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AFRICAN INSTITUTE

Of Research and Development Studies

CENTRAL MANAGEMENT CENTRE

STANDARD LECTURE NOTES

SOCIAL PYCHOLOGY AND HUMAN DEVELOPMENT

FOR

DIPLOMA

IN SOCIAL WORK

ACADEMIC AFFAIRS CMC - 2011

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MESSAGE FROM THE CHAIRMAN & MANAGING DIRECTOR

I would like to take this chance to express my sincere gratitude to all the staffs who have been involved in developing these standard lecture notes to be used in all our campuses.

The standard lecture notes are part of our bigger efforts to ensure total quality management in our delivery of service. We anticipate that the standard lecture notes will enhance the delivery of service by the lecturers .Students who have used standard lecture notes in the past have shown remarkable performance in the internal and national examinations

I wish to urge all the lecturers and students to make maximal use of these lecture notes.

Positive and negative feedback are most welcome. We shall Endeavour to continuously improve these manuscripts with the final intention of reaching international standard based on your feedback.

Yours faithfully,

Dr. Noah Chepkech, Bpharm (UON), Dphil (SA), MPSK, Rh.P.
CHAIRMAN& MANAGING DIRECTOR

SOCIAL PYCHOLOGY AND COMMUNITY DEVELOPMENT

INTRODUCTION

This module unit is indented to equip the trainee with knowledge skills and attitude that enables him or her to understand the nature of human behaviour and the stages of human development.

THE GENERAL OBJECTIVES

By the end of this module unit, the trainee should be able to;

a) Understand the human development
b) Appreciate the importance of socialization and psychology in human development
c) Understand the role of environment in human development
d) Understand the role of culture in human development

TABLE OF CONTENT

CHAPTER ONE

HUMAN GROWTH AND DEVELOPMENT

Specific Objectives

By the end of this topic the trainee should be able to;

a) Explain the meaning of human development
b) Discuss the human development stages
c) Discuss the theories of human development
d) Discuss the factors that influence human development

INTRODUCTION

Human development is the study of a human lifecycle from conception to death. It focuses on change that is cumulative. There are many aspects that shape human development from biological, psychological and socio-cultural factors.

Biological

Physical or biological stages of human life from conception to maturity are as follows:
Prenatal (fertilization to birth)
Child (birth to puberty)
Adolescence and puberty
Adult (21 to death)
Death

With each of the stages come physical developmental milestones.

Developmental Psychology

Psychological changes that occur in humans over the course of their lifetime involving motor skills, problem solving, moral understanding, language acquisition and identity formation. Developmental psychology focuses on how a person's behavior changes as he matures.

Societal

Societal human development focuses on the survival, growth, development and evolution of societies. Some factors that effect human development are economic growth, health, education, standard of living, social status and adaptability. A person's ability to adapt increases his survival.

Nature vs. Nurture

There is a debate whether biological factors or environmental factors play the bigger role in human development. Genetics plays a role in physical or biological aspects of a person's development, whereas environmental factors such as family members, peers, home life and language affect a person's personality. Both contribute to the overall growth and development of a person.

Anthropological

Anthropological factors focus on the development of cultures and civilizations over time. Anthropology allows researchers, scientists and psychologists to see how the human body has evolved. It showcases human development across a lifespan in familial, social and cultural contexts.

Human Growth and Development

The Human Growth and Development examination (Infancy, Childhood, Adolescence, Adulthood, and Aging) covers material that is generally taught in a one-semester introductory course in developmental psychology or human development. An understanding of the major theories and research related to the broad categories of physical development, cognitive development, and social development is required, as is the ability to apply this knowledge.

The examination contains approximately 90 questions to be answered in 90 minutes. Some of them are pretest questions that will not be scored. Any time candidates spend on tutorials and providing personal information is in addition to the actual testing time.

Knowledge and Skills Required

Questions on the Human Growth and Development examination require candidates to demonstrate one or more of the following abilities.

- Knowledge of basic facts and terminology
- Understanding of generally accepted concepts and principles
- Understanding of theories and recurrent developmental issues
- Applications of knowledge to particular problems or situations

The subject matter of the Human Growth and Development examination is drawn from the following categories. For each category, several key words and phrases identify topics with which candidates should be familiar. The percentages next to the main categories indicate the approximate percentage of exam questions on that topic.

HUMAN DEVELOPMENT STAGES

It is a period of state somebody /something passed while developing or making progress.
It's used to describe period in which the function or relative emphasis of a given type of behavior differs from those of other earlier period of life.

Characteristics of stage

- Involves changes inform of a pattern and organization of an individual behavior change from one stage to another.
- State in an individual development appears in sequence or order that is fixed from an individual to another.
- Stage involves progress towards increasing complexity both mentally and physically.
- Psychology is the scientific study of the mind in process both mental and physical and behavior wise.

Importance of Assessing Growth and Development

The assessment of growth and development of every child is an important step in establishing the overall state of health and nutrition, apparently continuous normal growth and development indicate a good state of health and nutrition. Abnormal growth or growth failure is a symptom of disease or poor nutrition of the child. In this connection measurement for growth is an important component of the physical examination. The knowledge of human growth and development is fundamental to us both in our place of work as well as during our daily lives.

FACTORS AFFECTING HUMAN GROWTH AND DEVELOPMENT

The child growth pattern is determined by two main factors:

a) Genetic factors
b) Environmental factors.

Genetic factors

This determines the potential, and limitation of growth and development. Such factors are often inherited from the parents and transferred to the following generation.
This generations will always shared the traits such the traits with its descendants
Genetic factors determine traits such as skin colour height, body weight, hair colour, blood group etc,

Environmental factors:

This refers to the factors surrounding the daily growth of an individual child. This includes what the child eats, hearing experiences etc .Either way, these factors can promotes or hinder the growth of child. For instance the learning experience a child undergoes determines his or her cognitive development. The food the child takes also determines his or her health status. Good nutrition promotes the immune system and also the energy provision of the body.

Consistent /continuous provision of environmental factors, equally reflect the health state or vice versa.

Measurement of Growth

Having understood the essence or importance of growth
It is also important to understand the methods of measuring growth .These include:
-Weight
-Height
-Head circumference
-Eruption /growing of teeth.

THEORIES OF HUMAN DEVELOPMENT

DEVELOPMENT

Psychology can be defined as the scientific study of uncovering the reasons of why the human beings act in certain ways, how they do certain acts and what they do in their lives as human beings

There are three basic theories of development namely:

1. psycho-analytic theory
2. psycho-social theory
3. cognitive theory

PSYCHO-ANALYTIC THEORY

According to Freud, psycho-analytic theory, personality comprise of three elements namely:

i) The id
ii) The ego
iii) The superego

a) The id

Freud treated this part as being present right from birth. It clearly says the aspects of personality is entirely unconscious and include the primitive and instinctive behaviour. This part is the source of energy which is the main component of personality.

In social context, the id drive all human being to pleasure principle which strives immediate gratification for all desires, wants and needs. In response, if this needs or desires are not meet or satisfied, it results in a state of anxiety or tension for example, an increase in hunger or thirst should produce or make a person to attempt to eat or drink. The id component is important early in life as it ensures the infant needs are met or satisfied .Any hungry or uncomfortable infant will always cry until his or needs are met.

Although the pleasure principle is important in satisfying our needs, it is sometimes not realistic or possible because if one always responds to his /her pleasure he/she may end up grabbing things which are not really necessary, such pleasure by lead to unaccepted behaviour or even overspending.
To prevent this Freud attempted to resolve this through the primary process of which involves forming a mental image of the desired object or item as a way of satisfying the need. These help human beings to be satisfied and avoid undesired behaviour etc

Freud theory formed basis of understanding our societies and the observed behaviour and give an explanation for the same. It enables leaders to understand human behaviour.

b) Ego-

This refers to the component of human personality responsible for dealing with reality. Sigmund Freud Said ego develops from the id and ensures that desires of the id can be expressed in the manner acceptable in the real world. This is where human being desires or requires the needs which can be availed easily because they are very important.

The ego functions in conscious, preconscious and unconscious mind. It therefore works in **reality principle** which attempts or strives to satisfy the id desires in the realistic and socially appropriate ways.

The reality principle enables human beings to analyze and weight the cost and the benefit of the action before deciding to act upon or abandoned impulse.

Sometimes the **id** impulse can be satisfied through delayed gratification-This is where the ego will eventually allow the behaviour but only in the appropriate.

Sometimes the ego discharges tension resulting from unmet derives or impulses through secondary process in which the ago tries to find an object in the real world that resembles or matches the mental image created by the id's primary process.

In relation to this theory it is important to know that there are different people with different traits which portray their behaviour through their actions, Some of these action are acceptable while other are unacceptable.
Better understanding enables leaders to serve people better.

c) Superego
This is the last component of personality development.
This component deals with aspect of personality that holds our entire internalized moral standard and ideas that we acquire from parents as well as the society. This tells us what is right and wrong; Superego provides guideline for making judgment. According to Freud, the superego starts at the age of five.
The superego has two parts:

i) The ego ideal;

These include the rules and standard for good behaviour. This behaviour includes those which are approved by parents, and other authorities. By obeying these rules, individual feed proud valued and accomplished. For instance a young child will obey the rules because he /she knows the parents do not like.

ii) The conscience:

This refers to the information about things that are viewed by parents and society.

These behaviour include those which are forbidden and lead to consequences, punishment or feeling of gullet and remotes
The superego act to perfect and civilize our behaviour struggle to suppress all unacceptable urges of id and struggle to make ego act upon idealistic standards rather than upon realistic principles

Interaction between Id ego and superego
With the competition forces from the three components it is easy for conflict to arise between id and ego and superego. Sigmund used the term ego-strength to refer to the ego. Ability to function despite theses forces

An individual with good ego strength is able to effectively manage pressures; On the other hand those with too much or too little ego strength can become too unyielding or too disrupting.

According to Freud healthy personality is a balance between Id, ego and Superego. Sigmund Freud has contributed immensely to understanding the human behaviour.

COGNITIVE THEORY

Understanding human thinking and behavior has been for interest for long. Mental development has development much for interest since time immemorial.
Jean Piaget (1896-1980) was a Swiss Psychologist who studied human cognition i.e. how people think from his finding Piaget who observed his own children and wondered not just what they knew but how they made sense wondered not just this Piaget identified four stages of cognitive development, namely;

- The sensory motor stage
- The preoperational stage
- The concrete stage
- The formal operational stage.

The sensory Motor stage
He referred this stage as a level of human development at which individuals experience the world only through their senses.
The five senses i.e. tasting touching, smelling, looking and listening is very important to infants within the first two years. Children only know as a result of sensory experience.
For instance, a young child becomes a wares of the surrounding through seeing, touching.
From this therefore, environment where the child grows affect his or her development and learning experience.

b) Preoperational stage
At this stage, unlike sensory stage where senses are very important, this is the level of human development at which individuals use language and other symbols. The children start to think mentally and imagine about the world. This stage starts between 2-6 years.
In this the children attach meaning to specific experience and objects. For instance a child can identify the best toy, but cannot explain the kind of toy they require. In addition at this stage, the child cannot judge size, weight, volume. For example,
If one says to a child of five yeas “Today is a Monday” he/she might respond, No it is my birth day, indicating that she can just use one symbol at a time ,but a ten years child at concrete operational stage would be able to respond “Yes’ and this Monday is my birthday.

c) The formal operation stage.
This is the last stage of human development at which individual think abstractly and critically. This stage starts about 12 years where individuals start to think critically not on concrete situations. For example if one was to ask a seven years child "what would you like to be when you grow up?" One might receive an answer like a teacher"
But most teenagers can think more abstractly and might reply" I would like a job that help others.
In addition the capacity for abstract thought also lets young people understand key terms, such as metaphor, similes proverbs etc. In additional one can develops a variety of ways of looking at a problem.
This stage equally promotes sensibility and become deeper and more complex, influenced by the ability to internalize and critically evaluate the points of view of others.

Erikson's stages of psychosocial development

Erikson's stages of psychosocial development as articulated by Erik Erikson explain eight stages through which a healthily developing human should pass from infancy to late adulthood. In each stage the person confronts, and hopefully masters, new challenges. Each stage builds on the successful completion of earlier stages. The challenges of stages not successfully completed may be expected to reappear as problems in the future.

The stages

Trust vs. Mistrust (Infants, 0 to 1 year)

The first stage of Erik Erikson's theory centers around the infant's basic needs being met by the parents. The infant depends on the parents, especially the mother, for food, sustenance, and comfort. The child's relative understanding of world and society come from the parents and their interaction with the child. If the parents expose the child to warmth, regularity, and dependable affection, the infant's view of the world will be one of trust. Should the parents fail to provide a secure environment and to meet the child's basic need a sense of mistrust will result. According to Erik Erikson, the major developmental task in infancy is to learn whether or not other people, especially primary caregivers, regularly satisfy basic needs. If caregivers are consistent sources of food, comfort, and affection, an infant learns trust- that others are dependable and reliable. If they are neglectful, or perhaps even abusive, the infant instead learns mistrust- that the world is in an undependable, unpredictable, and possibly a dangerous place.

Autonomy vs. Shame & Doubt (Toddlers, 1 to 3 years)

As the child gains control over eliminative functions and motor abilities, they begin to explore their surroundings. The parents still provide a strong base of security from which the child can venture out to assert their will. The parents' patience and encouragement helps foster autonomy in the child. Highly restrictive parents, however, are more likely to instill the child with a sense of doubt and reluctance to attempt new challenges. As they gain increased muscular coordination and mobility, toddlers become capable of satisfying some of their own needs. They begin to feed themselves, wash and dress themselves, and use the bathroom. If caregivers encourage self-sufficient behavior, toddlers develop a sense of autonomy- a sense of being able to handle many problems on their own. But if caregivers demand too much too soon, refuse to let children

perform tasks of which they are capable, or ridicule early attempts at self-sufficiency; children may instead develop shame and doubt about their ability to handle problems.

Purpose: Initiative vs. Guilt (Preschool, 3 to 6 years)

Initiative adds to autonomy the quality of undertaking, planning and attacking a task for the sake of being active and on the move. The child is learning to master the world around them, learning basic skills and principles of physics. Things fall down, not up. Round things roll. They learn how to zip and tie, count and speak with ease. At this stage, the child wants to begin and complete their own actions for a purpose. Guilt is a confusing new emotion. They may feel guilty over things that logically should not cause guilt. They may feel guilt when this initiative does not produce desired results.

The development of courage and independence are what set preschoolers, ages three to six years of age, apart from other age groups. Young children in this category face the challenge of initiative versus guilt. As described in Bee and Boyd (2004), the child during this stage faces the complexities of planning and developing a sense of judgment. During this stage, the child learns to take initiative and prepare for leadership and goal achievement roles. Activities sought out by a child in this stage may include risk-taking behaviors, such as crossing a street alone or riding a bike without a helmet; both these examples involve self-limits. Within instances requiring initiative, the child may also develop negative behaviors. These behaviors are a result of the child developing a sense of frustration for not being able to achieve a goal as planned and may engage in behaviors that seem aggressive, ruthless, and overly assertive to parents. Aggressive behaviors, such as throwing objects, hitting, or yelling, are examples of observable behaviors during this stage.

Preschoolers are increasingly able to accomplish tasks on their own, and can start new things. With this growing independence comes many choices about activities to be pursued. Sometimes children take on projects they can readily accomplish, but at other times they undertake projects that are beyond their capabilities or that interfere with other people's plans and activities. If parents and preschool teachers encourage and support children's efforts, while also helping them make realistic and appropriate choices, children develop initiative- independence in planning and undertaking activities. But if, instead, adults discourage the pursuit of independent activities or dismiss them as silly and bothersome, children develop guilt about their needs and desires

Competence: Industry vs. Inferiority (Childhood, 6 to 12 years)

The aim to bring a productive situation to completion gradually supersedes the whims and wishes of play. The fundamentals of technology are developed. To lose the hope of such "industrious" association may pull the child back to the more isolated, less conscious familial rivalry of the oedipal time.

"Children at this age are becoming more aware of themselves as individuals." They work hard at "being responsible, being good and doing it right." They are now more reasonable to share and cooperate. Allen and Marotz (2003) also list some perceptual cognitive developmental traits specific for this age group. Children grasp the concepts of space and time in more logical, practical ways. They gain a better understanding of cause and effect, and of calendar time. At this stage, children are eager to learn and accomplish more complex skills: reading, writing, telling time. They also get to form moral values, recognize cultural and individual differences and are able to manage most of their personal needs and grooming with minimal assistance

(Allen and Marotz, 2003). At this stage, children might express their independence by being disobedient, using back talk and being rebellious.

Erikson viewed the elementary school years as critical for the development of self-confidence. Ideally, elementary school provides many opportunities for children to achieve the recognition of teachers, parents and peers by producing things- drawing pictures, solving addition problems, writing sentences, and so on. If children are encouraged to make and do things and are then praised for their accomplishments, they begin to demonstrate industry by being diligent, persevering at tasks until completed and putting work before pleasure. If children are instead ridiculed or punished for their efforts or if they find they are incapable of meeting their teachers' and parents' expectations, they develop feelings of inferiority about their capabilities.

Fidelity: Identity vs. Role Confusion (Adolescents, 13 to 19 years)

- Psychosocial Crisis: Identity vs. Role Confusion
- Main Question: "Who am I and where am I going?"
- Ego quality: Fidelity
- Related Elements in Society: ideology

The adolescent is newly concerned with how they appear to others. Superego identity is the accrued confidence that the outer sameness and continuity prepared in the future are matched by the sameness and continuity of one's meaning for oneself, as evidenced in the promise of a career. The ability to settle on a school or occupational identity is pleasant. In later stages of Adolescence, the child develops a sense of sexual identity.

As they make the transition from childhood to adulthood, adolescents ponder the roles they will play in the adult world. Initially, they are apt to experience some role confusion- mixed ideas and feelings about the specific ways in which they will fit into society- and may experiment with a variety of behaviors and activities (e.g. tinkering with cars, baby-sitting for neighbors, affiliating with certain political or religious groups). Eventually, Erikson proposed, most adolescents achieve a sense of identity regarding whom they are and where their lives are headed.

Erikson is credited with coining the term "Identity Crisis" Each stage that came before and that follows has its own 'crisis', but even more so now, for this marks the transition from childhood to adulthood. This passage is necessary because "Throughout infancy and childhood, a person forms much identification. But the need for identity in youth is not met by these." This turning point in human development seems to be the reconciliation between 'the person one has come to be' and 'the person society expects one to become'. This emerging sense of self will be established by 'forging' past experiences with anticipations of the future. In relation to the eight life stages as a whole, the fifth stage corresponds to the crossroads:

What is unique about the stage of Identity is that it is a special sort of synthesis of earlier stages and a special sort of anticipation of later ones. Youth has a certain unique quality in a person's life; it is a bridge between childhood and adulthood. Youth is a time of radical change—the great body changes accompanying puberty, the ability of the mind to search one's own intentions and the intentions of others, the suddenly sharpened awareness of the roles society has offered for later life.

Adolescents "are confronted by the need to re-establish [boundaries] for themselves and to do this in the face of an often potentially hostile world." This is often challenging since commitments are being asked for before particular identity roles have formed. At this point, one is in a state of 'identity confusion', but society normally makes allowances for youth to "find themselves," and this state is called 'the moratorium':

The problem of adolescence is one of role confusion—a reluctance to commit which may haunt a person into his mature years. Given the right conditions—and Erikson believes these are essentially having enough space and time, a psychological moratorium, when a person can freely experiment and explore—what may emerge is a firm sense of identity, an emotional and deep awareness of who he or she is.

As in other stages, bio-psycho-social forces are at work. No matter how one has been raised, one's personal ideologies are now chosen for oneself. Oftentimes, this leads to conflict with adults over religious and political orientations. Another area where teenagers are deciding for themselves is their career choice, and oftentimes parents want to have a decisive say in that role. If society is too insistent, the teenager will acquiesce to external wishes, effectively forcing him or her to 'foreclose' on experimentation and, therefore, true self-discovery. Once someone settles on a worldview and vocation, will he or she be able to integrate this aspect of self-definition into a diverse society? According to Erikson, when an adolescent has balanced both perspectives of "What have I got?" and "What am I going to do with it?" he or she has established their identity:

Dependent on this stage is the ego quality of fidelity—the ability to sustain loyalties freely pledged in spite of the inevitable contradictions and confusions of value systems.

Given that the next stage (Intimacy) is often characterized by marriage, many are tempted to cap off the fifth stage at 20 years of age. However, these age ranges are actually quite fluid, especially for the achievement of identity, since it may take many years to become grounded, to identify the object of one's fidelity, to feel that one has "come of age." In the biographies *Young Man Luther* and *Gandhi's Truth*, Erikson determined that their crises ended at ages 25 and 30, respectively:

Erikson does note that the time of Identity crisis for persons of genius is frequently prolonged. He further notes that in our industrial society, identity formation tends to be long, because it takes us so long to gain the skills needed for adulthood's tasks in our technological world. So… we do not have an exact time span in which to find ourselves. It doesn't happen automatically at eighteen or at twenty-one. A *very* approximate rule of thumb for our society would put the end somewhere in one's twenties.

Love: Intimacy vs. Isolation (Young Adults, 20 to 40 years)

The Intimacy vs. Isolation conflict is emphasized around the ages of 20 to 34. At the start of this stage, identity vs. role confusion is coming to an end, and it still lingers at the foundation of the stage (Erikson, 1950). Young adults are still eager to blend their identities with friends. They want to fit in. Erikson believes we are sometimes isolated due to intimacy. We are afraid of rejections such as being turned down or our partners breaking up with us. We are familiar with pain, and to some of us, rejection is painful; our egos cannot bear the pain. Erikson also argues that "Intimacy has a counterpart: Instantiation: the readiness to isolate and if necessary, to destroy those forces and people whose essence seems dangerous to our own, and whose territory seems to encroach on the extent of one's intimate relations" (1950).

Once people have established their identities, they are ready to make long-term commitments to others. They become capable of forming intimate, reciprocal relationships (e.g. through close friendships or marriage) and willingly make the sacrifices and compromises that such relationships require. If people cannot form these intimate relationships – perhaps because of their own needs – a sense of isolation may result.

Generativity vs. Stagnation (Middle Adulthood, 45 to 65 years)

- Psychosocial Crisis: Generativity vs. Stagnation
- Main Question: "Will I produce something of real value?"
- Virtue: Care
- Related Elements in Society: parenting, educating, or other productive social involvement

Generativity is the concern of establishing and guiding the next generation. Socially-valued work and disciplines are expressions of generativity. Simply having or wanting children does not in and of itself achieve generativity.

During middle age the primary developmental task is one of contributing to society and helping to guide future generations. When a person makes a contribution during this period, perhaps by raising a family or working toward the betterment of society, a sense of generativity- a sense of productivity and accomplishment- results. In contrast, a person who is self-centered and unable or unwilling to help society move forward develops a feeling of stagnation- dissatisfaction with the relative lack of productivity.

Central tasks of Middle Adulthood

- Express love through more than sexual contacts.
- Maintain healthy life patterns...
- Develop a sense of unity with mate.
- Help growing and grown children to be responsible adults.
- Relinquish central role in lives of grown children.
- Accept children's mates and friends.
- Create a comfortable home.
- Be proud of accomplishments of self and mate/spouse.
- Reverse roles with aging parents.
- Achieve mature, civic and social responsibility.
- Adjust to physical changes of middle age.
- Use leisure time creatively.
- Love for mothers

Ego Integrity vs. Despair (seniors, 65 years onwards)

As we grow older and become senior citizens we tend to slow down our productivity and explore life as a retired person. It is during this time that we contemplate our accomplishments and are able to develop integrity if we see ourselves as leading a successful life. If we see our life as unproductive, or feel that we did not accomplish our life goals, we become dissatisfied with life and develop despair, often leading to depression and hopelessness.

The final developmental task is retrospection: people look back on their lives and accomplishments. They develop feelings of contentment and integrity if they believe that they have led a happy, productive life. They may instead develop a sense of despair if they look back on a life of disappointments and unachieved goals.

Development of Freudian theory

Erikson was a student of Sigmund Freud, whose psychoanalytic theory contributed to the basic outline of the eight stages, at least those concerned with childhood. Namely, the first through fourth of Erikson's life stages correspond to Freud's oral, anal, phallic, and latency phases, respectively. Also, the fifth stage of adolescence is said to parallel the genital stage in psychoanalytic theory:

Although the first three phases are linked to those of the Freudian theory, it can be seen that they are conceived along very different lines. The emphasis is not so much on sexual modes and their consequences as on the ego qualities which emerge from each stages. There is an attempt also to link the sequence of individual development to the broader context of society.

Erikson saw a dynamic at work throughout life, one that did not stop at adolescence. He also viewed the life stages as a cycle: the end of one generation was the beginning of the next. Seen in its social context, the life stages were linear for an individual but circular for societal development:

In Freud's view, development is largely complete by adolescence. In contrast, one of Freud's students, Erik Erikson (1902-1994) believed that development continues throughout life. Erikson took the foundation laid by Freud and extended it through adulthood and into late life.

Value of the theory

One value of this theory is that it illuminated why individuals who had been thwarted in the healthy resolution of early phases (such as in learning healthy levels of trust and autonomy in toddlerhood) had such difficulty with the crises that came in adulthood. More importantly, it did so in a way that provided answers for practical application. It raised new potential for therapists and their patients to identify key issues and skills that required addressing. But at the same time, it yielded a guide or yardstick that could be used to assess teaching and child rearing practices in terms of their ability to nurture and facilitate healthy emotional and cognitive development.

"Every adult, whether he is a follower or a leader, a member of a mass or of an elite, was once a child. He was once small. A sense of smallness forms a substratum in his mind, ineradicably. His triumphs will be measured against this smallness, his defeats will substantiate it. The questions as to who is bigger and who can do or not do this or that, and to whom—these questions fill the adult's inner life far beyond the necessities and the desirability which he understands and for which he plans."

Critique

Most empirical research into Erikson has stemmed around his views on adolescence and attempts to establish identity. His theoretical approach was studied and supported, particularly regarding adolescence, by James E. Marcia. Marcia's work has distinguished different forms of identity, and there is some empirical evidence that those people who form the most coherent self-concept in adolescence are those who are most able to make intimate attachments in early adulthood.

This supports Eriksonian theory, in that it suggests that those best equipped to resolve the crisis of early adulthood are those who have most successfully resolved the crisis of adolescence.

On the other hand, Erikson's theory may be questioned as to whether his stages must be regarded as sequential, and only occurring within the age ranges he suggests. There is debate as to whether people only search for identity during the adolescent years or if one stage needs to happen before other stages can be completed. However, Erikson states that each of these processes occur throughout the lifetime in one form or another, and he emphasizes these "phases" only because it is at these times that the conflicts become most prominent.

BASIC THEORIES OF LEARNING

If someone mentions learning, many people think of something related to classroom for example mathematics, English, music, chemistry. However in real sense, psychologist refers to learning as:

A relatively permanent change in behavior a result of experience

Learning is a fundamental process in all animals and even human beings. All human beings are expected to show behaviour that is in order to fit with the environment and to adapt to the changing circumstance in order to survive.

Human behavior consists of learned responses to simple signals. Some psychologist believe that behavior is the sum of many simple stimulus respond connections while other think stimuli-respond is too simplistic and that even simple response to stimuli require a large amount of information

BEHAVIUORISM

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Behaviorism is a school of thought in psychology that assumes that learning occurs through interactions with the environment. Two other assumptions of this theory are that the environment shapes behavior and that taking internal mental states such as thoughts, feelings, and emotions into consideration is useless in explaining behavior.

One of the best-known aspects of behavioral learning theory is classical conditioning. Discovered by Russian physiologist Ivan Pavlov, classical conditioning is a learning process that occurs through associations between an environmental stimulus and a naturally occurring stimulus. In order to understand how classical conditioning works, it is important to be familiar with the basic principles of the process.

The Unconditioned Stimulus

The unconditioned stimulus is one that unconditionally, naturally, and automatically triggers a response. For example, when you smell one of your favorite foods, you may immediately feel very hungry. In this example, the smell of the food is the unconditioned stimulus.

The Unconditioned Response
The unconditioned response is the unlearned response that occurs naturally in response to the unconditioned stimulus. In our example, the feeling of hunger in response to the smell of food is the unconditioned response.

The Conditioned Stimulus
The conditioned stimulus is previously neutral stimulus that, after becoming associated with the unconditioned stimulus, eventually comes to trigger a conditioned response. In our earlier example, suppose that when you smelled your favorite food, you also heard the sound of a whistle. While the whistle is unrelated to the smell of the food, if the sound of the whistle was paired multiple times with the smell, the sound would eventually trigger the conditioned response. In this case, the sound of the whistle is the conditioned stimulus.

The Conditioned Response
The conditioned response is the learned response to the previously neutral stimulus. In our example, the conditioned response would be feeling hungry when you heard the sound of the whistle.

Classical Conditioning in the Real World
In reality, it is important to know people do not respond exactly like Pavlov's dogs. There are, however, numerous real-world applications for classical conditioning. For example, many dog trainers use classical conditioning techniques to help people train their pets.

These techniques are also useful in the treatment of phobias or anxiety problems. Teachers are able to apply classical conditioning in the class by creating a positive classroom environment to help students overcome anxiety or fear. Pairing an anxiety-provoking situation, such as performing in front of a group, with pleasant surroundings helps the student learn new associations. Instead of feeling anxious and tense in these situations, the child will learn to stay relaxed and calm.

PRINCIPLES OF CLAASICAL CONDITIONING

a. Acquisition

The acquisition phase is the consistent parings of the CS (bell) and the UCS (food) that produces a CR (salivation). In the example above, this phase occurs when the dog begins to salivate at the sound of the bell. Conditioning occurs more rapidly when the food follows the bell by a half a second.

b. Extinction

The extinction phase is when the conditioned response no longer occurs after repeated pairings without the unconditioned stimulus. The dog's response to the bell can be extinguished by repeatedly presenting the bell (CS) without the food (UCS). The dog has not completely forgotten the association between the bell and the food. If the experimenter waits a day, the dog may have a spontaneous recovery of the conditioned response and salivate again to the bell.

c. Generalization

Occurs when there is a small difference in the presented stimulus and the original conditioned stimulus. If Pavlov's dog heard a bell of a similar tone, the dog would still salivate.

d. Discrimination

The opposite of generalization, discrimination happens when a conditioned response does not occur when there is a difference between the presented stimulus and the original conditioned stimulus. If Pavlov's dog heard a bell with a different tone and was not awarded the unconditioned stimulus (food), the dog would learn not to salivate to the second tone.

Psychology refers those people who focus on stimuli response connection as **Behaviorist.**
Two famous psychologist namely B.F. Skinner and J B Watson are accredited tom this theory of behaviorism. Behaviorism arose because the existing theories of learning were not giving satisfactory explanation. Behaviorism tries to give an explanation for the behavior which is observable.
It tries to explain the causes of behavior by studying only that behavior that can be **observed** and measured.

Their efforts lead to two main theories namely:

- Classical condition
- Operant conditioning

Conditional psychology

Conditioning stimuli
Types of conditioning

1) **Classical conditioning:** This is the first theory. The proponent of classical condition is Russian psychologist Ivan Pavlov. It is termed as learning by association, where certain stimuli elicited by certain response. He noticed that (he carried an experiment on dogs behavior) dogs begin to salivate when they are being brought to be fed, even before seeing the food or ringing of a bell and bringing of the food. He discovered that if the procedure was repeated many times, the bell alone could cause the dog to salivate. In this experiment, the bell is **called a condition stimulant** and **salivation is a response** to the food which is called **unconditional response**. The food is a **conditional stimulant**. While salivation is a conditional response. Conditioning is based on the notion that human beings respond to stimuli in certain ways. Stimulus is anything that reaches us from the surrounding e.g. hear, sound, smell and light. A response is the action taken after receiving the stimulus.

The classical conditioning has the following procedures:

i) Food is the unconditioned stimuli (UCS) this refers to the stimuli that elicit the response naturally.
ii) The salivation to the food is an un conditioned response (UCR) ;this is the response which occur naturally . salivation
iii) The bell is conditioned stimuli.(CS) this is because it will only produce salivation on condition it is presented with food

iv) Salivation to the bell alone is condition response (CR) response to the condition stimuli.

Before condition

Food ⟶ salivation (ucs) (ucr) bone + salivation

Bell ⟶ no response bell ⟶ no salivation

During condition

Bell + food ⟶ salivation ------ bell + bone} salivation (ucr)

After conditioning:

Bell ⟶ salivation (cs) (cr) ⟶ bell (no food) + salivation

Classical conditioning involves learning by association that is associating two events that happened at the same time.

KEY CONCEPTS OF CLASSICAL CONDITIONING

Unconditioned Stimulus (UCS)
A stimulus that elicits a response without conditioning

Unconditioned Response (UCR)
Automatic response elicited by the unconditioned stimulus

Conditioned Stimulus (CS)
A neutral stimulus that when paired with an unconditioned stimulus (UCS) elicits a similar response
Conditioned Response (CR)
A response that is learned by pairing the originally neutral conditioned stimulus (CS) with the Unconditioned stimulus (UCS)

1. **Acquisition**
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2. **Extinction**
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forgotten the association between the bell and the food. If the experimenter waits a day, the dog may have a spontaneous recovery of the conditioned response and salivate again to the bell.

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Occurs when there is a small difference in the presented stimulus and the original conditioned stimulus. If Pavlov's dog heard a bell of a similar tone, the dog would still salivate.

4. **Discrimination**
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1. **Operant condition:**

This is a kind of learning in which a person tends to repeat the behavior that has been reinforced or caused that has been pursued. A child who smiles and gets what he likes e.g. getting attention from a parent keeps on smiling to keep the parent attention. The proponent of these theory found out that an organism will tend to repeat a response that has been reinforced. Reinforcement is a kind of behavior that increases the likelihood of repeated behavior. It can either be positive or negative punishment is a kind of behavior that decreases the likelihood of repeated behavior.

Negative reinforcement encourages repetition of behavior by removing undesired behavior.
Reinforcement is most effective when it immediately follows the behavior.

Conditioning learning
i) Social learning: Theory maintains that children learn social behavior and imitating models. Social learning theories regard the learner as active. The proponents of this theory believe that a person acts on environmental impact. Social learning theories acknowledge the importance of cognition. They see cognitive response to perception rather than automatic response to reinforcement as a central to Childs development.
According to social learning theory, imitation of role models is the most important element on how the children learn. However, observational learning can occur even if the child does not observe the behavior.
The specific behavior that children imitate depends on what has value in their culture.

ii) Information processing Approach: it attempts to explain cognitive duty by observing and analyzing the mental process. It studies how people acquire, remember and use information through manipulation of symbol and mental images. It tries to infer what goes on in the mind e.g. they may ask a child to recall a list of words then observe any difference in performance. The information processing theory has three practical applications.

i) It enables a research to estimate an infant intelligence from the efficiency of sensory perception.

ii) By understanding how children gain, recall and use information. Parents and teachers can help them become more aware of their own mental process and strategies to enhance them.

iii) Psychologists can use information processing model to test, diagnose and treat problems.

iv) Cognitive approach

The proponents of this theory is concerned with though processes and behavior that reflects those processes. A lot if emphasis is placed on mental process.

Jean Piaget viewed children as an active growing being in their won internal impulses and he saw cognitive duty as the product of children's effort to understand and act on their own. There is a limit to amount of information's a child can keep in mind by practicing a skill such as counting or reading.

A child can become faster and efficient thereby free more space for additional information and more complex problems. Cognitive theory deals with questions related to thinking and knowing. Fear has developed three stages of theory of intellectual development.

