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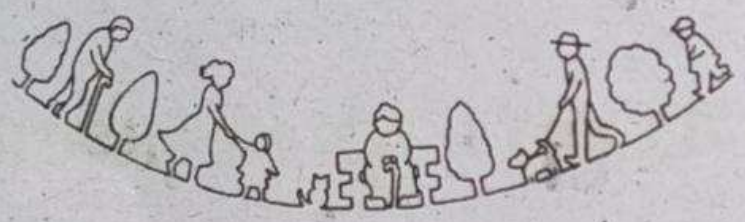
1

SOCIOLOGY – AN INTRODUCTION

1 SOCIOLOGY – AN INTRODUCTION

INTRODUCTION

Sociology is a branch of the social sciences that uses systematic methods of empirical investigation and critical analysis to develop and refine a body of knowledge about human social structure and activity, sometimes with the goal of applying such knowledge to the pursuit of social welfare. Its subject matter ranges from the micro level of face-to-face interaction to the macro level of societies at large.



Sociology is a broad discipline in terms of both methodology and subject matter. Its traditional focuses have included social relations, social stratification, social interaction, culture and deviance, and its approaches have included both qualitative and quantitative research techniques. As much of what humans do fits under the category of social structure or social activity, sociology has gradually expanded its focus to such far-flung subjects as the study of economic activity, health disparities, and even the role of social activity in the creation of scientific knowledge. The range of social scientific methods has also been broadly expanded. The "cultural turn" of the 1970s and 1980s brought more humanistic interpretive approaches to the study of culture in sociology. Conversely, the same decades saw the rise of new mathematically rigorous approaches, such as social network analysis. Hence, sociology encompasses all social aspects of human's life.

Meaning:

The word Sociology is a combination of two words given below.

Sociology = Socious + Logus

Derived from = Latin + Greek

Meaning = People + to study or understand

Hence, scientific study of people is called sociology.

Definitions

Sociology has been defined in a number of ways by a number of people.

- The science of society" **(Ward** and **Graham Sumner)**.
- The science of social phenomena" **(F.H. Giddings)**.
- "The science of institutions" **(Durkheim)**.
- "The science of social organization and social change" **(Kovalevsky)**.
- "The science of studying human relationship" **(Simmel)**.
- "The study of social action" **(Weber)**.
- "The science of collective behavior" **(Park)**.

Some of the contemporaries' define sociology in this way:

- **Ken Browne**: ***sociology is the systematic (or planned and organized) study of human groups and social life in modern societies.***
- **William E. Cole**: ***"sociology is the study of social systems."***
- **Ian Robertson**; ***"sociology is the scientific study of human society and social behavior."***
- **John J. Maccionis**: ***"sociology is the systematic study of human society."***
- **Kalhoun**, **Light** and **Keller**: ***"sociology is the study of human society, including both social action and social organization."***

Having a review of all the above definitions, it is concluded that sociology is the

scientific study of social relations. Ultimately it is the study of human society. To be more operational, sociology is "the scientific study of structure and function of human groups" (Parsons). From all these definitions, we conclude that sociology is the systematic study of human behaviour.

Origin and Development of Sociology

Sociology of today is the product of man's old experiences and observations. Sociology–the science of society, was originated as a special discipline, in 1836 by August Comte, a French, with the name of 'Social Physics'. Though it is a new discipline, its foundation was laid by Allama Ibn-e-Khaldun (1332–1406 A.D.), a Muslim historian of Tunis. He named this new science "Ilmul-Imran" — study of people and said that no historian could write the history of a nation until he studied Ilmul-Imran–the social life of that population. Ibn-e-Khaldun's famous work on sociological contributions is his "Muqadamah".

The old Muslim thinkers were Al-Raazi, Al-Kundi, Al-Farabi (870–950 A.D), Ibn-e-Sina (980–1067 A.D), Al-Mawardi (974–1058 A.D), Imam Ghazali (1058–1111 A.D), Shah Wali Ullah Dehlvi (1702–1763 A.D) and others. The European old social thinkers were Aristotle (384–322 B.C.) the Socrates, the Plato (427–347 B.C.), Machiavelli, Thomas Hobbes, Kant and others. Some of the notable thinkers of modern times are Spencer, Pareto, Durkheim, Parsons, Weber, Inkles, Park, Burgess, Timasheff, Mead, Simmel, Maciver, Page, Ogburn, Nimkoff and Martindale. The efforts of these thinkers have developed sociology as a new science.

