a theory, was found to be applicable to the new discipline of sociology. Hence sociology got its birth certificate as a social science.

Just like the natural sciences such as chemistry and biology which follow certain principle and procedures, sociology follows similar principles and procedures though the only difference is that natural sciences deal with non- living things while sociology deals with humans. The most influential attempt to apply natural science methodology to sociology is known “Positivism.” Positivists claim that science uses established methods and proce4dures, and that these methods and procedures can be applied unproblematic ally to the social sciences. They believe that social facts can be objectively observed, measured and quantified. Analysis of statistics can reveal correlatives, causes and ultimately laws of human behaviour. From this point of view sociological studies using

such methods could be considered to be scientific. Critics of this view fail to get satisfaction with the assertion that sociology is truly a science.

The leading critic Karl Popper, in his book The Logic of Scientific Discovery sees it highly desirable that sociology should be scientific, but argues that science is a deductive rather than inductive methodology. Scientists should make precise predictions on the basis of their theories so that they can conscientiously strive to falsify or disprove them. He rejects many sociological theories as being unscientific because they are not sufficiently precise to generate hypotheses which can be falsified. Popper is particularly critical of Marxism for failing to make precise predictions for example, for failing to specify exactly when and under what circumstances a proletarian revolution would take place in capitalist societies. Marxism, thus cannot be falsified since the day of the proletarian revolution and the dawning of the truly communist society is pushed further into the future. Marxism is therefore an article of faith rather than a scientific theory.

In a more that seemingly is positivistic, Popper believes that it is possible for “Social Sciences” in general, and sociology in particular to become scientific by following a particular set of methodological procedures. He, however, disagrees with positivists in denying that science can deliver the final, incontrovertible truth, since the possibility of falsification always exists. Instead he believes that the longer a theory has stood the test of time, the more often researchers have failed to falsify it, the closer it is likely to be to the truth.

Phenomenology is a concept that believes that it is impossible to measure objectively any aspect of human behaviour (Haralambos M. at 20). Phenomenologist rejects the view that natural science methodology is appropriate to sociology. To phenomenologist, objective measurement and observation of the social world is not possible. The social world is classified by members of society in terms of their own stereotypes and taken – for – granted assumptions. In these circumstances the social world cannot be measured objectively. Statistics are simply the product of the categorization procedures. The best that sociologists can hope to is study the way that members of society categorize the world around them. They cannot collect meaningful statically data and establish correlations, causal connections and laws.

In deed phenomenologist reject the whole possibility of finding laws of human behaviour.

In the light of the devastating criticism against the scientific status of sociology given above redress comes from the realist view of science which sees much of sociology as scientific. To realist sociologists such as Keat and Urry, Marxist sociology is scientific because it develops models of the underlying structures and processes in society which are evaluated and modified in the light of empirical evidence. Like Humpty-Dumpty sociology is indeed reconstructed as indeed a science.

Compare and contrast the three major sociological perspectives [25]

The objective task in this essay is to draw any similarities and differences between and among the three popular sociological perspectives. In case of any contrasts any authoritative comment has to be given.

In order to put the issues of the question into perspective, define the sociological perspectives-Functionalism, Interactionism and Marxism, as constituting what sociologists call “the sociological theory.” Michael Haralambos, at page 8, defines a sociological theory as a set of ideas which claim to explain how society or aspects of society work. Therefore these three main theories are paradigms, so to speak, that are used by social scientists to explain human relationships, institutions and their behaviours. In some instances these paradigms share common perspectives, while in others they tend to show differences. This essay will thus trace and explain these similarities and differences.

The first theoretical perspective is called the “functionalism” perspective. It was dominant in sociology during the 1940’s and 1950’s. From the mid 60’s onwards, its popularity steadily declined due partly to damaging criticism, partly to competing perspectives which appeared to provide superior explanations and partly to changes in fashion. The key points of the functionalist perspective may be summarized by a comparison drawn from biology. The anatomy is that if biologists wanted to know how an organism such as the human body worked, they might begin by examining the various parts such as the brain, the lungs, heart and liver and see how they all contribute towards the maintain of the organism. Functionalism adopts a similar perspective. The various parts of society are seen to be interrelated and taken together they form a complete system. To understand any part of society, such as they family or religion, the part must be seen in relation to society as a whole.

Functionalism begins with the observation that behaviour in society is structured. This means that relationships between members of society are organized in terms of rules. Social relationships are therefore patterned and recurrent. Having established a social structure, functionalism turns to a consideration of how that structure functions. This involves an examination of the relationship between the different parts of the structure and their relationship to society as a whole. From this examination the functions of institutions are discovered.

Having established the functions of various parts of the social structure, functionalists get to know that societies have certain basic needs or requirements which must be met if they are to survive. These requirements are sometimes known as “functional requirements.” From a functionalist perspective, society is regarded as a system. From this viewpoint, it follows that each part will in some way affect every other part and the system as a whole. It also follows that if the system is to survive, its various parts must have some degree of fit or compatibility. The functionalism theory assumes that a certain degree of order and stability are essential for the survival of social systems. Functionalism is therefore concerned with explaining the origin and maintenance of social order and stability in society.

The Second theory is the Marxism perspective. It compares on a number of perspectives with the functionalism theory. Propounded by the German sociologist Karl Marx in 1818, the theory offers a radical alternative to functionalism. It became increasingly influential in the 1970's due partly to the decline of functionalism.

Marxist theory begins with the simple observation that in order to survive, humans must produce food and material objects. In doing so they enter into social relationships with other people taking together, the forces of production and the social relationships of production and the economic basis or "infrastructure" of society. The other parts of society, known as the "superstructure" are largely shaped by the infrastructure. Marx emphasized the contradictions and conflicts between the forces of production and the owners of capital (labour and capital). Marx maintained that only labour produces wealth. Basically, from a Marxist perspective, there is constant conflict and contradictions between the forces and relations of production and there are fundamental conflicts of interest between the social groups involved in the production process. For Marx the history of societies is a history of antagonisms. But ruling class ideology distorts the true nature of society and serves to legitimate and justify the status quo. However the contradictions in the infrastructure will eventually lead to a disintegration of the system and the creation of a new society.

On a summary of points, although functionalism and Marxism provide very different perspectives on society, they have a number of factors in common. Firstly, both perspectives offer a general explanation of society as a whole and as a result are sometimes known as "Macro" theories. Secondly, they all regard society as a system, hence they are sometimes referred to as "system theories." Thirdly, they all tend to see human behaviour as shaped by the system. The American Talcot Parsons sees in functionalism terms human behaviour as largely directed by the norms and values of the social system. From a Marxist view point, behaviour is ultimately determined by the economic infrastructure.