From birth two years sensory motor stage. At this stage, the in front uses sense of touch, smell taste and seeing movements to understand the environment

Sensory motor means using senses and body movements to learn things in the surrounding. An important skill learnt at this stage is the acquisition of object performance idea e.g. bellows the age of one year, children tend to think that when an object is out of sight, it no longer exist.

Object performance is ability of a child to understand that an object can change position but it does not disappear completely.

2- 6 years pre – operational stage
During this stage a child starts to use symbols to represent ideas in the real world. A block becomes a car, a toy becomes a baby. They pretend to do activities such as cooking, washing etc. During the early stages of pre – operational stage the child's thinking is described as egocentric to mean they do on their own ideas.

7 -11 years- concrete operational stage
In this stage, children are capable of reasoning logics. They begin to understand basic ideas of conservation and classification. Conservation refers to the understanding that things remain the same even when the shape changes.
Classification refers to the ability to put things together in their categories

12 years and above- Formal operation stage
At this stage the child becomes adolescent and able to work solutions mentally and formulate hypothesis about their observation.
They also come to realize that there are many answers to questions/problems.

(COGNITIVE) GESTALT SCHOOL OF THOUGHT

Gestalt school of thought psychological subject matter is phenomena as a molar unit. Its major area is perception. Its research method is inner perception and phenomenological analysis. Gestalt school of thought is a reaction to behaviorism and structuralism and to develop a school of thought, which is anti-reductionism.

It has been established that, according to Gestalt theory, one does not need to learn to see structures in the sense that the properties of the psychological field are used to explain the events taking place within that field 42 Therefore, if the controversy over the influence of hereditary versus environmental influences be conceived relativistic ally, Gestalt psychology is somewhat more nativity. Psychology did not entirely disappear from Germany. Its principles were applied in other areas, as in personality theory.

Gestalt Theoretical Psychotherapy is a method of psychotherapy based strictly on Gestalt psychology. It was developed by the German Gestalt psychologist and psychotherapist Hans-Juergen P. Walter and his colleagues in Germany and Austria.

Gestalt psychology is known more for its influence over design theory than its influence in psychology. There are many applications of these theories to a variety of design-related subjects, including document design. Here are a few Websites that discuss Gestalt psychology.

REVISION QUESTIONS

1. Explain the meaning of human development
2. Discuss the human development stages
3. Discuss the theories of human development
4. Discuss the factors that influence human development
5. Wafula a first year student in AIRADS Bungoma was watching a storm; a bolt of lightening followed by a huge crash of thunder and makes her jump. This happened more several times. The storm starts to move away and there is a gap between the lightening bolt and the sound of the sound of the thunder yet wafula jumps at the lightening bolt. State the: UCS, UCR, CS and CR
6. Hassan a fresher of AIRADS Mombasa City Campus salivates whenever he eats anything with lemon. Last week while watching a TV he saw an advert showing lemon. His mouth started to salivate. Give: UCS, UCR, CS and CR

CHAPTER TWO

SOCIAL PSYCHOLOGY

Specific objectives

By the end of this topic the trainee should be able to;

a) Explain the meaning of psychology
b) Discuss branches of psychology
c) Discuss the importance of social psychology

INTRODUCTION

Meaning of Psychology

Psychology is the science of mind and behavior. Its immediate goal is to understand behavior and mental processes by researching and establishing both general principles and specific cases. For many practitioners, one goal of applied psychology is to benefit society. In this field, a professional practitioner or researcher is called a psychologist, and can be classified as a social scientist, behavioral scientist, or cognitive scientist. Psychologists attempt to understand the role of mental functions in individual and social behavior, while also exploring the physiological and neurobiological processes that underlie certain functions and behaviors.

Psychologists explore such concepts as perception, cognition, attention, emotion, phenomenology, motivation, brain functioning, personality, behavior, and interpersonal relationships. Some, especially depth psychologists, also consider the unconscious mind. Psychologists employ empirical methods to infer causal and correlation relationships between psychosocial variables. In addition, or in opposition, to employing empirical and deductive methods, some—especially clinical and counseling psychologists—at times rely upon symbolic interpretation and other inductive techniques. Psychology incorporates research from the social sciences, natural sciences, and humanities, such as philosophy.

While psychological knowledge is often applied to the assessment and treatment of mental health problems, it is also applied to understanding and solving problems in many different spheres of human activity. Although the majority of psychologists are involved in some kind of therapeutic role (clinical, counseling, and school positions); many do scientific research on a wide range of topics related to mental processes and behavior (typically in university psychology departments) and/or teach such knowledge in academic settings; and some are employed in industrial and organizational settings, and in other areas such as human development and aging, sports, health, the media, law, and forensics.

Meaning Social Psychology

Social psychology is the study of the relations between people and groups; or how situational factors affect the thoughts, feelings, and/or behavior of an individual. Scholars in this interdisciplinary area are typically either psychologists or sociologists, though all social psychologists employ both the individual and the group as their units of analysis.

Despite their similarity, psychological and sociological researchers tend to differ in their goals, approaches, methods, and terminology. They also favor separate academic journals and professional societies. The greatest period of collaboration between sociologists and psychologists was during the years immediately following World War II. Although there has been increasing isolation and specialization in recent years, some degree of overlap and influence remains between the two disciplines.

Sociologists, on the other hand, being more interested in understanding the relationships between group structures and processes are inclined to give greater attention to the social settings and individuals' roles there within. As opposed to psychology's atomization of the human condition, focusing on the self and its inner workings, sociologists' attention is directed toward human connections. Connectedness with others is an overarching personal drive, and the bonds produced comprise the social fabric of interrelationships. The strength of this social fabric is determined by the multiplicity and quality of connections individuals and groups (both large and small) have with each other. Further, from this sociological perspective of the human condition, these groups have dynamics of their own (often distinct from members' intentions and desires) that cannot be reduced down to the psychology of individuals. Like differing board games, these social orders have their own rules, roles, styles of play, traditions, cultures, and rates of change over time. Change the "game" and you change the style of thinking, the language, motivations, activities, alliances, and identities of the players.

It is for these reasons that sociologically-inclined social psychologists are more likely to examine how individuals' perceptions, belief systems, moralities, identities, and behaviors are determined by their positions in social space:

- the culture of their primary socializations;
- the slice of social history intersecting their biographies, such as coming of age during a time of depression or war;
- their locations within the stratification orders of gender, age, race, and social class;
- their roles within the institutional orders of religion, work, community, and family;
- the geographic context of their childhoods, such as region of the country or the size of cities wherein they lived;
- and their memberships in and relative identifications with various social groups.

Branches of Psychology

- child psychology
- development
- comparative
- experimental
- industrial psychology
- social psychology
- educational psychology
- clinical psychology
- counseling psychology

Abnormal Psychology

Abnormal psychology is a branch of psychology that deals with psychopathology and abnormal behavior. The term covers a broad range of disorders, from depression to obsession-compulsion to sexual deviation and many more. Counselors, clinical psychologists and psychotherapists often work directly in this field.

Understanding Abnormal Psychology

In order to understand abnormal psychology, it is essential to first understand what we mean by the term "abnormal"? On the surface, the meaning seems obvious: something that is outside of the norm. But are we talking about the norms of a particular group, gender or age? Many human behaviors can follow what is known as the normal curve. Looking at this bell-shaped curve, the majority of individuals are clustered around the highest point of the curve, which is known as the average. People who fall very far at either end of the normal curve might be considered "abnormal."

It is important to note that the distinctions of normal and abnormal are not synonymous with good or bad. Consider a characteristic such as intelligence. A person who falls at the very upper end of the curve would fit under our definition of abnormal; this person would also be considered a genius. Obviously, this is an instance where falling outside of the norms is actually a good thing.

When you think about abnormal psychology, rather than focus on the distinction between what is normal and what is abnormal, focus instead on the level of distress or disruption that a troubling behavior might cause. If a behavior is causing problems in a person's life or is disruptive to other people, then this would be an "abnormal" behavior that may require some type of mental health intervention.

Perspectives in Abnormal Psychology

There are a number of different perspectives used in abnormal psychology. While some psychologists or psychiatrists may focus on single perspectives, many mental health professionals us elements from multiple areas in order to better understand and treat psychological disorders.

- **Behavioral:** The behavioral approach to abnormal psychology focuses on observable behaviors. In behavioral therapy, the focus is on reinforcing positive behaviors and not reinforcing maladaptive behaviors. This approach targets only the behavior itself, not the underlying causes.
- **Medical:** The medical approach to abnormal psychology focuses on the biological causes on mental illness. The perspective emphasizes understanding the underlying cause of disorders, which might include genetic inheritance, related physical disorders, infections and

chemical imbalances. Medical treatments are often pharmacological in nature, although medication is often used in conjunction with some other type of psychotherapy.

- **Cognitive:** The cognitive approach to abnormal psychology focuses on how internal thoughts, perceptions and reasoning contribute to psychological disorders. Cognitive treatments typically focus on helping the individual change his or her thoughts or reactions, or cognitive therapy might be used in conjunction with behavioral methods in a technique known as cognitive behavioral therapy.

Types of Psychological Disorders

Psychological disorders are defined as patterns of behavioral or psychological symptoms that impact multiple areas of life. These mental disorders create distress for the person experiencing these symptoms. How are these disorders categorized and defined? The Diagnostic and Statistical Manual of Mental Disorders is published by the American Psychiatric Association and is used by mental health professionals for a variety of purposes. The manual contains a listing of psychiatric disorders, diagnostic codes, information on the prevalence of each disorder and diagnostic criteria.

Forensic Psychology

Forensic psychology is a field that deals with both psychology and the law. The field has witnessed dramatic growth in recent years, as more and more students become interested in this applied branch of psychology. Popular movies, television programs and books have help popularize the field, often depicting brilliant heroes who solve vicious crimes or track down killers using psychology.

While depictions of forensic psychology in popular media are certainly dramatic and attention-grabbing, these portrayals are not necessarily accurate. Forensic psychologists definitely play an important role in the criminal justice system, however, and this can be an exciting career for students interested in applying psychological principles to the legal system.

Typically, forensic psychology is defined as the intersection of psychology and the law, but forensic psychologists can perform many roles so this definition can vary. In many cases, people working within forensic psychology are not necessarily "forensic psychologists." These individuals might be clinical psychologists, school psychologists, neurologists or counselors who lend their psychological expertise to provide testimony, analysis or recommendations in legal or criminal cases.

For example, a clinical psychologist might provide mental health services such as assessment, diagnosis and treatment to individuals who have come into contact with the criminal justice system. Clinicians might be asked to determine if a suspected criminal suffers from a mental illness, or may be asked to provide treatment to individuals suffering from substance abuse and addiction issues.

Another example is that of a school psychologist. While people in this profession typically work with children in school settings, a school psychologist working in forensic psychology might evaluate children in suspected abuse cases, help prepare children to give testimony in court or offer testimony in child custody disputes.

Some of the functions typically performed within forensic psychology include:

- Competency evaluations
- Sentencing recommendations
- Evaluations of the risk of reoffending
- Testimony as an expert witness
- Child custody evaluations

How Does Forensic Psychology Differ From Other Areas?

So what exactly makes forensic psychology different from another specialty area such as clinical psychology? Typically, the duties of a forensic psychologist are fairly limited in terms of scope and duration. A forensic psychologist is asked to perform a very specific duty in each individual case, such as determining if a suspect is mentally competent to face charges.

Unlike the typical clinical setting where a client as voluntarily sought out assistance or evaluation, a forensic psychologist typically deals with clients who are not there of their own free will. This can make assessment, diagnosis and treatment much more difficult, since some clients willfully resist attempts at help.

Educational Psychology

Educational psychology is the study of how humans learn in educational settings, the effectiveness of educational interventions, the psychology of teaching, and the social psychology of schools as organizations. Educational psychology is concerned with how students learn and develop, often focusing on subgroups such as gifted children and those subject to specific disabilities. Although the terms "educational psychology" and "school psychology" are often used interchangeably, researchers and theorists are likely to be identified in the US and Canada as educational psychologists, whereas practitioners in schools or school-related settings are identified as school psychologists. This distinction is however not made in the UK, where the generic term for practitioners is "educational psychologist."

Educational psychology can in part be understood through its relationship with other disciplines. It is informed primarily by psychology, bearing a relationship to that discipline analogous to the relationship between medicine and biology. Educational psychology in turn informs a wide range of specialties within educational studies, including instructional design, educational technology, curriculum development, organizational learning, special education and classroom management. Educational psychology both draws from and contributes to cognitive science and the learning sciences. In universities, departments of educational psychology are usually housed within faculties of education, possibly accounting for the lack of representation of educational psychology content in introductory psychology textbooks.

Educational psychologists tackle the problems encountered by young people in education, which may involve learning difficulties and social or emotional problems. They carry out a wide range of tasks with the aim of enhancing children's learning and enabling teachers to become more aware of the social factors affecting teaching and learning. Reports may be written about children for allocation of special educational places, or as part of court proceedings or children's panels.

Local education authorities employ the majority of educational psychologists, working in schools, colleges, nurseries and special units, primarily with teachers and parents. They regularly liaise with other professionals from the departments of education, health and social services. A growing number work as independent or private consultants.

The work of an educational psychologist can either be directly with a child (assessing progress, giving counseling) or indirectly (through their work with parents, teachers and other professionals). Direct work involves some form of assessment to uncover the problem through consultation with professional colleagues, observation, interview, or use of test materials. Interventions might plan learning programmes and collaborative work with a teacher. Recommendations are then made to determine the most appropriate education provision for children experiencing educational difficulties. Indirect work requires consultation and careful discussion, as the psychologist's contribution needs to be seen as relevant to people who know little about psychology.

In their role within a local authority, educational psychologists are often called upon to advise or join working/consultation groups on issues concerned with organization and policy planning. With their research background they are in an ideal and often unique position within the education authority to plan and carry out research activities.

Clinical Psychology

Clinical psychology is the branch of psychology concerned with the assessment and treatment of mental illness, abnormal behavior and psychiatric problems. This field integrates the science of psychology with the treatment of complex human problems, making it an exciting career choice for people who are looking for a challenging and rewarding field.

American psychologist Lightner Witmer first introduced the term in a 1907 paper. Witmer, a former student of Wilhelm Wundt, defined clinical psychology as "the study of individuals, by observation or experimentation, with the intention of promoting change."[1] Today, clinical psychology is one of the most popular subfields within psychology.

Clinical Psychology Education

In the U.S., clinical psychologists usually have a Ph.D. in psychology and receive training in clinical settings. The educational requirements to work in clinical psychology are quite rigorous, and most clinical psychologists spend between four to six years in graduate school after earning a bachelor's degree.[2]

There are two different types of degrees available in clinical psychology - a Ph.D. and a Psy.D. Generally speaking, Ph.D. program are centered on research, while Psy.D. Programs are practice-oriented. Some students may also find graduate programs that offer a terminal master's degree in clinical psychology.

Before choosing a clinical psychology program, students should always check to be sure that the program is accredited by the American Psychological Association. After completing an accredited graduate training program, prospective clinical psychologists must also complete a period of supervised training and an examination. Specific licensure requirements vary by state, so students should always check with their state's licensing board to learn more.

Clinical Psychology Work Settings and Job Roles

Clinical psychologists often work in medical settings, private practice or in academic positions at universities and colleges. Some clinical psychologists work directly with clients, often those who suffer from severe psychiatric disorders.

Some of the job roles performed by those working in clinical psychology include:

- Assessment and diagnosis of psychological disorders
- Treatment of psychological disorders
- Offering testimony in legal settings
- Teaching
- Conducting research
- Drug and alcohol treatment
- Creating and administering program to treat and prevent social problems

Other clinical psychologists may work in private therapeutic settings offering short-term and long-term outpatient services to clients who need help coping with psychological distress. Some clinical psychologists work in other settings, often performing research, teaching university-level courses and offering consultation services.

Approaches to Clinical Psychology

Clinical psychologists who work as psychotherapists often utilize different treatment approaches when working with clients. While some clinicians focus on a very specific treatment outlook, many use what is referred to as an eclectic approach. This involves drawing on different theoretical methods to develop the best treatment plan for each individual client.

Some of the major theoretical perspectives within clinical psychology include:

- **Psychodynamic Approach:** This perspective grew out of the work of psychoanalyst Sigmund Freud, who believed that the unconscious mind played an important role in our

behavior. Psychologists who utilize this perspective may use techniques such as free association to investigate a client's underlying, unconscious motivations.

- **Cognitive Behavioral Perspective**: This approach to clinical psychology developed from the behavioral and cognitive schools of thought. Clinical psychologists using this perspective will look at how a client's feelings, behaviors and thoughts interact. Cognitive-behavioral therapy often focus on changing thoughts and behaviors that contribute to psychological distress.
- **Humanistic Perspective:** This approach to clinical psychology grew out of the work of humanist thinkers such as Abraham Maslow and Carl Rogers. This perspective looks at the client more holistically and is focused on such things as self-actualization and helping people realize their full potential.

Clinical psychology is one of the most popular areas within psychology, but it is important to evaluate your interests before deciding if this career is right for you. If you enjoy working with people and are able to handle stress and conflict well, clinical psychology may be an excellent choice. Take the psychology career quiz to learn more about the specific careers that are best-suited to your personality and needs.

Child Psychology

Child psychology is one of the many branches of psychology and one of the most frequently studied specialty areas. This particular branch focuses on the mind and behavior of children from prenatal development through adolescence. Child psychology deals not only with how children grow physically, but with their mental, emotional and social development as well.

Historically, children were often viewed simply as smaller versions of adults. When Jean Piaget suggested that children actually think differently than adults, Albert Einstein proclaimed that the discovery was "so simple that only a genius could have thought of it."

Today, psychologists recognize that child psychology is unique and complex, but many differ in terms of the unique perspective they take when approaching development. Experts also differ in their responses to some of the bigger questions in child psychology, such as whether early experiences matter more than later ones or whether nature or nurture plays a greater role in certain aspects of development.

The Different Contexts of Child Psychology

When you think of development, what comes to mind? If you are like most people, you probably think about the internal factors that influence how a child grows, such as genetics and personal characteristics. However, development involves much more than the influences that arise from within an individual. Environmental factors such as social relationships and the culture in which we live also play essential roles.

Some of the major contexts that we need to consider in our analysis of child psychology include:

- **The Social Context:** Relationships with peers and adults have an effect on how children think, learn and develop. Families, schools and peer groups all make up an important part of the social context.

- **The Cultural Context:** The culture a child lives in contributes a set of values, customs, shared assumptions and ways of living that influence development throughout the lifespan. Culture may play a role in how children relate to their parents, the type of education they receive and the type of child care that is provided.
- **The Socioeconomic Context:** Social class can also play a major role in child development. Socioeconomic status (often abbreviated as SES), is based upon a number of different factors including how much education people have, how much money they earn, the job they hold and where they live. Children raised in households with a high socioeconomic status tend to have greater access to opportunities, while those from households with lower socioeconomic status may have less access to such things as health care, quality nutrition and education. Such factors can have a major impact on child psychology.

Remember, all three of these contexts are constantly interacting. While a child may have fewer opportunities due to a low socioeconomic status, enriching social relationships and strong cultural ties may help correct this imbalance.

SOCIAL PSYCHOLOGY

The social sciences are dedicated to understanding the human condition, ideally to the extent that the singular and collective behaviors of human beings can be understood and even predicted. Though their goals are identical in the abstract, these "sciences" differ in terms of their way of looking at things, the questions they ask, the methods they use in addressing these questions, and what they do with this information once they obtain it.

Amid this multitude of social science disciplines is social psychology which, as can be inferred from its label, involves the ways in which both social and mental processes determine action. What, precisely, this means research-wise, however, remains a matter of historic debate both between and within the disciplines of psychology and sociology. What weight is to be given to the social, the psychological, and the interaction between the two? What does the interaction between psychological and sociological processes even mean?

In approaching the problem of why some people do certain things, psychologists (see Wesleyan's Social Psychology Network) are inclined to give greater attention to the bearing of thought processes, personality characteristics, and their changes across the life-cycle. The closed, stereotypic thinking of authoritarians, for instance, make them more likely to be prejudiced and to join extreme right-wing political groups.

Sociologists, on the other hand, being more interested in understanding the relationships between group structures and processes (typologizing groups much like psychologists classify selves as the first step toward predicting their activities), are inclined to give greater attention to the social settings and individuals' roles there within. As opposed to psychology's atomization of the human condition, focusing on the self and its inner workings, sociologists' attention is directed toward human connections. Connectedness with others is an overarching personal drive, and the bonds produced comprise the social fabric of interrelationships. The strength of this social fabric is determined by the multiplicity and quality of connections individuals and groups (both large and small) have with each other. Further, from this sociological perspective of the human condition, these groups have dynamics of their own (often distinct from members' intentions and desires) that cannot be reduced down to the psychology of individuals. Like differing board

games, these social orders have their own rules, roles, styles of play, traditions, cultures, and rates of change over time. Change the "game" and you change the style of thinking, the language, motivations, activities, alliances, and identities of the players.

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- their roles within the institutional orders of religion, work, community, and family;
- the geographic context of their childhoods, such as region of the country or the size of cities wherein they lived;
- and their memberships in and relative identifications with various social groups.

Developmental psychology

Developmental psychology, also known as human development, is the scientific study of systematic psychological changes that occur in human beings over the course of their life span. Originally concerned with infants and children, the field has expanded to include adolescence, adult development, aging, and the entire life span. This field examines change across a broad range of topics including motor skills and other psycho-physiological processes; cognitive development involving areas such as problem solving, moral understanding, and conceptual understanding; language acquisition; social, personality, and emotional development; and self-concept and identity formation.

Developmental psychology includes issues such as the extent to which development occurs through the gradual accumulation of knowledge versus stage-like development, or the extent to which children are born with innate mental structures versus learning through experience. Many researchers are interested in the interaction between personal characteristics, the individual's behavior, and environmental factors including social context, and their impact on development; others take a more narrowly focused approach.

Developmental psychology informs several applied fields, including: educational psychology, child psychopathology, and forensic developmental psychology. Developmental psychology complements several other basic research fields in psychology including social psychology, cognitive psychology, ecological psychology, and comparative psychology.

THE IMPORTANCE OF PSYCHOLOGY

The idea of psychology in the West is very much degraded. Psychology is the science of sciences; but in the West it is placed upon the same plane as all other sciences; that is, it is judged by the same criterion — utility.

People seem to forget that about ninety per cent of all our knowledge cannot, in the very nature of things, be applied in a practical way to add to our material happiness or to lessen our misery. Only the smallest fraction of our scientific knowledge can have any such practical application to our daily lives. This is so because only an infinitely small percentage of our conscious mind is on

the sensuous plane. We have just a little bit of sensuous consciousness and imagine that to be our entire mind and life; but, as a matter of fact, it is but a drop in the mighty ocean of subconscious mind. If all there is of us were a bundle of sense-perceptions, all the knowledge we could gain could be utilized in the gratification of our sense-pleasures. But fortunately such is not the case. As we get further and further away from the animal state, our sense-pleasures become less and less; and our enjoyment, in a rapidly increasing consciousness of scientific and psychological knowledge, becomes more and more intense; and "knowledge for the sake of knowledge", regardless of the amount of sense-pleasures it may conduce to, becomes the supreme pleasure of the mind.

We are slaves to ourselves and to others. Deep down in our subconscious mind are stored up all the thoughts and acts of the past, not only of this life, but of all other lives we have lived. This great boundless ocean of subjective mind is full of all the thoughts and actions of the past. Each one of these is striving to be recognized, pushing outward for expression, surging, wave after wave, out upon the objective mind, the conscious mind. These thoughts, the stored-up energy, we take for natural desires, talents, etc. It is because we do not realize their true origin. We obey them blindly, unquestioningly; and slavery, the most helpless kind of slavery, is the result; and we call ourselves free. Free!

We who cannot for a moment govern our own minds, nay, cannot hold our minds on a subject; focus it on a point to the exclusion of everything else for a moment! Yet we call ourselves free. Think of it! We cannot do as we know we ought to do even for a very short space of time. Some sense-desire will crop up, and immediately we obey it. Our conscience smites us for such weakness, but again and again we do it, we are always doing it. We cannot live up to a high standard of life, try as we will. The ghosts of past thoughts, past lives hold us down. All the misery of the world is caused by this slavery to the senses. Our inability to rise above the sense-life — the striving for physical pleasures, is the cause of all the horrors and miseries in the world.

It is the science of psychology that teaches us to hold in check the wild gyrations of the mind, place it under the control of the will, and thus free ourselves from its tyrannous mandates. Psychology is therefore the science of sciences, without which all sciences and all other knowledge are worthless.

The mind uncontrolled and unguided will drag us down, down, for ever — rend us, kill us; and the mind controlled and guided will save us, free us. So it must be controlled, and psychology teaches us how to do it.

To study and analyze any material science, sufficient data are obtained. These facts are studied and analyzed and knowledge of the science is the result. But in the study and analysis of the mind, there are no data, no facts acquired from without, such as are equally at the command of all. The mind is analyzed by itself. The greatest science, therefore, is the science of the mind, the science of psychology.

In the West, the powers of the mind, especially unusual powers, are looked upon as bordering on witchcraft and mysticism. The study of higher psychology has been retarded by its being

identified with mere alleged psychic phenomena, as is done by some mystery-mongering order of Hindu fakirs.

Physicists obtain pretty much the same results the world over. They do not differ in their general facts, or in the results which naturally follow from such facts. This is because the data of physical science are obtainable by all and are universally recognized, and the results are logical conclusions based upon these universally recognized facts. In the realm of the mind, it is different. Here there are no data, no facts observable by the physical senses, and no universally recognized materials therefore, from which to build a system of psychology after their being equally experimented upon by all who study the mind.

Deep, deep within, is the soul, the essential man. Turn the mind inward and become united to that; and from that standpoint of stability, the gyrations of the mind can be watched and facts observed, which are to be found in all persons. Such facts, such data, are to be found by those who go deep enough, and only by such. Among that large class of self-styled mystics the world over, there is a great difference of opinion as to the mind, its nature, powers, etc. This is because such people do not go deep enough. They have noticed some little activity of their own and others' minds and, without knowing anything about the real character of such superficial manifestations, have published them as facts universal in their application; and every religious and mystical crank has facts, data, etc., which, he claims, are reliable criteria for investigation, but which are in fact nothing more or less than his own imaginings

If you intend to study the mind, you must have systematic training; you must practice to bring the mind under your control, to attain to that consciousness from which you will be able to study the mind and remain unmoved by any of its wild gyrations. Otherwise the facts observed will not be reliable; they will not apply to all people and therefore will not be truly facts or data at all.

Among that class who has gone deeply into the study of the mind, the facts observed have been the same, no matter in what part of the world such persons may be or what religious belief they may have. The results obtained by all who go deep enough into the mind are the same.

The mind operates by perception and impulsion. For instance, the rays of the light enter by eyes, are carried by the nerves to the brain, and still I do not see the light. The brain then conveys the impulse to the mind, but yet I do not see the light; the mind then reacts, and the light flashes across the mind. The mind's reaction is impulsion, and as a result the eye perceives the object.

To control the mind you must go deep down into the subconscious mind, classify and arrange in order all the different impressions, thoughts, etc., stored up there, and control them. This is the first step. By the control of the subconscious mind you get control over the conscious.

REVISION QUESTIONS

1. Explain the meaning of psychology
2. Discuss branches of psychology
3. Discuss the importance of social psychology

CHAPTER THREE

INDIVIDUAL AND SOCIETY

Specific Objectives

By the end of this topic the trainee should be able to;

a) explain the meaning of society
b) discuss the characteristics of society
c) discuss the impact of society on an individual

INTRODUCTION

Meaning of Society

A **society** or a **human society** is;

- A group of people related to each other through persistent relations such as social status, roles and social networks.
- A large social grouping that shares the same geographical territory and is subject to the same political authority and dominant cultural expectations.

The term society came from the Latin word societas, which in turn was derived from the noun socius ("comrade, friend, and ally"; adjectival form socialis) thus used to describe a bond or interaction among parties that are friendly, or at least civil. Human societies are characterized by patterns of relationships (social relations) between individuals sharing a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members. Without an article, the term refers either to the entirety of humanity or a contextually specific subset of people. In social sciences, a society invariably entails social stratification and/or dominance hierarchy.

Used in the sense of an association, a society is a body of individuals outlined by the bounds of functional interdependence, possibly comprising characteristics such as national or cultural identity, social solidarity, language or hierarchical organization.

Like other groupings, a society allows its members to achieve needs or wishes they could not fulfill alone; the social fact can be identified, understood or specified within a circumstance that certain resources, objectives, requirements or results, are needed and utilized in an individual manner and for individual ends, although they can't be achieved, gotten or fulfilled in an individual manner as well, but, on the contrary, they can be gotten only in a collective, collaborative manner; namely, team work becomes the valid functional means, to individual ends which an individual would need to have but isn't able to get.

More broadly, a society is an economic, social or industrial infrastructure, made up of a varied collection of individuals. Members of a society may be from different ethnic groups. A society may be a particular ethnic group, such as the Saxons; a nation state, such as Bhutan; a broader cultural group, such as a Western society. The word society may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic,

or other purposes. A "society" may even, though more by means of metaphor, refer to a social organism such as an ant colony or any cooperative aggregate such as for example in some formulations of artificial intelligence.

Conceptions of "society"

Society, in general, addresses the fact that an individual has rather limited means as an autonomous unit. The Great apes have always been more (Bonobo.Homo, Pan) or less (Gorilla, Pongo) social animals so Robinson Crusoe-like situations are either fictions or unusual corner cases to the ubiquity of social context for humans who fall between presocial and social in the spectrum of animal ethology.

In anthropology

Human societies are most often organized according to their primary means of subsistence. Social scientists have identified hunter-gatherer societies, nomadic pastoral societies, horticulturalist or simple farming societies, and intensive agricultural societies, also called civilizations. Some consider industrial and post-industrial societies to be qualitatively different from traditional agricultural societies.

Today, anthropologists and many social scientists vigorously oppose the notion of cultural evolution and rigid "stages" such as these. In fact, much anthropological data has suggested that complexity (civilization, population growth and density, specialization, etc.) does not always take the form of hierarchical social organization or stratification.

Also, cultural relativism as a widespread approach/ethic has largely replaced notions of "primitive," better/worse, or "progress" in relation to cultures (including their material culture/technology and social organization).

According to anthropologist Maurice Godelier, one critical novelty in human society, in contrast to humanity's closest biological relatives (chimpanzees and bonobo), is the parental role assumed by the males, which supposedly would be absent in our nearest relatives for whom paternity is not in general determinable.

In political science

Societies may also be organized according to their political structure. In order of increasing size and complexity, there are bands, tribes, chiefdoms, and state societies. These structures may have varying degrees of political power, depending on the cultural geographical, and historical environments that these societies must contend with. Thus, a more isolated society with the same level of technology and culture as other societies is more likely to survive than one in closer proximity to others that may encroach on their resources (see history for examples). A society that is unable to offer an effective response to other societies it competes with will usually be subsumed into the culture of the competing society (see technology for examples).

In sociology

Sociologist Gerhard Lenski differentiates societies based on their level of technology, communication and economy:

- hunters and gatherers,
- simple agricultural,

- ❖ advanced agricultural,
- ❖ industrial, and
- ❖ Special (e.g. fishing societies or maritime societies).

This is somewhat similar to the system earlier developed by anthropologists Morton H. Fried, a conflict theorist, and Elman Service, an integration theorist, who have produced a system of classification for societies in all human cultures based on the evolution of social inequality and the role of the state. This system of classification contains four categories:

- Hunter-gatherer bands (categorization on duties and responsibilities.)
- Tribal societies in which there are some limited instances of social rank and prestige.
- Stratified structures led by chieftains.
- Civilizations, with complex social hierarchies and organized, institutional governments.

In addition to this there are:

- Humanity, mankind that upon which rest all the elements of society, including society's beliefs.
- Virtual society is a society based on online identity, which is evolving in the information age.

Over time, some cultures have progressed toward more-complex forms of organization and control. This cultural evolution has a profound effect on patterns of community. Hunter-gatherer tribes settled around seasonal food stocks to become agrarian villages. Villages grew to become towns and cities. Cities turned into city-states and nation-states.

Many societies will distribute largess, at the behest of some individual or some larger group of people. This type of generosity can be seen in all known cultures; typically, prestige accrues to the generous individual or group. Conversely, members of a society may also shun or scapegoat members of the society who violate its norms. Mechanisms such as gift-giving and scapegoating, which may be seen in various types of human groupings, tend to be institutionalized within a society. Social evolution as a phenomenon carries with itself certain elements that could be detrimental to the population it serves.

Some societies will bestow status on an individual or group of people, when that individual or group performs an admired or desired action. This type of recognition is bestowed by members of that society on the individual or group in the form of a name, title, manner of dress, or monetary reward. Adult male/female status, in many societies, is subject to a ritual or process of this type. Altruistic action in the interests of the larger group is seen in virtually all societies. The phenomena of community action, shunning, scrape gloating, generosity, shared risk and reward are common to many forms of society.

Types of societies

Types of societies are categories of social groups that differ according to subsistence strategies; the way that humans use technology to provide needs for them. Although humans have established many types of societies throughout history, anthropologists tend to classify different societies according to the degree to which different groups within a society have unequal access

to advantages such as resources, prestige or power. Virtually all societies have developed some degree of inequality among their people through the process of social stratification-the division of members of a society into levels with unequal wealth, prestige or power. Sociologists place societies in three broad categories: pre-industrial, industrial, and postindustrial.

Pre-industrial societies

In a pre-industrial society, food production; which is carried out through the use of human and animal labor; is the main economic activity. These societies can be subdivided according to their level of technology and their method of producing food. These subdivisions are hunting and gathering, pastoral, horticultural, agricultural and feudal.

Hunting and gathering societies

The main form of food production in such societies is the daily collection of wild plants and the hunting of wild animals. Hunter-gatherers move around constantly in search of food. As a result, they do not build permanent villages or create a wide variety of artifacts and usually only form small groups such as Bands and Tribes, however some Hunting and Gathering Societies in areas with abundant resources (such as the Tlingit) lived in larger groups and formed complex hierarchical social structures such as chiefdoms. The need for mobility also limits the size of these societies. They generally consist of fewer than 60 people and rarely exceed 100. Statuses within the tribe are relatively equal, and decisions are reached through general agreement. The ties that bind the tribe are more complicated than those of the bands. Leadership is personal-charismatic-and for special purposes only in tribal society; there are no political offices containing real power, and a chief is merely a person of influence, a sort of adviser; therefore, tribal consolidation for collective action is not governmental. The family forms the main social unit, with most societal members being related by birth or by marriage. This type of organization requires the family to carry out most social functions; including production and education.

Pastoral societies

Pastoralist is a slightly more efficient form of subsistence. Rather than searching for food on a daily basis, members of a pastoral society rely on domesticated herd animals to meet their food needs. Pastoralists live a nomadic life, moving their herds from pasture to another. Because their food supply is far more reliable, pastoral societies can support larger populations. Since there are food surpluses, fewer people are needed to produce food. As a result, the division of labor; the specialization by individuals or groups in the performance of specific economic activities; becomes more complex. For example, some people become craft workers, producing tools, weapons, and jewelry. The production of goods encourages trade. This trade helps to create inequality, as some families acquire more goods than others do. These families often gain power through their increased wealth. The passing on of property from generation to another helps to centralize wealth and power. In time, hereditary chieftainships; the typical form of government in pastoral societies; emerge.