EARLY SOCIOLOGISTS

Given the social conditions that provoked their inquiry, the early sociologists focused their attention on the forces that hold society together and on the forces that fragment it.

Auguste Comte

The title "founder of sociology" usually goes to the French philosopher Auguste Comte (1798-1857). Comte was a somewhat eccentric person (he claimed to practice "mental hygiene," meaning that he refused to read anyone else's books), but was one of the most original thinkers of his time. It was he who coined the term "sociology" and who argued, in 1838, that the methods of science should be applied to the study of society. Comte established two specific problems for sociological

investigation, "social statics" and "social dynamics." Social statics refers to the problem of order and stability—how and why do societies hold together and endure? Social dynamics refers to the problem of social change—what makes societies change and what shapes the nature and direction of the changes? Comte was so confident that the scientific method would unlock the secrets of society that he came to regard sociologists as a "priesthood of humanity," experts who would not only explain social events but would also guide society in the direction of greater progress. Although later sociologists have generally had more modest ambitions, they have continued to wrestle with the problems of social order and social change.

Herbert Spencer

Another important nineteenth-century figure was Herbert Spencer (1820-1903), who devised a theory to explain the problems of social order and change. Spencer compared human societies to living organisms. The parts of an animal, such as the lungs and the heart, are interdependent and contribute to the survival of the total organism. Similarly, Spencer argued, the various parts of society, such as the state and the economy, are also interdependent and work to ensure the stability and survival of the entire system. This theory took care of the problem of order. To explain change, Spencer pushed his analogy even further. Applying Darwin's theory of evolution to human societies, he argued that they gradually evolve from the forms found in the "primitive" societies of the world to the more complex forms found in the industrializing societies of his own time. Spencer believed that evolution means progress; and he strongly opposed attempts at social reform on the grounds that they might interfere with a natural evolutionary process. Spencer's ideas seem rather strange today, but they remain influential in a very modified form. Many sociologists still see society as a more or less harmonious system whose various parts contribute to overall stability. Many also believe there has been a general tendency for societies to move from the simple to the complex, although they do not necessarily equate this evolution with "progress" toward something better.

Karl Marx

The third and most important of the nineteenth-century social thinkers was Karl Marx (1818-1883). Marx was born in Germany, but after being expelled from various countries for his revolutionary activities, he eventually settled in England. He wrote brilliantly on subjects broad and diverse as philosophy, economics, political science,

and history. He did not think of himself as a sociologist, but his work is so rich in sociological insights that he is now regarded as one of the most profound and original sociological thinkers. His influence has been immense. Millions of people accept his theories with almost religious fervor, and modern socialist and communist movements owe their inspiration directly to him.

Emile Durkheim

The French sociologist Emile Durkheim (1858-1917) has strongly influenced the discipline. Durkheim dealt with the problem of social order; he argued that societies are held together by the shared beliefs and values of their members, especially as these are expressed in religious doctrine and ritual. Like Spencer, he wanted to establish how the various parts of society contribute to the maintenance of the whole. His method was to ask what function, or positive consequence for the social system, a given element has—an approach that has been highly influential in modern American sociology. Durkheim also made the first real breakthrough in sociological research with his painstaking statistical study of suicide in various population groups. He was able to show that suicide rates vary consistently from one group to another, proving that the act of suicide is influenced by social forces and is not simply the individual matter that it might appear to be.

Max Weber

The German sociologist Max Weber (1864-1920), a contemporary of Durkheim, has perhaps had a stronger influence on Western sociology than any other single individual. He was a man of prodigious learning whose sociological investigations covered such diverse fields as politics, law, economics, music, cities, and the major world religions. Throughout his adult life Weber felt a great tension between his role as a scholar, dispassionately observing society, and his desire to influence events through political leadership. This tension may have contributed to a severe mental breakdown that incapacitated him for several years of his academic career. He viewed the direction of social change in industrial societies with distaste, feeling that the world was being "disenchanted" by bureaucracy, by the cold rationality of petty experts who knew no value other than efficiency.