The third perspective is the interactionism theory. This differs' significantly on a number of perspectives from the rest. Firstly it focuses on small scale interaction rather than society as a whole. Secondly, interactionism rejects the notion of a social system which is subscribed to by the other perspectives. And thirdly, interactionism does not regard human behaviour as a response or reaction to the system.

To what extent is an individual personality a product of one's socialization? [25]

In this question the concept of socialization is linked with personality formulation. The position is actually that an individual's personality is a result of the way the person was socialized. It is therefore important to define carefully the concept of socialization.

Sociologists define socialization as the process that teaches individuals how to become functional human beings who must fit into a number of groups and be productive

members of society. In short it is the process by which individuals learn the culture of their society. A culture, here is understood to include norms and values which define appropriate and acceptable behaviour in specific situations. Such norms are enforced by “positive and negative” sometimes i.e. rewards and punishments having borders between oneself and others. Sociologists maintain that a distinctive personality is acquired during the process of socialization. John Perry gives an analogy of an infant who is just born completely unaware of itself. The infant is only a living bundle of drives that create tensions demanding to be satisfied. The infant does not even know that it is a human being and that it is a living being. It is only when others act toward the infant in a manner that is distinct from the way they act toward other people and objects, that a separate entity of personality begins.

In another reported case, Akbar, who was an emperor in India from 1542 to 1602, ordered that a group of children be brought up without any instruction in language, to test the belief that they would eventually speak Hebrew, the language of God. The children were raised by deaf mutes. They developed no spoken language and communicated solely by gestures. The relevant comment that can be made on the above two cases is that without socialization, an individual would bear little resemblance to any human being defined as normal by the standards of his or her society. It is socialization that moulds individuals to fit in the existing social practices.

The most widely accepted explanations on personality building are found in the socialization theories by Charles Horton Cooley (1864 – 1929) and his colleague George Herbert Mead. They formulated the original interactionist theories based on the finding that the self is the result of the learning process that occurs when individuals interact with those around them. Cooley speculated that the development of a socially developed self begins in the early stages of life, though socialization is a lifelong process. In interacting with their immediate family and later with peer groups, maturing individuals learn that they are distinct from others and that their needs are satisfied because they are loved. Essentially, they learn how they stand in particular relationships to others and how others feel about them. Charles Cooley called this process “The Looking - Glass Self,” because it resembles looking into the imaginary mirror that reflects back to the looker his or her image as others see it. In the entire content of this theory is seen the assertion that personality and self- consciousness are acquired in the process of socialization.

The overall product of personality includes norms, values, status and role disposition of the individual. These are basically prescribed and taught by the society in which the individual belongs. They are the property of society. So as the individual takes his or her place in a particular society, he or she must be inducted into the society. This induction process is basically the socialization process. The final personality that an individual acquires is indeed a product of socialization. It is therefore an undisputable assertion in sociology that personality is a product of one’s socialization. In particular the child’s personality is largely shaped during the years of primary socialization.

Critically examine the two major theories of socialization [25]

The task in this essay is to identify the two main theories of socialization, and to expose their content and to evaluate their contents.

The two theories we are considering here are the Looking- Glass Self theory and the Symbolic Interactionism theory, propounded by Charles Horton Cooley and Hebert George Mead respectively. The thrust of the Looking – Glass – Self theory is that the self is the result of the learning process that occurs when individuals interact with those around them. Charles Cooley speculated that the development of a socially developed self begins in the early stages of life. In interacting with their immediate family and later with peer groups, maturing individuals learn that they are distinct from others and that their needs are satisfied because they are loved. Essentially they learn how they stand in particular relationships to others and how others feel about them. Each individual senses the opinions of others from their reactions to him or her. Charles Cooley called this process the Looking- Glass Self, because it resembles looking into the imaginary mirror that reflects back to the looker his or her image as others see it. Michael Haralambos wrote that a self- concept develops from interaction processes since it is in large part a reflection of the reactions to others towards the individual: hence the term “looking glass self” coined by Charles Cooley. The sociological fraternity has not raised any serious contending views about this theory, suggesting therefore that the theory is widely accepted.

The second theory is The Symbolic Interactionism. It is a distinctly American branch of sociology. It developed from the work of a group of American philosophers who included John Dewey; William Thomas and George Herbert Mead. Like Max Weber, Symbolic Interactionism is concerned with explaining social actions in terms of the meanings that individuals give to them. However they tend to focus on small – scale interaction situations rather than large – scale social change.

Symbolic interactionism is the basis of the emergence of the self and personality. It is the first pre- requisite for personality formulation. In Mead’s view, human thought and conduct are essentially social. The mind and the self owe their nature to the fact that human beings interact in terms of symbols, the most important of which are contained in language. A symbol does not simply stand for an object or event: it defines them in a particular way and indicates a response to them. Symbols impose particular meanings on objects and events and in doing so largely exclude other possible meanings. For example, chairs may be made out of metal, cane or wood, and on this basis be defined as very different objects. However, such differences are rendered insignificant by the fact that they are all categorized in terms of the symbol “chair.” Similarly, chairs can be stood on, used as a source of fuel or as a means for assaulting another, but the range of possible activities that could be associated with chairs is largely excluded by the course of action indicated by the symbol “chair”. Symbols provide the means whereby humans can interact meaningfully with their natural and social environment. They are human made and refer not to the intrinsic nature of objects and events but to the ways in which people perceive them. It is argued that without symbols there would be no human interaction and no human society. Symbolic interaction is necessary since humans have no instincts to

direct their behaviour. Humans are not generally programmed to react automatically to particular stimuli. In order to survive they must therefore construct and live within a world of meaning. For example, they must classify the natural environment into categories of food and non- food in order to meet basic nutritional requirements. Via symbols, meaning is imposed on the world of nature and human interaction with that world is thereby made possible.

Another key issue in Mead's theory is "The Self." Mead argues that through the process of role – taking individuals develop a concept of "self". By placing themselves in the position of others they are able to look back upon themselves. Mead claims that the idea of a self can only develop if the individual can get outside himself in such a way as to become an object to himself. To do this they must observe themselves from the stand point of others. Therefore the origin and development of a concept of self lies in the ability to take the role of another.