Horticultural societies

Fruits and vegetables grown in garden plots that have been cleared from the jungle or forest provide the main source of food in a horticultural society. These societies have a level of technology and complexity similar to pastoral societies. Some horticultural groups use the slash-and-burn method to raise crops. The wild vegetation is cut and burned, and ashes are used as

fertilizers. Horticulturists use human labor and simple tools to cultivate the land for one or more seasons. When the land becomes barren, horticulturists clear a new plot and leave the old plot to revert to its natural state. They may return to the original land several years later and begin the process again. By rotating their garden plots, horticulturists can stay in one area for a fairly long period of time. This allows them to build semi permanent or permanent villages. The size of a village's population depends on the amount of land available for farming; thus villages can range from as few as 30 people to as many as 2000.

As with pastoral societies, surplus food leads to a more complex division of labor. Specialized roles that are part of horticultural life, include those of craftspeople, shamans (religious leaders), and traders. This role specialization allows people to create a wide variety of artifacts. As in pastoral societies, surplus food can lead to inequalities in wealth and power within horticultural societies; as a result, hereditary chieftainships are prevalent. Economic and political systems are developed because of settled nature of horticultural life.

Agricultural societies

Agricultural societies use technological advances to cultivate crops over a large area. Sociologists use the phrase Agricultural Revolution to refer to the technological changes that occurred as long as 8,500 years ago that led to cultivating crops and raising farm animals. Increases in food supplies then led to larger populations than in earlier communities. This meant a greater surplus, which resulted in towns that became centers of trade supporting various rulers, educators, craftspeople, merchants, and religious leaders who did not have to worry about locating nourishment.

Greater degrees of social stratification appeared in agricultural societies. For example, women previously had higher social status because they shared labor more equally with men. In hunting and gathering societies, women even gathered more food than men. However, as food stores improved and women took on lesser roles in providing food for the family, they became more subordinate to men. As villages and towns expanded into neighboring areas, conflicts with other communities inevitably occurred. Farmers provided warriors with food in exchange for protection against invasion by enemies. A system of rulers with high social status also appeared. This nobility organized warriors to protect the society from invasion. In this way, the nobility managed to extract goods from the “lesser” persons of society.

Feudal Societies

From the 9^{th} to 15^{th} centuries, feudalism was a form of society based on ownership of land. Unlike today's farmers, vassals under feudalism were bound to cultivating their lord's land. In exchange for military protection, the lords exploited the peasants into providing food, crops, crafts, homage, and other services to the owner of the land. The caste system of feudalism was often multigenerational; the families of peasants may have cultivated their lord's land for generations.

Between the 14^{th} and 16^{th} centuries, a new economic system emerged that began to replace feudalism. Capitalism is marked by open competition in a free market, in which the means of production are privately owned. Europe's exploration of the Americas served as one impetus for the development of capitalism. The introduction of foreign metals, silks, and spices stimulated great commercial activity in Europe.

Contemporary usage

The term society is currently used to cover both a number of political and scientific connotations as well as a variety of associations.

Western society

The development of the Western world has brought with it the emerging concepts of Western culture, politics and ideas, often referred to simply as Western society. Geographically, it covers at the very least the countries of Western Europe, North America, Australia, and New Zealand. It sometimes also includes Eastern Europe, South America and Israel. The cultures and lifestyles of all of these stem from Western Europe. They all enjoy relatively strong economies and stable governments, allow freedom of religion, have chosen democracy as a form of governance, favor capitalism and international trade, are heavily influenced by Judeo-Christian values, and have some form of political and military alliance or cooperation

CHARACTERISTICS OF SOCIETY

Society was described as traditional society till the first quarter of the twentieth century. Though the British Government did industrialization and introduced several economic and social changes but it was not interested in raising the quality of life of the people. Traditionalism and modernity are two extremes but accepting traditionalism doesn't mean completely rejecting modernization. It may simply mean regulating the forces of modernization.

So Simply, Society means a group of people having different families living in a specific social boundary may be with traditional or modern values. Society is also consisting of numbers of people having differences in their custom, tradition, ethics but people are forced to follow some societal role.

Characteristics of Traditional Society

1. The status of a person is determined by birth & is fixed
2. Individual's behaviour is governed by custom & ways of behaviour of people vary only slightly from generation to generation.
3. Social organization is based on hierarchy
4. Individual identifies herself/himself with primary groups and kinship relations predominate in interaction
5. In individual is given more importance in social relations than his position
6. In individual identifies himself with primary groups and kinship relations predominate in interaction
7. People are conservative
8. Economy is simple and productively low
9. Mythical thought predominates in society

Characteristics of Modern society

1. Individual's status in society is determined by her/his own potentialities & capabilities
2. A person's behaviour is governed by law than by custom
3. Social structure is based on equality
4. Secondary relations predominate over primary relations
5. Individual's position in society is achieved & it's given more importance in social relations
6. People are innovative
7. Economy is based on complex technology
8. Rational thought predominates in society

Characteristics of Post modern society

1. Social character is merged into constitutional profile
2. Agrarian life has converted to mechanical life
3. Natural environment became polluted
4. Value base society automatically converted with principle driven society

IMPORTANCE OF THE SOCIETY TO AN INDIVIDUAL

The greatest capacity of society is its ability to actively foster the personal growth and development of its individual citizens. The empowerment and fulfillment of the individual may be the greatest evolving force at work in society today. The empowerment and fulfillment of the individual is perhaps the main determinant of the existence and spread of the Internet today. Perhaps society's greatest challenge is to support the empowerment and fulfillment of the individual. Societies are being challenged by the rising tide of expectations of the individual. That is because of heightened expectations due to education, communications, and media, and the background force of a movement of the empowerment and fulfillment of the individual in the following ways;

Society Supporting Individual's Fulfillment:-

The ability of the society to support the individual's self-fulfillment is the measure of the society. As society overcomes its own divisions -- such as war, poverty, disease, lack of conflict -- it is more likely to supports the fulfillment of the individual. Societies divisions and dualities are extensions of the divisions and dualities of creation itself. This division and duality is also ironically the cause of the greatest diversity, which enables the greatest potential for delight as the societies discover its true nature.

Society Supporting the Development of the Individual:-

As society evolves, it comes to increasingly support the growth and potential of the individual. It moves from mere recognition to empowering the individual at the economic level to supporting him at the level of culture and individual fulfillment. The more society recognizes the individual fulfillment of the individual, and fully engages in supporting it, the more the individual supports the growth and development of that society, likewise from economic to cultural to psychological to spiritual.

Society Supporting Talents of Individuals:-
It is talents that accomplish anywhere, but the rewards do not necessarily go to talents. They go to one in position. The older the culture, the harder for pure talents without status to thrive. America accomplished shortly what Europe took ages to accomplish.
Only in times of Revolution called a transitional period, talents rise from nowhere to everywhere overnight.
A nation can prosper if all doors are open to all kinds of talents, wiping off rules, regulations, degrees, conventions, etc.

Recognition of Collective and the Individual For One Another:-
The collectivity should recognize the complete freedom of every individual. On the other hand as the individual advances spiritually, one finds one's self more and more united with the collectivity and the All.

The Empowerment of the Individual; and the Individual for the Collective
The role of the family in life is beginning to vanish, as the individual person is learning to stand on his own. On the other hand, we see the organization he works for playing a greater role in his life. That is, his work is more and more for the society, the world, the collective. (E.g. Today it is hardly possible for any technology to be just for the individual. All new technologies are for the collective.) There is thus a further movement to the uniqueness and individuality of the person; even as he begins to work for the collective purpose.

Individuals Developing All Their Skills in Order to avail of all of the Social Achievements:-
The Individual in the mass should be so developed in all skills as to fully avail of all the social achievements before the society can evolve further.

Individual Achievement and Achievement of Society:-
Man can achieve anything on which he sets his Mind, provided it is already an achievement of the society. It is unthinkable for us to conceive of hundreds of geniuses in the future. It will be real when the society fixes its mind on it.

IMPACT OF THE SOCIETY ON AN INDIVIDUAL

When you are born, you are a tiny insignificant spec in this humongous world. It will depend on your individuality to make yourself grow and move ahead or stay low and far behind. Making yourself a good individual will help you survive in the world, succeed, and be recognized and understood by people.

Surviving in today's world is not very simple for an individual. Not everyone can live with their parents all their life and be baby sited. There comes a time in a person's life when they have to be on their own and make their own decisions. When you are an adult you can't rely on anyone but yourself. You must know what's right for you and what's not. If you feel hungry you have to cook your own food and not expect someone else to do it for you. When you are sick you have to make your own doctor appointments. You have to grow up and take responsibility in your own hands. You cannot expect people to guide you step by step to accomplish something. To be able

to survive as an individual you have to think for yourself and know that there is no one to rely on.

Secondly, becoming a good individual can help a person to succeed and make a change in this world. Take a look at some of the greatest scientists for example. They have made some major advances in technology. That proves that these individuals set their goals, work hard and push towards success, which are all very important aspects of a great individual. For people to become successful requires them not to be lazy and to make good choices and reach towards their goals. This is exactly why there are so little successful people comparing to the number of people all together. Most individuals like to rely on someone else and do as little work as possible. This never works. People have to think very hard, correct their own mistakes and learn from them in order to accomplish something. The only way they will become successful and make a change is when they are going to build their individuality by making themselves do the right things and work hard to accomplish their goals.

Lastly, having good individuality will also help in the person's social life. Nobody wants to deal with a fool. It is very important for a person to be educated when applying for a high-class job, otherwise they will not get higher. Even when applying for a not so high-class job, you have to make a good impression of yourself and prove that you can do the job right. Also a person has to be polite and understand other people. A person has to gain respect by proving what they can do. All of these things are a part of being a good individual. Once you know that you are considered a good individual, it will make you feel good about yourself and you will be grateful to yourself for becoming that individual.

Becoming a good individual is not easy. A person has to think for themselves and work hard to be successful and respected. Surviving in the world, succeeding, being understood and recognized by people is proof that a person made themselves a good individual. The insignificant little spec that everyone is at some point in life can become a great success or stay the same forever. It all depends on the person and the will to improve them.

REVISION QUESTIONS

1. explain the meaning of society
2. discuss the characteristics of society
3. discuss the impact of society on an individual

CHAPTER FOUR

ENVIRONMENT AND HUMAN DEVELOPMENT

Specific Objectives

By the end of this topic, the trainee should be able to;

a) Explain the meaning of environment
b) Discuss the types of environment
c) Discuss the impact of Environment on Human Development

INTRODUCTION

Meaning of environment

In general, environment refers to the surroundings of an object. An environment is what surrounds a thing or an item. The environment is the surrounding. It could be a physical element - physical environment that includes the built environment, natural environment - air conditions, water, land, atmosphere etc or it could be human environment - people surrounding the item or thing. This is also known as the social environment and includes elements like the spiritual environment, emotional environment, home, family etc. The environment is a fluid dynamic thing. An environment, encompasses all living and non-living things occurring naturally on Earth or some region thereof. It is an environment that encompasses the interaction of all living species. The concept of the natural environment can be distinguished by components:

- Complete ecological units that function as natural systems without massive human intervention, including all vegetation, microorganisms, soil, rocks, atmosphere and natural phenomena that occur within their boundaries.

- Universal natural resources and physical phenomena that lack clear-cut boundaries, such as air, water, and climate, as well as energy, radiation, electric charge, and magnetism, not originating from human activity.

The natural environment is contrasted with the built environment, which comprises the areas and components that are strongly influenced by humans. A geographical area is regarded as a natural environment (with an indefinite article), if the human impact on it is kept under a certain limited level.

TYPES OF ENVIRONMENT

Natural environment

The natural environment, encompasses all living and non-living things occurring naturally on Earth or some region thereof. It is an environment that encompasses the interaction of all living species. The concept of the natural environment can be distinguished by components:

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Composition

The Earth's layered structure. (1) inner core; (2) outer core; (3) lower mantle; (4) upper mantle; (5) lithosphere; (6) crust

A volcanic fissure and lava channel.
Earth science generally recognizes 4 spheres, the lithosphere, the hydrosphere, the atmosphere, and the biosphere as correspondent to rocks, water, air, and life. Some scientists include, as part of the spheres of the Earth, the cryosphere (corresponding to ice) as a distinct portion of the hydrosphere, as well as the pedosphere (corresponding to soil) as an active and intermixed sphere. Earth science (also known as geosciences, the geosciences or the Earth Sciences), is an all-embracing term for the sciences related to the planet Earth. There are four major disciplines in earth sciences, namely geography, geology, geophysics and geodesy. These major disciplines use physics, chemistry, biology, chronology and mathematics to build a qualitative and quantitative understanding of the principal areas or *spheres* of the Earth system.

Water on Earth

Oceans

An ocean is a major body of saline water, and a component of the hydrosphere. Approximately 71% of the Earth's surface (an area of some 362 million square kilometers) is covered by ocean, a continuous body of water that is customarily divided into several principal oceans and smaller seas. More than half of this area is over 3,000 meters (9,800 ft) deep. Average oceanic salinity is around 35 parts per thousand (ppt) (3.5%), and nearly all seawater has a salinity in the range of 30 to 38 ppt. Though generally recognized as several 'separate' oceans, these waters comprise one global, interconnected body of salt water often referred to as the World Ocean or global ocean. This concept of a global ocean as a continuous body of water with relatively free interchange among its parts is of fundamental importance to oceanography. The major oceanic

divisions are defined in part by the continents, various archipelagos, and other criteria: these divisions are (in descending order of size) the Pacific Ocean, the Atlantic Ocean, the Indian Ocean, the Southern Ocean and the Arctic Ocean.

Rivers

A river is a natural watercourse, usually freshwater, flowing toward an ocean, a lake, a sea or another river. In a few cases, a river simply flows into the ground or dries up completely before reaching another body of water. Small rivers may also be termed by several other names, including stream, creek and brook. In the United States a river is generally classified as a watercourse more than 60 feet (18 meters) wide. The water in a river is usually in a channel, made up of a stream bed between banks. In larger rivers there is also a wider floodplain shaped by flood-waters over-topping the channel. Flood plains may be very wide in relation to the size of the river channel. Rivers are a part of the hydrological cycle. Water within a river is generally collected from precipitation through surface runoff, groundwater recharge, springs, and the release of water stored in glaciers and snowpack's.

Streams

A stream is a flowing body of water with a current, confined within a bed and stream banks. Streams play an important corridor role in connecting fragmented habitats and thus in conserving biodiversity. The study of streams and waterways in general is known as *surface hydrology.* Types of streams include creeks, tributaries, which do not reach an ocean and connect with another stream or river, brooks, which are typically small streams and sometimes sourced from a spring or seep and tidal inlets.

Lakes

A lake (from Latin *lacus*) is a terrain feature, a body of water that is localized to the bottom of basin. A body of water is considered a lake when it is inland, is not part of a ocean, is larger and deeper than a pond, and is fed by a river.

Natural lakes on Earth are generally found in mountainous areas, rift zones, and areas with ongoing or recent glaciation. Other lakes are found in endorheic basins or along the courses of mature rivers. In some parts of the world, there are many lakes because of chaotic drainage patterns left over from the last Ice Age. All lakes are temporary over geologic time scales, as they will slowly fill in with sediments or spill out of the basin containing them.

Ponds

A pond is a body of standing water, either natural or man-made, that is usually smaller than a lake. A wide variety of man-made bodies of water are classified as ponds, including water gardens designed for aesthetic ornamentation, fish ponds designed for commercial fish breeding, and solar ponds designed to store thermal energy. Ponds and lakes are distinguished from streams via current speed. While currents in streams are easily observed, ponds and lakes possess thermally driven micro-currents and moderate wind driven currents. These features distinguish a pond from many other aquatic terrain features, such as stream pools and tide pools.

Atmosphere, climate and weather

Lightning is an atmospheric discharge of electricity accompanied by thunder, which typically occurs during thunderstorms, and sometimes during volcanic eruptions or dust storms.

The atmosphere of the Earth serves as a key factor in sustaining the planetary ecosystem. The thin layer of gases that envelops the Earth is held in place by the planet's gravity. Dry air consists of 78% nitrogen, 21% oxygen, 1% argon and other inert gases, such as carbon dioxide. The remaining gases are often referred to as trace gases, among which are the greenhouse gases such as water vapor, carbon dioxide, methane, nitrous oxide, and ozone. Filtered air includes trace amounts of many other chemical compounds. Air also contains a variable amount of water vapor and suspensions of water droplets and ice crystals seen as clouds. Many natural substances may be present in tiny amounts in an unfiltered air sample, including dust, pollen and spores, sea spray, volcanic ash, and meteoroids. Various industrial pollutants also may be present, such as chlorine (elementary or in compounds), fluorine compounds, elemental mercury, and sulphur compounds such as sulphur dioxide [SO_2].

The ozone layer of the Earth's atmosphere plays an important role in depleting the amount of ultraviolet (UV) radiation that reaches the surface. As DNA is readily damaged by UV light, this serves to protect life at the surface. The atmosphere also retains heat during the night, thereby reducing the daily temperature extremes.

Atmospheric layers

Earth's atmosphere can be divided into five main layers. This layer is mainly determined by whether temperature increases or decreases with altitude. From highest to lowest, these layers are:

- Exosphere: The outermost layer of Earth's atmosphere extends from the exobase upward, mainly composed of hydrogen and helium.
- Thermosphere: The top of the thermosphere is the bottom of the exosphere, called the exobase. Its height varies with solar activity and ranges from about 350–800 km (220–500 mi; 1,100,000–2,600,000 ft). The International Space Station orbits in this layer, between 320 and 380 km (200 and 240 mi).
- Mesosphere: The mesosphere extends from the stratopause to 80–85 km (50–53 mi; 260,000–280,000 ft). It is the layer where most meteors burn up upon entering the atmosphere.
- Stratosphere: The stratosphere extends from the tropopause to about 51 km (32 mi; 170,000 ft). The stratopause, which is the boundary between the stratosphere and mesosphere, typically is at 50 to 55 km (31 to 34 mi; 160,000 to 180,000 ft).
- Troposphere: The troposphere begins at the surface and extends to between 7 km (23,000 ft) at the poles and 17 km (56,000 ft) at the equator, with some variation due to weather. The troposphere is mostly heated by transfer of energy from the surface, so on average the lowest part of the troposphere is warmest and temperature decreases with altitude. The tropopause is the boundary between the troposphere and stratosphere.

Other layers

Within the five principal layers determined by temperature are several layers determined by other properties.

- The ozone layer is contained within the stratosphere. It is mainly located in the lower portion of the stratosphere from about 15–35 km (9.3–22 mi; 49,000–110,000 ft), though

the thickness varies seasonally and geographically. About 90% of the ozone in our atmosphere is contained in the stratosphere.

- The ionosphere, the part of the atmosphere that is ionized by solar radiation, stretches from 50 to 1,000 km (31 to 620 mi; 160,000 to 3,300,000 ft) and typically overlaps both the exosphere and the thermosphere. It forms the inner edge of the magnetosphere.
- The homosphere and heterosphere: The homosphere includes the troposphere, stratosphere, and mesosphere. The upper part of the heterosphere is composed almost completely of hydrogen, the lightest element.

- The planetary boundary layer is the part of the troposphere that is nearest the Earth's surface and is directly affected by it, mainly through turbulent diffusion.

Effects of global warming

The potential dangers of global warming are being increasingly studied by a wide global consortium of scientists. These scientists are increasingly concerned about the potential long-term effects of global warming on our natural environment and on the planet. Of particular concern is how climate change and global warming caused by anthropogenic, or human-made releases of greenhouse gases, most notably carbon dioxide, can act interactively, and have adverse effects upon the planet, its natural environment and humans' existence. Efforts have been increasingly focused on the mitigation of greenhouse gases that are causing climatic changes, on developing adaptative strategies to global warming, to assist humans, animal and plant species, ecosystems, regions and nations in adjusting to the effects of global warming. Some examples of recent collaboration to address climate change and global warming include:

Another view of the Aletsch Glacier in the Swiss Alps and because of global warming it has been decreasing

- The United Nations Framework Convention Treaty and convention on Climate Change, to stabilize greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system.
- The Kyoto Protocol, which is the protocol to the international Framework Convention on Climate Change treaty, again with the objective of reducing greenhouse gases in an effort to prevent anthropogenic climate change

- The Western Climate Initiative, to identify, evaluate, and implement collective and cooperative ways to reduce greenhouse gases in the region, focusing on a market-based cap-and-trade system.

A significantly profound challenge is to identify the natural environmental dynamics in contrast to environmental changes not within natural variances. A common solution is to adapt a static view neglecting natural variances to exist. Methodologically, this view could be defended when looking at processes which change slowly and short time series, while the problem arrives when fast processes turns essential in the object of the study.

Climate

Climate encompasses the statistics of temperature, humidity, atmospheric pressure, wind, rainfall, atmospheric particle count and numerous other meteorological elements in a given region over long periods of time. Climate can be contrasted to weather, which is the present condition of these same elements over periods up to two weeks.

The climate of a location is affected by its latitude, terrain, altitude, ice or snow cover, as well as nearby water bodies and their currents. Climates can be classified according to the average and typical ranges of different variables, most commonly temperature and precipitation. The most commonly used classification scheme is the one originally developed by Wladimir Köppen. The Thornthwaite system, in use since 1948, incorporates evapotranspiration in addition to temperature and precipitation information and is used in studying animal species diversity and potential impacts of climate changes.[*citation needed*] The Bergeron and Spatial Synoptic Classification systems focus on the origin of air masses defining the climate for certain areas.

Weather

Weather is a set of all the phenomena occurring in a given atmospheric area at a given time. Most weather phenomena occur in the troposphere, just below the stratosphere. Weather refers, generally, to day-to-day temperature and precipitation activity, whereas climate is the term for the average atmospheric conditions over longer periods of time. When used without qualification, "weather" is understood to be the weather of Earth.

Weather occurs due to density (temperature and moisture) differences between one place and another. These differences can occur due to the sun angle at any particular spot, which varies by latitude from the tropics. The strong temperature contrast between polar and tropical air gives rise to the jet stream. Weather systems in the mid-latitudes, such as extra tropical cyclones, are caused by instabilities of the jet stream flow. Because the Earth's axis is tilted relative to its orbital plane, sunlight is incident at different angles at different times of the year. On the Earth's surface, temperatures usually range ±40 °C (100 °F to −40 °F) annually. Over thousands of years, changes in the Earth's orbit have affected the amount and distribution of solar energy received by the Earth and influence long-term climate

Surface temperature differences in turn cause pressure differences. Higher altitudes are cooler than lower altitudes due to differences in compression heating. Weather forecasting is the application of science and technology to predict the state of the atmosphere for a future time and a given location. The atmosphere is a chaotic system, and small changes to one part of the system can grow to have large effects on the system as a whole. Human attempts to control the weather have occurred throughout human history, and there is evidence that human activity such as agriculture and industry has inadvertently modified weather patterns.

Life

Evidence suggests that life on Earth has existed for about 3.7 billion years. All known life forms share fundamental molecular mechanisms, and based on these observations, theories on the origin of life attempt to find a mechanism explaining the formation of a primordial single cell organism from which all life originates. There are many different hypotheses regarding the path that might have been taken from simple organic molecules via pre-cellular life to protocells and metabolism.

Although there is no universal agreement on the definition of life, scientists generally accept that the biological manifestation of life is characterized by organization, metabolism, growth, adaptation, response to stimuli and reproduction. Life may also be said to be simply the characteristic state of organisms. In biology, the science of living organisms, "life" is the condition which distinguishes active organisms from inorganic matter, including the capacity for growth, functional activity and the continual change preceding death.

A diverse array of living organisms (life forms) can be found in the biosphere on Earth, and properties common to these organisms—plants, animals, fungi, protists, archaea, and bacteria—are a carbon- and water-based cellular form with complex organization and heritable genetic information. Living organisms undergo metabolism, maintain homeostasis, possess a capacity to grow, respond to stimuli, reproduce and, through natural selection, adapt to their environment in successive generations. More complex living organisms can communicate through various means.

Ecosystems

Rainforests often have a great deal of biodiversity with many plant and animal species. This is the Gambia River in Senegal's Niokolo-Koba National Park.
An ecosystem (also called as environment) is a natural unit consisting of all plants, animals and micro-organisms (biotic factors) in an area functioning together with all of the non-living physical (abiotic) factors of the environment.

Central to the ecosystem concept is the idea that living organisms are continually engaged in a highly interrelated set of relationships with every other element constituting the environment in which they exist. Eugene Odum, one of the founders of the science of ecology, stated: "Any unit that includes all of the organisms (i.e.: the "community") in a given area interacting with the physical environment so that a flow of energy leads to clearly defined trophic structure, biotic diversity, and material cycles (i.e.: exchange of materials between living and nonliving parts) within the system is an ecosystem."

Old-growth forest and a creek on Larch Mountain in the U.S. state of Oregon.
The human ecosystem concept is then grounded in the deconstruction of the human/nature dichotomy, and the emergent premise that all species are ecologically integrated with each other, as well as with the abiotic constituents of their biotope.

A greater number or variety of species or biological diversity of an ecosystem may contribute to greater resilience of an ecosystem, because there are more species present at a location to respond to change and thus "absorb" or reduce its effects. This reduces the effect before the ecosystem's structure is fundamentally changed to a different state. This is not universally the case and there is no proven relationship between the species diversity of an ecosystem and its ability to provide goods and services on a sustainable level. Humid tropical forests produce very few goods and direct services and are extremely vulnerable to change, while many temperate forests readily grow back to their previous state of development within a lifetime after felling or a forest fire. Some grassland has been sustainably exploited for thousands of years (Mongolia, European peat and moorland communities).

The term ecosystem can also pertain to human-made environments, such as human ecosystems and human-influenced ecosystems, and can describe any situation where there is relationship between living organisms and their environment. Fewer areas on the surface of the earth today exist free from human contact, although some genuine wilderness areas continue to exist without any forms of human intervention.

Biomes

Biomes are terminologically similar to the concept of ecosystems, and are climatically and geographically defined areas of ecologically similar climatic conditions on the Earth, such as communities of plants, animals, and soil organisms, often referred to *as* ecosystems. Biomes are defined on the basis of factors such as plant structures (such as trees, shrubs, and grasses), leaf types (such as broadleaf and needle leaf), plant spacing (forest, woodland, savanna), and climate. Unlike ecozones, biomes are not defined by genetic, taxonomic, or historical similarities. Biomes are often identified with particular patterns of ecological succession and climax vegetation.

Biogeochemical cycles

Global biogeochemical cycles are critical to life, most notably those of water, oxygen, carbon, nitrogen and phosphorus.

- The nitrogen cycle is the transformation of nitrogen and nitrogen-containing compounds in nature. It is a cycle which includes gaseous components.
- The water cycle, is the continuous movement of water on, above, and below the surface of the Earth. Water can change states among liquid, vapor, and ice at various places in the water cycle. Although the balance of water on Earth remains fairly constant over time, individual water molecules can come and go.
- The carbon cycle is the biogeochemical cycle by which carbon is exchanged among the biosphere, pedosphere, geosphere, hydrosphere, and atmosphere of the Earth.
- The oxygen cycle is the movement of oxygen within and between its three main reservoirs: the atmosphere, the biosphere, and the lithosphere. The main driving factor of the oxygen cycle is photosynthesis, which is responsible for the modern Earth's atmospheric composition and life.
- The phosphorus cycle is the movement of phosphorus through the lithosphere, hydrosphere, and biosphere. The atmosphere does not play a significant role in the movements of phosphorus, because phosphorus and phosphorus compounds are usually solids at the typical ranges of temperature and pressure found on Earth.

Challenges

It is the common understanding of natural environment that underlies environmentalism — a broad political, social, and philosophical movement that advocates various actions and policies in the interest of protecting what nature remains in the natural environment, or restoring or expanding the role of nature in this environment. While true wilderness is increasingly rare, *wild* nature (e.g., unmanaged forests, uncultivated grasslands, wildlife, wildflowers) can be found in many locations previously inhabited by humans.

Goals commonly expressed by environmental scientists include:

- Reduction and clean up of pollution, with future goals of zero pollution;
- Cleanly converting non-recyclable materials into energy through direct combustion or after conversion into secondary fuels;
- Reducing societal consumption of non-renewable fuels;
- Development of alternative, green, low-carbon or renewable energy sources;
- Conservation and sustainable use of scarce resources such as water, land, and air;
- Protection of representative or unique or pristine ecosystems;
- Preservation of threatened and endangered species extinction;
- The establishment of nature and biosphere reserves under various types of protection; and, most generally, the protection of biodiversity and ecosystems upon which all human and other life on earth depends.

Very large development projects - megaprojects - pose special instructions and risks to the natural environments. Major dams and power plants are cases in point. The challenge to the environment from such projects is growing because more and bigger megaprojects are being built, in developed and developing nations alike

Social environment

The social environment of an individual, also called social context or milieu, is the culture that s/he was educated and/or lives in, and the people and institutions with whom the person interacts.

The interaction may be in person or through communication media, even anonymous or one-way, and may not imply equality of social status. Therefore the social environment is a broader concept than that of social class or social circle. Nevertheless, persons with the same social environment often develop a sense of solidarity; they often tend to trust and help one another, and to congregate in social groups. They will often think in similar styles and patterns even when their conclusions differ.

Environment biophysical

Earth

The biophysical environment is the symbiosis between the physical environment and the biological life forms within the environment, and includes all variables that comprise the Earth's biosphere. The biophysical environment can be divided into two categories: the natural environment and the built environment, with some overlap between the two. Following the industrial revolution, the built environment has become an increasingly significant part of the Earth's environment.

Constituents

The scope of the biophysical environment is all that contained in the biosphere, which is that part of the Earth in which all life occurs. A biophysical environment is the complex of biotic, climatic, and edaphic factors that act upon an organism and determine its form and survival, and morphs itself in the process. Ecosystems, of which there are numerous types and are a defined

part of the biosphere, collectively make up the whole of the biosphere. Within an ecosystem there are habitats in which an organism (including human beings) exists. At its most natural state, an environment would lack any effects of human activity, although the scale of this activity is such that all areas of the Earth have had at least some influence by humans. At the other end of the scale is the built environment and in some cases it has the biotic component that is virtually absent.

The biophysical environment can vary in scale from microscopic to global in extent. They can also be subdivided according to their attributes. Some examples may be the marine environment, the atmospheric environment and the terrestrial environment.

Environmental science

Environmental science is the study of the interactions within the biophysical environment. Part of this scientific discipline is the investigation of the effect of human activity on the environment. Ecology, a sub-discipline of biology and a part of environmental sciences, is often mistaken as a study of human induced effects on the environment. Environmental studies is a broader academic discipline that is the systematic study of interaction of humans with their environment. It is a broad field of study that includes the natural environment, built environments and social environments.

Environmentalism is a broad social and philosophical movement that, in a large part, seeks to minimize or eliminate the effect of human activity on the biophysical environment. The issues of concern for environmentalists usually relate to the natural environment with the more important ones being climate change, species extinction, pollution and old growth forest loss.

Work Environment

A work environment can be identified as the place that one works. i.e. -in an office building in a cube, at home at the kitchen table, from a car or truck, at a construction site. All are work environments. We tend, however, to hear about "healthy work environments." This can point to other factors in the work environment, such as co-workers, air quality, ergonomic seating, management (the boss!), child care, parking, noise, and even the size of one's cube. A work environment doesn't require a job. It requires that work has to be done in some place. Say you need to do homework. Where do you do it? At school in study hall? At your kitchen table? On the floor at a friend's house? These can also be considered work environments.

Impact of Environmental on human development

Environmental threats abound everywhere, the most recent and potentially greatest being the HIV pandemic. For the first time demographers announced that life expectancy has been dramatically reversed for a large segment of humanity – the 700 million people living in sub-Saharan Africa. The anticipated reduction in life expectancy is from 62 to 47 years. Already it is believed that 52 million people are infected with HIV/Aids worldwide.

Other threats include climate change, eroding soils and expanding deserts, which are threatening the livelihood and food supply of hundreds of millions of the world's people. Environmental damage thus far includes the death of the Aral Sea, the burning of the Indonesian rainforests, the collapse of the Canadian cod fishery, the melting of the glaciers that supply Andean cities with water, the dust bowl forming in north-western China, and the depletion of the U.S. Great Plains

aquifer. As stated previously, these changes bring about their own consequences so that these events expand and multiply way beyond their immediate contexts.

The sector of the economy most likely to untangle first is food production. Eroding soils, deteriorating rangelands, collapsing fisheries, falling water tables and rising temperatures all conspire to undermine the Earth's ability to produce enough food for its population. The 2002 grain production fell short of demand by 100 million tons, or 5 percent, the largest on record and for the third consecutive year.

Two key indicators of the well-being of the human population – life expectancy and hunger – therefore reveal significant deterioration. Unfortunately rising temperatures resulting from global warming will exacerbate this problem: if the temperatures rise to the lower reaches as predicted by the Intergovernmental Panel on Climate Change, grain harvests could drop 11 percent by 2020 and 46 percent by 2050.

The most vivid example of the fine balance between environmental and human development is China: its human population of 1, 3 billion together with the 400 million cattle, sheep and goats are exerting an unbearable weight upon the land. Overgrazing has resulted in the stripping of the protective vegetation, creating a dust bowl on an unprecedented scale. The strong winds of late winter and early spring remove millions of tons of topsoil in a single day and have increased the desertification of the Gobi Desert by 52,400 square kilometers between 1994 and 1999.

Apart from the impact of dust storms on the local population, neighbouring countries are now also feeling the impact. On April 12, 2002, South Korea was engulfed by a huge dust storm from China that left residents gasping for air, closed schools, cancelled airline flights and overran clinics with patients suffering from respiratory distress. Residents in Japan are also complaining of the dust and the brown rain that streaks their windows and walls.

As the desert increases, so it displaces people previously dependent upon agriculture for their livelihood. A preliminary estimate by the Asian Development Bank estimates that 4,000 villages risk being overrun by drifting sands. The U.S Dust Bowl of the 1930s forced some 2,5 million people to leave the land: in China, it will be tens of millions with no equivalent California to go to.A reversal of the basic trends of social progress of the last half-century seemed highly unlikely until recently. With the number of hungry people increasing and life expectancy decreasing, the lives of billions of people are seriously under threat. This generation is moving into un-chartered territory as human demands begin to override the capacity of the Earth and depletes natural resources. The risk is that, at best, communities will lose faith in their traditional leaders and follow any fanatic, who offers them hope, or at worst, seize – or protect – whatever resources are available to save their families.

REVISION QUESTIONS

1. Explain the meaning of environment
2. Discuss the types of environment
3. Discuss the impact of Environment on Human Development

CHAPTER FIVE

CULTURE AND HUMAN DEVELOPMENT

Specific Objective

By the end of this topic, the trainee should be able to;

- Define the term culture
- Explain the components of culture
- Discuss the role of culture in social change
- Describe the process of acculturation
- Discuss the impact of culture on human development

INTRODUCTION

CULTURE

Culture is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society. Culture may be defined as the totality of the mental and physical reactions and activities that characterize the behavior of individuals composing a social group collectively and individually in relations to their natural environment, to other groups, to members of the group itself and of each individual to him. It also includes the products of these activities and their role in the life of the groups. The mere enumeration of these various aspects of life, however, does not constitute culture. It is more, for its elements are not independent, they have a structure.