To sum up, symbolic interactionism rests on three basic premises. Firstly, human beings act on the basis of meanings which they give to objects and events rather than simply reacting either to external stimuli such as organic drives. Symbolic interactionism therefore rejects both societal and biological determinism. Secondly, meanings arise from the process of interaction rather than simply being present at the outset and shaping future action. To some degree meanings are created, modified, developed and changed within interaction situations rather than being fixed and performed. In the process of interaction actors do not slavishly follow preset norms or mechanically act out established roles. Thirdly and lastly meanings are the result of interpretive procedures employed by actors within interaction contexts.

Examine the interactionist perspective on crime and deviance [25]

To examine is to discover and explain the position of a view. In this case we have to discover the position of the interactionism view on crime and deviance and explain how interactionists view crime and deviance.

The interactionist perspective examines how and why particular individuals and groups are defined as deviant and the effects of such a definition upon their future actions. It focuses upon the interaction between deviants and those who define them as deviant. For example, the effects upon the individual being defined as a criminal or delinquent, as mentally ill, as an alcoholic or prostitute may be examined. The interactionist approach emphasizes the importance of the meanings the various actors bring to and develop within the interaction situation. In other words, the definition of deviance is negotiated in the interaction situation by the actors involved.

One of the most influential statements on deviance is contained in the quotation from Howard S. Becker, one of the early exponents of the interactionist approach. Becker argues that "social groups create deviance by making the rules whose infraction constitutes deviance, and by applying those rules to particular people and labeling them as outsiders." From this point of view, deviance is not a quality of the act the person

commits, but rather a consequence of the application by others of the rules and sanctions to an offender. The deviant is one to whom the label has successfully been applied. Deviant behaviour is that behaviour people so label. Becker is suggesting that in one sense there is no such thing as a deviant act. An act only becomes deviant when others perceive and define it as such.

Another major contribution on the interactionism perspective on deviance comes from Edward M. Lemert. His dispensation is that societal reaction is the cause of deviance. Like Becker, Lemert emphasizes the importance of societal reaction i.e. the reaction of others to the deviant, in the explanation of deviance. Lemert distinguishes between primary and secondary deviation. Primary deviation consists of deviant acts before they are publicly labeled. Secondary deviation, is the response of the individual or the group to societal reaction. Lemert argues that studies of deviance should focus on secondary deviation which has major consequences for the individual's self- concept, status in the community and future actions. In comparison, primary deviation has little significance. Lemert argues that "In effect the original causes of the deviation recede and give way to the central importance of the disapproving, degraded, and isolating reactions of society. Thus Lemert claims that societal reaction can be seen as the major cause of deviance. He argues further that this view gives a proper place to social control as a dynamic factor or cause of deviance. Therefore according to Lemert the blame for deviance lies with the agents of social control rather than with the deviant.

In general, interactionists view the various institutions for the treatment of deviance – the prisons, mental hospitals and reform schools – as a further set of links in a long chain of interactions which confirm the label of deviance both for the individual so- labeled and for society as a whole. Erving Goffman propounded the "Mortification process" as the effect of stripping inmates in a mental hospital or prison of the various supports which helped to maintain their former self- concepts. They are systematically, but unintentionally mortified by the institution. The major criticism against the interactionist perspective of deviance began in the 1970's. The first line of criticism attacked the interactionist definition of deviance. Against Becker, and Lemert's definition of deviance stood Taylor, Walton and Young who claimed that the earlier definitions were mistaken. Taylor and his friends argued that most deviance can be defined in terms of the actions of those who break social rules, rather than in terms of the reaction of a social audience. For example it is true that, in some circumstances, deliberately killing another person may be regarded as justified: You may be acting in self- defence, or carrying out your duties as a soldier. But whoever makes up the social audience, a premeditated killing for personal gain will always be regarded as deviant in our society.

A second related criticism of interactionism is that it fails to explain why individuals commit deviant acts in the first place. The third major criticism of the interactionist perspective is that it is too deterministic. It assumes that once a person has been labeled their deviance will inevitably become worse- the labeled person has no option but to get more and more involved in deviant activities. Ronald Ackers argues that labeling does not cause one to become deviant.

The final major criticism is that interactionists fail to explain why some people should be labeled rather than others and why some activities are against the law and others are not. Why, to use Beckers example, should the police regard a brawl in a low- income neighbourhood as delinquency, and in a wealthy neighbourhood as no more than youthful high spirits?

Explain the limitations of official crime statistics in Zimbabwe [25]

All over the world crime statistics provide information about the occurrence of crime within a particular area in a given period of time. The government can use the statistics to find out whether crime is on the increase or decrease.

Although crime statistics is a useful component in assessing the problems of crimes within the society, they pose a lot of limitations in their use. Official crime statistics refers to figures collected by law enforcement agents such as the police and the prisons. When people talk of an increase in crime they seldom distinguish between indictable and non- indictable offences. Indictable crimes are those that are referred to the courts of law for trial while non- indictable crimes are those acts that break the laws of society but are not brought before the courts. A high proportion of criminals commit minor offences for example traffic offences. Only a small proportion of criminals commit crimes of violence.

There are also acts which are prohibited by law but not reported to the police and these do not appear in criminal statistics. These occur especially in remote areas. An increase in crime shown by the statistics may result from an increased public concern with a particular offence. The public may become more sensitized to a certain kind of offence because of coverage by the media. The increase could also be as a result of the statistics being compiled by the police who may have devoted more time to policing some areas more heavily than others and as a result made more arrests. These will appear later in the statistics giving the impression that certain kinds of offences are on the increase. Another factor is that changes in legislation can affect the statistics. For example, a change in the definition of an offence will mean that the statistics before and after the date cannot be directly compared. The other limitation is that many criminal acts may have been unintentionally committed especially those relating to minor traffic offences, and it would be wrong to see increases as evidence that people are becoming more criminally minded. The extent of the crimes may be due to under- reporting by the victims. The victims do not provide a complete picture of how crime is committed by different sections of society. Crime statistics do not give figures very accurately. They do not give a clear picture of crime in society. The figures for crimes reported give some idea of the incidences of crime and general trends, but it must be remembered that not all crimes are reported to the police. Victims of rape frequently keep silent.

Finally, although the figures regarding convictions provide a useful basis for research, only a small percentage of overall crimes reported result in convictions and therefore those convicted may not be typical. Since criminal statistics are collected by the police for their own records, the data is not usually presented in the most suitable way for

sociological study. Usually they categorize crimes very broadly and without sufficient detail for the sociologist to carry out useful research.

With reference to examples show how culture is variably an integral part of society [25]

The proper focus for this question is that the concept of “culture” is a universal social phenomenon. Culture is part and parcel of society. But cultures differ from society to society. This essay will show the importance of culture in human societies and use examples to illustrate that each society has its own culture.

According to Ralph Linton the culture of a society is the way of life of its members, the collection of ideas and habits which they learn, share and transmit from generation to generation (Haralambos at page 3). In a succinct phrase Clyde Kluckhehn describes culture as a design for living held by members of a particular society. Sociologists submit that since humans have no instincts to direct their actions, their behaviour must be based on guidelines which are learned. In order for a society to operate effectively these guidelines must be shared by its members. The total of these guidelines is what is called culture. Without a shared culture, members of society would be unable to communicate and co-operate, and confusion and disorder would result. In this regard culture has the effect of stabilizing society. Thus it becomes an integral part of society. Basically culture has two essential qualities: It is learned and it is shared. “Without it there would be no human society,” says Michael Haralambos.

Sociologists submit that, to a great extent culture determines how members of society think and feel. It directs their actions and defines their outlook on life. Usually members of society take their culture for granted. This is because it has become so much a part of them that they are often unaware of its existence. The argument in this paragraph is that culture shapes the behaviour of members of the society. Behaviours of different societies are bound to differ. Edward T. Hall provided an illustration for this argument with the case of two individuals, one from North America, the other from South America. The two were talking to each other in a hall twelve meters long. The South America was drawing to the North American in order to talk with him at close range, while the North American was retreating to keep a distance from the friend.

For the Southerner, he feels uneasy to talk at the distance expected by the Northerner, while the Northerner feels uncomfortable to talk at that close range. Actually a meeting of some sort is needed to clarify to each other the feelings of each other. This thus reveals the pervasive nature of culturally determined behaviour. Culture defines accepted ways of behaving for members of a particular society. Such definitions vary from Society to Society.

An example can also be raised from some local tribes in Zimbabwe. A married woman in a Karanga rural village is not allowed to walk in the midst of men without a headgear. But In an urban village such restraint is not observed. Another example is derived from the VaRemba people in Mberengwa district. It is taboo to eat meat from a creature not

slaughtered by a Muremba man. It is culturally accepted that they cannot eat even anything cooked in the pots of a family that is not their member. But those who are not VaRembas have no problems with eating from the VaRemba families. The point raised in these examples is that culture differs from society to society in very accepted manner.

In other cases of culture variations, the differences can cause very serious misunderstandings.

For an example, a case is given by Otto Klineberg of the Sioux Indians of South Dakota. According to the Sioux it is incorrect to answer a question in the presence of others who do not know the answer. Such behaviour would be regarded as boastful and an attempt to put to shame those who do not know. It is also wrong to answer a question unless they are absolutely sure of the correct answer. Faced with a classroom of Sioux children, an American teacher, who is unaware of their culture, might easily interpret their behaviour as a reflection of ignorance, stupidity or hostility.

In the context of culture again, every society has certain common problems to deal with. Solutions to such problems are culturally determined. The solutions vary from society to society. One case reference for this is derived from the Australian Aborigines; Eskimos and Caribou of India. In these societies under certain circumstances infanticide (killing of infants) and geronticide (killing of old people) have been practiced. Female infanticide is practiced to reduce population in times of famine and the babies are eaten. The old and useless elders are left out to die of hunger to reduce dependents. Such practices are unthinkable in our case but quite acceptable in those societies. The point of this essay is just that culture is diverse and that cultures carry complex behaviour differences. But cultural practices in all societies have stood the test of time. No matter how vile they may look they stay as an integral part of that society. The aspects of culture are socialized to the members in the form of norms and values and concretized in the form of roles. Each status in society is accompanied by a number of norms which define how an individual occupying a particular status is expected to act. This group of norms is known as a role.

Is culture a relevant factor in Society? Explain its characteristics [25]

Basically when we talk of culture we are talking about the culmination of a socialization process. If socialization is a relevant factor for a society it logically follows that culture is a relevant factor in society. The question of this essay requires an assessment of the relevance of culture in society and an explanation of its characteristics.

Culture plays the role of socializing members of a society. With its content made up of norms and values culture keeps the society as an integrated entity with members who meet at a value consensus point. Existence, stability and continuity of a society is determined by the culture of that society. A new born baby is helpless. Not only is it dependent on older members of the species, but it also lacks the behaviour patterns necessary for living in human society. The infant has a lot to learn. In order to survive, it must learn the skills, knowledge and accepted ways of behaving of the society into which

it is born. It must learn a way of life; In Sociological terminology, it must learn the culture of its society. As in the words of Ralph Linton, Culture is the way of life of its members. Automatically it comes to the conclusion that culture is a relevant factor of a society.

Edward Ezezu identifies some six characteristics of culture. These characteristics are present in every culture. First, culture is organic and supra – organic. This means that there is no culture without human beings. Culture lives beyond any human being. It is transmitted from one generation to another. Second, culture is overt and covert. It is overt on such things we can see such as houses, clothes and speech. In other words culture easily manifests itself on things we see. The covert part of culture is in the underlying attitude towards nature and the interpretation of the world view. This is manifested especially in the beliefs of a society. Third, culture is explicit and implicit. It is explicit when we consider those actions which can be explained and described readily by those who perform them. It is implicit when we consider those things we do but are unable to explain them yet we believe them to be so. Fourth, culture is ideal and manifest. It is ideal in the sense that it involves the way people ought to behave, or what they believe they ought to do. Manifest culture involves those things which they actually do that are recognizable by others, that is what others see them do. Fifth, culture is stable yet changing. Culture is stable when we consider what people value and are handing over to the next generation in order to maintain their norms and values. However when culture comes into contact with other cultures it has to change. The sixth characteristic of culture according to Ezezu is that it is shared and also learned. As shared property, people are born into an existing culture and it is through interaction that individuals absorb the values of the group.

The above six characteristics of culture are universal. Every culture is characterized by those factors. Without a culture human societies cannot exist.

It can be argued that the definition of the family is relative and therefore problematic. Discuss this statement supporting your position [25]

The underlying spirit of this question is that there is no holistic definition of a family. Different societies may have different meanings of a family depending on the level of civilization and even the location of a society. A society in a rural setting in a less developed country may have a different definition of a family from an urban society in a highly developed country. This essay will argue that the definition of a family is relative.

The leading scholars on this debate are George Peter Murdock, Kathleen Gough and Melford E. Spiro. According to Murdock the family is a social group characterized by common residence, economic co-operation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship and one or more children, own or adopted, of the sexually co-habiting adults. Thus the family lives together, pools its resources and works together and produces offspring.