According Max Weber (1904), we have designated as "cultural sciences" those disciplines which analyze the phenomena of life in terms of their cultural significance. The significance of a configuration of cultural phenomena and the basis of this significance cannot however be derived and rendered intelligible by a system of analytical laws, however perfect it may be, since the significance of cultural events presupposes a value orientation towards these events. The concept of culture is a value concept. Empirical reality becomes "culture" to us because and insofar as we relate it to value ideas. It includes those segments and only those segments of reality which have become significant to us because of this value relevance. Only a small portion of existing concrete reality is colored by our value conditioned interest and it alone is significant to us. It is significant because it reveals relationships which are important to us due to their connection with our values.

The focus of attention on reality under the guidance of values which lend it significance and the selection and ordering of the phenomena which are thus affected in the light of their cultural significance is entirely different from the analysis of reality in terms of laws and general concepts.

CHARACTERISTICS OF CULTURE

Cultures are complex and multifaceted. As is apparent from the above discussions, cultures are complex "structures" that consist of a wide array of characteristics. The cultures of relationships or groups are relatively simple compared to those of organizations and, especially, societies. Edward Hall (1959, 1979) is one of the most significant contributors to the general understanding of the complexity of culture and the importance of communication to understanding and dealing with cultural differences at the societal level.

Cultures are subjective. There is a tendency to assume that the elements of one's own cultures are logical and make good sense. It follows that if other cultures—whether of relationships, groups, organizations, or societies—look different; those differences are often considered to be negative, illogical, and sometimes nonsensical. If, for example, an individual happens to be in a romantic relationship that is characterized by public displays of affection, that person might think that the behaviors of other people who have more reserved relational cultures may seem strange, even inappropriate.

The person might wonder why a romantic couple would not be more open in displaying affection to one another in public. The individual might even be tempted to conclude that the "reserved" relationship lacks depth and intensity. This phenomenon is true in a variety of situations. People who are used to informal meetings of a group might think that adherence to formal meeting rules is strange and stilted. Employees in an organization where suits are worn every day may react with cynicism and questioning when they enter an organization where casual attire is standard practice. Someone from a culture that permits one man to have only one wife may find it quite inappropriate that another culture allows one man to have multiple wives. With regard to culture, the tendency for many people is to equate "different" with "wrong," even though all cultural elements come about through essentially identical communication processes.

Cultures change over time. In fact, cultures are ever changing—though the change is sometimes very slow and imperceptible. Many forces influence cultural change. As indicated above, cultures are created through communication, and it is also through communication between individuals that cultures change over time. Each person involved in a communication encounter brings the sum of his or her own experiences from other (past or present) culture memberships. In one sense, any encounter between individuals in new relationships, groups, organizations, or societies is an intercultural communication event, and these varying cultural encounters influence the individual and the cultures over time. Travel and communication technologies greatly accelerate the movement of messages from one cultural context to another, and in small and large ways, cultures come to influence one another through communication. Phrases such as "melting pot," "world community," and "global village" speak to the inevitability of intercultural influence and change.

Cultures are largely invisible. Much of what characterizes cultures of relationships, groups, organizations, or societies is invisible to its members, much as the air is invisible to those who breathe it. Language, of course, is visible, as are greeting conventions, special symbols, places, and spaces. However, the special and defining meanings that these symbols, greetings, places, and spaces have for individuals in a culture are far less visible. For example, one can observe individuals kissing when they greet, but unless one has a good deal more cultural knowledge, it is difficult to determine what the behavior means in the context of the culture of their relationship, group, organization, or society. In other words, it is difficult to tell, without more

cultural knowledge, if the kiss is a customary greeting among casual acquaintances or if such a greeting would be reserved for family members or lovers. As another example, beefsteak is thought of as an excellent food in some cultures. However, if one were a vegetarian or a member of a culture where the cow is sacred, that same steak would have an entirely different cultural meaning.

a) Culture is learned and acquired

Not all things shared generally by a population are cultural-
for it to be considered cultural it must be first learned as well as shared.

b) Culture is shared and transmitted

Culture is passed on to succeeding generations primarily through Language/ Communication.

c) Culture is social

Product develops by many people interacting in a group
No man is an island; is always a part of a group.

d) Culture is ideational

Culture uses ideas and symbols to give meanings to his environment and experiences. Every individual sees and approaches his world according to standpoint of his culture.

e) Culture gratifies human needs

Human has biological needs such as food, shelter, clothing, protection, love, security and sex.

f) Culture is adaptive

g) Culture is cumulative

People are able to retain certain features of their culture that are significant.

The Elements of Culture

Element	Definition	Examples
Symbols	Anything that has been given representational meaning by the members of a cultural group	Gestures, a flag, a statue
Language	A system of patterned sounds, often with corresponding written symbols, that the members of a society use to communicate their thoughts and feelings to one another	Swahili, English
Values	Cultural standards or judgments of what is right, good, or desirable	Personal freedom, egalitarianism
Norms	The rules of culture that tell the	Not talking out loud during a

	members of a culture how they are expected to behave in a given situation	play, wearing black clothes to a funeral
Mores	Norms that carry a strong social sanction if violated because the members of a culture consider adherence to them essential to the well-being of the society	The prohibition against having sex in public, the prohibition against destroying other people's property
Folkways	Norms that carry only a weak social sanction if violated because the members of the society do not consider adherence to them essential to the well-being of the society	Washing one's clothes, eating with your mouth closed
Laws	Norms that the governing body of a society officially adopts to regulate behavior	Speed limits, not having sex with someone against their will (rape)
Taboos	Norms so strongly held by the members of a society that to violate them is virtually inconceivable	The prohibition against incest, the prohibition against cannibalism
Technology	The body of knowledge that members of a society apply to their physical environment to meet their survival needs	Using a digging stick to plant seeds, using a robot to paint a car
Artifacts	The physical things that the members of a society make when they apply their technology to the physical environment	A bed, a hammer, a bracelet, a house

Two Key Elements of Culture: Language and Belief

There are any things that one could address in an article on culture, which, by definition, is a people's total way of life. I have chosen to look at two cultural elements, language and beliefs, in part because both are elements that appear to be unique capacities of humans among all of the earth's animal species.

Another part of the reason for focusing on these two elements is that these have played central roles in the creation and transmission of culture itself. A third part of the reason is that both of these elements are in a sense endangered species as elements of culture at least insofar as their maintaining and fulfilling their traditional roles in culture is concerned.

Before you jump to the conclusion that I must be crazy to assert that language and beliefs are endangered species of culture because everyone knows we use words every day and we all have beliefs, let me explain what I mean, first with respect to language and then with respect to beliefs.

People in twentieth century industrial societies do not think of words or other symbols in that way. Not only are we careless in the ways in which we use them, we sometimes use them in ways intended to deceive. Politicians are not the only ones who make statements intended to "misdirect" those who hear or read them; almost everyone does it, at least on occasion. We also use symbols other than words in similar ways.

In pre-industrial societies, the purpose of language was not just to communicate but to engage in the same sort of creative act that the society's god or gods engaged in by creating the universe, although on a human scale rather than on a cosmic scale. The incantation is a good example of man's use of the word with the intention of creating. So is the curse. Moslem practitioners of tribal medicines in some parts of Africa today mix their herbs with water to create a thick liquid; they then use the liquid to write a relevant verse or two of the Koran on a slate; then they scrape off the liquid, which they believe has taken on the power of the words as well as the power of the herbs, and direct the patient to drink the liquid. Moslem villagers as well as many who are not Moslem seek out those doctors because they believe that holy words, even if they are not the holy words of their own faith, add power to the medicine. There is more than just faith involved here; there is a whole different idea of language and it role in the universe. Language is seen as a force as real as gravity in its effects on things.

Many American Indian tribes believed that an individual's name contained his powers and special gifts. Names were thus chosen with great care. Apaches, while they did not worship ancestors, per se, did believe that they could invoke the powers of ancestors by invoking their names.

Geronimo, leader of the Apache nation of the Cherokawa, and his followers believed that through his name he was given the power to heal, the power of prophecy, and even the power to control the sun. Geronimo, but not others, could sing certain songs and be told by the Great Spirit when and where the soldiers would try to attack him and where to find water and food during the many years when a small band of 36 Cherokawa who refused to live on a reservation successfully evaded and fought off about a quarter of the U. S. Army. According to one legend, on one occasion
when the Apache, who often traveled at night, needed more time to make good an escape into Mexico, Geronimo sang a sacred song and thereby delayed the sunrise by two hours.

Language, of course, includes not only words but other symbols; it also includes the rules for combining them in sentences songs, pictures etc. The following sentence contains exactly the same words as the previous sentence:

Language course words symbols it rules sentences songs pictures of not only but the for in also combining includes; etc.
This “sentence,” however, makes no sense. The rules for combining words to create meaning have not been followed.
In the traditional view, visual symbols have the same power as words. Some of the Southwestern Indian tribes make elaborate sand paintings for use in religious rituals. The sand

paintings are destroyed at the end of the ritual so that their power will not remain at large in the universe. Many sand paintings are as impressive as art objects, independent of their religious meaning that museums have asked for copies to display permanently. Those who make the copies for museums' permanent collections always leave out a symbol or rearrange some elements so that the power contained by the authentic sand painting will not be activated and unleashed permanently in the world. The power of the sand painting derives from the whole, including the arrangement, not from any one symbol. A different arrangement, which is equivalent to a violation of the rules for combining the symbols, even when the difference seems slight, does not result in the painting having the power it would have had if the rules for making it had been followed.

This sense of the power of words and symbols had important consequences. A connection developed between words/symbols and truth. To many people today, truth is relative; often it is a probability statement the summarizes research results. But when there was a stronger belief in the power of words, there was also a stronger belief that an absolute truth existed. Before the scientific revolution, people believed that the words, symbols, and sentences which contained genuine power also conveyed truth. But during the Enlightenment, Western civilization began to devise another standard for truth: rationality and correspondence to rational or empirical criteria. More recently, literary critics and philosophers known as deconstructionists have attacked rationality as the basis for truth and have even called into question whether there can be anything that is universally true.

The issues that they have raised have had some impact on all of us who live in today's world. So has their view of words and symbols, which is that these and the texts they are used to create are all a part of power relationships. In this post-modern, deconstructionist view, words are not the power itself, as they were in the traditional view, but rather the tools of power.

Words do not convey truth. Rather, they are the attempt of one person or group to assert and maintain power over another. There is a vast difference. In the deconstructionist view, there can be no truth, only power. One example of what the deconstructionists are talking about can be seen in the phenomenon we have come to call "spin," seen in political speeches, advertising, and even in news reporting. "Spin" is someone's attempt to shape our perception of facts and events in a way that benefits them without actually telling us a bald-faced lie.

The purpose of putting a "spin" on an event or a speech or a situation is to get us to think more favorably (or less favorably) of one person or brand or situation than of some other person, brand, etc., so that we will be more likely to vote for one person than another, to buy one brand than another, etc. "Spin" is clearly not about truth but about trying to exercise power, in this case, power over our minds and behaviors.

The link between language, truth, and beliefs becomes clear when we acknowledge and analyze the major alternative to the tradition of rationality and logic: the mythic tradition. We find this tradition in societies that do not have printing. By printing, I mean the technology to mass produce documents. In pre-print societies, most people have to acquire most of the knowledge that they have through what they hear. They have to depend on memory and to develop techniques for making the material people need to know memorable. One of the ways in which information is disseminated in
memorable form is through myths stories that have a clear structure, clear statements of what happened, and a point or "moral" of the story. Myths often undergo some evolution over the

course of time as elements that have become alien or obsolete (because they refer to things that are not familiar to the current generation) are replaced by elements that fit better into the experience of the current generation of story tellers. What does not change over time is the point or the moral of the story, which remains valid even as societies change. The truth of the story, and thus its power, is not in its details, but in its moral lesson.

Let us assume that an oral society needs to teach its children that they should not talk to or go with strangers. How does it do that? One thing that always happens is that parents are given the responsibility to tell their children "Don't do that." Most, if not all of the parents will have been told the same thing by their own parents. But we all know how children are. One of the fastest ways to get them to want to do something is to tell them not to do it or that they may not do it. Over time, the society learns that parents need to do more than say "don't do that"; they need to give their children
reasons not to do it. And one of the best ways to do that is to illustrate with a story, real or apocryphal, of the terrible consequences that followed when some disobedient child talked to or went off with a stranger. More than one story may even be developed so that the children will not come to think that what happened in the original story was just an isolated incident. The additional stories make the point that the negative outcome of violating the rule is inevitable.

My example is, of course, itself apocryphal and oversimplified. The point is that over time, all of an oral society's important cultural lessons eventually become embodied in stories or myths whose symbols are to be interpreted literally. The myths and stories collectively show how the universe works, what the rules are, and what happens to those who break the rules; they also provide models for how to play important roles, how to achieve whatever the society values, etc. The Talmud, the Torah, the Bible, and the Koran, the collection of Greek and Roman myths, the stories one finds collected in The Golden Bough, the stories of the lives of the saints and countless other works collected by students of various other cultures all inform us of the myths and stories developed by various cultures as various times to fill this function. All cultures need a system of myths to support their very survival as cultures. Before the printing press, the only way people of one culture could learn the stories of another was to come into contact with another culture. But such contacts were relatively infrequent until about 500 years ago because populations were low and scattered, transportation and roads were poor, and maps were practically non-existent at most times and in most parts of the world. The stories and myths of a society could often remain largely unchanged and unaffected by outside influences for long periods of time, thereby taking on the attributes of enduring truths, and thereby keeping the culture intact.

It should be pointed out here that the "fact," as we know it, is a creation of the printed word and the advent of modern science. "Facts" are empirically verifiable entities. Joseph Campbell tells a story of overhearing a conversation between mother, her son, and the son's classmate one day as he had lunch. The son told the mother that his classmate had submitted a science paper on the evolution of man and that the teacher had said he was wrong, that all humans were descended from Adam and Eve. The mother insisted that the teacher was right, that Adam and Eve were the first parents, to which the little boy responded that he knew that, but that his classmate had submitted a science paper. The mother shot back that scientists only presented theories. The boy replied that he knew scientists created theories, but she needed to realize that this particular theory had been "factualized" because they had found the bones. To the boy, evolution was a fact, and obviously for him facts had

an innate superiority over the religious myths and stories he had been taught. He knew the stories, and he even apparently accepted that they had validity within the framework of religious beliefs.

But he had also obviously dichotomized truth, i.e., divided it into two kinds: religious truth and real world truth.

Truth for those of us who grew up in the twentieth century, and particularly for those of us who grew up in the last half of it, is not the unitary thing it had been up to the Renaissance. Instead, for large percentages of present-day Americans, there is "church truth" and "real world truth"--or worse, "church truth," "work truth," "school truth," and a variety of other situational "truths." In other words, whatever one thinks he is supposed to believe in a particular setting becomes "truth" in that setting.
Because that happens and because values and norms derive from beliefs, values and norms also become situational. Because beliefs, values, and norms are situational and we live in a world of change in which we expect to be in changed situations, attachment to all of them becomes weakened. As that process occurs, the society develops not only competing cultures and subcultures but fundamental disagreements on what, if anything is important enough to require of its members.
The term “culture” refers to the complex collection of knowledge, folklore, language, rules, rituals, habits, lifestyles, attitudes, beliefs, and customs that link and give a common identity to a particular group of people at a specific point in time.

All social units develop a culture. Even in two-person relationships, a culture develops over time. In friendship and romantic relationships, for example, partners develop their own history, shared experiences, language patterns, rituals, habits, and customs that give that relationship a special character—a character that differentiates it in various ways from other relationships. Examples might include special dates, places, songs, or events that come to have a unique and important symbolic meaning for two individuals.

Groups also develop cultures, composed of the collection of rules, rituals, customs, and other characteristics that give an identity to the social unit. Where a group traditionally meets, whether meetings begin on time or not, what topics are discussed, how decisions are made, and how the group socializes are all elements of what, over time, become defining and differentiating elements of its culture.

Organizations also have cultures, often apparent in particular patterns of dress, layout of workspaces, meeting styles and functions, ways of thinking about and talking about the nature and directions of the organization, leadership styles, and so on.

The most rich and complex cultures are those that are associated with a society or a nation, and the term “culture” is most commonly used to refer to these characteristics, including language and language-usage patterns, rituals, rules, and customs. A societal or national culture also includes such elements as significant historical events and characters, philosophies of government, social customs, family practices, religion, economic philosophies and practices, belief and value systems, and concepts and systems of law.

Thus, any social unit—whether a relationship, group, organization, or society—develops a culture over time. While the defining characteristics—or combination of characteristics—of each

culture are unique, all cultures share certain common functions. Three such functions that are particularly important from a communication perspective are (1) linking individuals to one another, (2) providing the basis for a common identity, and (3) creating a context for interaction and negotiation among members.

The Relationship between Communication and Culture

The relationship between communication and culture is a very complex and intimate one. First, cultures are created through communication; that is, communication is the means of human interaction through which cultural characteristics— whether customs, roles, rules, rituals, laws, or other patterns—are created and shared. It is not so much that individuals set out to create a culture when they interact in relationships, groups, organizations, or societies, but rather that cultures are a natural by-product of social interaction. In a sense, cultures are the "residue" of social communication. Without communication and communication media, it would be impossible to preserve and pass along cultural characteristics from one place and time to another. One can say, therefore, that culture is created, shaped, transmitted, and learned through communication. The reverse is also the case; that is, communication practices are largely created, shaped, and transmitted by culture.

To understand the implications of this communication-culture relationship, it is necessary to think in terms of ongoing communication processes rather than a single communication event. For example, when a three-person group first meets, the members bring with them individual thought and behavioral patterns from previous communication experiences and from other cultures of which they are, or have been, a part. As individuals start to engage in communication with the other members of this new group, they begin to create a set of shared experiences and ways of talking about them. If the group continues to interact, a set of distinguishing history, patterns, customs, and rituals will evolve. Some of these cultural characteristics would be quite obvious and tangible, such that a new person joining the group would encounter ongoing cultural "rules" to which they would learn to conform through communication. New members would in turn influence the group culture in small, and sometimes large, ways as they become a part of it. In a reciprocal fashion, this reshaped culture shapes the communication practices of current and future group members. This is true with any culture; communication shapes culture, and culture shapes communication.

The Role of Technology and Media

All institutions within society facilitate communication, and in that way, they all contribute to the creation, spread, and evolution of culture. However, communication media such as television, film, radio, newspapers, compact discs, magazines, computers, and the Internet play a particularly important role. Because media extend human capacities for creating, duplicating, transmitting, and storing messages, they also extend and amplify culture-building activities. By means of such communication technology, messages are transmitted across time and space, stored, and later retrieved and used. Television programs, films, websites, video games, and compact discs are created through human activity—and therefore reflect and further extend the cultural perspectives of their creators. They come to take on a life of their own, quite distinct and separate from their creators, as they are transmitted and shared around the increasingly global community.

Mass media is a significant force in modern culture, particularly in America. Sociologists refer to this as a mediated culture where media reflects and creates the culture. Communities and individuals are bombarded constantly with messages from a multitude of sources including TV, billboards, and magazines, to name a few. These messages promote not only products, but moods, attitudes, and a sense of what is and is not important. Mass media makes possible the concept of celebrity: without the ability of movies, magazines, and news media to reach across thousands of miles, people could not become famous. In fact, only political and business leaders, as well as the few notorious outlaws, were famous in the past. Only in recent times have actors, singers, and other social elites become celebrities or "stars."

The current level of media saturation has not always existed. As recently as the 1960s and 1970s, television, for example, consisted of primarily three networks, public broadcasting, and a few local independent stations. These channels aimed their programming primarily at two-parent, middle-class families. Even so, some middle-class households did not even own a television. Today, one can find a television in the poorest of homes, and multiple TVs in most middle-class homes. Not only has availability increased, but programming is increasingly diverse with shows aimed to please all ages, incomes, backgrounds, and attitudes. This widespread availability and exposure makes television the primary focus of most mass-media discussions. More recently, the Internet has increased its role exponentially as more businesses and households "sign on." Although TV and the Internet have dominated the mass media, movies and magazines—particularly those lining the aisles at grocery checkout stands—also play a powerful role in culture, as do other forms of media.

What role does mass media play? Legislatures, media executives, local school officials, and sociologists have all debated this controversial question. While opinions vary as to the extent and type of influence the mass media wields, all sides agree that mass media is a permanent part of modern culture. Three main sociological perspectives on the role of media exist: the limited-effects theory, the class-dominant theory, and the culturalist theory.

Acculturation is the exchange of cultural features that results when groups of individuals having different cultures come into continuous first hand contact; the original cultural patterns of either or both groups may be altered, but the groups remain distinct.

Despite definitions and evidence that acculturation entails two-way processes of change, research and theory have continued with a focus on the adjustments and changes experienced by minorities in response to their contact with the dominant majority.

Thus, acculturation can be conceived to be the processes of cultural learning imposed upon minorities by the fact of being minorities. If enculturation is first-culture learning, then acculturation is second-culture learning. This has often been conceived to be a one-dimensional, zero-sum cultural conflict in which the minority's culture is displaced by the dominant group's culture in a process of assimilation. The traditional definition sometimes differentiates between

acculturation by an individual (transculturation) and that by a group, usually very large (acculturation).

Additionally, "acculturation" has been used by Matusevich as a term describing the paradigm shift public schools must undergo in order to successfully integrate emerging technologies in a meaningful way into classrooms (Matusevich, 1995). The old and the new additional definitions have a boundary that blurs in modern multicultural societies, where a child of an immigrant family might be encouraged to acculturate both the dominant also well as the ancestral culture, either of which may be considered "foreign", but in fact, they are both integral parts of the child's development.

Beginning perhaps with Child (1943) and Lewin (1948), acculturation began to be conceived as the strategic reaction of the minority to continuous contact with the dominant group. See Rudmin's 2003 tabulation of acculturation theories. Thus, there are several options the minority can choose, each with different motivations and different consequences. These options include assimilation to the majority culture, a defensive assertion of the minority culture, a bicultural blending of the two cultures, a bicultural alternation between cultures depending on contexts, or a diminishment of both cultures. Following Berry's (1980; 2003) terminology, four major options or strategies are now commonly called assimilation, separation, integration, and marginalization.

Measurement

The most comprehensive measure of acculturation for use in health services and epidemiological research in Mexican-American populations was developed by Hazuda et al. (1988). Hazuda's scales are based on a theoretical model that views acculturation as a multi-dimensional process involving language, cultural beliefs and values and "structural assimilation,"--the integration of members of the minority group into the social structure of the majority group. The following are the items included in Hazuda's a cculturation scales.

Acculturation and Health

Acculturation has been studied in relation to prevalence of chronic illnesses and utilization of health services. Aspects of the lifestyle of particular cultural groups (e.g., dietary habits, patterns of physical activity) may affect the development of s pecific diseases. Beliefs about causes, treatment, and prevention of illnesses may affect the utilization of health services. Because acculturation and socioeconomic status may be closely related in a particular community, research studies must be careful l to distinguish acculturation effects from those that can be linked to income and education.

Strong support for the hypothesis that acculturation explains a significant portion of health behavior among Hispanics is generally lacking. In most studies, acculturation is strongly associated with socioeconomic variables, such as education and income. When adjustments are made for socioeconomic status, the relationship between dimensions of acculturation and health status or health behavior weakens or disappears altogether. For example, in an analysis of the use of preventive services (physical, dental, eye examinations, Pap smear and breast exam) in the Hispanic HANES survey, Solis et al. (AJPH, 1990) found that utilization was predicted more strongly by access to care than by acculturation, after controlling for age education, and income.

Although language preference predicted utilization, the authors concluded that the language barrier should be viewed as another access variable, and not as a cultural factor.

Trans-acculturation

Trans-acculturation, or individual foreign-origin acculturation, is on a smaller scale with less visible impact.

This most often occurs to first-generation immigrants, for whom trans-acculturation is most difficult, due to the lack of precedents in the family. The speed of trans-acculturation varies, depending on the recipient's interest and the presence of a motivation.

Another common, but less lasting, acculturation effects occur after a traveler spent a while in a foreign place. The traveler may pick up some regional vocabulary, especially if the languages are in the same family.

Native-origin acculturation

A child may learn one or more traditions (multicultural family of immigrants) from birth, usually from the family (blood or adopted), in particularly the parents.

Inevitably, with each generation, the dominant culture becomes more and more the dominantly accultured one for the immigrants' descendants. A good example of native origin acculturation would be the Inuit, these people started to share their traditions when the Canadian Government went to the Arctic.

History of acculturation

Early written codes of law, for example the Old Testament Law of Moses, or the Babylonian law of Hammurabi, acted to stabilize cultural practices and reduce acculturative changes. Lao Tsu proposed to keep the kingdom small and the population limited, avoid exchanges with even very close neighbors in the 6th century BC. Probably the first western academic account of acculturation appears in Plato's, Laws written in the 4th century BC, in which he argued that humans have a tendency to imitate strangers and a tendency to like to travel, both of which introduce new cultural practices. Plato argued that this should be minimized to the degree possible.

Cultural appropriation

Cultural appropriation is the adoption of some specific elements of one culture by a different cultural group. It can include the introduction of forms of dress or personal adornment, music and art, religion, language, or behavior. These elements are typically imported into the existing culture, and may have wildly different meanings or lack the subtleties of their original cultural context. Because of this, cultural appropriation is sometimes viewed negatively, and has been called "cultural theft."

Cultural imperialism

Cultural imperialism is the practice of promoting the culture or language of one nation in another. It is usually the case that the former is a large, economically or militarily powerful nation and the latter is a smaller, less affluent one. Cultural imperialism can take the form of an active, formal policy or a general attitude.

Interactive acculturation

Interactive acculturation is an amalgam of theories that attempt to explain the acculturation process within a framework of state policies and the dynamic interplay of host community and immigrant acculturation orientations. In the late 1990s a team composed of Richard Y. Bourhis, Lena Celine Moise, Stephane Perreault, and Sacha Senecal first postulated a theory in a journal of psychology article entitled "Towards an Interactive Acculturation Model: A Social Psychological Approach". The premise of the model expounds on some of the earlier work by academics like Young, Padilla and Graves but emphasizes a new angle of interest: the structural host nation policies and subsequent socio-psychological effect as well as the dynamics between immigrant populations and the host culture they move into

IMPACT OF CULTURE ON HUMAN DEVELOPMENT

The evolution of a postmodern multicultural society places a premium on increased understanding of issues surrounding culture and ethnic identity. Anthropology has traditionally defined culture as the sum total of artifacts (language, customs, tools/technology, institutions, etc.) that make up a human society. From a psychological perspective, it is useful to focus on the processes of symbolic communication that sanction the coherence of human societies and enable them to evolve such a variety of artifacts.

The psychology of multiple intelligences offers a perspective on the variety of symbolic forms that underwrite human cultures. A developmental perspective permits us to view the process of acculturation in psychodynamic terms, particularly in relation to Erik Erikson's and Jean Piaget's models of developmental stages. This analysis in turn suggests that the cultural evolution of modernity has moved away from presentational and toward discursive symbols (Langer, 1957) as the basis for its foundational organizing principle. However presentational symbols (which mediate emotions, attitudes, and aesthetic values) remain important in the development of both personal and ethnic identity. Therefore postmodern politics require a new, more sophisticated and integrated psychology of cognition and identity, including an understanding of the importance of the somatic dimension.

Culture & Human Development

It has been suggested that we are witnessing the emergence of a multicultural (or polycultural) world, a world sometimes called "postmodern." In attempting to understand the implications of this transition, including the problems and stresses that accompany it, we must consider what culture is and how it has evolved through history. It is generally accepted that humans are a uniquely cultural species. Interesting precursors of human communication, social organization, and tool use have been found in other species. But humans are the only species that has developed the capacity for complex symbolic communication about the world, as well as the capacity to create tools and institutions based on that complex symbolic understanding. According to Clifford Geertz (1973), the culminating phase of human biological evolution was intimately intertwined with the development of language and other basic forms of culture:

The Pleistocene period, with its rapid and radical variations in climate, land formations, and vegetation, has long been recognized to be a period in which conditions were ideal for the speedy and efficient evolutionary development of man; now it seems also to have been a period in which a cultural environment increasingly supplemented the natural environment in the selection process so as to further accelerate the rate of hominid evolution to an unprecedented speed. The Ice Age appears not to have been merely a time of receding brow ridges and shrinking jaws, but

a time in which were forged early all those characteristics of man's existence which are most graphically human: his thoroughly encephelated nervous system, his incest-taboo-based social structure, and his capacity to create and use symbols. The fact that these distinctive features of humanity emerged together in complex interaction with one another rather than serially as so long supposed is of exceptional importance in the interpretation of human mentality, because it suggests that man's nervous system does not merely enable him to acquire culture, it positively demands that he do so if it is going to function at all. . . .A cultureless human being would probably turn out to be not an intrinsically talented though unfulfilled ape, but a wholly mindless and consequently unworkable monstrosity. (pp. 67-68)

Culture as a symbolic medium of communication is neither static nor homogeneous. But it is shared, that is to say, it is intersubjective in character (Ortega y Gasset, 1957). And this intersubjectivity must be understood from two perspectives: the anthropological and the psychological. From an anthropological perspective, culture is the sum total of society's symbolic operating systems and the basis for its ecological adaptation to the environment. This includes both the social institutions that are responsible for its emotional and aesthetic quality of life, and its technological tools and institutions for solving ecological problems. From a developmental psychological point of view, culture begins with the deep programming of the psyche in preverbal somatic, imaginal, and emotional awareness (forms of programming that we share, more or less, with other social species) and with the childhood programming of language, and of assumptions and expectations about the structure and dynamics of human relationships. These include assumptions about nature and about the self and others, moral and aesthetic values, and iconographic allegiances.

Much of this early programming is in terms of the types of symbols that Suzanne Langer (1957) calls "presentational symbols" (in contrast to the arbitrary and abstract "discursive" symbols of language and mathematics). The development of the capacity for presentational symbolic communication has its roots in the somatic, imaginal, and emotional consciousness mentioned above. It continues to develop as our shared, intersubjective matrix of symbolic systems, of which we become increasingly self-aware and capable of manipulating with maturation and education. The discursive symbolic systems of mature adult communication may be very complex and abstract. However, if they do not remain grounded in a somatic and imaginal sense of personal identity, they are experienced as alienating and devoid of human meaning.

Culture and Human Intelligence

Looked at from the perspective of the psychology of knowledge (cognitive psychology), culture is the shared ability of specific human groups to communicate, organize, and develop useful information about the world and its inhabitants, including information about individual and collective selves. (Communication is intentionally placed first here because it is the usefulness of symbolic processes in the communication of information, both within and between psyches that leads to their further elaboration into ever more complex conceptual and social systems.)

From this point of view, culture is the collective embodiment and expression of human intelligence. It is the actualization of the ability of human groups to use signs and symbols to effectively communicate and use information about the world. Individual intelligence is the ability to effectively manipulate particular subsets of this symbolic universe. But the full human meaning of individual intelligence can only be understood when it is applied in social settings for

the purpose of solving human problems and creating the social forms that are so essential to the human species.

Recent studies of human intelligence suggest that the human ability to organize and manipulate information about the world is not a unitary psychological phenomenon. (The search for an underlying "g factor" by the first generation of intelligence testers proved fruitless.) Recent investigators have concluded that there are certain "clusters" of information management skills that "hang together" for logical, and ultimately for underlying neurophysiological and genetic, reasons. Howard Gardner's (1983) "theory of multiple intelligences" proposes five types of intelligence (the last one being indeterminately plural): linguistic intelligence, musical intelligence, logico-mathematical intelligence, spatial intelligence, bodilykinesthetic intelligence, and the personal intelligences.

Daniel Goleman (1995) has recently made the case for "emotional intelligence." C. G. Jung's (1971) theory of psychological types is also a theory about the different conceptualizing strategies people use to organize information about the world. Based on patterns observed in the process of psychotherapy, Jung's types have proven particularly useful in classifying strategies for organizing information about the social world. Jung's system identifies sixteen types based on the individual's classification in terms of four bipolar variables: introversion-extroversion, sensation-intuition, thinking-feeling, and perceiving-judging. Sensation and feeling keep life grounded in bodies, while intution and thinking allow us to project oursleves into infinite realms of possibilities.

Another approach to understanding the varieties of human intelligence are the cortical function models, which have correlated various types of human knowing with specific areas of brain activity. The generic method of these studies is to correlate controlled phenomenological reports of what the subject is "thinking" with neurophysiological activity (or lack thereof), generally based on electrical measurements and/or known lesions. These methods have pinpointed the neurological centers of a wide variety of types of mental activity, but the most global of these models is the "left-brain/right-brain" model, based on the work of Sperry and Gazzaniga and their colleagues and synthesized at a more popular level by Robert Ornstein (1972). This model has obvious similarities with Susanne Langer's (1957) model of "discursive" and "presentational" symbols, mentioned above, which was grounded on a "philosophy of symbolic forms" developed by Ernst Cassirer and Alfred North Whitehead.

Langer characterizes two types of symbols: presentational and discursive. All symbols are representations. A symbol represents or points to something else--a sensation, a feeling, a material object, an action, or another symbol (an "idea"). With discursive symbols, the form of the symbols is completely arbitrary, as with letters, words, and mathematical symbols. Different languages can represent the world with different words and even different alphabets which carry essentially the same meanings (although the Gestalt properties of languages can vary considerably). Mathematical symbols use arbitrary conventions to represent very complex entities and relationships, some of which, like imaginary numbers, are impossible to visualize. With presentational symbols, on the other hand, there is always a formal relationship which can be said to "present," in some analogous fashion, a significant aspect the symbolic referent. Representative art is perhaps the most "naturalistic" form or presentational symbolism. But the symbolic forms of gesture, metaphor and narrative are also meaningful dynamic presentations of the natural and social worlds. According to Langer, a fundamental value of all of the arts,

including music, is that they offer us representations of human feeling and emotion for the purpose of reflection and self-reflection. The same holds true for the symbolic forms of myth, ritual, and religion.

In the model being proposed here, therefore, the "culture" of any particular "society" can be understood as the sum total of its abilities to communicate and develop useful information in any of its multitude of possible forms. The most basic element of any particular culture, the element that differentiates one culture from another, is the complex of basic ideas, insights and intuitions that form the worldview that holds the culture together. If there is a common thread among the spiritual traditions of the world's diverse cultures, it is certainly their function as a symbolic integration of all of the diversity of possible ways of knowing. According to Geertz (1973):

Sacred symbols function to synthesize a people's ethos--the tone, character, and quality of their life, its moral and aesthetic style and mood--their world view--the picture they have of the way things in sheer actuality actually are, their most comprehensive ideas of order. In religious belief and practice a group's ethos is rendered intellectually reasonable by being shown to represent a way of life ideally suited to the actual state of affairs the world view describes, while the world view is rendered emotionally convincing by being presented as an image of an actual state of affairs peculiarly well arranged to accommodate such a way of life. (pp. 89-90).

This view of spirituality as the ultimate "act" (in Brentano's sense) of cultural synthesis tends to validate Durkheim's view of religion as the group's worship of itself, as well as Freud's intuition of the relationship between religion and infantile (or early childhood) consciousness. However, rather than accepting the rationalist inference of these classic writers that religion is an illusion, I would offer the alternative position (probably closer to that of Gregory Bateson) that spiritual consciousness represents an ultimate act of cognitive synthesis that necessarily dissolves at the limit into mystery. From this point of view, the concrete achievement of any spiritual tradition can be illuminated by reflecting on its history. But its prophetic claims to truth value are always limited by what James B. Klee (1960) has described as the uncertainty of "facing forward in-time."

The point of all of this is not to provide a definitive delineation of the parameters of human culture, but only to suggest its richness and complexity.