At least two of the adult members conduct a sexual relationship according to the norms of their particular society. The structure of the family varies from society to society. The smallest family unit is known as the “nuclear family” and consists of a husband and wife and their immature offspring. Units larger than the nuclear family are usually known as “extended families.” Such families are extensions of the basic nuclear family. Bell and Vogel define the extended family as any grouping broader than the nuclear family which is related by descent, marriage or adoption. Murdock makes the controversial submission that the nuclear family is a universal human social grouping. Owing to the different definitions or different contents of definitions of the family, Murdock’s conclusions might not be well-founded.

Kathleen Gough conducted a research in the Nayar societies of Southern India before the occupation of India by the British. In those societies Nayar girls were married to husbands whom they never stayed with. They only had the obligation to attend to the husband’s funeral and burial. For the purpose of sexual intercourse and child making, the Nayar girl would just take a number of visiting husbands, known as “Sandbanham” husbands. A maximum of 12 sexual partners was allowed.

Observations from Kathleen’s research are that sandbanham were (i) not lifelong relationships (ii) husbands had no duty towards the offspring of their wives (iii) husbands and wives did not form economic units. Only women lived with children, in Murdock’s researches in Nayar society since those who maintained a sexually approved adult relationship did not live together and co-operate economically. But Kathleen Gough maintained that marriage, and by implication, the family existed in Nayar society. To justify this claim Gough had to broaden the definition of the family. She defined marriage as a relationship between a woman and one or more persons in which a child born to the woman is given full birth – status rights common to normal members of the society. What gathers here therefore is that Murdock’s definition of the family differs in scope with that of Gough depending on culture.

Another controversial research comes from a famous anthropologist called Melford E. Spiro. Focusing on the Kibbutzim settlements of Israel, Spiro discovered that the family members in the Kibbutzim did not share a common residence. Secondly their relationship was not characterized by economic co-operation. In terms of Murdock’s definition Spiro argued that it can only be concluded in the absence of the economic and educational functions of the typical family, as well as of its characteristic of common residence, that the family does not exist in the Kibbutzim. In view of this critical argument Murdock suggests that it is necessary to re-define the family and state that a minimal family unit consists of a woman and her dependent children, own or adopted and that all other family types are additions to this unit.

In the final analysis this essay reiterates that the definition of the family is controversial and problematic.

Explain the origins and evolution of religion and the criticisms made on them [25]

Roland Robertson defines religion as the existence of supernatural beings which have a governing effect on life. Melford E. Spiro defines religion as beliefs in superhuman beings and in their power to assist or harm man. The term “origin” refers to the beginning and the term “evolution” refers to the development of religion.

It is safe to say that religion is as old as humanity. Some two theories are propounded to explain the origins of religion. The first theory is known as the Animism Theory propounded by Edward B. Taylor. The second theory is known as the NATURISM theory propounded by Max Muller. The animism theory means the belief in spirits. Taylor argues that animism derives from human attempts to answer the following questions: What is it that makes the difference between a living person and a dead person? What are those human shapes that appear in dreams and visions? To make sense of these questions early philosophers invented the idea of the soul. The soul is a spirit which leaves the body temporarily during dreams and visions, and permanently at death. Once invented, the idea of spirits was applied not simply to people, but also to many aspects of the natural social environment. Thus animals were invested with a spirit, as were objects made by people such as the bull roarer of the Aborigines of Australia. Taylor argues that religion, in the form of animism, originated to satisfy humanity’s intellectual nature: to meet its need to make sense of death, dreams and visions.

The second theory called Naturism came from Max Muller. This concept means the belief that the forces of nature have supernatural power. Muller believes this to be the earliest form of religion. He argues that naturism arose from people’s experiences of nature, in particular the effect of nature upon their emotions. Nature contains surprise, terror, marvels and miracles, such as volcanoes, thunder and lightning. Frightened by the power and wonder of nature, early humans transformed abstract forces into personal agents. They personified nature. Where as animism seeks the origin of religion in people’s intellectual needs, naturism seeks it in their emotional needs. Naturism is humanity’s response to the effect of the power and wonder of nature upon its emotions.

From the origin of religion, 19th century sociologists turned to its evolution. Taylor believed that human society evolved through five major stages, beginning with the simple hunting and gathering band and ending with the complex nation state. In the same way religion evolved through five stages corresponding to the evolution of society. Animism, the belief in a multitude of spirits, formed the religion of the simplest societies, Monotheism (the belief in the supreme God) formed the religion of the most complex. Taylor believed that each stage in the evolution of religion arose from preceding ones and that the religion of modern people is in great measure only explicable as a developed product of an older and ruder system.

We cannot ignore the criticisms that are made against the theories on origins and evolution of religion. The first criticism says that theories about the origins of religion can only be based on speculation and intelligent guesswork. Evolutionists such as Taylor and Muller came up with plausible reasons for why certain beliefs were held by members

of particular societies but this does not necessarily explain why those beliefs originated in the same way. In addition, the neat precise stages for the evolution of religion do not fit the facts. As Andrew Lang points out, many of the simplest societies have religions based on monotheism, which Taylor claimed was limited to modern societies.

Underachievement is a result of various factors associated with poverty and poor socio economic conditions. Discuss some of the factors will be discussed below.

FACTORS THAT CONTRIBUTE TO UNDERACHIEVEMENT

- The family relationships and family environment influence a child's success in class.
- In security, family disharmony family incompleteness, inability of parents to offer the child continual effective and spiritual security in a confused society are all factors that affect the child's attitude towards learning.
- Often parents may place too much emphasis on a child's intellectual development and this maybe experienced as pressure. Such pressure may result in resistance and unconscious hostility on the part of the child, who may also become discouraged when parental expectations are not met.
- If parents express negative attitudes to learning and academic achievements this attitude can be transferred to their children who have no real motivation to achieve at school.
- Overprotection do not give children the independence they need to become responsible for themselves. Instead they tend to make decisions for their children and give them little or no opportunity to make their own choices.
- Children may be given so much freedom that leads to disorganization and subsequently underachievement. Lack of discipline or routine in the home leads to disordered households which is often reflected in disorganization in the child's school work leading to underachievement.
- A rigid formal and inflexible curriculum and teaching methods do not allow children to satisfy their need for autonomy and do not help them to develop initiatives. This can reinforce or cause underachieving behaviour.
- Schools are understaffed and teachers are made to teach subjects they were not trained for. In such cases the teacher's knowledge of the subject is very superficial. They lack confidence in presenting their lesson and therefore forbid any form of questioning or interruption during their lecture. This demotivates the learner and subsequently will become an underachievement.
- In overcrowded classrooms, learners have little contact with teachers who are forced to adopt authoritarian rigid teaching methods based on repetition and regurgitation of facts. The learner's participation is very minimal or non – existent. Pupils who should be central in the learning situation are sidelined. Teachers fail to plan learning activities that involve learners. Participation of the learners in the learning activity is greatly minimized and some learners are passive.

- Poor thinking and incorrect or poor study methods can also lead under scholastic achievements. Adequate guidance and life skills education are needed to guide learners in the fundamentals of learning.
- At home lack of parental guidance supervision and the allocation of excessive home chores, leaving little or no time for study are causes of underachievement.
- At school the teachers' negative attitudes towards learners as well as their rigid inflexible methods of teaching negatively affect the child's academic performance.
- Some children do not take their work seriously and this contributes to their underachievement.
- The absence of positive role models within the community contributed to the fact that learners did not see the value of education in the lives of those around them, hence education played little or no role in their success.
- Lack of facilities like classrooms, desks for learners, libraries and laboratories, textbooks and stationary makes teaching and learning difficult and ineffective. This leads to underachievement by the children.

Conclusion

The conclusion should summarize the position of the essay as per the introduction.

Critically evaluate why men commit more crimes than women in society [25]

Introduction

The introduction should be motivating and able to capture the interest of the reader.

Crime

It is an action which contravenes the laws established by authority. Although we may tend to think of criminals as a distinct subsection of the population, there are few people who have not broken the law in one way or another during the course of their lives.

- Crime statistics do not provide a complete picture of how crime is committed by different sections of society.
- However there is an imbalance in the ratio of men to women in prison in Zimbabwe.
- The types of crimes which men commit differ from those which women commit. Official statistics show that women commit a small share of all crimes. Their crimes are fewer, less serious and more rarely professional than men's.
- Women usually employ less violence than men, and they tend to murder in their homes.

- There is an increase in the levels of male unemployment and this has also increased the crimes committed by men.
- Men are usually seen as the bread winners within the households and if they fail to provide the needs within the family they may be forced to commit crimes in order to fend for their families.
- Some men commit crimes because they want to prove their manhood within the society and as a result they find themselves on the other side of the law.
- Some men especially blacks commit crimes because of racial discrimination. The blacks in white dominated societies are labeled deviance/ criminals and they commit the crimes in order to fulfill the labels.

Discuss the main causes of delinquency in present day Zimbabwean Schools and show how this could be minimized.

Introduction

A relevant introduction which clearly give an insight into what is to be discussed.

Definition of delinquency

Delinquency is the willful and deliberate behaviour of juvenile in violation of the law and social norms that will bring the youth under legal or social judgement.

Delinquency includes, not only serious or more adult crimes such as rape and murder but also misdemeanors such as truancy, drinking, drug taking sexual misconduct, lying and other antisocial acts such as hostility and aggressiveness.

Any acceptable definition of delinquency will be credited. Possible causes of delinquency

a) The family/ home

- The family and especially the parents are responsible for transferring the child from an amoral state to where he becomes an acceptable social participant who knows and follows acceptable social roles of his/ her culture.
- The family however does not adequately fulfill its obligation. Broken homes: the degree of stability and happiness in the home is much more closely to delinquency. Conflict homes: conflict in the home of the delinquent is denominated by parents who are hostile and indifferent rarely affectionate, who beat and neglect their children.. Permissive homes give children autonomy prematurely, the children are allowed to come and go as they like and no interest guidance or support is shown to them – there is little supervision of the children.
- Extremely lax discipline is more common in families of delinquency and erratic discipline.
- Criminality in the home: parental criminality appear to have an influence on other children in the family.

- Television: adolescents view murder, rape, robbery and others on T.V. and thus many experimental studies have concluded that media can generate violent behaviour in youth.

b) The School

- School achievement and intelligence: the poorer the child's school record the greater the likelihood of delinquent behaviour.
- School attitudes: delinquents have negative attitudes towards the school, subject matter and teachers and they resent authority of the school.
- If the child finds the school meaningless and meets constant failure and negative feedback, there is a tendency to avoid such unpleasant situation.
- School work which gives rise to ridicule by peers, distress caused by low marks and a low place in the class slows the tempo of work and an inability to concentrate are also cited as causes of delinquency.
- Children unable to obtain any recognition from their parents may be influenced by peers at school.

Limiting delinquency

- Make school more meaningful to all children – teachers need to give work that allow children with different levels of intelligence to succeed.
- Give guidance and counseling to delinquents and make them feel unwanted part of the society.
- Rewards such as praise, and public mention to delinquents of people who have shown good behaviour should be done.

Conclusion

It should rap up the discussion by pointing out the main points looked at.

“The hidden curriculum is a major vehicle for social and cultural reproduction: Discuss this assertion with reference to gender and class in Zimbabwe.

Introduction

An introduction should be interesting and should inform the reader on what the response set out to unveil regarding the hidden curriculum.

The Hidden Curriculum as a concept

The hidden curriculum can be defined as those learning experiences that are not officially planned but nevertheless influence the pupil in a certain direction in terms of knowledge, skills attitudes, values and social behaviours.

- It instills attitudes and promotes behaviours.
- The emphasis is more on procedure than subject context. For example when girls are expected to sweep the classroom after school, that procedure

impresses upon them the need to be good house wives who clean the family houses in future.

In general the hidden curriculum consists of those things that pupils learn through the experience of attending school rather than the stated objectives of such schools.

At school when subjects are allocated according to gender for example boys doing metal work and girls doing Food and Nutrition we are teaching pupils more than we can see at face value.

- It teaches pupils to submerge their personal identities and to accept the legitimate treatment as designed by the school administrative authority.
- The functionalist perspective on the hidden curriculum as it promotes social and cultural reproduction.
- The hidden curriculum helps to produce uncritical, passive and docile workers. It creates unimaginative and unquestioning workforce which can be easily manipulated by the employers. The docile workers will remain in that class forever.
- The hidden curriculum encourages the acceptance of hierarchy. Teachers give orders and pupils obey. Students have little control over the subjects they study or how they study them. The girls are asked to do subjects such as fashion and fabrics which prepare them for future housewives.
- At school the pupils are motivated by external rewards. Their qualifications offers the promise of employment and not the creation of employment.

“All modern organizations are to a large extent bureaucratic in nature.”Discuss [25]

Introduction

The introduction should outline the focus and scope of the essay. It should note that: Formal organizations are to all intents and purposes bureaucratic. Proponents of bureaucracy view it as stable, strict, intensive and calculate system of administration.