Culture, Somas, and Human Development

The sharing of a particular worldview is what enables groups of people to function collectively as a society that adapts to the natural world and creates social reality. In other words, it is culture that is the fundamental enabler and expression of distinctly human life. And this process begins with somatic development. Of course, the shared worldview need not be identical for all of the members of a society. Individual worldviews need only be sufficiently coordinated to permit coordinated social action.

The cultural worldview of any particular society must be learned by its members. In order to become a functioning member of a particular society, a child must learn something about all or most of the dimensions of this richness and complexity within a remarkably short period of time. This process begins with somatic and emotional development, and for the sake of the psychological health of a society and its members, the symbolism of identity must remain grounded in somatic, emotional, and imaginable awareness. The gestural and postural languages of a culture are as important an aspect of its shared sense of identity as are its shared language, art, and ideologies.

The cultural worldview of any particular society must be learned by its members. In order to become a functioning member of a particular society, a child must learn something about all or most of the dimensions of this richness and complexity within a remarkably short period of time. The developmental challenge of the individual is to learn to participate in and master a reasonable repertoire of these forms. A rough stage developmental model of how this works can be correlated with Erik H. Erikson's (1963) model of psychosocial stages, as presented in Figure

Erikson's Stages	**Cultural Development Stages**
1. Trust vs. Basic Mistrust 2. Autonomy vs. Shame & Doubt	**Stage 1** (Premedical & oedipal stages) Learns language (discursive) and basic repertoire of presentational symbolic forms
3. Initiative vs. Guilt 4. Industry vs. Inferiority	**Stage 2** Consolidation of symbolic skills & worldview
5. Identity vs. Role Diffusion 6. Intimacy vs. Isolation	**Stage 3** Initiation into adult roles & sexuality**;** Paget's "formal operations"
7. Generativity vs. Stagnation 8. Ego Integrity vs. Despair	**Stage 4** Consolidation, modification. & transformation of the cultural repertoire

initiation into and an assimilation of repertoire of cultural "ways of knowing" that eventually leads to levels of competence that permit the individual--to varying degrees, based on social role, individual ability, chance, and opportunity--to participate in the developmental modification of the social repertoire as that repertoire accommodates to changing evolutionary circumstances. (See Jean Piaget's concepts of "assimilation" and "accommodation.")
Even in a relatively homogeneous culture, it is important to note the qualitative (phenomenological) differences in the experience of participants at different levels of psychosocial development. At the earliest level, the individual learns a spoken language (which Chomsky and others have shown to be an incredibly complex task). But s/he also learns nonverbal "languages" that include at least body image, imaginable (iconic), emotional, and attitudinal (action tendency) patterns. (See E. Schachtel, 1959, on "infantile amnesia.")

From the point of view expressed here, learning another culture is analogous to learning a second language, though perhaps even more complicated. The "depth" of one's understanding is a function of the age at which one's learning occurs. Early learning favors learning in-depth, while later study favors learning complexity. But in moving beyond the horizon of a single self-contained culture or ethnic identity, there is always an inevitable dynamic tension between the presentational-emotional-somatic dimension of depth and other dimensions of cognitive complexity.

Modern Culture and Society

The historical development of "modern civilization" (the worldview that has been evolving in the industrialized world since the Renaissance) has been characterized by a steady underlying trend to shift the fundamental systemic base of social organization from presentational to discursive symbolic forms. This has been based on the substitution of the discursive symbolic forms of economics and "social contracts" for the presentational intuitions (mythology, religion) that were the basis of all previous societies. This trend has taken a quantum leap forward with the development of communication and information processing technology. Thus technology has permitted the integration of the world's national economies into one integrated, transnational economic trading system. But it is also making us inescapably aware of the need for more fully developed ecological awareness, and of the diversity of cultural identities and worldviews that exist in different societies around the globe. As a result, there has been a process of differentiation of the social systems of ethnicity (culture as a shared identity) and of society (culture as a strategy for large-scale social integration).

This cultural system of modernity was created by the Reformation, the Enlightenment, and the Industrial Revolution. Modern industrial culture has been based on the elaboration of scientific, technological, economic, and legal-managerial symbolic forms, which have in turn led to relative mastery of these systemic aspects of the world. The intelligence represented by these forms of mastery is leading to the global integration of the economic systems of manufacturing, trade, and finance, as well as to the global integration of all forms of electronic communication. But this global integration is in turn leading to the emergence of a "postmodern" global society in which the failures of the "Enlightenment complex" (of technology, economics, and law) to master the realities of culture (ethnicity), ecology, and the human spirit are becoming increasingly evident. These failures are leading to the emergence of local and international conversations about how to manage these areas of problematic concern.

The invention of a new communication technology, the printing press, which made the Reformation possible, was a critical to laying the foundation for modernity. As a critique of the moral decay of the established hierarchy, the "reform movement" is a symbolic form that has occurred in many times and places. But the Reformation's specific approach to spiritual authority could only succeed because the new invention made possible the widespread distribution of standardized scriptural texts. The approach to spiritual authority which Luther and other leaders of the Reformation advocated was based on two principles: 1) reference to the original text, rather than the church's hierarchical, iconographic, and narrative interpretations, as the fundamental cultural authority, and 2) the conscience of the individual believer as the final authority as to the meaning of the scriptural text.

Although the intent of these reforms was to achieve a purer and more authentic understanding of Christianity, the ultimate effects were rather different. As secular approaches to the creation of knowledge became increasingly widespread (aided by the efficiency of the printing press), a variety of types of text took on their own versions of authority. At the same time, while the original reformers probably believed that the widespread availability of a standardized text would lead to a broad consensus of interpretation, the actual result was the balkanization of Christianity into a kaleidoscope of conflicting sects that challenged the credibility of any authoritative reading whatever. The upshot of this was two centuries of religious wars both between Catholics and Protestants and among different Protestant groups. This situation lasted until the princes of Europe were able to agree upon rational political bases for defining their

territorial rights and authority. It culminated in the agnostic principle of religious freedom embodied in the U.S. Bill of Rights, which can be seen as a sophisticated begging of the spiritual question. But if the cultural significance of the Reformation represented a lessening of the role of spiritual authority as the primary binding force of cultures, the Enlightenment (as the basis of nineteenth century philosophy and political economy) took the process another step forward by proposing very different authoritative foundations for social order.

Whether in the scientific-technological, political-legal, or economic spheres, the new bases of authority and order shared the common characteristic of viewing spiritual knowledge and practice as an illusion or epiphenomenon. The liberal synthesis, as formulated by the French philosophes and the British Empiricists, never adequately resolved the spiritual question at the level of society as a whole. But it did permit the political revolutions of the United States and France, as well as the technological Industrial Revolution, and the economic successes of the "Age of Empire," of which Great Britain was the outstanding example. These successes can be attributed to a series of social institutions that the philosophy of the Enlightenment made possible:

1. Organized, discipline-based science and its application in technology
2. Political order based on constitutions and laws as an alternative to the personal authority of feudal hierarchies

3. Bureaucratic administration and management based on policy (an analog to law, but generally on a more detailed level of institutional scale) in both the public and private (corporate) sectors

4. Monetary economics, including accounting systems at various levels of scale (from macro to micro) and usually, though not always, capitalist mechanisms of capital accumulation and investment

It is the sum total of these institutional creations that is making possible the global integration of the market economy and the mass communication media, sparked by a quantum leap in the human capacity for data processing as a result of the development of electronic information processing technology. The invention of electronic communication and information processing technology adds up to a communications revolution more profound than the invention of the printing press.

At the same time, the successes of these technologies and the existential realities of global integration are drawing our attention to the philosophical and practical limits of these institutional forms in dealing with the realities of spiritual meaning, cultural and somatic differences, and ecosystem integrity and complexity. Transpersonal psychology, including the emergent variant known as ecopsychology (Roszak, Kanner & Comes, 1995), can be seen as the effort by one particular subculture to deal with this complex of thorny issues. The essential argument of this essay is that a higher level of cultural self-awareness is an important tool in this effort.

Mainstream Culture in the United States

The mainstream English-speaking culture in the United States has been labeled "White Anglo-Saxon Protestant" (WASP) or sometimes simply "Anglo." This culture tends to have a limited sense of cultural self-awareness, partly because of certain ideological characteristics of the culture itself. These characteristics include a tendency to see itself in ahistorical and

universalizing terms, as well as a tendency to use racial categories to describe essentially cultural phenomena. These characteristics, along with a particular genius for the manipulation of technological and economic systems, have led to its being labeled the "dominant culture" by groups who experience themselves as excluded from its economic and political benefits. This "dominant culture," however, appears to resist labeling itself has a culture and to see itself as simply an expression of the way right-thinking people see the world.

The dominant culture is not a homogeneous cultural system. It embraces a range of political and social values often characterized as on a continuum from liberal to conservative. It embraces a crazy quilt of spiritual and religious world views that range from fundamentalism to secular humanism. Although its dominant strain of individualism has deep roots in Protestant Christianity, it also reflects the perspectives of Catholicism and Judaism. Its rationalism and pragmatism have always been leavened by the yeast of Romanticism.

In spite of the diversity and complexity of this modern American culture, it has participated in the underlying modern cultural tendency to shift its fundamental systemic base of social organization from presentational to discursive symbolic forms. Although "systems thinking" (Capra, 1996) is fully capable of interpreting the structural relationships involved, confronting their complexity may require a higher order of intellectual sophistication than has heretofore been required of the average citizen. This is a dilemma that is explored by Robert Kegan in In Over Our Heads (1994). However, at the same time that the functional structuring of society has shifted from a presentational to a discursive base, the mass media have developed a high degree of skill in using presentational forms to create a mass culture that effectively diverts popular attention from serious reflection on the underlying discursive structuring principles. This situation combines with two previously mentioned characteristics of the culture, its lack of cultural self-awareness and its tendency to confuse race (genetics) with cultural strategies and identities, to create a very confusing and potentially dangerous social chemistry.

In this situation, it is not particularly surprising that African-Americans, who have been excluded from membership in the dominant culture or at best offered assimilation only on terms of second-class citizenship, have maintained a significant degree of cultural autonomy. Nor is it particularly surprising that Mexican-Americans and other Latinos, who come from a culture that is rich in historical depth and cultural self-awareness, often advocate for bilingual education and other social forms that support their cultural identity.

The only humane and productive way forward that I can see is to acknowledge, first of all, that culture is a social construction and not a divine revelation. At the same time, we know that it is a construction process that is collective and multigenerational, not the act of isolated individuals. And it is a collective and multigenerational process that gives the individual indispensable tools for the construction of a coherent and healthy individual self, within the developmental life cycle described by Erik Erikson. It is only by acknowledging these systemic realities and then reflecting on the complex historical processes that have put us in our current existential dilemma that democracy has any hope of thinking its way through to a just and accepting society.

CONCLUSION

One of the implications of this cognitive developmental view of culture is that the evolutions of the symbolic forms creating modern civilization have moved ever further from the basic somatic, emotional and aesthetic categories of the basic programming of the psyche. Postmodern society relies on complex discursive symbolism to get its work done, while presentational symbols, as

advertising and entertainment, are chiefly used to persuade the average citizen to act as a politically docile, passive consumer. In extreme circumstances--when anxiety gets out of control--creative exploration of the emotional realm is encouraged, but only in the isolation and privacy of the psychotherapist's office.

But a paradox remains. Although discursive symbols are extraordinarily useful getting things done, they are much less satisfactory in leading us to meaning. Meaning, understood as the phenomenological dimension of "depth of meaning," is the intersubjective web of human and ecological relationships that are mediated by presentational symbols freighted with emotional and aesthetic content. Thus an adequate accounting of the human world requires an acquaintance with the messy, emotionally charged realms of narrative and iconic symbols. It therefore requires a recognition of the centrality of the disciplines traditionally associated with the humanities--art, literature, and philosophy--as we move ever more in the direction of the conscious self-creation of human organizations or systems. It calls for a reconciliation of the two cultures of science and the humanities called for by C. P. Snow (1961) in the late 1950s.

Since the conscious creation of human systems goes by the name of politics, it also requires a democratic politics that respects the different psychological identities and value systems that are a result of different cultural as well as individual developmental histories. Global integration today is being propelled by the economic institutions of capitalism and by technological innovation (particularly in the communications media), sometimes tempered and sometimes propelled by the political forces and institutions of democracy. Although the content of the media is often iconic, the design of their technological systems is driven by the mastery of the highly abstract discursive symbols of science and engineering. Economic systems are dependent on the discursive mathematics of economics and accounting. However, in politics the discursive meets the presentational in often highly charged discourse in which economics and technology wrestle with competing identities, values, and worldviews in the hope of creating new, more effective and satisfying law-based institutional arrangements. The intriguing question is whether politics can democratize capitalism before economics capitalizes democracy, devouring the natural and human resources of the planet in the process. In other words, can democracy produce sustainability and social justice in time?

EVISION QUESTIONS

1. Explain the meaning of environment
2. Discuss the types of environment
3. Discuss the impact of Environment on Human Development

CHAPTER SIX

SOCIALIZATION AND HUMAN DEVELOPMENT

Specific Objectives

By the end of this topic, the trainee should be able to;

a) Explain the meaning of socialization
b) Discuss the process of socialization
c) Discuss the agents of socialization
d) Discuss the impact of socialization on human development

INTRODUCTION

Meaning of socialization

Socialization is the process whereby an individual learns to adjust to a group (or society) and behave in a manner approved by the group (or society). According to most social scientists, socialization essentially represents the whole process of learning throughout the life course and is a central influence on the behaviour, beliefs, and actions of adults as well as of children. Socialization is a term used by sociologists, social psychologists, anthropologists, politicians and educationalists to refer to the process of inheriting norms, customs and ideologies. It may provide the individual with the skills and habits necessary for participating within their own society; a society develops a culture through a plurality of shared norms, customs, values, traditions, social roles, symbols and languages. Socialization is thus 'the means by which social and cultural continuity are attained'.

Socialization, however, is not a normative term: it describes a process which may or may not affect the reflexive agent, and which may or may not lead to desirable, or 'moral', outcomes. Individual views on certain issues, such as race or economics, may be socialized (and to that extent normalized) within a society. Many socio-political theories postulate that socialization provides only a partial explanation for human beliefs and behaviours; that agents are not 'blank slates' predetermined by their environment. Scientific research provides strong evidence that people are shaped by both social influences and their hard-wired biological makeup. Genetic studies have shown that a person's environment interacts with their genotype to influence behavioural outcomes, whilst the linguistic theory of generative grammar demonstrates how something such as the capacity for learning changes throughout one's lifetime.

Socialization is a fundamental sociological concept, comprising a number of elements. While not every sociologist will agree which elements are the most important, or even how to define some of the elements of socialization, the elements outlined below should help clarify what is meant by socialization.

Types

Primary socialization

Primary socialization occurs when a child learns the attitudes, values and actions appropriate to individuals as members of a particular culture. For example if a child saw his/her mother expressing a discriminatory opinion about a minority group, then that child may think this behavior is acceptable and could continue to have this opinion about minority groups.

Secondary socialization

Secondary socialization refers to the process of learning what is appropriate behavior as a member of a smaller group within the larger society. It is usually associated with teenagers and adults, and involves smaller changes than those occurring in primary socialization. E.g. entering a new profession, relocating to a new environment or society.

Developmental socialization

Developmental socialization is the process of learning behavior in a social institution or developing your social skills.

Anticipatory socialization

Anticipatory socialization refers to the processes of socialization in which a person "rehearses" for future positions, occupations, and social relationships.

Resocialization

Resocialization refers to the process of discarding former behavior patterns and reflexes accepting new ones as part of a transition in one's life. This occurs throughout the human life cycle. Resocialization can be an intense experience, with the individual experiencing a sharp break with their past and needing to learn and be exposed to radically different norms and values. An example might be the experience of a young man or woman leaving home to join the military, or a religious convert internalizing the beliefs and rituals of a new faith. An extreme example would be the process by which a transsexual learns to function socially in a dramatically altered gender role.

Organizational socialization

Organizational socialization is the process whereby an employee learning the knowledge and skills necessary to assume his or her organizational role. As newcomers become socialized, they learn about the organization and its history, values, jargon, culture, and procedures. They also learn about their work group, the specific people they work with on a daily basis, their own role in the organization, the skills needed to do their job, and both formal procedures and informal norms. Socialization functions as a control system in that newcomers learn to internalize and obey organizational values and practices.

The process of Socialization

Human infants are born without any culture. They must be transformed by their parents, teachers, and others into cultural and socially adept animals. The general process of acquiring culture is referred to as socialization. During socialization, we learn the language of the culture we are born into as well as the roles we are to play in life. For instance, girls learn how to be daughters, sisters, friends, wives, and mothers. In addition, they learn about the occupational roles that their society has in store for them. We also learn and usually adopt our culture's norms through the socialization process. Norms are the conceptions of appropriate and expected behavior that are held by most members of the society. While socialization refers to the general process of acquiring culture, anthropologists use the term enculturation for the process of being socialized to a particular culture. You were acculturated to your specific culture by your parents and the other people who raised you.

Socialization is important in the process of personality formation. While much of human personality is the result of our genes, the socialization process can mold it in particular directions by encouraging specific beliefs and attitudes as well as selectively providing experiences. These very likely accounts for much of the difference between the common personality types in one society in comparison to another. For instance, the Semai tribesmen of the central Malay Peninsula of Malaysia typically are gentle people who do not like violent, aggressive individuals. In fact, they avoid them whenever possible. In contrast, the Yanomamö Indians on the border area between Venezuela and Brazil usually train their boys to be tough and aggressive. The ideal Yanomamö man does not shrink from violence and strong emotions. In fact, he seeks them out. Likewise, Shiite Muslim men of Iran are expected at times to publicly express their religious faith through the emotionally powerful act of self inflicted pain.

Successful socialization can result in uniformity within a society. If all children receive the same socialization, it is likely that they will share the same beliefs and expectations. This fact has been a strong motivation for national governments around the world to standardize education and make it compulsory for all children. Deciding what things will be taught and how they are taught is a powerful political tool for controlling people. Those who internalize the norms of society are less likely to break the law or to want radical social changes. In all societies, however, there are individuals who do not conform to culturally defined standards of normalcy because they were "abnormally" socialized, which is to say that they have not internalized the norms of society. These people are usually labeled by their society as deviant or even mentally ill.

Large-scale societies, such as the United States, are usually composed of many ethnic groups. As a consequence, early socialization in different families often varies in techniques, goals, and expectations. Since these complex societies are not culturally homogenous, they do not have unanimous agreement about what should be the shared norms. Not surprisingly, this national ambiguity usually results in more tolerance of social deviancy--it is more acceptable to be different in appearance, personality, and actions in such large-scale societies.

How are Children Socialized?

Socialization is a learning process that begins shortly after birth. Early childhood is the period of the most intense and the most crucial socialization. It is then that we acquire language and learn the fundamentals of our culture. It is also when much of our personality takes shape. However, we continue to be socialized throughout our lives. As we age, we enter new statuses and need to learn the appropriate roles for them. We also have experiences that teach us lessons and potentially lead us to alter our expectations, beliefs, and personality. For instance, the experience of being raped is likely to cause a woman to be distrustful of others.

Looking around the world, we see that different cultures use different techniques to socialize their children. There are two broad types of teaching methods--formal and informal. Formal education is what primarily happens in a classroom. It usually is structured, controlled, and directed primarily by adult teachers who are professional "knowers." In contrast, informal education can occur anywhere. It involves imitation of what others do and say as well as experimentation and repetitive practice of basic skills. This is what happens when children role-play adult interactions in their games.

Most of the crucial early socialization throughout the world is done informally under the supervision of women and girls. Initially, mothers and their female relatives are primarily responsible for socialization. Later, when children enter the lower school grades, they are usually under the control of women teachers. In North America and some other industrialized nations, baby-sitters are most often teenage girls who live in the neighborhood. In other societies, they are likely to be older sisters or grandmothers.

During the early 1950's, John and Beatrice Whitiing led an extensive field study of early socialization practices in six different societies. They were the Gusii of Kenya, the Rajputs of India, the village of Tairaon the island of Okinawa in Japan, the Tarong of the Philippines, the Mixteca Indians of central Mexico, and a New England community that was given the pseudonym Orchardtown. All of these societies shared in common the fact that they were relatively homogeneous culturally. Two general conclusions emerged from this study. First, socialization practices varied markedly from society to society. Second, the socialization practices were generally similar among people of the same society. This is not surprising since people from the same culture and community are likely to share core values and perceptions. In addition, we generally socialize our children in much the same way that our parents socialized us. The Whitings and their fellow researchers found that different methods were used to control children in these six societies. For instance, the Gusii primarily used fear and physical punishment. In contrast, the people of Taira used parental praise and the threat of withholding praise. The Tarong mainly relied on teasing and scaring.

This cross-cultural study of socialization is provocative. Perhaps, you are now asking yourself what methods you would use to control the behavior of your children. Would you spank them or threaten to do so? Would you only use praise? Would you belittle or tease them for not behaving? Would you try to make your children independent and self-reliant or would you discourage it in favor of continuing dependence? At some time in our lives, most of us will be involved in raising children. Will you do it in the same way that you were raised? Very likely you will because you were socialized that way. Abusive parents were, in most cases, abused by their parents. Likewise, gentle, indulgent parents were raised that way themselves. Is there a

right or wrong way to socialize children? To a certain extent the answer depends on the frame of reference. What is right in one culture may be wrong in another.

Even seemingly insignificant actions of parents can have major impacts on the socialization of their children. For instance, what would you do if your baby cried continuously but was not ill, hungry, or in need of a diaper change? Would you hold your baby, rock back and forth, walk around, or sing gently until the crying stopped, even if it took hours. The answer that you give very likely depends on your culture. The traditional Navaho Indian response usually was to remove the baby from social contact until the crying stopped. After making sure that the baby was not ill or in physical distress, he or she would be taken outside of the small single room house and left in a safe place until the crying stopped. Then the baby would be brought indoors again to join the family. Perhaps as a result, Navaho babies raised in this way are usually very quiet. They learn early that making noise causes them to be removed from social contact. In most North American families today, we would hold our baby in this situation until the crying stopped. The lesson that we inadvertently may be giving is that crying results in social contact.

THE AGENTS OF SOCIALIZATION

According to agents of socialization definition, it is the people like parents, peers, social institutions like schools and religious institutions that help in integration of an individual with society. The four major agents of socialization in society are family, school, community culture and peers (friends). The other agents of socialization include mass media, gender and work. The agents of socialization are divided into socialization groups. These socialization groupings are as follows:

Primary Agents of Socialization

The primary agents of socialization include those people that are closest to an individual. These primary agents of socialization include family and friends. The most important primary agent of socialization, family, plays an important role in shaping the life and behavior of an individual within the society.

Secondary Agents of Socialization

The secondary agents of socialization are those institutions or places that help an individual find his place within the society. These include religious institutions, schools, work places, etc. The secondary agent of socialization, school, helps an child in improving social skills that helps the individual in integrating well with the society around him.

Social Classes

Social classes are those agents of socialization, that divide an individual within the society. These classes include the lower class, working middle class and the higher elite class.

Effects of Agents of Socialization over Time

There are many effects of agents of socialization not only on an individual, but on an entire population. These effects are as follows:

Effect on Life Cycle

The effects of socialization can cause an individual or a group of individuals to alter their beliefs and behavior over time. This effect is commonly seen during political revolutions, where masses tend to follow the ideology of the political party that inspired them.

Period Effect
The period effect of socialization affects not an individual, a group of people, but the entire society. The most common examples of period effects are Black Plague, Great Depressions, etc.

Cohort Effect
Cohort effect is a social event that creates a major impact on a specific group of people. This can be explained by the Hiroshima Nagasaki bombings or the Vietnam War.

Influence of Agents of Socialization

The individual responds differently to different agents of socialization. The following paragraphs will help to explain the influences of agents of socialization on an individual. Types of institution include:

- The Family
- Religion
- Education
- Economic systems
- Legal systems
- Penal systems
- Psychiatric hospitals and Asylums
- Mass media and News media
- Organizations

Family
The most important agent of socialization, family helps mold an individual. The family values, beliefs, religious inclinations and political views shape an individual's outlook towards society. Parents are the biggest influence for the social development in children.

Through the above explanation, you will understand that agents of socialization play an important role in an individual's life. The different positive attributes fed by these agents of socialization create harmony in an individual that makes him feel confident and respect social etiquette. Without the norms and rules of a society, humans would have nothing to differentiate themselves from animal groups. I hope this article on agents of socialization has help to shed some light on the concept of socialization It is no news to anyone who has been a parent that babies don't arrive with social skills built in. Certain genetic qualities are reestablished and have a strong bearing on the personality and preferences of a child. However, beliefs regarding higher qualities such as ethics and morality have to be inculcated into the developing mind as it learns about life and how to get along.

Morality, philosophically defined, is a code of conduct that is generally accepted by society. This code is proposed by a group that is either secular or religious, such as a justice system, a religion and/or a family. The group encourages behaviors that are then adopted by individuals to guide their personal conduct and define their behavioral standard.

Despite this important community influence, however, parents are the primary socializing agents of society and their role goes far beyond care and nurture. Since young children are not equipped to sort through the various codes of conduct offered in a democratic society, parental instruction in morality becomes critical in seeing that children become responsible citizens and assets instead of detriments to society.

This decline can be seen across a broad spectrum of society: from corporate executives to mobs of youths aimlessly wandering the streets looking for thrills in violent acts. Certainly there is a level of good within our communities, but the good does not seem to be increasing. Instead, all indications are that it is being seriously eroded by a generation which lacks the moral and ethical standards that build, strengthen and support our communities.

In other words, we have produced a generation that is bereft of a moral and ethical inheritance to pass on to their children. Children are growing up without any clear concept of values, partly due to the fact that adults sharply disagree upon what code of conduct should be adopted. As a result, many children simply pursue pleasure and self-enhancement because their parents abdicate their responsibility by allowing trends to socialize their children for them.

To be sure, raising children in this environment is not an easy task. Urban living deprives a parent of essential tools with which to teach work habits. Society's casual approach to fragmentation in families enhances the message to the young that codes of conduct are unimportant. In addition, the increase in the number of elected officials who are indicted for criminal activity sends a powerful message to a younger generation about the meaninglessness of high standards.

It is in fighting these trends that parents can play a vital role. A child that grows up in a home where there is reasonable structure, love and discipline based on clear moral and ethical standards will absorb those values.

If the conditions of society are to be improved, the change must begin at home. A child will learn more about important values by watching the consistent example of parents over time than by merely hearing their words. Active teaching is important because a developing mind needs to know why moral choices are important, but if their instructors fail to live what they teach, children will assume that the concepts behind the words are unimportant. Character is most readily learned by firsthand example.

The family is critical in the development of a child's character. Parental solidarity sets the foundation for a child to absorb the values that will turn around the "rotting" of "communal lives" that Goleman so eloquently describes.

As he says, society does seem to be unraveling at increasing speeds. But children learn a sense of responsibility toward the larger community through developing it in the smaller family group first. If we are to see any improvement in society in general, then parents must accept their responsibility to establish a strong code of moral and ethical conduct and to pass that legacy on to their children by teaching and example. Parents are society's primary and most vital socializing agents.

Schools

After family, schools are probably the most important influence on an individual. Schools help pass on knowledge, create awareness and inculcate the feelings of tolerance in individuals. The

second step to socialization is schools where a child meets different kinds of children and learns to make out the right and wrong in society.

Community and Culture
Community and culture help pass on the religious views and cultural traditions in an individual. A community is the group where an individual meets people with similar ideologies and interact for personal and community growth.

Peers
Meeting like minded people, making friends and hanging out together may seem like a teenager's life. But in fact, each and every individual in society loves to have social contact. Peers have great impact on an individual's thoughts and line of thinking. An individual learns to behave in a manner that they think will be acceptable to their peers. Peer acceptance is an important part of socialization.

Mass Media
In today's world, mass media is one of important agents of socialization. People are influenced by the social norms portrayed by the mass media. Political, religious and social views are enforced in a hard way through the repeated exposure and arguments put forth by the agents of mass media.

Through the above explanation, you will understand that agents of socialization play an important role in an individual's life. The different positive attributes fed by these agents of socialization create harmony in an individual that makes him feel confident and respect social etiquette. Without the norms and rules of a society, humans would have nothing to differentiate themselves from animal groups. I hope this article on agents of socialization has help to shed some light on the concept of socialization.

Procreation

One of the primary functions of the family is to produce and reproduce persons, biologically and socially. Thus, one's experience of one's family shifts over time. From the perspective of children, the family is a "family of orientation": the family serves to locate children socially and plays a major role in their enculturation and socialization. From the point of view of the parent(s), the family is a "family of procreation," the goal of which is to produce and enculturation and socializes children. However, producing children is not the only function of the family; in societies with a sexual division of labor, marriage, and the resulting relationship between two people, it is necessary for the formation of an economically productive household.

A "conjugal" family includes only the husband, the wife, and unmarried children who are not of age. The most common form of this family is regularly referred to in sociology as a nuclear family. A "consanguineal" family consists of a parent and his or her children, and other people. Although the concept of consanguinity originally referred to relations by "blood," cultural anthropologists have argued that one must understand the idea of "blood" metaphorically and that many societies understand family through other concepts rather than through genetic distance. A "matrilocal" family consists of a mother and her children. Generally, these children are her biological offspring, although adoption of children is a practice in nearly every society. This kind

of family is common where women have the resources to rear their children by themselves, or where men are more mobile than women.

IMPACT OF SOCIALIZATION HUMAN DEVELIOPMENT

Socialization consists of the social learning we have when we interact with others. Many people think that socialization is especially important for infants and children, somehow ceasing after childhood. But social psychologists now realize that socialization continues all across the life span, as long as people continue to learn from social experiences. Some people have the greatest number of social learning experiences in childhood, but others continue to have important socialization experiences all through life. Modern, information intensive life-styles tend to encourage life-long learning and life-long socialization, as we continue to meet people and learn from them at every age of life.

People have had socialization experiences since the dawn of time. In fact all other primates and mammals experience socialization whenever the young interact with their parents, siblings or other group members and have social learning experiences from those social interactions. Even young birds have some socialization learning experiences, though these are typically not as extensive or important as is the case in mammals -- and especially primates.

For millions of years, humans have not had much accurate information for guiding the socialization of children or adults. Most children received rather haphazard socializations, based more on the quirks of their parents than the needs of the children. Gradually, cultures began to collect tips and folklore for rising the young -- and guiding the social development of adults. But this folklore was not always the best of the fullest development of the young or adults. For example, the maxim, "Children are to be seen, not heard," was once considered valid; yet today we see that it was used as a technique to silence children, and not to help them actualize as much of their human potential as possible. The folklore that "Old dogs do not learn new tricks" can lead adults to think, incorrectly, that learning is not expected or appropriate with increasing age. Much of the commonly held folklore about socialization is incorrect.

Socialization is the process by which children and adults learn from others. We begin learning from others during the early days of life; and most people continue their social learning all through life (unless some mental or physical disability slows or stops the learning process). Sometimes the learning is fun, as when we learn a new sport, art or musical technique from a friend we like. At other times, social learning is painful, as when we learn not to drive too fast by receiving a large fine for speeding.

Natural socialization occurs when infants and youngsters explore, play and discover the social world around them. Planned socialization occurs when other people take actions designed to teach or train others -- from infancy on. Natural socialization is easily seen when looking at the young of almost any mammalian species (and some birds). Planned socialization is mostly a human phenomenon; and all through history, people have been making plans for teaching or training others. Both natural and planned socialization can have good and bad features: It is wise to learn the best features of both natural and planned socialization and weave them into our lives.

Positive socialization is the type of social learning that is based on pleasurable and exciting experiences. We tend to like the people who fill our social learning processes with positive motivation, loving care, and rewarding opportunities. Negative socialization occurs when others use punishment, harsh criticisms or anger to try to "teach us a lesson;" and often we come to dislike both negative socialization and the people who impose it on us.

There are all types of mixes of positive and negative socialization; and the more positive social learning experiences we have, the happier we tend to be -- especially if we learn useful information that helps us cope well with the challenges of life. A high ratio of negative to positive socialization can make a person unhappy, defeated or pessimistic about life. Positive socialization, coupled with valuable information about life and the skills needed to live well can be a powerful tool for promoting human development. We all have an enormous human potential, and we all could develop a large portion of it if we had the encouragement that comes from positive socialization and the wisdom that comes from valuable information about living. Information about both natural and planned socialization can be especially useful.

Our prior socialization helps explain a gigantic chunk of which we are at present -- what we think and feel, where we plan to go in life. But we are not limited by the things given to us by our prior social learning experiences; we can take all our remaining days and steer our future social learning in directions that we value. The more that we know about the socialization process, the more effective we can be in directing our future learning in the ways that will help us most.

Because we were not able to select our parents, we were not able to control much of the first 10 or 20 years of our socialization. However, most people learn to influence their own socialization as they gain experience in life. It takes special skills to steer and direct our own socialization, and many of us pick up some of those skills naturally as we go through life. Having a course on socialization can help us understand which skills are most effective in guiding our socialization toward the goals we most value.

It is important to know that we all come into life with a variety of psychology systems that foster self-actualization and favor the development of our human potential. These are the biosocial mechanisms that underlie natural socialization. We can see and study natural socialization by examining the socialization of primates and other mammals. Once we under the natural biosocial processes, we can try to build strategies of self-actualization that are compatible with the natural biosocial mechanisms we are born with to make self-development as easy and rewarding as possible.

The natural self-actualization systems operate in everyday life so we can create as many good social experiences as possible. The study of behavior principles in everyday life is crucial to this, and that is why John and Janice Baldwin wrote a book with that name. If we understand the ways to create positive socialization experiences, we can take our human potential and develop the happy and creative sides of that potential. If we had too much negative socialization in the past and have learned to be too sad or inhibited, knowledge about positive socialization can help minimize some of the pain and allow us to build toward a more positive and creative future.

It is to help you learn how to be most effective in directing your own socialization and self-actualization processes toward the goals that you value most. Special attention will be paid to exploration, play, creativity, wisdom, and positive reinforcement five centrally important aspects of positive socialization.

REVISION QUESTIONS

1. Explain the meaning of socialization
2. Discuss the process of socialization
3. Discuss the agents of socialization
4. Discuss the impact of socialization on human development

CHAPTER

GROUP DYNAMIC

Specific Objectives

By the end of this topic, the trainee should be able to;

- Explain the meaning of group dynamic
- Describe the process of group formation
- Discuss the types of groups
- Discuss factors that influence group behaviour
- Discuss the impact of group on human development

INTRODUCTION

Group Dynamics

Group dynamics is the study of groups, and also a general term for group processes. Relevant to the fields of psychology, sociology, and communication studies, a group is two or more individuals who are connected to each other by social relationships. Because they interact and influence each other, groups develop a number of dynamic processes that separate them from a random collection of individuals. These processes include norms, roles, relations, development, need to belong, social influence, and effects on behavior.

In organizational development (OD), or group dynamics, the phrase "group process" refers to the understanding of the behavior of people in groups, such as task groups, that are trying to solve a problem or make a decision. An individual with expertise in 'group process, such as a trained facilitator, can assist a group in accomplishing its objective by diagnosing how well the group is functioning as a problem-solving or decision-making entity and intervening to alter the group's operating behavior.

Because people gather in groups for reasons other than task accomplishment, group process occurs in other types of groups such as personal growth groups (e.g. encounter groups, study groups, prayer groups). In such cases, an individual with expertise in group process can be helpful in the role of facilitator.

Well researched but rarely mentioned by professional group workers, is the social status of people within the group (i.e., senior or junior). The group leader (or facilitator) will usually have a strong influence on the group due to his or her role of shaping the group's outcomes. This influence will also be affected by the leader's sex, race, relative age, income, appearance, and personality, as well as organizational structures and many other factors.