Definition of Bureaucracy

It is a system of administration carried out on a continuous basis by trained professionals according to prescribed rules.

Bureaucracy has six characteristics namely hierarchy of offices, rules and regulations, salaried fulltime officials, specialization, formal written communication and lack of ownership of the means of production.

Characteristics of Bureaucracy

Hierarchy of offices

- Decisions are made and supervised from above. Those with power are at the top of the pyramid.
- Each office is supervised by the one above it and in turn, supervises the one below it.
- There is a distinct chain of command.
- There is co-coordinated decision making and organizational efficiency.

Existence of rules and regulations.

- Examples of rules and regulations found in an organization should be discussed.
- Reference to specific documents such as duty rosters, code of conducts and so on should be made.

Some of the points to be raised are:

- Consistency is guaranteed leading to group conformity.
- There is high level of discipline to be achieved.
- Friction and conflict is reduced.
- There is alienation of the employees and clients within the organisation's system.
- Too many rules within the organization may promote corruption.

Fulltime salaried officials

- Each job within the organization has a definite and fixed salary.
- Officials are expected to make a career out of each job.
- Promotion is based on qualification and capability.

Examples of the different jobs and career prospects need to be given.

- There is competition among employees leads to increased productivity.
- Low salaries demotivate staff.
- Lack of career prospects frustrates the staff.

Formal written communication

Paper work is the heart and soul of bureaucracy

- There is little room for causal verbal communication.
- Documents serve the same function as personality in guiding the individual employees.

- Writing occupies a central role and there is strict control of information.
- Through communication security is guaranteed and it promotes continuity.

Specialisation

- The organization increasingly relies on specialized knowledge and skills. This is a critical element in bureaucracy.
- Complex tasks are broken down into small manageable units.
- Through specialization there is increased efficiency and high quality work is produced.
- There is bureaucratic waste as too many people may be recruited without corresponding increased output.

Separation of private life from official duties

- In a bureaucratic organization employees and clients do not own part of the organization.
- No one is supposed to use the organisation's property for personal benefit.
- For example the driver does not own the organisation's truck.
- There may be poor maintenance of property through vandalism and recklessness.

Conclusion

The issues raised above should be summarized and recommendation proposed.

Evaluate how mass media can amplify deviance in any given society

Introduction

The introduction should give the reader an insight into what is to be discussed.

The concept of deviance

Deviance is understood by sociologists to mean behaviour which somehow deviates from what a group or society as a whole expects to be done or from what is considered by observers of the action to be the desirable way of doing things. The person who acts in a particular way may not see their action as deviant but it seen to be by those whom it offends.

Deviance is created by society. In other words social groups create deviance by labeling offenders as deviants because they have offended social rules.

- Deviance is a relative term because the same act may be said deviant when committed by one person and 'stupidity' or a joke when committed by someone else.

There are many causes of deviance. One of the causes is the mass media labels or amplification.

How mass media amplifies deviance

The newspapers have a tendency to exaggerate and amplify minor problems that occur in society into serious ones.

- Minor deviance such as minor squabbles in a pub by youth may be exaggerated by the News print and sets in motion a train of events that eventually lead to more serious squabbles.
- An act of deviance may lead to arrests and legal sanctions and this event may catch the headlines and is blown out of proportion and sensationalized leading to moral panic.

Gangs that would committed this form of deviance might perceive themselves as deviant and might gang up with other members of the same youth culture and “live up” to their media reputation by going on the rampage.

- The deviancy amplification model contains that fairly minor acts of deviance can be exaggerated out of all proportion and some serious acts of deviance can result from exaggerated societal reactions because the reactions become a form of advanced billing for worse things to come.
- A situation whereby society labels rule breakers as deviant and their actions become interpreted, through media, in relation to the deviant status they are assigned. This increases the occurrence of crimes by the rule breakers.
- Candidates should illustrate with examples how deviance is amplified.

Conclusion

It should give a summary of the issues discussed in the main body.

How far do you agree with the statement that “religion is an agent of social change.”
[25]

Introduction

The candidate should introduce the essay by showing that he agrees/ or disagrees with the statement.

Definition of religion

- It is a cultural belief system which provides a sense of reality grounded in the sacred which in most but not all cases encompasses a belief in the supernatural.

Religion is an organized set of values beliefs, and norms focused on alleviating or explaining the problems of human existence.

Religion as a conservative force

- Religion is often a conservator of existing values rather than an initiator of new ones.
- It takes a regulating role by affirming the existing values and forging common behaviours.
- In traditional societies people rally around the totem, paying collective respect to the sacred values it embodies.

Totems perform the same function in modern and post modern societies

- Religion sometimes reproduces the status quo. It socializes the individual through force and / or persuasion into accepting and acting upon established moral role. Once these values and norms have been internalized, habit takes over and is resistant to change.

Religion and Social change

Religious ideas gather momentum and can exert an independent influence on social structure.

- Some religions develop an outreach mission whose aim is to change the beliefs, values and practices of peoples that missionaries seek to convert. For example the missionaries that initiated colonialism in Zimbabwe.
- Resistance to the prevailing status quo can spark messianic movements (candidates should give illustrations to this for example the rejection of certain food, clothing and medical techniques can initiate change).
- Sects and cults represent a break with convention. Cults are innovative religious groups whose departure from convention promotes new beliefs and practices.
- Some religious groups form political movements that seek societal change on earth rather than in heaven.
- Some religions are used as tools of resistance as in South Africa where the churches were used as resistance forces to effect change on the SA regime before 1994.
- Religions can be used to effect change in the economy. The Protestants played a part in the formation of capitalism.

**Evaluate the use of questionnaires as a means of collecting data in social research.
[25]**

Introduction

A relevant introduction should be given by the candidate to show his understanding of the question.

The Questionnaire as a concept

- A questionnaire is a written set of questions or statements that assesses attitudes, opinions beliefs and biographical information.
- The questionnaire is by far the most common way researchers use to gather information.
- The overriding characteristic of the questionnaire is that it's offered to the respondent with minimal interference on the part of the sociologist.

It is a cheaper way of collecting data as it saves time and its anonymity facilitates the obtaining of honest answers.

- However it can only work with literate respondents and the percentage returns can be very low at times.
- The questionnaire is often inexpensive to produce and distribute and when self-administered, interviewers are not required-which eliminated the possibility that respondents might, for example say what they think the interviewer wants to hear.
- They usually produce quick results that can often be speedily and accurately interpreted using computers software.
- They provide respondents with a real sense of anonymity.
- They give sociologists a consistent stable and uniform measurement tool, thereby enhancing reliability by allowing accurate replication.
- They offer the prospect of wide geographical distribution via surface air and electronic mail.

Problems of using questionnaires as a source of collecting data.

- Unless the researcher is to hand, they don't allow respondents the chance to seek immediate clarification of things they do not understand, thereby they did not understand, thereby increasing the chance that some questions will not be answered.
- They did not always attract a sizeable response. This is a real problem with mailed questionnaires. Too few returns compromise representativeness on at least two counts: the sample of respondents become too small to generalize from.

- Unless the researcher watches the respondent filling in the questionnaire or fills it in on the respondent's behalf, there's no way of being certain that someone else didn't complete the questionnaire.
- They restrict respondents to the questions they contain.
- The filling in of a questionnaire places the respondent in an artificial setting that is removed from her lived experience.

Conclusion:

The questionnaire should be easy to complete. It should have logically sequenced questions and should not contain unnecessary repetition.

How is the individual's personality a product of his/ her family's socialization [25]

Introduction

This should give the reader an insight what the entire response is all about.

Definition of key terms

Socialisation

- It is the process whereby individuals learn the attitudes and roles required of them to become members of social groups.
- The process by which we acquire our social characteristics and learn the ways of thought and behaviour considered appropriate in our society.
- Socialisation means humanization teaching and training – The child is taught how to greet the elders and are trained how to walk, dress, cook etc.
- Socialisation is a life- long process.
- The family is the primary agency of child socialization.
- Agents of socialization include parents, peers, teachers etc.

Family Socialisation

1. The family socializes children on;

- The language for communication purposes at home and later at school.
- Norms and mores governing behaviour at home and later in the school.
- How to play and work in groups in the home environment and later in the school environment and later in the school environment.
- Societies culture which the school teach and later build theirs on.
- Launches the children into story narration and cultural songs.
- Family socialization is the learning process within the family that is related to the growth of social relationships and social behaviours which encourages the acceptable assimilation of the individual into society. Rules, customs, attitudes

and other details of the culture are learned. Children learn to act socially like children just as the specific culture requires and expects.

Personality as a product of socialization of the family. Discuss [25]

Personality is the sum of characteristics and consistent attitudes that identify an individual as unique in a society. Personality includes qualities such as friendliness cooperation and trustworthiness. The negative traits include moodiness and aggressiveness.

An individual personality is a product of the family's background and socialization. In the family the parents control the behaviour of their children. This is done through approval or disapproval or other forms of reinforcement. In the case of the working class families, family socialization is usually more physical, less verbal and achieved by externalization of values.

During the period of primary socialization the individuals learn their parts in the structure of roles played by their families and develop an awareness of themselves as separate personalities, whether they can make people tough whether they are attractive, intelligent popular and son on.

In the family, the boys are socialized to become men in future. Their maleness is expressed in their talk, the books they read, the games they play. The girls play with dolls and prepare themselves to become housewives. This is reinforced by the families who approve such behaviours.

Generally every individual's character resembles the personalities that are found in his/her family. If the child is brought up in a family which consists of aggressive parents that child becomes aggressive too.

Conclusion

The conclusion should the all the points together and make final statements that are final.

Critically discuss the view that the content of the mass media depends on censorship by those who control it. [25]

Introduction

The introduction should give an insight into what is to be discussed.

The Mass Media

The mass media are the various systems of communication by which messages (news, information ideas, views) are transmitted to a mass audience. The mass media include most notably the press and broadcasting. In general mass media are communication

organizations that principally comprise of newspapers, magazines, radio television and parts of the internet.

The content of mass media

This section looks into how the owners of mass media influence the content presented by the mass media. This leads to the question whether media transmit balanced and truthful representations of the world that lies beyond your personal knowledge.

- The journalists decide which news to report, what to ignore and how to present what they select.
- Not only do the news media largely influence what we see of the world at large, they also shape our perception of that world. It is therefore very important to consider who are the agenda-setters and presenters, as well as what these people select and how they represent the social world.
- Those who own the newspapers influence the press coverage.
- The editors while nominal in control of day to day operators ultimately complied with the ideological interests of the owners.
- In fact the mass media serve the ideological interests of the ruling class.
- The contents may be biased and disturbed deliberately. This may also influence voting behaviour during elections of given Government. The owners of mass media make no mistake or secret of their political views and this is felt through their influence in the content of their media.
- In most cases especially in Zimbabwe the owners of the newspapers set the editorial policies which editors and journalists must follow.
- In all press systems, the news media are the agents of people who exercise economic and political power.
- The content of the news media reflects the interest of people who finance the press.
- Schools of journalism transmit the ideologies the ideologies of the societies in which they exist, and help people in power to maintain their control over the news media.
- In cases where the government owns the media, it might choose to withhold important information or to produce information that accords with what it wants to hear.
- The government has a vested interest in controlling information dissemination from departments of state that it doesn't own, but does preside over.
- Because of the influence by those who own the media, the media consistently under- select and exaggeratedly stereotype some people more than others.
- Finally the media serve the economic and political interests of the rich and powerful. They are the disseminators of the ruling class ideology.

Conclusion

A summary of the discussion could be given as a conclusion.

TYPICAL ESSAYS WITHOUT ANSWERS

1. Critically evaluate the assertion that the process of industrialisation has lead to the decline of the extended family.
2. Evaluate the proposition that the educational achievements of females are based on their socialisation.
3. Discuss the factors that lead to under achievement in the classroom.
4. 'The hidden curriculum is a major vehicle for social and cultural reproduction. Discuss this assertion with reference to gender and class in Zimbabwe.
5. Discuss the main causes of delinquency in present Zimbabwe and show how this could be minimized.
6. Discuss how the self-fulfilling prophecy may contribute to levels of crime in society.
7. Discuss the effects of ethnocentrism in a multi cultural society.
8. The nature of a person's employment determines the nature of their non-work activities: Discuss.
9. "All modern organisations are to a large extent bureaucracy in nature" Discuss.
10. Evaluate the feminist view that woman's oppression is a problem of history and not of biology.
11. Examine the view that deviance within the society leads to social disintegration.
12. Education achievement is determined more by social class than by innate ability. Discuss.
13. Are modern societies increasing secularly?
14. Examine Bernstein's argument that social class influences how children use language at home and at school.
15. Discuss the view that rising levels of unemployment reduce the amount of industrial conflict.
16. Discuss the interactionist perspective and its implications for the development of children's behaviour.

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