Dimensions of group process

Aspects of group process include:

- Patterns of communication and coordination
- Patterns of influence
- Roles / relationship
- Patterns of dominance (e.g. who leads, who defers)
- Balance of task focus vs social focus
- Level of group effectiveness
- How conflict is handled
- Emotional state of the group as a whole.

Groups of individuals gathered together to achieve a goal or objective, either as a committee or some other grouping, go through several predictable stages before useful work can be done. These stages are a function of a number of variables, not the least of which is the self-identification of the role each member will tend to play, and the emergence of natural leaders and individuals who will serve as sources of information. Any individual in a leadership position whose responsibilities involve getting groups of individuals to work together should both be conversant with the phases of the group process and possess the skills necessary to capitalize on these stages to accomplish the objective of forming a productive, cohesive team.

Various theories of group development exist. The model below combines elements of theories by Jones (1973), Tuckman (1965), and Banet (1976). In this model, each phase of group development is looked at with respect to group members' concerns with task and personal relations (process) functions.

Phase	Task Functions	Personal Relations Functions
1	Orientation	Testing and Dependence
2	Organizing to Get Work Done	Intergroup Conflict
3	Information-flow	Group Cohesion
4	Problem-solving	Interdependence

Group Formation

The goal of most research on **group development** is to learn why and how small groups change over time. To do this, researchers examine patterns of change and continuity in groups over time. Aspects of a group that might be studied include the quality of the output produced by a group, the type and frequency of its activities, its cohesiveness, the existence of conflict, etc.

A number of theoretical models have been developed to explain how certain groups change over time. Listed below are some of the most common models. In some cases, the type of group being considered influenced the model of group development proposed as in the case of therapy groups. In general, some of these models view group change as regular movement through a series of "stages," while others view them as "phases" that groups may or may not go through and which might occur at different points of a group's history. Attention to group development over time has been one of the differentiating factors between the study of *ad hoc* groups and the study of teams such as those commonly used in the workplace, the military, sports and many other contexts.

Theories and Models

In the early seventies, Hill and Grunner (1973) reported that more than 100 theories of group development existed. Since then, other theories have emerged as well as attempts at contrasting and synthesizing them. As a result, a number of typologies of group change theories have been proposed. A typology advanced by George Smith (2001) based on the work of Mennecke and his colleagues (1992) classifies theories based on whether they perceive change to occur in a linear fashion, through cycles of activities, or through processes that combine both paths of change, or which are completely non-phasic. Other typologies are based on whether the primary forces promoting change and stability in a group are internal or external to the group. A third framework advanced by Andrew Van de Ven and Marshall Scott Poole (1995), differentiates theories based on four distinct "motors" for generating change. According to this framework, the following four types of group development models exist:

Life cycle models:	Describe the process of change as the unfolding of a prescribed and linear sequence of stages following a program that is prefigured at the beginning of the cycle (decided within the group or imposed on it).
Teleological models:	Describe change as a purposeful movement toward one or more goals, with adjustments based on feedback from the environment.
Dialectical models:	Describe change as emerging from conflict between opposing entities and eventual synthesis leading to the next cycle of conflict
Evolutionary models:	Describe change as emerging from a repeated cycle of variation, selection and retention and generally apply to change in a population rather than change within an entity over time.

Some theories allow for combinations and interactions among these four "motors". For example, Poole (see below) found in his empirical research that seemingly complex patterns of behavior in group decision making result from the interplay of life-cycle and teleological motors.

An important observation made by McGrath and Tschan (2004) regarding the different models of group development found in the literature is that different models might explain different aspects of the history of a group. On the one hand, some models treat the group as an entity and

describe its stages of development as a functioning unit or "intact system" (p. 101). In this case, the models should be independent of the specific details of the task that the group is performing. On the other hand, some models might describe phases of the group's task performance and, because of this, tend to be very sensitive to the type of task that the group is engaged in (the "acting system", p. 101).

Kurt Lewin's Individual Change Process

The first systematic study of group development was carried out by Kurt Lewin, who introduced the term "group dynamics" (Arrow et al., 2005). His ideas about mutual, cross-level influence and quasi-stationary equilibria, although uncommon in the traditional empirical research on group development, have resurged recently. His early model of individual change, which has served as the basis of many models of group development, described change as a three-stage process: unfreezing, change, and freezing.

Unfreezing:	This phase involves overcoming inertia and dismantling the existing "mind set". Defense mechanisms have to be bypassed.
Change	In the second stage change occurs. This is typically a period of confusion and transition. One is aware that the old ways are being challenged but does not have a clear picture to replace them with yet.
Freezing	In the third stage the new mindset is crystallizing and one's comfort level is returning to previous levels. This is often misquoted as "refreezing" (see Lewin, 1947).

Tuckman's Stages model

Bruce Tuckman reviewed about fifty studies of group development (including Bales' model) in the mid-sixties and synthesized their commonalities in one of the most frequently cited models of group development (Tuckman, 1965). The model describes four linear stages (forming, storming, norming, and performing) that a group will go through in its unitary sequence of decision making. A fifth stage (adjourning) was added in 1977 when a new set of studies were reviewed (Tuckman & Jensen, 1977).

Forming:	Group members learn about each other and the task at hand. Indicators of this stage might include: Unclear objectives, Uninvolvement, Uncommitted members, Confusion, Low morale, Hidden feelings, Poor listening, etc.
Storming:	As group members continue to work, they will engage each other in arguments about the structure of the group which often are significantly emotional and illustrate a struggle for status in the group. These activities mark the storming phase: Lack of cohesion, Subjectivity, Hidden agendas, Conflicts, Confrontation, Volatility, Resentment, anger, Inconsistency, Failure.
Norming:	Group members establish implicit or explicit rules about how they will achieve their goal. They address the types of communication that will or will not help with the task. Indicators include: Questioning performance, Reviewing/clarify objective, Changing/confirming roles, Opening risky issues, Assertiveness, Listening, Testing new ground, Identifying strengths and weaknesses.
Performing:	Groups reach a conclusion and implement the solution to their issue. Indicators include: Creativity, Initiative, Flexibility, Open relationships, Pride, Concern for

people, Learning, Confidence, High morale, Success, etc.

Adjourning: As the group project ends, the group disbands in the adjournment phase. This phase was added when Tuckman and Jensen's updated their original review of the literature in 1977.

Each of the five stages in the Forming-storming-norming-performing-adjourning model proposed by Tuckman involves two aspects: *interpersonal relationships* and *task behaviors*. Such a distinction is similar to Bales' (1950) equilibrium model which states that a group continuously divides its attention between instrumental (task-related) and expressive (socioemotional) needs.

As Gersick (1988) has pointed out, some later models followed similar sequential patterns. Examples include: define the situation, develop new skills, develop appropriate roles, carry out the work (Hare, 1976); orientation, dissatisfaction, resolution, production, termination (LaCoursiere, 1980); and generate plans, ideas, and goals; choose & agree on alternatives, goals, and policies; resolve conflicts and develop norms; perform action tasks and maintain cohesion (McGrath, 1984).

Tubbs' Systems model

Stewart Tubbs "systems" approach to studying small group interaction led him to the creation of a four-phase model of group development:

Orientation: In this stage, group members get to know each other, they start to talk about the problem, and they examine the limitations and opportunities of the project.

Conflict: Conflict is a necessary part of a group's development. Conflict allows the group to evaluate ideas and it helps the group avoid conformity and groupthink

Consensus: Conflict ends in the consensus stage, when group members compromise, select ideas, and agree on alternatives.

Closure In this stage, the final result is announced and group members reaffirm their support of the decision.

Fisher's theory of decision emergence in groups

Fisher outlines four phases through which task groups tend to proceed when engaged in decision making. By observing the distribution of act-response pairs (a.k.a. "interacts") across different moments of the group process, Fisher noted how the interaction changed as the group decision was formulated and solidified. His method pays special attention to the "content" dimension of interactions by classifying statements in terms of how they respond to a decision proposal (e.g. agreement, disagreement, etc.).

Orientation: During the orientation phase, group members get to know each other and they experience a primary tension: the awkward feeling people have before communication rules and expectations are established. Groups should take time to learn about each other and feel comfortable communicating around new people.

Conflict: The conflict phase is marked by secondary tension, or tension surrounding the task at hand. Group members will disagree with each other and debate ideas. Here conflict is viewed as positive, because it helps the group achieve positive

results.

Emergence: In the emergence phase, the outcome of the group's task and its social structure become apparent. Group members soften their positions and undergo an attitudinal change that makes them less tenacious in defending their individual viewpoint.

Reinforcement: In this stage, group members bolster their final decision by using supportive verbal and nonverbal communication.

Based on this categorization, Fisher created his "Decision Proposal Coding System" that identifies act-response pairs associated with each decision-making phase. Interestingly, Fisher observed that the group decision making process tended to be more cyclical and, in some cases, almost erratic. He hypothesized that the interpersonal demands of discussion require "breaks" from task work. In particular, Fisher observed that there are a number of contingencies that might explain some of the decision paths taken by some groups. For instance, in modifying proposals, groups tend to follow one of two patterns. If conflict is low, the group will reintroduce proposals in less abstract, more specific language. When conflict is higher, the group might not attempt to make a proposal more specific but, instead, because disagreement lies on the basic idea, the group introduces substitute proposals of the same level of abstraction as the original.

Poole's multiple-sequences model

Marshall Scott Poole's model suggests that different groups employ different sequences in making decisions. In contrast to unitary sequence models, the multiple sequences model addresses decision making as a function of several contingency variables: task structure, group composition, and conflict management strategies. Poole developed a descriptive system for studying multiple sequences, beyond the abstract action descriptions of previous studies. From Bales' Interaction Process Analysis System and Fisher's Decision Proposal Coding System, Poole proposes 36 clusters of group activities for coding group interactions and 4 cluster-sets: proposal development, socioemotional concerns, conflict, and expressions of ambiguity. However, in his latter work, Poole rejected phasic models of group development and proposed a model of continuously developing threads of activity. In essence, discussions are not characterized by blocks of phases, one after another, but by intertwining tracks of activity and interaction.

Poole suggests three activity tracks: task progress, relational, and topical focus. Interspersed with these are breakpoints, marking changes in the development of strands and links between them. Normal breakpoints pace the discussion with topic shifts and adjournments. Delays, another breakpoint, are holding patterns of recycling through information. Finally, disruptions break the discussion threads with conflict or task failure.

Task track: The task track concerns the process by which the group accomplishes its goals, such as dealing doing problem analysis, designing solutions, etc.

Relation track: The relation track deals with the interpersonal relationships between the group members. At times, the group may stop its work on the task and work instead on its relationships, share personal information or engage in joking.

Topic track: The topic track includes a series of issues or concerns the group have over time

Breakpoints: Breakpoints occur when a group switches from one track to another. Shifts in the conversation, adjournment, or postponement are examples of breakpoints.

McGrath's Time, Interaction, and Performance (TIP) theory

McGrath's (1991) work emphasized the notion that different teams might follow different developmental paths to reach the same outcome. He also suggested that teams engage in four modes of group activity: inception, technical problem solving, conflict resolution, and execution. According to this model, modes "are potential, not required, forms of activity" resulting in Modes I and IV (inception and execution) being involved in all group tasks and projects while Modes II (technical problem solving) and III (conflict resolution) may or may not be involved in any given group activity (Hare, 2003 uses the terms meaning, resources, integration, and goal attainment for these four modes).

McGrath further suggested that all team projects begin with Mode I (goal choice) and end with Mode IV (goal attainment) but that Modes II and III may or may not be needed depending on the task and the history of the group's activities. McGrath contended that for each identified function, groups can follow a variety of alternative "time-activity paths" in order to move from the initiation to the completion of a given function. Specifically, TIP theory states that there is a "default path" between two modes of activity which is "satisficing" or "least effort" path, and that such default path will "prevail unless conditions warrant some more complex path";

Mode I: Inception	Inception and acceptance of a project (goal choice)
Mode II: Technical Problem Solving	Solution of technical issues (means choice)
Mode III: Conflict Resolution	Resolution of conflict, that is, of political issues (policy choice)
Mode IV: Execution	Execution of the performance requirements of the project (goal attainment)

This model also states that groups adopt these four modes with respect to each of three team functions: production, well-being, and member support. In this sense, groups are seen as "always acting in one of the four modes with respect to each of the three functions, but they are not necessarily engaged in the same mode for all functions, nor are they necessarily engaged in the same mode for a given function on different projects that may be concurrent" (McGrath, 1991, p. 153). The following table illustrates the relationship between modes and functions.

	Functions		
	Production	**Well-being**	**Member Support**
Mode I: Inception	Production Demand/ Opportunity	Interaction Demand/ Opportunity	Inclusion Demand/ Opportunity
Mode II: Problem Solving	Technical Problem Solving	Role Network Definition	Position/ Status Attainment
Mode III: Conflict Resolution	Policy Conflict Resolution	Power/ Payoff Distribution	Contribution/ Payoff Relationships
Mode IV: Execution	Performance	Interaction	Participation

Gersick's Punctuated Equilibrium model

Gersick's study of naturally occurring groups departs from the traditionally linear models of group development. Her punctuated equilibrium model (Gersick, 1988, 1989, 1991) suggests that groups develop through the sudden formation, maintenance, and sudden revision of a "framework for performance". This model describes the processes through which such frameworks are formed and revised and predicts both the timing of progress and when and how in their development groups are likely, or unlikely, to be influenced by their environments. The specific issues and activities that dominate groups' work are left unspecified in the model, since groups' historical paths are expected to vary. Her proposed model works in the following way.

Phase I

According to the model, a framework of behavioral patterns and assumptions through which a group approaches its project emerges in its first meeting, and the group stays with that framework through the first half of its life. Teams may show little visible progress during this time because members may be unable to perceive a use for the information they are generating until they revise the initial framework.

Midpoint

At their calendar midpoints, groups experience transitions-paradigmatic shifts in their approaches to their work-enabling them to capitalize on the gradual learning they have done and make significant advances. The transition is a powerful opportunity for a group to alter the course of its life midstream. But the transition must be used well, for once it is past a team is unlikely to alter its basic plans again.

Phase 2

A second period of inertial movement, takes its direction from plans crystallized during the transition. At completion, when a team makes a final effort to satisfy outside expectations, it experiences the positive and negative consequences of past choices.

Wheelan's Integrated Model of Group Development

Building on Tuckman's model and based on her own empirical research as well as the foundational work of Wilfred Bion, Susan Wheelan proposed a "unified" or "integrated" model of group development (Wheelan, 1990; Wheelan, 1994a). This model, although linear in a sense, takes the perspective that groups achieve maturity as they continue to work together rather than simply go through stages of activity. In this model "early" stages of group development are associated with specific issues and patterns of talk such as those related to dependency, counter-dependency, and trust which precede the actual work conducted during the "more mature" stages of a group's life. The table below describes each one of these phases.

Stage I Dependency and Inclusion

The first stage of group development is characterized by significant member dependency on the designated leader, concerns about safety, and inclusion issues. In this stage, members rely on the leader and powerful group members to provide direction. Team members may engage in what has been called "pseudo-work," such as exchanging stories about outside activities or other topics that are not relevant to group goals.

Stage II Counter dependency and Fight

In the second stage of group development members disagree among themselves

about group goals and procedures. Conflict is an inevitable part of this process. The group's task at Stage 2 is to develop a unified set of goals, values, and operational procedures, and this task inevitably generates some conflict. Conflict also is necessary for the establishment of trust and a climate in which members feel free to disagree with each other.

Stage III Trust / Structure

If the group manages to work through the inevitable conflicts of Stage 2, member trust, commitment to the group, and willingness to cooperate increase. Communication becomes more open and task-oriented. This third stage of group development, referred to as the trust and structure stage, is characterized by more mature negotiations about roles, organization, and procedures. It is also a time in which members work to solidify positive working relationships with each other

Stage IV Work / Productivity

As its name implies, the fourth stage of group development is a time of intense team productivity and effectiveness. Having resolved many of the issues of the previous stages, the group can focus most of its energy on goal achievement and task accomplishment

Final

Groups that have a distinct ending point experience a fifth stage. Impending termination may cause disruption and conflict in some groups. In other groups, separation issues are addressed, and members' appreciation of each other and the group experience may be expressed.

In her empirical validation of the model, Wheelan (2003) has analyzed the relationship between the length of time that a group has been meeting and the verbal behavior patterns of its members as well as the member's perceptions of the state of development of the group. Her results seem to indicate that there is a significant relationship between the length of time that a group had been meeting and the verbal behavior patterns of its members. Also, members of older groups tended to perceive their groups to have more of the characteristics of Stage-3 and Stage-4 groups and to be more productive. Based on these results, Wheelan's position supports the traditional linear models of group development and casts doubt on the cyclic models and Gersick's punctuated equilibrium model.

Morgan, Salas & Glickman's TEAM model

Combining multiple theories and the development models of Tuckman and Gersick, Morgan, Salas and Glickman (1994) created the Team Evolution and Maturation (TEAM) model to describe a series of nine developmental stages through which newly formed, task-oriented teams are hypothesized to evolve. The periods of development are labeled "stages" and conceived to be "relatively informal, indistinct, and overlapping", because "sharp demarcations are not often characteristic of the dynamic situations in which operational teams work and develop". According to this model, teams might begin a given period of development at different stages and spend different amounts of time in the various stages. Teams are not always expected to progress in a linear fashion through all of the stages. A team's beginning point and pattern of progression through the stages depend on factors such as the characteristics of the team and team

members, their past histories and experience, the nature of their tasks, and the environmental demands and constraints.

The TEAM model identities a total of *nine stages*, seven central ones supplemented by two additional ones. The seven central stages begin with the formation of the team during its first meeting (forming) and moves through the members' initial, and sometimes unstable, exploration of the situation (storming), initial efforts toward accommodation and the formation and acceptance of roles (norming), performance leading toward occasional inefficient patterns of performance (performing-I), reevaluation and transition (reforming), refocusing of efforts to produce effective performance (performing-11), and completion of team assignments (conforming). The development of a team might be recycled from any of the final stages to an earlier stage if necessitated by a failure to achieve satisfactory performance or if adjustments to environmental demands are required or if problematic team interactions develop.

The core stages of the model are preceded by a pre-forming stage that recognizes the forces from the environment (environmental demands and constraints) that call for, and contribute to, the establishment of the team; that is, forces external to the team (before it comes into existence) that cause the team to be formed. The last stage indicates that after the team has served its purpose, it will eventually be disbanded or de-formed. Here. individuals exit from the group (separately or simultaneously) and the team loses its identity and ceases to exist.

The TEAM model also postulates the existence of *two distinguishable activity tracks* present throughout all the stages. The first of these tracks involves activities that are tied to the specific task(s) being performed. These activities include interactions of the team members with tools and machines, the technical aspects of the job (e.g., procedures, policies, etc.), and other task-related activities. The other track of activities is devoted to enhancing the quality of the interactions, interdependencies, relationships, affects, cooperation, and coordination of teams.

The proponents of the model did not test its components or sequence of stages empirically but did confirm that the perceptions of team members concerning the performance processes of the team are perceived to include both team-centered and task-centered activities and that these perceptions seem to change over time as a result of team training.

Further challenges

Apart from the question of the validity of the research methods used and the generalizations that can be made based on the types of groups studied, there still remain some significant challenges in the study of group development. As some researchers have pointed out group development models often provide only snapshots of groups at certain points of their history but do not fully describe the mechanisms of change, the "triggers" that lead to change or the amount of time that a group might remain in a stage. Furthermore, naturally occurring groups tend to be highly sensitive to outside influences and environmental contingencies, but few models account for these influences.

Models of "small" group development are also related to those of organization development but operate at a different level of analysis. Despite their differences, both areas of work attempt to understand patterns and processes of collective change. Both fields should strive to develop "process-oriented" theories, which according to:

- Provide a deep understanding of how change comes about by describing the generative mechanism that drives the process;
- Can account for path dependence and the role of critical events in change and innovation; and
- Can incorporate the role of human agency in change without reducing it to causal terms.

A number of questions still remain unanswered in the study of group development over time. As McGrath and Tschan (2004) stated, some of these challenges include:

- Do groups of all types change in the same way?
- Are the temporal patterns in groups in fact developmental stages with the changes patterned so that the same kinds of structures and processes occur in the same fixed sequences for all groups?
- If there is a fixed sequence of stages of development, are the stages of equal or different durations? Do all groups go through these stages at the same rate?
- Is the pattern of stages immutable or subject to alteration by unique circumstances or events external to the group?
- If a given group does not follow a fixed sequence of stages, is variation in the sequence indicative of malfunction in the group's development or maturation, or does it merely express normal variation arising from initial or contextual conditions?

Types of groups

Primary groups are small groups with intimate, kinship-based relationships: families, for example. They commonly last for years. They are small and display face-to-face interaction.

Secondary groups, in contrast to primary groups, are large groups involving formal and institutional relationships. They may last for years or may disband after a short time. The formation of primary groups happens within secondary groups.

Primary groups can be present in secondary settings. For example, attending a university exemplifies membership of a secondary group, while the friendships that are made there would be considered a primary group that you belong to. Likewise, some businesses care deeply about the well being of one another, while some immediate families have hostile relations within it.

Individuals almost universally have a bond toward what sociologists call reference groups. These are groups to which the individual conceptually relates him/her, and from which he/she adopts goals and values as a part of his/her self identity.

Other types of groups include the following:

Peer group

A **peer group** is a social group consisting of people. Peer groups are an informal primary group of people who share a similar or equal status and who are usually of roughly the same age, tended to travel around and interact within the social aggregate Members of a particular peer group often have similar interests and backgrounds, bonded by the premise of sameness. However, some peer groups are very diverse, crossing social divides such as socioeconomic status, level of education, race, creed, culture, or religion.

Developmental psychology

Developmental psychologists, Lev Vygotsky, Jean Piaget, Erik Erikson, and Harry Stack Sullivan, have all argued that peer relationships provide a unique context for cognitive, social, and emotional development, with equality, reciprocity, cooperation, and intimacy, maturing and enhancing children's reasoning abilities and concern for others. Modern research echoes these sentiments, showing that social and emotional gains are indeed provided by peer interaction.

JR Harris suggested in The Nurture Assumption that an individual's peer group significantly influences their intellectual and personal development. Several longitudinal studies support the conjecture that peer groups significantly effect scholastic achievement, but relatively few studies have examined the effect on tests of cognitive ability. There is some evidence that peer groups influence tests of cognitive ability, however.

Bonding and functions of peer groups

- **Serve as a source of info.**

  Peer groups have a significant influence on psychological and social adjustments for group individuals. Peer groups provide perspective outside of individual's viewpoints. Members inside peer groups also learn to develop relationships with other in the social system. Peers, particularly group members, become important social referents for teaching member's customs, social norms, and different ideologies.

- **Teaches gender roles.**

  Peer groups can also serve as a venue for teaching members Gender roles. Through gender-role socialization group members learn about sex differences, social and cultural expectations. While boys and girls differ greatly there is not a one to one link between sex and gender role with males always being masculine and female always being feminine. Both genders can contain different levels of masculinity and femininity. Peer groups like gender roles can consist of all males, all females, or both male and female. Peer groups can have great influence or peer pressure on each other's gender role behavior depending on the amount of pressure. If a peer group holds to a strong social norm, member will behave in ways predicted by their gender roles, but if there is not a unanimous peer agreement gender roles do not correlate with behavior

- **Serves as a practicing venue to adulthood.**

  Adolescent Peer groups provide support for children and teens as they assimilate into the adult society decreasing dependence on parents, and increasing feeling of self-sufficiency and connecting with a much larger social network. This is "a period in which individuals are expanding their perspective beyond the family how to and learning negotiates relationships with others in the social system. Peers, particularly group members, become important social referents" Peer groups also have influence on individual member's attitudes, and behaviors on many cultural, and social issues such as drug use, violence, academic achievement and even the development and expression of prejudice.

- **Teaches unity & collective behavior**

  Peer Groups "provide an influential social setting in which group norms are developed, and enforced through socialization processes that promote within-group similarity. Peer groups cohesion is determined, and maintained by such factors as group Communication, Group consensus, and Group conformity concerning attitude and behavior. As members of peer groups interconnect, and agree, a normative code arises. This Normative code can become very rigid deciding group behavior, and dress. Peer group individuality is increased by normative codes, and intergroup conflict. Member Deviation from the strict normative code can lead to rejection from the group.

Gender differences

- **Male**

  Male peer groups tend to display more assertive behavior and independence. Male peer groups also tend to display more antagonistic behavior than girls. Status hierarchies develop within Males peer groups having members vie for position for a time, but eventually a stable hierarchy is established reducing intra group conflict. Many Adolescent male peer groups use homophobic behavior (e.g., using homophobic epithets or making homophobic statements) to assert masculinity and identify inappropriate behavior among group members.

- **Female**

  Female peer group members often feel greater investments in their social relationships than Males. Because of this investment female peer groups place a greater importance on group affiliation. This need of affiliation also leads females to dissent less and be more conforming to peer group norms compared to males. Status hierarchies are also formed in female groups, but often denied by group members. The great value placed on group membership also causes female groups to be more exclusive and resistant to new members after the group has been set. Furthermore, females great investments in social relationships tend to lead to more positive interactions than those of males.

Household

The household is "the basic residential unit in which economic production, consumption, inheritance, child rearing, and shelter are organized and carried out"; [the household] "may or may not be synonymous with family".

The household is the basic unit of analysis in many social, microeconomic and government models. The term refers to all individuals who live in the same dwelling.

In economics, a household is a person or a group of people living in the same residence.

Most economic models do not address whether the members of a household are a family in the traditional sense. Government and policy discussions often treat the terms *household* and *family* as synonymous, especially in western societies where the nuclear family has become the most common family structure. In reality, there is not always a one-to-one relationship between households and families.

Community

In biological terms, a community is a group of interacting organisms sharing a populated environment. In human communities, intent, belief, resources, preferences, needs, risks, and a number of other conditions may be present and common, affecting the identity of the participants and their degree of cohesiveness.

In sociology, the concept of community has led to significant debate, and sociologists are yet to reach agreement on a definition of the term. There were ninety-four discrete definitions of the term by the mid-1950s. Traditionally a "community" has been defined as a group of interacting people living in a common location. The word is often used to refer to a group that is organized around common values and is attributed with social cohesion within a shared geographical location, generally in social units larger than a household. The word can also refer to the national community or international community.

Since the advent of the Internet, the concept of community no longer has geographical limitations, as people can now virtually gather in an online community and share common interests regardless of physical location.

Types of community

A number of ways to categorize types of community have been proposed; one such breakdown is:

1. **Geographic communities**: range from the local neighbourhood, suburb, village, town or city, region, nation or even the planet as a whole. These refer to communities of *location*.
2. **Communities of culture**: range from the local clique, sub-culture, ethnic group, religious, multicultural or pluralistic civilisation, or the global community cultures of today. They may be included as communities of need or identity, such as disabled persons, or frail aged people.

3. **Community organizations**: range from informal family or kinship networks, to more formal incorporated associations, political decision making structures, economic enterprises, or professional associations at a small, national or international scale.

Communities are nested; one community can contain another—for example a geographic community may contain a number of ethnic communities.

Gang

A gang is a group of people, through the organization, formation, and establishment of an assemblage, share a common identity. In current usage it typically denotes a criminal organization or else a criminal affiliation. In early usage, the word gang referred to a group of workmen. In the United Kingdom the word is still often used in this sense, but it later underwent pejoration. The word gang often carries a negative connotation; however, within a gang which defines it in opposition to mainstream norms, members may adopt the phrase as a statement of identity or defiance.

Types

There are street gangs, which are people with similar backgrounds and motivations. The term "street gang" is commonly used interchangeably with "youth gang," referring to neighborhood or street-based youth groups that meet "gang" criteria. Miller (1992) defines a street gang as "a self-formed association of peers, united by mutual interests, with identifiable leadership and internal organization, who act collectively or as individuals to achieve specific purposes, including the conduct of illegal activity and control of a particular territory, facility, or enterprise."

Prison gangs are groups in a prison or correctional institution for mutual protection and advancement. Prison gangs often have several "affiliates" or "chapters" in different state prison systems that branch out due to the movement or transfer of their members. The 2005 study neither War nor Peace: International Comparisons of Children and Youth in Organized Armed Violence studied ten cities worldwide and found that in eight of them, "street gangs had strong links to prison gangs". According to criminal justice professor John Hagedorn, many of the biggest gangs from Chicago originated from prisons. From the St. Charles Illinois Youth Center originated the Conservative Vice Lords and Blackstone Rangers. Although the majority of gang leaders from Chicago are now incarcerated, most of those leaders continue to manage their gangs from within prison.

Criminal gangs may function both inside and outside of prison, such as the Mexican Mafia, Folk Nation, and the Brazilian PCC. During the 1970s, prison gangs in Cape Town, South Africa began recruiting street gang members from outside and helped increase associations between prison and street gangs. In the USA prison gang Aryan Brotherhood is in organized crime outside prison.

FACTORS THAT INFLUENCE GROUP BEHAVIOUR

The major factors that influence individual differences in behavioural patterns are demographic factors, abilities and skills, perception, attitudes and personality. Let us discuss them and they are as follows:-

1. Demographic Factors:

The demographic factors are socio economic background, education, nationality, race, age, sex, etc. Organizations prefer persons that belong to good socio-economic background, well educated, young etc as they are believed to be performing better than the others. The young and dynamic professionals that have good academic background and effective communication skills are always in great demand. The study of demographic factors is significant as it helps managers to pick the suitable candidate for a particular job.

2. Abilities and Skills:

The physical capacity of an individual to do something can be termed as ability. Skill can be defined as the ability to act in a way that allows a person to perform well. The individual behaviour and performance is highly influenced by ability and skills. A person can perform well in the organization if his abilities and skills are matched with the job requirement. The managers plays vital role in matching the abilities and skills of the employees with the particular job requirement.

3. Perception:

The cognitive process meant for interpreting the environmental stimuli in a meaningful way is referred to as perception. Every individual on the basis of his/he reference can organize and interpret environmental stimuli. There are many factors that influence the perception of an individual. The study of perception plays important role for the managers. It is important for mangers to create the favorable work environment so that employees perceive them in most favorable way. The employees are likely to perform better if they are going to perceive it in a positive way.

4. Attitude:

According to psychologists, attitude can be defined as a tendency to respond favourably or unfavourably to certain objects, persons or situations. The factors such as family, society, culture, peers and organizational factors influence the formation of attitude. The managers in an organization need to study the variables related to job as to create the work environment in a favorable way that employees are tempted to form a positive attitude towards their respective jobs. The employees can perform better in the organization if they form a positive attitude.

5. Personality:

Personality can be defined as the study of the characteristics and distinctive traits of an individual, the inter-relations between them and the way in which a person responds and adjusts to other people and situations. The several factors that influence the personality of an individual are heredity, family, society, culture and situation. It implies to the fact that individuals differ in their manner while responding to the organizational environment. Personality can be regarded as the most complex aspect of human beings that influences their behaviour in big way. It can be concluded that the study of personality traits offers an opportunity to understand the individuals. It helps them properly in directing their effort and motivating them for the accomplishment of the organizational goal. It refers to the fact that different environmental factors may generate different responses. The study of these responses is very important for the organization. Every organization demands a particular type of behaviour from their employees and such behaviours can be discovered through observation, learning, exposure, training, etc.

REVISION QUESTIONS

Explain the meaning of group dynamic
Describe the process of group formation
Discuss the types of groups
Discuss factors that influence group behaviour
Discuss the impact of group on human development

CHAPTER EIGHT

SOCIAL INSTITUTION AND SOCIAL INTERACTION

Specific Objectives

By the end of this topic, the trainee should be trainee should be able to;

Explain the meaning of social institution and social interaction
Discuss the factors that influence social institution and social interaction
Discuss the role of Social Institution in Human Development
Discuss the impact of social interaction on human development

INTRODUCTION

Meaning of Terms

Social Institutions

One distinguishing characteristic of societies is the existence of a set of institutions. The popular usages of this term are imprecise and omit some important sociological considerations. An institution is not anyone or anything that is established and traditional (for example, a janitor who has worked at the same school for forty-five years). An institution is not limited to specific organizations, such as a school or a prison or a hospital. An institution is much broader in scope and importance than a person, a custom, or a social organization.

Institutions are social arrangements that channel behavior in prescribed ways in the important areas of social life. They are interrelated sets of normative elements— norms, values, and role expectations—that the people making up the society have devised and passed on to succeeding generations in order to provide permanent solutions to society's perpetually unfinished business. Institutions are cultural imperatives. They serve as regulatory agencies, channeling behavior in culturally prescribed ways. "Institutions provide procedures through which human conduct is patterned, compelled to go, in grooves deemed desirable by society And this trick is performed by making the grooves appear to the individual as the only possible ones".

For example, a society instills in its members predetermined channels for marriage. Instead of allowing the sexual partners a host of options, it is expected in U.S. society that the couple, composed of a man and a woman, will marry and set up a conjugal household. Although the actual options are many the partners choose what society demands. In fact, they do not consider the other options as valid (for example, polygamy polyandry or group marriage). The result is a patterned arrangement that regulates sexual behavior and attempts to ensure a stable environment for the care of dependent children. The current demand by state legislatures that gay partners should not be allowed to marry illustrates the strict institutional demands of society over individual behavior.

Institutions arise from the uncoordinated actions of multitudes of individuals over time. These actions, procedures, and rules evolve into a set of expectations that appear to have a design, because the consequences of these expectations provide solutions that help maintain social stability The design is accidental, however; it is a product of cultural evolution.

All societies face problems in common. Although the variety of solutions is almost infinite, there is a functional similarity in their consequence, which is stability and maintenance of the system. This partial list of institutions shows the type of societal problems for which solutions are continually sought. All societies, for instance, have some form of the family, education, polity, economy and religion. The variations on each theme that are found in societies are almost beyond imagination. These variations, while most interesting, are beyond the scope of this book. By looking at the interrelated norms, values, and role expectations that provide pat solutions to fundamental societal problems we can begin to understand U.S. society.

Institutions are, by definition, conservative. They are the answer of custom and tradition to questions of survival. Although absolutely necessary for unity and stabihty, institutions in contemporary U.S. society are often outmoded, inefficient, and unresponsive to the incredibly swift changes brought about by technological advances, population shifts, and increasing worldwide interdependence.

Social Interaction

Social interactions are the acts, actions, or practices of two or more people mutually oriented towards each other's selves, that is, any behavior that tries to affect or take account of each other's subjective experiences or intentions. This means that the parties to the social interaction must be aware of each other--have each other's self in mind. This does not mean being in sight of or directly behaving towards each other. Friends writing letters are socially interacting, as are enemy generals preparing opposing war plans. Social interaction is not defined by type of physical relation or behavior, or by physical distance. It is a matter of a mutual subjective orientation towards each other. Thus even when no physical behavior is involved, as with two rivals deliberately ignoring each other's professional work, there is social interaction.

Moreover, social interaction requires a mutual orientation. The spying of one on another is not social interaction if the other is unaware. Nor do the behaviors of rapist and victim constitute social interaction if the victim is treated as a physical object; nor behavior between guard and prisoner, torturer and tortured, machine gunner and enemy soldier. Indeed, wherever people treat each other as object, things, or animals, or consider each other as reflex machines or only cause-effect phenomena, there is not social interaction. Such interaction may comprise a system; it may be organized, controlled, or regimented. It is not, however, social as I am using the term.

Note that my definition of social is close to that of Weber (1947). For him behavior was social be virtue of the meaning the actor attaches to it. It takes account of the behavior of others and is therefore oriented in its course. Thus, to use Weber's example, two cyclists bumping into each other is not social interaction; the resulting argument will be. However, what Weber meant by orientation and behavior is left ambiguous, as noted by Alfred Schutz (1967). I have tried to clarify this ambiguity here by considering the constituents of behavior (agents, vehicles, and meaning), kinds of behavior (reflex, action, act, and practice), and what is distinctively social about social behavior

Factors influencing social interaction

Social Cognition:

Social cognition is concerned with the processing, storage and application of social information. This research area is closely related to the field of cognitive psychology, this research area focuses largely on the concept of schemas. Schemas are our general ideas about the world, how things are and how things work. These mental shortcuts allow us to function without constantly stopping to interpret everything around us. We also develop associations between related schemas, which play an important role in the thought process and social behavior.

2. Attitudes and Attitude Change:

Another major research area in social psychology involves the study of attitudes. Social psychologists are interested in the components of attitudes, how attitudes develop and how attitudes change. Researchers have described three core components of attitude: an affective component, a behavioral component and a cognitive component. Often referred to as the "ABC's of attitude," these elements describe how we feel, behave and understand.

3. Violence and Aggression:

What causes violence and aggression? Social psychologists are interested in how and why people engage in violence or act aggressively. Research in this area looks at numerous factors that may cause aggression including social variables and media influences. Researchers often look at the role social learning plays in producing aggressive behaviors and actions.

4. Prosocial Behavior:

Prosocial behavior is another major research area in social psychology. What is prosocial behavior? Prosocial behaviors are those that involve helping and cooperating. Researchers often look at why people help others, as well as why they sometimes refuse to help or cooperate.

Much of the research in this area was prompted by the murder of a young woman named Kitty Genovese. This case captured national attention when reports revealed that neighbors had witnessed her attack and murder, but failed to call the police for help. Research inspired by the case produced a great deal of information on prosocial behavior and how and why people choose - or sometimes refuse - to help others.

5. Prejudice and Discrimination:

Prejudice, discrimination and stereotypes exist in any social group. Social psychologists are interested in the origins, causes and effects of these types of attitudes and social categorizations. How does prejudice develop? Why are stereotypes maintained in the face of contrary evidence? These are just a few of the questions social psychologists seek to answer.

6. Self and Social Identity:

Our perceptions of social identities and ourselves are another important research area in social psychology. How do people come to know and understand themselves? How do these self-perceptions affect our social interactions? Social psychologists are interested in learning more about how this inner life influences our outer lives and social world. Self-awareness, self-esteem and self-expression are just a few of the factors that influence our social experience.

7. Group Behavior:

The behavior of groups is one of the largest research areas in social psychology. Most people realize that groups tend to behave differently than individuals. These group behaviors are sometimes beneficial and positive, but they can also be detrimental and negative. Social psychologists often look at topics such as group dynamics, leadership, group decision-making, conflicts, cooperation and group influence.

8. Social Influence:

Social psychologists are also interested in the role that social influence has on behavior and decision-making. Topics such as the psychology of persuasion, peer pressure, conformity and obedience are just a few of those studied in this area of social psychology. Research has helped reveal the power of social influence and has uncovered ways to help people resist influence.

9. Interpersonal Relationships:

Social relationships play a major role in shaping behavior, attitudes, feelings and thoughts. Social psychologists study how these interpersonal relationships affect people by looking at attachment, liking, love and attraction. How do close relationships affect individuals? How important are these interpersonal relationships? These are just a few of the questions social psychologists seek to explain.

Role of Social Institution on Human Development

An institution is any structure or mechanism of social order and cooperation governing the behavior of a set of individuals within a given human community. Institutions are identified with a social purpose and permanence, transcending individual human lives and intentions, and with the making and enforcing of rules governing cooperative human behavior.

The term "institution" is commonly applied to customs and behavior patterns important to a society, as well as to particular formal organizations of government and public service. As structures and mechanisms of social order among humans, institutions are one of the principal objects of study in the social sciences, such as political science, anthropology, economics, and sociology (the latter being described by Durkheim as the "science of institutions, their genesis and their functioning"). Institutions are also a central concern for law, the formal mechanism for political rule-making and enforcement.

Family

In human context, a family is a group of people affiliated by consanguinity, affinity, or co-residence. In most societies it is the principal institution for the socialization of children. Extended from the human "family unit" by biological-cultural affinity, marriage, economy, culture, tradition, honor, and friendship are concepts of family that are physical and metaphorical, or that grow increasingly inclusive extending to community, village, city, region, nationhood, global village and humanism. A family group consisting of a father, mother and their children is called a nuclear family. This term can be contrasted with an extended family.

There are also concepts of family that break with tradition within particular societies, or those that are transplanted via migration to flourish or else cease within their new societies. As a unit of socialization and a basic institution key to the structure of society, the family is the object of analysis for sociologists of the family. Genealogy is a field which aims to trace family lineages through history. In science, the term "family" has come to be used as a means to classify groups of objects as being closely and exclusively related. In the study of animals it has been found that many species form groups that have similarities to human "family"—often called "packs."

Inbreeding

A study performed by scientists from Iceland found that mating with a relative can significantly increase the number of children in a family. Many societies consider inbreeding unacceptable. Scientists warn that inbreeding may raise the chances of a child inheriting two copies of disease-causing recessive genes, leading to genetic disorders and higher infant mortality. Scientists found that couples formed of relatives had more children and grandchildren than unrelated couples. The study revealed that when a husband and wife were third cousins, they had an average of 4.0 children and 9.2 grandchildren. If a woman was in relationship with her eighth cousin, then the number of children declined, showing an average of 3.3 children and 7.3 grandchildren.

Economic functions

Anthropologists have often supposed that the family in a traditional society forms the primary economic unit. This economic role has gradually diminished in modern times, and in societies like the United States it has become much smaller, except in certain sectors such as agriculture and in a few upper class families. In China, the family as an economic unit still plays a strong role in the countryside. However, the relations between the economic role of the family, its socio-economic mode of production, and cultural values remain highly complex.

Political functions

On the other hand family structures or its internal relationships may affect both state and religious institutions. J.F. del Giorgio in The Oldest Europeans points out that the high status of women among the descendants of the post-glacial Paleolithic European population was coherent with the fierce love of freedom of pre-Indo-European tribes. He believes that the extraordinary respect for women in those families meant that children reared in such atmospheres tended to distrust strong, authoritarian leaders.

Mass media

Mass media refers collectively to all media technologies, including the Internet, television, newspapers, and radio, which are used for mass communications, and to the organizations which control these technologies.

Since the 1950s, in the countries that have reached a high level of industrialization, the mass media of cinema, radio and TV have a key role in political power. Mass media play a significant role in shaping public perceptions on a variety of important issues, both through the information that is dispensed through them, and through the interpretations they place upon this information. The also play a large role in shaping modern culture, by selecting and portraying a particular set of beliefs, values, and traditions (an entire way of life), as reality. That is, by portraying a certain interpretation of reality, they shape reality to be more in line with that interpretation.

Contemporary research demonstrates an increasing level of concentration of media ownership, with many media industries already highly concentrated and dominated by a very small number of firms.

Political and Legal aspects:

Every society has an organizational principle, with authority figures, with defined roles and obligations. There are written or oral laws. Some societies are tightly knit, while others are very loosely organized. The Luo people, for instance, traditionally had no chiefs, the society being organized around families.

Justice is an important aspect of many, if not all, social institutions. Market economies, salary and wage structures, tax systems, judicial systems, prisons, and so on are all in part to be evaluated in terms of their compliance with principles of justice.

Here it is important to distinguish the concept of justice from, on the one hand, the related concept of a right—especially a human right—and from goods, such as well-being and utility, on the other hand. Self-evidently, well-being is not the same thing as justice. However, there is a tendency to conflate justice and rights. Nevertheless, arguably the concepts are distinct; or at least justice in a narrow relational sense should be distinguished from the concept of a right. Genocide, for example, is a violation of human rights—specifically, the right to life—but it is not necessarily, or at least principally, an act of injustice in a relational sense. A person's rights can be violated, irrespective of whether or not another—or indeed everyone—has suffered a rights violation. However, injustice in the relational sense entails an unfairness as among persons or groups; injustice in this sense consists in the fact that someone has suffered or benefited but others have not (and there is no adequate justification for this state of affairs). Although the concept of a right and the concept of justice (in this sense) are distinct, violations of rights are typically acts of injustice (and vice-versa).

Economic:

This involves the production of goods and the organization of labor, the provision of care and similar factors, not just money, buying and selling. Every society has systems of provision or procurement. Economic and political institutions are related.

Religious:

This entails beliefs about the world, universal order and good, spiritual beings and powers, as well as rituals and ceremonies. For many peoples, religion is not separated into a separate sphere of life but is part of the fabric of society, making "conversion" difficult, because of the "religious" identity of the society. Concepts of loyalty, identity, faithfulness and personhood are in this category. Political and religious institutions are often related. This may involve "religious" ceremonies of cultural identity.

Linguistic:

Language usages may involve role and function, affecting social identity or status, so can be considered "institutions." There are often subtle but significant meanings in the languages used or choice of words used in certain situations or topics.

Educational:

Even in "primitive" societies, there are highly developed methods of conveying knowledge and values. These methods will affect reception of new ideas. The effective communicator learns and uses the insider formats and channels.

Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

Teachers in educational institutions direct the education of students and might draw on many subjects, including reading, writing, mathematics, science and history. This process is sometimes called schooling when referring to the education of teaching only a certain subject, usually as professors at institutions of higher learning. There is also education in fields for those who want specific vocational skills, such as those required to be a pilot. In addition there is an array of education possible at the informal level, such as in museums and libraries, with the Internet and in life experience. Many non-traditional education options are now available and continue to evolve. One of the most substantial uses in education is the use of technology. Classrooms of the 21st century contain interactive white boards, IPads, IPods, laptops, etc. Teachers are encouraged to embed these technological devices in the curriculum in order to enhance students learning and meet the needs of various types of learners.

IMPACT OF SOCIAL INSTITUTION ON HUMAN DEVELOPMENT

In the government reshuffle approved by the National People's Congress last month, an important point was stressed: Social institutions should be given more leeway to play their part in public services.

As a bridge to connect the administrative, businesses, individuals and the society, the social institutions are also known as social organizations or intermediary departments.

Examples of these social institutions include those that offer information, advisory services and legal aid to businesses, and the charity funds that accept donations from businesses and

individuals for the needy.

These institutions can play a significant role in nurturing social development with Chinese characteristics, especially the growth of social security.

Since the growth of the social security system should not solely depend on the administrative, or be totally marketized, it leaves much room for the social institutions to act.

According to international experience, social development promoted only by the government is usually inefficient and expensive.

Social institutions and businesses should be allowed into this field under fair market competition and proper supervision.

Changing from partner to contractor, the institutions became a supplier of services needed by the administrative. And the administrative is now able to choose the best supplier from the market.

More market-oriented, our new mode of public service will hopefully, be more reliable and efficient. However, it requires a comprehensive upgrade related to the management and development of the social institutions.

The first step is to categorize the institutions according to the fields they are engaged in, and formulate policies tailored for each of them.

The social institutions in businesses related fields or those with a better capability to support them financially should get favorable tax policies. Institutions that are dedicated to charitable work should get financial aid from the government.

As a matter of fact, most social institutions do not have healthy financial inputs if they are not profit-oriented. Financial aid from the government would be a significant factor to their further development.

Government aid could be granted in various forms besides direct subsidy. There are mature practices in other countries and regions for our reference. The government could entrust the welfare institutions owned by the State to qualified social institutions, like pension companies.

After selection through transparent procedures, the administrative could contract the management of these public facilities to proper organizations. The government pays these organizations for their services and keeps a close eye on their managements.

Another option is that the government could offer payment to the social institutions for each citizen under their care.

The government could also offer low-interest loans or guarantees for loans to the social

institutions that offer public services.

Apart from the financial aspect, the government could also support the social institutions by offering training programs for their employees, setting up a platform for the exchange of information, and encouraging qualified people to work as volunteers.

REVISION QUESTIONS

1. Explain the meaning of social institution and social interaction
2. Discuss the factors that influence social institution and social interaction
3. Discuss the role of Social Institution in Human Development
4. Discuss the impact of social interaction on human development

CHAPTER NINE

SOCIAL PERCEPTIONS

Specific Objectives

By the end of this topic, the trainee should be able to;

- Explain the meaning of social perception
- Discuss types of social perception
- Discuss the rile of social perception on socialization
- Discuss the impact of social perception on human development

INTRODUCTION

MEANING OF SOCIAL PERCEPTION

Being competent in social perception includes three domains of competence:

(1) knowing that other people have thoughts, beliefs, emotions, intentions, desires, and the like, (2) being able to "read" other people's inner states based on their words, behavior, facial expression and the like, and

(3) Adjusting one's actions based on those "readings". That is, a socially competent person can make note of other people's facial expressions, tone of voice, posture, gestures, words, and the like, and on the basis of these clues, make reasonably accurate judgments about that person's state of mind, emotions, and intentions. Socially competent people then use these inferences about other people's inner states to make good decisions about how to behave socially.

Social perception is one important component of social competence and social success (including peer acceptance and friendship). In addition to social perception, socially competent people must have knowledge of social rules, roles, routines, and scripts in their social lives. Furthermore, they must make use of this knowledge and of these scripts in their decision making and acting. They also have a concern for other people and make it a habit to adjust their behavior based on the needs of others. Finally, they have the confidence needed to interact socially and accept the vulnerability associated with potential rejection.

IMPORTANT SOCIAL PERCEPTION

The ability to "read" other people's inner states accurately relies on specific neurological circuits in the frontal lobes and limbic system of the brain. Studies suggest that the right hemisphere frontal lobe is more involved than the left. Thus when one sees in neurological or neuropsychological reports that the frontal lobes – particularly the right frontal lobe – were injured, one should suspect some difficulty with social perception.

Furthermore, social perception may not be specifically impaired, but weak nonetheless because of the many cues that need to be processed in order to "read" social situations accurately. Many people with brain injury have restrictions on how much information they can process at any one

time. Thus if they are focusing on the content of the other person's message, they may not be able to attend to nonverbal cues, like facial expression or tone of voice. They may not be able to integrate other context information. Misinterpretations and "misreadings" may be the consequence.

Another source of "misreadings" is impulsiveness. A student who is generally impulsive may leap to quick conclusions about others' intentions, emotions, beliefs, and the like, and therefore not take into account all of the relevant evidence. Impulsive judgments about others are likely to be mistaken.

Furthermore, if students with brain injury are depressed or anxious, they may routinely "misread" others' intentions in specific ways. For example, depressed students may routinely believe that other students are criticizing or ridiculing them, when in fact they are not. Anxious students may routinely believe that others are criticizing them when in fact they are not. Most people have a tendency to explain others' behavior in terms of their internal intentions, for example, "He said that because he wanted to hurt my feelings." When a student with brain injury is depressed or anxious, this tendency is exaggerated and may result in seriously mistaken perceptions of others' internal states.

Mistaken social perceptions may be validated because they become self-fulfilling prophesies. That is, a depressed person may misidentify others' behavior as negative and critical, and then behave negatively in response. This negative behavior may then result in others becoming critical, thus apparently confirming the original misreading – and setting off a downward spiral.

Impaired social perception can have serious social consequences. For example, an adolescent boy might misread a girl's sympathetic smile as a romantic invitation, and proceed to respond in a sexually offensive manner. Or a child might misread a peer's teasing gesture as a threat and react aggressively. In these cases, the socially unsuccessful responses were not a result of inadequate social skills. Rather, they resulted from social "misreadings", that is, impaired social perception. As these examples suggest, effective social perception contributes in important ways to social success, peer acceptance, and friendship..

THE MAIN THEMES IN INSTRUCTION AND SUPPORT FOR STUDENTS WHO HAVE DIFFICULTIES WITH SOCIAL PERCEPTION

1. Understanding the Problem: As with all neurologically-based difficulties, the first step in helping is to understand the problem. A combination of observable behavioral evidence combined with the neurology and neuropsychology reports can confirm that the student has neurologically-based problems with social perception. If so, some combination of the following supports and interventions would be relevant.

2. Environmental Supports: Success in social interaction for students with social perception difficulties may require environmental supports.

Competent and Sensitive Social Partners: For students with weak social perception, it is critical to have knowledgeable, understanding, and competent communication partners who therefore do not misinterpret and react punitively to neurologically based awkward behaviors that result from misreading social cues. Therefore education and training for everyday

communication partners, including peers, family members, and school staff, may be critical to social success.

Explicit Clues to Partners' Mental States: Interactions with students with social perception impairment may need to include explicit statements about communication partners' mental states. For example, a communication partner may need to say "Let me tell you a joke..." rather than just telling the joke; or the communication partner may routinely add "Just kidding" after a tease rather than leaving it up to the student with social perception impairment to figure out that it is teasing. In these and other ways, communication partners make their mental states known to the student with social perception deficits.

3. Instructional Strategies to Assist Students with Social Perception Problems

Context-Sensitive Social Perception Training Social perception training and coaching can occur as the adult discusses the child's inner life, the adult's own inner life, and the inner lives of others. For example, young children need to be able to perceive whether others are happy, sad, mad, or scared (the four earliest identified emotional states). Adults can identify the state that the child is in and say why they think so (e.g., "You're smiling and jumping around; I think you must be happy"; "You're crying; you must be very sad about something; let me give you a big hug"). The same judgments along with the evidence can be made by the adult about the adult's mental state or about others' mental states. The point is to attach words to mental states, and to associate the mental state words with evidence that the person is in such a state and what to do about it. For older children and adolescents, the inner state words can be progressively more refined and abstract (e.g., jealous, resentful, excited, ambitious, etc).

Sometimes this training is done in therapy sessions, using photos of people to illustrate emotion words. As with all decontextualized training, this is second best to actual situational coaching. However, decontextualized presentation of this sort may be useful at the beginning of the intervention to explain the mental-state language.

Practice During Book Reading and Dinner Time Conversations: With young children, practice of this sort can be ideally implemented during evening book reading time. For older children, dinner time conversations are an ideal time to talk about daily events and explore the mental lives of people, their beliefs, emotions, desires, motivations, and the like.

Objective Readings of Others: It is important that these conversations about inner states (e.g., emotions, feelings, thoughts, beliefs, desires, etc.) emphasize the ease with which one can misperceive others true feelings, intentions, motivations, and the like.

Requesting Verification: "Am I right?": When students know that they are routinely mistaken in their readings of others mental states, it may be important for them to get into the habit of requesting validation. For example, the student may be taught to say, "You seem angry about something; am I right about that?"

ROLE OF SOCIAL PERCEPTION ON SOCIALIZATION

Gender role socialization models posit that the greater prevalence of problematic eating patterns in girls and women is partly due to a socialization process whereby women are taught to view themselves in relation to others, to avoid confrontation, and to conform to societal ideals regarding thinness. The current study explored the relationship of these factors to eating pathology. Undergraduate women completed measures related to body image (body dissatisfaction, weight status, perceived importance of shape and weight), relational variables shaped by differential gender role socialization (externalized self-perceptions, self-silencing behaviours and attitudes), and disturbed eating cognitions and behaviours. Perceived importance of shape and weight and externalized self-perceptions were found to predict maladaptive eating-related cognitions.

Sociocultural variables and socialization processes that render girls and women vulnerable to the development of body image and eating disturbances have been the focus of extensive theorizing and research over the past 30 years. The sociocultural model holds that social and cultural pressures towards thinness in women are reflected in "normative" dissatisfaction with weight, body size, and appearance among women in industrialized, Western countries. Furthermore, according to self-objectification theory, the sociocultural emphasis on women's bodies leads them to adopt an observer's objective perspective and to treat themselves as objects to be evaluated on the basis of appearance.

There is indisputable evidence that media messages in Western cultures emphasize a thin body ideal for women and actively promote weight loss methods. There is also good evidence that these messages are internalized and are associated with increased self-objectification and body shape dissatisfaction in women. However, whereas most women express normative discontent with body size and appearance and many engage in weight-loss behaviours, only a minority go on to develop the more severe disturbances in body image, eating attitudes and behaviors that meet the criteria for eating disorders. The specific mechanisms that mediate the process by which normative discontent with body shape and weight becomes eating pathology have yet to be clearly identified, although some recent theoretically based research has yielded intriguing results.

Gender Socialization and Self-Worth

Gilligan (1982, 1990) proposed that whereas males are socialized to derive their sense of self-worth from instrumental achievements, self-worth in girls and women is tied to their self-perceived ability to form and maintain caring relationships. Building on this work from Gilligan, Jack and Dill (1992) identified four cognitive patterns that are often used by girls and women to maintain their focus on relationships with others. First, when judging themselves, girls and women are highly and emotionally influenced by peer evaluations, or "externalized self-perceptions." Second, girls and women are likely to "silence" or "hold in" their thoughts, needs, feelings, and opinions in order to avoid confrontations with others. Third, they are prone to solidify their relationships by putting the needs of others ahead of their own. Finally, they are likely to suppress anger and hostility and present themselves as nurturing, caring, and compliant.

IMPACT OF SOCIAL PERCEPTION ON HUMAN DEVELOPMENT

Theories of human mental life offer very different descriptions of the intelligence of infants. Empiricists, who tend to be materialists and rationalists, see consciousness coming into existence through learning—by a material brain remembering experiences. They claim the infant to be a reflex organism, making adaptive responses to stimuli and possessing drives for survival, but inert mentally and amoral, synthesizing representations of objects in the world and building up new motivations. A child gains thinking, intentions, perception of meanings, and appreciation of social values entirely through imitative learning and training—from parents and then from a wider society of peers and elders. Thus are collective knowledge, consciousness of meanings and purposes, and principles of morality and justice acquired and passed on from generation to generation. Individualities arise from each subject's unique voyage of experience.

They assert that the infant is born with unspoken wisdom: a human spirit with mind and feelings, who has simply to grow in strength and skill and in knowledge of the specifics of reality while acting on inherent human impulses. All humans, they believe, have the same basic forms of consciousness, the same instinctive motives, and the same intuitive awareness of one another's consciousness and emotions. In health, human minds grow on the same overall specifications. The characters of individuals differ in their particular natural gifts, and weaknesses, as well as in the opportunities these have had to grow and develop.

Contemporary theories of the infant's mind are ‘interactionist’, combining elements of the extreme empiricist and nativist philosophies. Psychoanalysis, by focusing on unconscious organizing processes of the individual, created a new interest in the development of the child's separate mental identity: a ‘self’ whose motivation and awareness grow within the protective mother–child relationship. John Bowlby's attachment theory takes up this view and interprets the emotional strength of the mature self as a product of the sensitivity and responsiveness of maternal care in the first years. Cognitivists emphasize the novelty-seeking and problem-solving tendencies of infants as active and aware individuals, and they explain development as a construction of increasingly complex ‘cognitive representations’ for mastery of physical reality and its patterns of change. The Swiss educational psychologist Jean Piaget, who made systematic observations of infants solving problems that he designed to test developing powers of thought, was the 20th century's great rationalist among developmental psychologists. He portrayed the child as an autonomous experimenter, a ‘little scientist’, who constructs concepts of objects in the world and who gains rational awareness through an obligatory sequence of stages of concept formation, by ‘assimilating’ the effects of his acts in ‘circular reactions’. For both Sigmund Freud and Piaget, however, the newborn infant has little beyond reflex powers of integration. This was the prevailing view a century ago. Separation of ‘self’ from ‘outside world’ and from ‘the other’ who shares life with one was thought to be achieved by the learning of distinctions and forms of relationship that arise in interaction of the sensitive subject with the environment. This is called the ‘object concept’, and the formation of an ‘object relation’.

Laboratory experiments to measure what infants can attend to have provided evidence that a baby is born with coherent intentions and a capacity to adapt body actions in one field of awareness. Information is taken in from many senses about the location, motion, and changes of certain nearby objects, integrating ‘core concepts’. Tests of infants' perceptual preferences have

established that Piaget underestimated the awareness of very young infants for the categories and qualities of objects and events in the world around them. It is important to note, however, that most tests of infant intelligence are still, like those of Piaget, of *visual* cognition. Vision develops, of necessity, after birth. New evidence from observing the infant's use of hearing and proprioceptive (body-sensing) modalities, especially for detection of the presence of persons and their vocal expressions, enriches the developmental picture. A conscious experience of human company may be active from birth. Indeed, it has been shown that an infant a few days old can see, and remember for a short time at least, subtle differences between the faces of different women. Even the undeveloped visual system is serving consciousness of people, and learning

REVISION QUESTIONS

Explain the meaning of social perception
Discuss types of social perception
Discuss the rile of social perception on socialization
Discuss the impact of social perception on human development

CHAPTER TEN

ETHICS AND MORALITY

Specific Objectives

By the end of this topic, the trainee should be able to;

- Explain the meaning of ethics and morality
- Discuss the roles of ethics in a society
- Explain the importance of norms in the society
- Discuss factors that influence morals and ethics
- Discuss the impact of morality and ethics on human development

INTRODUCTION

MEANING OF ETHICS

Ethics

The field of ethics (or moral philosophy) involves systematizing, defending, and recommending concepts of right and wrong behavior. Philosophers today usually divide ethical theories into three general subject areas: metaethics, normative ethics, and applied ethics. Metaethics investigates where our ethical principles come from, and what they mean. Are they merely social inventions? Do they involve more than expressions of our individual emotions? Metaethical answers to these questions focus on the issues of universal truths, the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves. Normative ethics takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behavior on others. Finally, applied ethics involves examining specific controversial issues, such as abortion, infanticide, animal rights, environmental concerns, homosexuality, capital punishment, or nuclear war.

By using the conceptual tools of metaethics and normative ethics, discussions in applied ethics try to resolve these controversial issues. The lines of distinction between metaethics, normative ethics, and applied ethics are often blurry. For example, the issue of abortion is an applied ethical topic since it involves a specific type of controversial behavior. But it also depends on more general normative principles, such as the right of self-rule and the right to life, which are litmus tests for determining the morality of that procedure. The issue also rests on metaethical issues such as, “where do rights come from?” and “what kind of beings have rights?”

1. Metaethics

The term "meta" means after or beyond, and, consequently, the notion of metaethics involves a removed, or bird's eye view of the entire project of ethics. We may define metaethics as the study of the origin and meaning of ethical concepts. When compared to normative ethics and applied ethics, the field of metaethics is the least precisely defined area of moral philosophy. It covers issues from moral semantics to moral epistemology. Two issues, though, are prominent: (1) metaphysical issues concerning whether morality exists independently of humans, and (2) psychological issues concerning the underlying mental basis of our moral judgments and conduct.

a. Metaphysical Issues: Objectivism and Relativism

Metaphysics is the study of the kinds of things that exist in the universe. Some things in the universe are made of physical stuff, such as rocks; and perhaps other things are nonphysical in nature, such as thoughts, spirits, and gods. The metaphysical component of metaethics involves discovering specifically whether moral values are eternal truths that exist in a spirit-like realm, or simply human conventions. There are two general directions that discussions of this topic take, one other-worldly and one this-worldly.

Proponents of the other-worldly view typically hold that moral values are objective in the sense that they exist in a spirit-like realm beyond subjective human conventions. They also hold that they are absolute, or eternal, in that they never change, and also that they are universal insofar as they apply to all rational creatures around the world and throughout time. The most dramatic example of this view is Plato, who was inspired by the field of mathematics. When we look at numbers and mathematical relations, such as 1+1=2, they seem to be timeless concepts that never change, and apply everywhere in the universe. Humans do not invent numbers, and humans cannot alter them. Plato explained the eternal character of mathematics by stating that they are abstract entities that exist in a spirit-like realm. He noted that moral values also are absolute truths and thus are also abstract, spirit-like entities. In this sense, for Plato, moral values are spiritual objects. Medieval philosophers commonly grouped all moral principles together under the heading of "eternal law" which were also frequently seen as spirit-like objects. 17th century British philosopher Samuel Clarke described them as spirit-like relationships rather than spirit-like objects. In either case, though, they exist in a sprit-like realm. A different other-worldly approach to the metaphysical status of morality is divine commands issuing from God's will. Sometimes called voluntarism (or divine command theory), this view was inspired by the notion of an all-powerful God who is in control of everything. God simply wills things, and they become reality. He wills the physical world into existence, he wills human life into existence and, similarly, he wills all moral values into existence. Proponents of this view, such as medieval philosopher William of Ockham, believe that God wills moral principles, such as "murder is wrong," and these exist in God's mind as commands. God informs humans of these commands by implanting us with moral intuitions or revealing these commands in scripture.

The second and more this-worldly approach to the metaphysical status of morality follows in the skeptical philosophical tradition, such as that articulated by Greek philosopher Sextus Empiricus, and denies the objective status of moral values. Technically, skeptics did not reject moral values

themselves, but only denied that values exist as spirit-like objects, or as divine commands in the mind of God. Moral values, they argued, are strictly human inventions, a position that has since been called moral relativism. There are two distinct forms of moral relativism. The first is individual relativism, which holds that individual people create their own moral standards. Friedrich Nietzsche, for example, argued that the superhuman creates his or her morality distinct from and in reaction to the slave-like value system of the masses. The second is cultural relativism which maintains that morality is grounded in the approval of one's society – and not simply in the preferences of individual people. This view was advocated by Sextus, and in more recent centuries by Michel Montaigne and William Graham Sumner. In addition to espousing skepticism and relativism, this-worldly approaches to the metaphysical status of morality deny the absolute and universal nature of morality and hold instead that moral values in fact change from society to society throughout time and throughout the world. They frequently attempt to defend their position by citing examples of values that differ dramatically from one culture to another, such as attitudes about polygamy, homosexuality and human sacrifice.

b. Psychological Issues in Metaethics

A second area of metaethics involves the psychological basis of our moral judgments and conduct, particularly understanding what motivates us to be moral. We might explore this subject by asking the simple question, "Why be moral?" Even if I am aware of basic moral standards, such as don't kill and don't steal, this does not necessarily mean that I will be psychologically compelled to act on them. Some answers to the question "Why be moral?" are to avoid punishment, to gain praise, to attain happiness, to be dignified, or to fit in with society.

i. Egoism and Altruism

One important area of moral psychology concerns the inherent selfishness of humans. 17th century British philosopher Thomas Hobbes held that many, if not all, of our actions are prompted by selfish desires. Even if an action seems selfless, such as donating to charity, there are still selfish causes for this, such as experiencing power over other people. This view is called psychological egoism and maintains that self-oriented interests ultimately motivate all human actions. Closely related to psychological egoism is a view called psychological hedonism which is the view that pleasure is the specific driving force behind all of our actions. 18th century British philosopher Joseph Butler agreed that instinctive selfishness and pleasure prompt much of our conduct. However, Butler argued that we also have an inherent psychological capacity to show benevolence to others. This view is called psychological altruism and maintains that at least some of our actions are motivated by instinctive benevolence.

ii. Emotion and Reason

A second area of moral psychology involves a dispute concerning the role of reason in motivating moral actions. If, for example, I make the statement "abortion is morally wrong," am I making a rational assessment or only expressing my feelings? On the one side of the dispute, 18th century British philosopher David Hume argued that moral assessments involve our emotions, and not our reason. We can amass all the reasons we want, but that alone will not constitute a moral assessment. We need a distinctly emotional reaction in order to make a moral

pronouncement. Reason might be of service in giving us the relevant data, but, in Hume's words, "reason is, and ought to be, the slave of the passions." Inspired by Hume's anti-rationalist views, some 20th century philosophers, most notably A.J. Ayer, similarly denied that moral assessments are factual descriptions. For example, although the statement "it is good to donate to charity" may on the surface look as though it is a factual description about charity, it is not. Instead, a moral utterance like this involves two things. First, I (the speaker) I am expressing my personal feelings of approval about charitable donations and I am in essence saying "Hooray for charity!" This is called the emotive element insofar as I am expressing my emotions about some specific behavior. Second, I (the speaker) am trying to get you to donate to charity and am essentially giving the command, "Donate to charity!" This is called the prescriptive element in the sense that I am prescribing some specific behavior.

From Hume's day forward, more rationally-minded philosophers have opposed these emotive theories of ethics (see non-cognitivism in ethics) and instead argued that moral assessments are indeed acts of reason. 18th century German philosopher Immanuel Kant is a case in point. Although emotional factors often do influence our conduct, he argued, we should nevertheless resist that kind of sway. Instead, true moral action is motivated only by reason when it is free from emotions and desires. A recent rationalist approach, offered by Kurt Baier (1958), was proposed in direct opposition to the emotivist and prescriptivist theories of Ayer and others. Baier focuses more broadly on the reasoning and argumentation process that takes place when making moral choices. All of our moral choices are, or at least can be, backed by some reason or justification. If I claim that it is wrong to steal someone's car, then I should be able to justify my claim with some kind of argument. For example, I could argue that stealing Smith's car is wrong since this would upset her, violate her ownership rights, or put the thief at risk of getting caught. According to Baier, then, proper moral decision making involves giving the best reasons in support of one course of action versus another.

iii. Male and Female Morality

A third area of moral psychology focuses on whether there is a distinctly female approach to ethics that is grounded in the psychological differences between men and women. Discussions of this issue focus on two claims: (1) traditional morality is male-centered, and (2) there is a unique female perspective of the world which can be shaped into a value theory. According to many feminist philosophers, traditional morality is male-centered since it is modeled after practices that have been traditionally male-dominated, such as acquiring property, engaging in business contracts, and governing societies. The rigid systems of rules required for trade and government were then taken as models for the creation of equally rigid systems of moral rules, such as lists of rights and duties. Women, by contrast, have traditionally had a nurturing role by raising children and overseeing domestic life. These tasks require less rule following, and more spontaneous and creative action. Using the woman's experience as a model for moral theory, then, the basis of morality would be spontaneously caring for others as would be appropriate in each unique circumstance. On this model, the agent becomes part of the situation and acts caringly within that context. This stands in contrast with male-modeled morality where the agent is a mechanical actor who performs his required duty, but can remain distanced from and unaffected by the situation. A care-based approach to morality, as it is sometimes called, is offered by feminist ethicists as either a replacement for or a supplement to traditional male-modeled moral systems.

2. Normative Ethics

Normative ethics involves arriving at moral standards that regulate right and wrong conduct. In a sense, it is a search for an ideal litmus test of proper behavior. The Golden Rule is a classic example of a normative principle: We should do to others what we would want others to do to us. Since I do not want my neighbor to steal my car, then it is wrong for me to steal her car. Since I would want people to feed me if I was starving, then I should help feed starving people. Using this same reasoning, I can theoretically determine whether any possible action is right or wrong. So, based on the Golden Rule, it would also be wrong for me to lie to, harass, victimize, assault, or kill others. The Golden Rule is an example of a normative theory that establishes a single principle against which we judge all actions. Other normative theories focus on a set of foundational principles, or a set of good character traits.

The key assumption in normative ethics is that there is only one ultimate criterion of moral conduct, whether it is a single rule or a set of principles. Three strategies will be noted here: (1) virtue theories, (2) duty theories, and (3) consequentialist theories.

a. Virtue Theories

Many philosophers believe that morality consists of following precisely defined rules of conduct, such as "don't kill," or "don't steal." Presumably, I must learn these rules, and then make sure each of my actions live up to the rules. Virtue ethics, however, places less emphasis on learning rules, and instead stresses the importance of developing good habits of character, such as benevolence (see moral character). Once I've acquired benevolence, for example, I will then habitually act in a benevolent manner. Historically, virtue theory is one of the oldest normative traditions in Western philosophy, having its roots in ancient Greek civilization. Plato emphasized four virtues in particular, which were later called cardinal virtues: wisdom, courage, temperance and justice. Other important virtues are fortitude, generosity, self-respect, good temper, and sincerity. In addition to advocating good habits of character, virtue theorists hold that we should avoid acquiring bad character traits, or vices, such as cowardice, insensibility, injustice, and vanity. Virtue theory emphasizes moral education since virtuous character traits are developed in one's youth. Adults, therefore, are responsible for instilling virtues in the young.

Aristotle argued that virtues are good habits that we acquire, which regulate our emotions. For example, in response to my natural feelings of fear, I should develop the virtue of courage which allows me to be firm when facing danger. Analyzing 11 specific virtues, Aristotle argued that most virtues fall at a mean between more extreme character traits. With courage, for example, if I do not have enough courage, I develop the disposition of cowardice, which is a vice. If I have too much courage I develop the disposition of rashness which is also a vice. According to Aristotle, it is not an easy task to find the perfect mean between extreme character traits. In fact, we need assistance from our reason to do this. After Aristotle, medieval theologians supplemented Greek lists of virtues with three Christian ones, or theological virtues: faith, hope, and charity. Interest in virtue theory continued through the middle ages and declined in the 19th century with the rise of alternative moral theories below. In the mid 20th century virtue theory received special attention from philosophers who believed that more recent approaches ethical theories were misguided for focusing too heavily on rules and actions, rather than on virtuous

character traits. Alasdaire MacIntyre (1984) defended the central role of virtues in moral theory and argued that virtues are grounded in and emerge from within social traditions.

b. Duty Theories

Many of us feel that there are clear obligations we have as human beings, such as to care for our children, and to not commit murder. Duty theories base morality on specific, foundational principles of obligation. These theories are sometimes called deontological, from the Greek word deon, or duty, in view of the foundational nature of our duty or obligation. They are also sometimes called nonconsequentialist since these principles are obligatory, irrespective of the consequences that might follow from our actions. For example, it is wrong to not care for our children even if it results in some great benefit, such as financial savings. There are four central duty theories.

The first is that championed by 17th century German philosopher Samuel Pufendorf, who classified dozens of duties under three headings: duties to God, duties to oneself, and duties to others. Concerning our duties towards God, he argued that there are two kinds:

1. a theoretical duty to know the existence and nature of God, and
2. a practical duty to both inwardly and outwardly worship God.

Concerning our duties towards oneself, these are also of two sorts:

1. duties of the soul, which involve developing one's skills and talents, and
2. duties of the body, which involve not harming our bodies, as we might through gluttony or drunkenness, and not killing oneself.

Concerning our duties towards others, Pufendorf divides these between absolute duties, which are universally binding on people, and conditional duties, which are the result of contracts between people. Absolute duties are of three sorts:

1. avoid wronging others,
2. treat people as equals, and
3. Promote the good of others.

Conditional duties involve various types of agreements; the principal one of which is the duty is to keep one's promises.

A second duty-based approach to ethics is rights theory. Most generally, a "right" is a justified claim against another person's behavior – such as my right to not be harmed by you (see also human rights). Rights and duties are related in such a way that the rights of one person imply the duties of another person. For example, if I have a right to payment of $10 by Smith, then Smith has a duty to pay me $10. This is called the correlativity of rights and duties. The most influential early account of rights theory is that of 17th century British philosopher John Locke, who argued that the laws of nature mandate that we should not harm anyone's life, health, liberty or possessions. For Locke, these are our natural rights, given to us by God. Following Locke, the

United States Declaration of Independence authored by Thomas Jefferson recognizes three foundational rights: life, liberty, and the pursuit of happiness. Jefferson and others rights theorists maintained that we deduce other more specific rights from these, including the rights of property, movement, speech, and religious expression. There are four features traditionally associated with moral rights. First, rights are natural insofar as they are not invented or created by governments. Second, they are universal insofar as they do not change from country to country. Third, they are equal in the sense that rights are the same for all people, irrespective of gender, race, or handicap. Fourth, they are inalienable which means that I ca not hand over my rights to another person, such as by selling myself into slavery.

A third duty-based theory is that by Kant, which emphasizes a single principle of duty. Influenced by Pufendorf, Kant agreed that we have moral duties to oneself and others, such as developing one's talents, and keeping our promises to others. However, Kant argued that there is a more foundational principle of duty that encompasses our particular duties. It is a single, self-evident principle of reason that he calls the "categorical imperative." A categorical imperative, he argued, is fundamentally different from hypothetical imperatives that hinge on some personal desire that we have, for example, "If you want to get a good job, then you ought to go to college." By contrast, a categorical imperative simply mandates an action, irrespective of one's personal desires, such as "You ought to do X." Kant gives at least four versions of the categorical imperative, but one is especially direct: Treat people as an end, and never as a means to an end. That is, we should always treat people with dignity, and never use them as mere instruments. For Kant, we treat people as an end whenever our actions toward someone reflect the inherent value of that person. Donating to charity, for example, is morally correct since this acknowledges the inherent value of the recipient. By contrast, we treat someone as a means to an end whenever we treat that person as a tool to achieve something else. It is wrong, for example, to steal my neighbor's car since I would be treating her as a means to my own happiness. The categorical imperative also regulates the morality of actions that affect us individually. Suicide, for example, would be wrong since I would be treating my life as a means to the alleviation of my misery. Kant believes that the morality of all actions can be determined by appealing to this single principle of duty.

A fourth and more recent duty-based theory is that by British philosopher W.D. Ross, which emphasizes prima facie duties. Like his 17th and 18th century counterparts, Ross argues that our duties are "part of the fundamental nature of the universe." However, Ross's list of duties is much shorter, which he believes reflects our actual moral convictions:

- Fidelity: the duty to keep promises
- Reparation: the duty to compensate others when we harm them
- Gratitude: the duty to thank those who help us
- Justice: the duty to recognize merit
- Beneficence: the duty to improve the conditions of others
- Self-improvement: the duty to improve our virtue and intelligence
- Nonmaleficence: the duty to not injure others

Ross recognizes that situations will arise when we must choose between two conflicting duties. In a classic example, suppose I borrow my neighbor's gun and promise to return it when he asks

for it. One day, in a fit of rage, my neighbor pounds on my door and asks for the gun so that he can take vengeance on someone. On the one hand, the duty of fidelity obligates me to return the gun; on the other hand, the duty of nonmaleficence obligates me to avoid injuring others and thus not return the gun. According to Ross, I will intuitively know which of these duties my actual duty is, and which my apparent or prima facie duty is. In this case, my duty of nonmaleficence emerges as my actual duty and I should not return the gun.

c. Consequentialist Theories

It is common for us to determine our moral responsibility by weighing the consequences of our actions. According to consequentialism, correct moral conduct is determined solely by a cost-benefit analysis of an action's consequences:

Consequentialism: An action is morally right if the consequences of that action are more favorable than unfavorable.

Consequentialist normative principles require that we first tally both the good and bad consequences of an action. Second, we then determine whether the total good consequences outweigh the total bad consequences. If the good consequences are greater, then the action is morally proper. If the bad consequences are greater, then the action is morally improper. Consequentialist theories are sometimes called teleological theories, from the Greek word telos, or end, since the end result of the action is the sole determining factor of its morality.

Consequentialist theories became popular in the 18th century by philosophers who wanted a quick way to morally assess an action by appealing to experience, rather than by appealing to gut intuitions or long lists of questionable duties. In fact, the most attractive feature of consequentialism is that it appeals to publicly observable consequences of actions. Most versions of consequentialism are more precisely formulated than the general principle above. In particular, competing consequentialist theories specify which consequences for affected groups of people are relevant. Three subdivisions of consequentialism emerge:

- Ethical Egoism: an action is morally right if the consequences of that action are more favorable than unfavorable only to the agent performing the action.
- Ethical Altruism: an action is morally right if the consequences of that action are more favorable than unfavorable to everyone except the agent.
- Utilitarianism: an action is morally right if the consequences of that action are more favorable than unfavorable to everyone.

All three of these theories focus on the consequences of actions for different groups of people. But, like all normative theories, the above three theories are rivals of each other. They also yield different conclusions. Consider the following example. A woman was traveling through a developing country when she witnessed a car in front of her run off the road and roll over several times. She asked the hired driver to pull over to assist, but, to her surprise, the driver accelerated nervously past the scene. A few miles down the road the driver explained that in his country if someone assists an accident victim, then the police often hold the assisting person responsible for the accident itself. If the victim dies, then the assisting person could be held responsible for the

death. The driver continued explaining that road accident victims are therefore usually left unattended and often die from exposure to the country's harsh desert conditions. On the principle of ethical egoism, the woman in this illustration would only be concerned with the consequences of her attempted assistance as she would be affected. Clearly, the decision to drive on would be the morally proper choice. On the principle of ethical altruism, she would be concerned only with the consequences of her action as others are affected, particularly the accident victim. Tallying only those consequences reveals that assisting the victim would be the morally correct choice, irrespective of the negative consequences that result for her. On the principle of utilitarianism, she must consider the consequences for both herself and the victim. The outcome here is less clear, and the woman would need to precisely calculate the overall benefit versus disbenefit of her action.

i. Types of Utilitarianism

Jeremy Bentham presented one of the earliest fully developed systems of utilitarianism. Two features of his theory are noteworty. First, Bentham proposed that we tally the consequences of each action we perform and thereby determine on a case by case basis whether an action is morally right or wrong. This aspect of Bentham's theory is known as act-utilitiarianism. Second, Bentham also proposed that we tally the pleasure and pain which results from our actions. For Bentham, pleasure and pain are the only consequences that matter in determining whether our conduct is moral. This aspect of Bentham's theory is known as hedonistic utilitarianism. Critics point out limitations in both of these aspects.

First, according to act-utilitarianism, it would be morally wrong to waste time on leisure activities such as watching television, since our time could be spent in ways that produced a greater social benefit, such as charity work. But prohibiting leisure activities doesn't seem reasonable. More significantly, according to act-utilitarianism, specific acts of torture or slavery would be morally permissible if the social benefit of these actions outweighed the disbenefit. A revised version of utilitarianism called rule-utilitarianism addresses these problems. According to rule-utilitarianism, a behavioral code or rule is morally right if the consequences of adopting that rule are more favorable than unfavorable to everyone. Unlike act utilitarianism, which weighs the consequences of each particular action, rule-utilitarianism offers a litmus test only for the morality of moral rules, such as "stealing is wrong." Adopting a rule against theft clearly has more favorable consequences than unfavorable consequences for everyone. The same is true for moral rules against lying or murdering. Rule-utilitarianism, then, offers a three-tiered method for judging conduct. A particular action, such as stealing my neighbor's car, is judged wrong since it violates a moral rule against theft. In turn, the rule against theft is morally binding because adopting this rule produces favorable consequences for everyone. John Stuart Mill's version of utilitarianism is rule-oriented.

Second, according to hedonistic utilitarianism, pleasurable consequences are the only factors that matter, morally speaking. This, though, seems too restrictive since it ignores other morally significant consequences that are not necessarily pleasing or painful. For example, acts which foster loyalty and friendship are valued, yet they are not always pleasing. In response to this problem, G.E. Moore proposed ideal utilitarianism, which involves tallying any consequence that we intuitively recognize as good or bad (and not simply as pleasurable or painful). Also, R.M.

Hare proposed preference utilitarianism, which involves tallying any consequence that fulfills our preferences.

ii. Ethical Egoism and Social Contract Theory

We have seen (in Section 1.b.i) that Hobbes was an advocate of the methaethical theory of psychological egoism—the view that all of our actions are selfishly motivated. Upon that foundation, Hobbes developed a normative theory known as social contract theory, which is a type of rule-ethical-egoism. According to Hobbes, for purely selfish reasons, the agent is better off living in a world with moral rules than one without moral rules. For without moral rules, we are subject to the whims of other people's selfish interests. Our property, our families, and even our lives are at continual risk. Selfishness alone will therefore motivate each agent to adopt a basic set of rules which will allow for a civilized community. Not surprisingly, these rules would include prohibitions against lying, stealing and killing. However, these rules will ensure safety for each agent only if the rules are enforced. As selfish creatures, each of us would plunder our neighbors' property once their guards were down. Each agent would then be at risk from his neighbor. Therefore, for selfish reasons alone, we devise a means of enforcing these rules: we create a policing agency which punishes us if we violate these rules.

3. Applied Ethics

Applied ethics is the branch of ethics which consists of the analysis of specific, controversial moral issues such as abortion, animal rights, or euthanasia. In recent years applied ethical issues have been subdivided into convenient groups such as medical ethics, business ethics, environmental ethics, and sexual ethics. Generally speaking, two features are necessary for an issue to be considered an "applied ethical issue." First, the issue needs to be controversial in the sense that there are significant groups of people both for and against the issue at hand. The issue of drive-by shooting, for example, is not an applied ethical issue, since everyone agrees that this practice is grossly immoral. By contrast, the issue of gun control would be an applied ethical issue since there are significant groups of people both for and against gun control.

The second requirement for in issue to be an applied ethical issue is that it must be a distinctly moral issue. On any given day, the media presents us with an array of sensitive issues such as affirmative action policies, gays in the military, involuntary commitment of the mentally impaired, capitalistic versus socialistic business practices, public versus private health care systems, or energy conservation. Although all of these issues are controversial and have an important impact on society, they are not all moral issues. Some are only issues of social policy. The aim of social policy is to help make a given society run efficiently by devising conventions, such as traffic laws, tax laws, and zoning codes. Moral issues, by contrast, concern more universally obligatory practices, such as our duty to avoid lying, and are not confined to individual societies. Frequently, issues of social policy and morality overlap, as with murder which is both socially prohibited and immoral. However, the two groups of issues are often distinct. For example, many people would argue that sexual promiscuity is immoral, but may not feel that there should be social policies regulating sexual conduct, or laws punishing us for promiscuity. Similarly, some social policies forbid residents in certain neighborhoods from having yard sales. But, so long as the neighbors are not offended, there is nothing immoral in

itself about a resident having a yard sale in one of these neighborhoods. Thus, to qualify as an applied ethical issue, the issue must be more than one of mere social policy: it must be morally relevant as well.

In theory, resolving particular applied ethical issues should be easy. With the issue of abortion, for example, we would simply determine its morality by consulting our normative principle of choice, such as act-utilitarianism. If a given abortion produces greater benefit than disbenefit, then, according to act-utilitarianism, it would be morally acceptable to have the abortion. Unfortunately, there are perhaps hundreds of rival normative principles from which to choose, many of which yield opposite conclusions. Thus, the stalemate in normative ethics between conflicting theories prevents us from using a single decisive procedure for determining the morality of a specific issue. The usual solution today to this stalemate is to consult several representative normative principles on a given issue and see where the weight of the evidence lies.

a. Normative Principles in Applied Ethics

Arriving at a short list of representative normative principles is itself a challenging task. The principles selected must not be too narrowly focused, such as a version of act-egoism that might focus only on an action's short-term benefit. The principles must also be seen as having merit by people on both sides of an applied ethical issue. For this reason, principles that appeal to duty to God are not usually cited since this would have no impact on a nonbeliever engaged in the debate. The following principles are the ones most commonly appealed to in applied ethical discussions:

- Personal benefit: acknowledge the extent to which an action produces beneficial consequences for the individual in question.
- Social benefit: acknowledge the extent to which an action produces beneficial consequences for society.
- Principle of benevolence: help those in need.
- Principle of paternalism: assist others in pursuing their best interests when they cannot do so themselves.
- Principle of harm: do not harm others.
- Principle of honesty: do not deceive others.
- Principle of lawfulness: do not violate the law.
- Principle of autonomy: acknowledge a person's freedom over his/her actions or physical body.
- Principle of justice: acknowledge a person's right to due process, fair compensation for harm done, and fair distribution of benefits.
- Rights: acknowledge a person's rights to life, information, privacy, free expression, and safety.

The above principles represent a spectrum of traditional normative principles and are derived from both consequentialist and duty-based approaches. The first two principles, personal benefit and social benefit, are consequentialist since they appeal to the consequences of an action as it affects the individual or society. The remaining principles are duty-based. The principles of

benevolence, paternalism, harm, honesty, and lawfulness are based on duties we have toward others. The principles of autonomy, justice, and the various rights are based on moral rights.

An example will help illustrate the function of these principles in an applied ethical discussion. In 1982, a couple from Bloomington, Indiana gave birth to a baby with severe mental and physical disabilities. Among other complications, the infant, known as Baby Doe, had its stomach disconnected from its throat and was thus unable to receive nourishment. Although this stomach deformity was correctable through surgery, the couple did not want to raise a severely disabled child and therefore chose to deny surgery, food, and water for the infant. Local courts supported the parents' decision, and six days later Baby Doe died. Should corrective surgery have been performed for Baby Doe? Arguments in favor of corrective surgery derive from the infant's right to life and the principle of paternalism which stipulates that we should pursue the best interests of others when they are incapable of doing so themselves. Arguments against corrective surgery derive from the personal and social disbenefit which would result from such surgery. If Baby Doe survived, its quality of life would have been poor and in any case it probably would have died at an early age. Also, from the parent's perspective, Baby Doe's survival would have been a significant emotional and financial burden. When examining both sides of the issue, the parents and the courts concluded that the arguments against surgery were stronger than the arguments for surgery. First, foregoing surgery appeared to be in the best interests of the infant, given the poor quality of life it would endure. Second, the status of Baby Doe's right to life was not clear given the severity of the infant's mental impairment. For, to possess moral rights, it takes more than merely having a human body: certain cognitive functions must also be present. The issue here involves what is often referred to as moral personhood, and is central to many applied ethical discussions.

b. Issues in Applied Ethics

As noted, there are many controversial issues discussed by ethicists today, some of which will be briefly mentioned here.

Biomedical ethics focuses on a range of issues which arise in clinical settings. Health care workers are in an unusual position of continually dealing with life and death situations. It is not surprising, then, that medical ethics issues are more extreme and diverse than other areas of applied ethics. Prenatal issues arise about the morality of surrogate mothering, genetic manipulation of fetuses, the status of unused frozen embryos, and abortion. Other issues arise about patient rights and physician's responsibilities, such as the confidentiality of the patient's records and the physician's responsibility to tell the truth to dying patients. The AIDS crisis has raised the specific issues of the mandatory screening of all patients for AIDS, and whether physicians can refuse to treat AIDS patients. Additional issues concern medical experimentation on humans, the morality of involuntary commitment, and the rights of the mentally disabled. Finally, end of life issues arise about the morality of suicide, the justifiability of suicide intervention, physician assisted suicide, and euthanasia.

The field of business ethics examines moral controversies relating to the social responsibilities of capitalist business practices, the moral status of corporate entities, deceptive advertising, insider

trading, basic employee rights, job discrimination, affirmative action, drug testing, and whistles blowing.

Issues in environmental ethics often overlap with business and medical issues. These include the rights of animals, the morality of animal experimentation, preserving endangered species, pollution control, management of environmental resources, whether eco-systems are entitled to direct moral consideration, and our obligation to future generations.

Controversial issues of sexual morality include monogamy versus polygamy, sexual relations without love, homosexual relations, and extramarital affairs.

Finally, there are issues of social morality which examine capital punishment, nuclear war, gun control, the recreational use of drugs, welfare rights, and racism.

Psychological perspectives

In modern moral psychology, morality is considered to change through personal development. A number of psychologists have produced theories on the development of morals, usually going through stages of different morals. Lawrence Kohlberg, Jean Piaget, and Elliot Turiel have cognitive-developmental approaches to moral development; to these theorists morality forms in a series of constructive stages or domains. Social psychologists such as Martin Hoffman and Jonathan Haidt emphasize social and emotional development based on biology, such as empathy. Moral identity theorists, such as William Damon and Mordechai Nisan, see moral commitment as arising from the development of a self-identity that is defined by moral purposes: this moral self-identity leads to a sense of responsibility to pursue such purposes. Of historical interest in psychology are the theories of psychoanalysts such as Sigmund Freud, who believe that moral development is the product of aspects of the super-ego as guilt-shame avoidance.

Morality and politics

If morality is the answer to the question 'how ought we to live' at the individual level, politics can be seen as addressing the same question at the social level. It is therefore unsurprising that evidence has been found of a relationship between attitudes in morality and politics. Jonathan Haidt and Jesse Graham have studied the differences between liberals and conservatives, in this regard. Haidt found that Americans who identified as liberals tended to value care and fairness higher than loyalty, respect and purity. Self-identified conservative Americans valued care and fairness less and the remaining three values more. Both groups gave care the highest over-all weighting, but conservatives valued fairness the lowest, whereas liberals valued purity the lowest. Haidt also hypothesizes that the origin of this division in the United States can be traced to geohistorical factors, with conservatism strongest in closely knit, ethnically homogenous communities, in contrast to port-cities, where the cultural mix is greater, thus requiring more liberalism.

Group morality develops from shared concepts and beliefs and is often codified to regulate behavior within a culture or community. Various defined actions come to be called moral or

immoral. Individuals who choose moral action are popularly held to possess "moral fiber", whereas those who indulge in immoral behavior may be labeled as socially degenerate. The continued existence of a group may depend on widespread conformity to codes of morality; an inability to adjust moral codes in response to new challenges is sometimes credited with the demise of a community (a positive example would be the function of Cistercian reform in reviving monasticism; a negative example would be the role of the Dowager Empress in the subjugation of China to European interests). Within nationalist movements, there has been some tendency to feel that a nation will not survive or prosper without acknowledging one common morality, regardless of its content. Political Morality is also relevant to the behaviour internationally of national governments, and to the support they receive from their host population;

- If we adopt the principle of universality : if an action is right (or wrong) for others, it is right (or wrong) for us. Those who do not rise to the minimal moral level of applying to themselves the standards they apply to others—more stringent ones, in fact—plainly cannot be taken seriously when they speak of appropriateness of response; or of right and wrong, good and evil.

- In fact, one of the, maybe the most, elementary of moral principles is that of universality, that is, If something's right for me, it's right for you; if it's wrong for you, it's wrong for me. Any moral code that is even worth looking at has that at its core somehow.

Morality and religion

Many religions provide moral guidelines for their followers. They believe that the divine has instructed them with a way to live and that following these rules will lead to good social structure, and closer communion with the divine.

A 2005 study by Gregory S. Paul published in the Journal of Religion and Society argues for a positive correlation between the degree of public religiosity in a society and certain measures of dysfunction, an analysis published later in the same journal contends that a number of methodological problems undermine any findings or conclusions to be taken from the research. In another response, Gary Jensen builds on and refines Paul's study. His conclusion, after carrying out elaborate multivariate statistical studies, is that a complex relationship exists between religiosity and homicide with some dimensions of religiosity encouraging homicide and other dimensions discouraging it." Meanwhile, other studies seem to show positive links in the relationship between religiosity and moral behavior—for example, surveys suggesting a positive connection between faith and altruism. Modern research in criminology also acknowledges an inverse relationship between religion and crime; with many studies establishing this beneficial connection (though some claim it is a modest one). Indeed, a meta-analysis of 60 studies on religion and crime concluded, “religious behaviors and beliefs exert a moderate deterrent effect on individuals’ criminal behavior”.

Moral codes

Codified morality is generally distinguished from custom, another way for a community to define appropriate activity, by the former's derivation from natural or universal principles. Some religious communities see the Divine as providing these principles through revelation, sometimes in great detail. Such codes may be called laws, as in the Law of Moses, or community morality may be defined through commentary on the texts of revelation, as in Islamic law. Such codes are distinguished from legal or judicial right, including civil rights, which are based on the accumulated traditions, decrees and legislation of a political authority, though these latter often invoke the authority of the moral law.

Morality can also be seen as the collection of beliefs as to what constitutes a good life. Since throughout most of human history, religions have provided both visions and regulations for an ideal life, morality is often confused with religious precepts. In secular communities, lifestyle choices, which represent an individual's conception of the good life, are often discussed in terms of "morality." Individuals sometimes feel that making an appropriate lifestyle choice invokes a true morality, and that accepted codes of conduct within their chosen community are fundamentally moral, even when such codes deviate from more general social principles.

Moral codes are often complex definitions of moral and immoral that are based upon well-defined value systems. Although some people might think that a moral code is simple, rarely is there anything simple about one's values, ethics, etc. or, for that matter, the judgment of those of others. The difficulty lies in the fact that morals are often part of a religion and more often than not about culture codes. Sometimes, moral codes give way to legal codes, which couple penalties or corrective actions with particular practices. Note that while many legal codes are merely built on a foundation of religious and/or cultural moral codes, often they are one and the same.

Another related concept is the moral core which is assumed to be innate in each individual, to those who accept that differences between individuals are more important than posited Creators or their rules. This, in some religious systems and beliefs (e.g. Taoism and Gnosticism), is assumed to be the basis of all aesthetics and thus moral choice. Moral codes as such are therefore seen as coercive—part of human politics.

THE ROLE OF ETHICS IN SOCIETY

As children, we were taught by our parents that it is wrong to lie, cheat, and steal. As we grow up and enter into the real world with some knowledge of right and wrong, we see, first hand, the importance of ethics as well as its complexity. The role of ethics in our society is very necessary because it has a large influence on today, as well as the future. We need to learn about good ethics because they guide our decisions, make us who we are, and determine our future.

Ethics are learned throughout our lives as we associate with others. During years of schooling, we learn ethics as we interact with teachers and classmates and learn respect and other skills. In the work place, we learn responsibility, teamwork, punctuality, and communication skills. When we understand why these ethical values are necessary, we realize the importance they have in our success as well as our everyday lives. We use these skills, along with our knowledge of right from wrong as we go about various activities such as driving, buying milk at the supermarket,

filing out an application, etc. We know that it is unlawful to run a red light, shop-lift, and lie under oath. Because good ethics make us honest, law-abiding citizens, we contribute to the good of society.

Today's society is full of crime, irresponsibility, and dishonesty...but imagines if the entire population had no sense of ethics. The role of ethics in our society is very important because it is the basic beliefs and standards that make everything run smoothly. Ethics are involved in all organizations and institutions around us whether it be political, medical, lawful, religious, or social. Ethics are what give us comfort knowing that we live in a country where we are able to choose. Because we believe our doctors are ethical, we feel certain we can trust their diagnoses. If ethics did not apply to medicine, some doctors may knowingly misdiagnose their patients just for the sake of money rather than for the persons' health and well-being. Ethics give us comfort that the business deal will not fall through. In today's society, laws and contracts are enforced to make sure that the business deals are fair and that the both people will hold up their end of the deal. Without any application of ethics, our society would be one of dishonesty and uncertainty. Although we do not have a perfect society, the ethics in our country is what makes the United States such a great country.

Ayn Rand explains, "Ethics is a code of values which guides our choices and actions and determines the purpose and course of our lives." It is simply a principle that helps promote, enhance, and maintain our lives. Ethics play a role in the lives of individuals and each individual has an influence on society considering that all people and things around them are affected by their choices whether they are good or bad (running a stop sign or slowing down when the light is yellow). Many people decide early in life if they are going to live their lives in truth or dishonesty. Ethics influence the choices that individuals make and will eventually determine their lives and who they become. Our beliefs, standards, and personalities are formed by the way we interpret what is wrong and right and how we act upon these interpretations.

Valdemar W. Setzer said, "Ethics is not definable, is not implemental, because it is not conscious; it involves not only our thinking, but also our feeling. Not only do we need to know what ethics are, but we also need to *want* to act upon them. People can have the knowledge of right from wrong, but still have no desire to live and act in an ethical manner. Alfred Adler expresses this idea by saying, "It is easier to fight for principles than to live up to them." In many auto shops, they guarantee honest and superior workmanship, but in reality, their work is substandard. Actions speak louder than words because they are just that...words. So many people criticize our country and its leaders, but do not live in a way that can improve our society. In order to want to better society, one must have high ethical standards.

We know that ethics are more than abstaining from lying, cheating, and stealing, but that it is the knowledge of right from wrong which influences one's conduct and decisions. The way people choose (wrong or right) effects all those around them whether they like it or not. Without ethics, our society would become even more corrupt and fall from the great nation which it is today. Ethics help keep things in order and in peace. Because our decisions have such a great influence, it is our responsibility to our society and those around us to live a life of good ethics.

Ethical Culture is premised on the idea that honoring and living in accordance with ethical principles is central to what it takes to live meaningful and fulfilling lives, and to creating a world that is good for all. It is observed that ethics is at the heart of all religions. Practitioners of Ethical Culture focus on supporting one another in becoming better people, and on doing good in

the world.

Ethical perspective

While Ethical Culturists generally share common beliefs about what constitutes ethical behavior and the Goodness and value theory good, individuals are encouraged to develop their own personal understanding of these ideas. This does not mean that Ethical Culturists condone "moral relativism," which would relegate ethics to mere preferences or social conventions. Ethical principles are viewed as being related to deep truths about the way the world works and hence not arbitrary. However, it is recognized that complexities render the understanding of ethical nuances subject to continued dialogue, exploration, and learning.

While the founder of Ethical Culture, Felix Adler (Society for Ethical Culture) Felix Adler, was a transcendentalist, Ethical Culturists may have a variety of understandings as to the theoretical origins of ethics. Key to the founding of Ethical Culture was the observation that too often disputes over religious or philosophical doctrines have distracted people from actually living ethically and doing well. Consequently, "" Deed before creed"" has long been a motto of the movement.

Religious aspect
Functionally, Ethical Societies are similar to churches or synagogues. Ethical Societies typically have Sunday morning meetings, offer moral instruction for children and teens, and do charitable work and social action. They may offer a variety of educational and other programs. They conduct weddings, Domestic partnership commitment ceremonies, baby namings, and memorial services.

Individual Ethical Society members may or may not believe in a deity or regard Ethical Culture as their religion. In this regard, Ethical Culture is similar to traditional religions such as Buddhism and Taoism, about whose practitioner's similar statements could be made. Felix Adler said, "Ethical Culture is religious to those who are religiously minded, and merely ethical to those who are not so minded." The movement does consider itself a religion in the sense that "Religion is that set of beliefs and/or institutions, behaviors and emotions which bind human beings to something beyond their individual selves and foster in its adherents a sense of humility and gratitude that, in turn, sets the tone of one's world-view and requires certain behavioral dispositions relative to that which transcends personal interests."

The Ethical Culture 2003 ethical identity statement states:
"It is a chief belief of Ethical religion that if we relate to others in a way that brings out their best, we will at the same time elicit the best in ourselves. By the "best" in each person, we refer to his or her unique talents and abilities that affirm and nurture life. We use the term "spirit" to refer to a person's unique personality and to the love, hope, and empathy that exists in human beings. When we act to elicit the best in others, we encourage the growing edge of their ethical development, their perhaps as-yet untapped but inexhaustible Human dignity worth."

FACTORS INFLUENCING MORAL AND ETHICS

In general, there are three types of influences on ethical decision-making in business:

- individual difference factors,
- situational (organizational) factors, and
- Issue-related factors.

Individual Difference Factors

Individual difference factors are personal factors about an individual that may influence their sensitivity to ethical issues, their judgment about such issues, and their related behavior. Research has identified many personal characteristics that impact ethical decision-making. The individual difference factor that has received the most research support is "cognitive moral development."

This framework, developed by Lawrence Kohlberg in the 1960s and extended by Kohlberg and other researchers in the subsequent years, helps to explain why different people make different evaluations when confronted with the same ethical issue. It posits that an individual's level of "moral development" affects their ethical issue recognition, judgment, behavioral intentions, and behavior.

According to the theory, individuals' level of moral development passes through stages as they mature. Theoretically, there are three major levels of development. The lowest level of moral development is termed the "pre-conventional" level. At the two stages of this level, the individual typically will evaluate ethical issues in light of a desire to avoid punishment and/or seek personal reward. The pre-conventional level of moral development is usually associated with small children or adolescents.

The middle level of development is called the "conventional" level. At the stages of the conventional level, the individual assesses ethical issues on the basis of the fairness to others and a desire to conform to societal rules and expectations. Thus, the individual looks outside him or herself to determine right and wrong. According to Kohlberg, most adults operate at the conventional level of moral reasoning.

The highest stage of moral development is the "principled" level. The principled level, the individual is likely to apply principles (which may be utilitarian, deontological, or justice) to ethical issues in an attempt to resolve them. According to Kohlberg, a principled person looks inside him or herself and is less likely to be influenced by situational (organizational) expectations.

The cognitive moral development framework is relevant to business ethics because it offers a powerful explanation of individual differences in ethical reasoning. Individuals at different levels of moral development are likely to think differently about ethical issues and resolve them differently.

Situational (Organizational) Factors

Individuals' ethical issue recognition, judgment, and behavior are affected by contextual factors. In the business ethics context, the organizational factors that affect ethical decision-making include the work group, the supervisor, organizational policies and procedures, organizational codes of conduct, and the overall organizational culture. Each of these factors, individually and collectively, can cause individuals to reach different conclusions about ethical issues than they would have on their own. This section looks at one of these organizational factors, codes of conduct, in more detail.

Codes of conduct are formal policies, procedures, and enforcement mechanisms that spell out the moral and ethical expectations of the organization. A key part of organizational codes of conduct are written ethics codes. Ethics codes are statements of the norms and beliefs of an organization. These norms and beliefs are generally proposed, discussed, and defined by the senior executives in the firm. Whatever process is used for their determination, the norms and beliefs are then disseminated throughout the firm.

An example of a code item would be, "Employees of this company will not accept personal gifts with a monetary value over $25 in total from any business friend or associate, and they are expected to pay their full share of the costs for meals or other entertainment (concerts, the theater, sporting events, etc.) that have a value above $25 per person." Hosmer points out that the norms in an ethical code are generally expressed as a series of negative statements, for it is easier to list the things a person should not do than to be precise about the things a person should.

Almost all large companies and many small companies have ethics codes. However, in and of themselves ethics codes are unlikely to influence individuals to be more ethical in the conduct of business. To be effective, ethics codes must be part of a value system that permeates the culture of the organization. Executives must display genuine commitment to the ideals expressed in the written code—if their behavior is inconsistent with the formal code, the code's effectiveness will be reduced considerably.

At a minimum, the code of conduct must be specific to the ethical issues confronted in the particular industry or company. It should be the subject of ethics training that focuses on actual dilemmas likely to be faced by employees in the organization. The conduct code must contain communication mechanisms for the dissemination of the organizational ethical standards and for the reporting of perceived wrongdoing within the organization by employees.

Organizations must also ensure that perceived ethical violations are adequately investigated and that wrongdoing is punished. Research suggests that unless ethical behavior is rewarded and unethical behavior punished, that written codes of conduct are unlikely to be effective.

CONCLUSION

Conceptual research by Thomas Jones in the 1990s and subsequent empirical studies suggest that ethical issues in business must have a certain level of "moral intensity" before they will trigger ethical decision-making processes. Thus, individual and situational factors are unlikely to influence decision-making for issues considered by the individual to be minor.

Certain characteristics of issues determine their moral intensity. In general, the research suggests that issues with more serious consequences are more likely to reach the threshold level of intensity. Likewise, issues that are deemed by a societal consensus to be ethical or unethical are more likely to trigger ethical decision-making processes.

In summary, business ethics is an exceedingly complicated area, one that has contemporary significance for all business practitioners. There are, however, guidelines in place for effective ethical decision making. These all have their positive and negative sides, but taken together, they may assist the businessperson to steer toward the most ethical decision possible under a particular set of circumstances.

REVISION QUESTIONS

Explain the meaning of ethics and morality
Discuss the roles of ethics in a society
Explain the importance of norms in the society
Discuss factors that influence morals and ethics
Discuss the impact of morality and ethics on human development