Nature or characteristics of Sociology

The following are the main characteristics of sociology as enlisted by Robert Biersted

in his book *"The Social Order"*.

i. Sociology is an Independent Science: Sociology has now emerged into an independent science. It is not treated and studied as a branch of any other science like philosophy or political philosophy or history. As an independent science it has its own field of study, boundary and method.

ii. Sociology is a Social Science and not a Physical Science: Sociology belongs to the family of social sciences and not to the family of physical sciences. As a social science it concentrates its attention on man, his social behavior, social activities and social life. As a member of the family of social sciences it is intimately related to other social sciences like history, political science, economics, psychology, anthropology etc.

iii. Sociology is a Categorical and not a Normative Discipline: Sociology "confines itself to statements about *what is*, not *what should be* or *ought to be*". "As a science, sociology is necessarily silent about questions of value. It does not make any kind of value-judgments. Its approach is neither moral nor immoral but amoral. It is *ethically neutral*.

iv. Sociology is relatively an Abstract Science and not a Concrete Science: This does not mean that sociology is an art and not a science. Nor does it mean, it is unnecessarily complicated and unduly difficult. It only means that sociology is not interested in concrete manifestations of human events. It is more concerned with the *form* of human events and their *patterns*.

v. Sociology is a Generalizing and not a Particularizing or Individualizing Science: Sociology tries to find out the general laws or principles about human interaction and association, about the nature, form, content and structure of human groups and societies. It does not study each and every event that takes place in society. It is not possible also. It tries to make generalizations on the basis of the study of some selected events.

vi. Sociology is a General Science and not a Special Social Science: The area of inquiry of sociology is general and not specialized. It is concerned with human interaction and human life in general. Other social sciences like political science, history, economics etc., also study man and human interaction, but not all

about human interaction. They concentrate their attention on certain aspects of human interaction and activities and specialize themselves in those fields. Sociology studies human activities in a general way.

vii. Finally, Sociology is Both a Rational and an Empirical Science: There are two broad ways of approach to scientific knowledge. One, known as empiricism, is the approach that emphasizes experience and the facts that result from observation and experimentation. The other, known as rationalism, stresses reason and the theories that result from logical inference.

It is clear from the above that sociology is an independent, a social, a categorical, a pure, an abstract, a generalizing, both a rational and an empirical and a general social science.

SOCIOLOGY AND OTHER SOCIAL SCIENCES

Relationship of sociology with other social sciences is given below.

1. Sociology and Economic

Economics is the social science that studies the production, distribution, and consumption of goods and services.

Economics is concerned with the social life of people in the special field of production, distribution, and consumption of wealth, goods and services. In these three processes, social life of men in various forms of goods and services is required. With the processes of social interaction, various functions are performed in which economic functions commonly operate. Without social contact, social groups cannot develop. Economic norms are evolved later from group contact. These norms include the rules of business, earning trade and banking. From economic contact, the social institution of economy is developed. It is concluded that the functions of the economic institutions are developed and governed by the norms of society. Study of society in respect of its norms, groups, and institutions is sociology. The functions, conditions and problems of other economic institutions are the developments of social life dealt by sociology.

When the laborers of a factory go on strike, the sociologist comes in and resolves the problem by arbitration. Here the study of economic problem falls in sociology. The study of poverty, unemployment, inflation is equally important in economics and

sociology. Sociology of economies is an area of specialization in sociology.

Common points/ topics of attention are

Unemployment, inflation, human resource development, human resource management, labour welfare, human migration, brain drain, labour unions etc.

2. Sociology and Political Science

Political science deals with the social life of people in their attempt to govern themselves. The distribution of power and authority among individuals on the basis of social position in society and exercising social control are the major functions of political science.

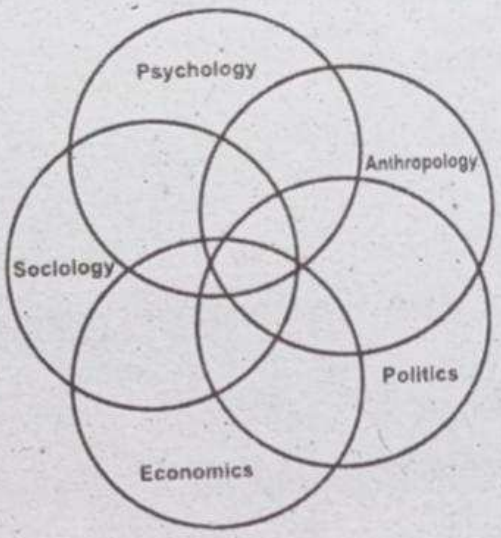


Fig.: How the social sciences overlap

Sociology also deals with the structure and function of governing institutions and the agencies of social control. Moreover, status and role are determined and distributed according to the cultural values of that society. It is the norms of society which shape our values and institutions. The study of such things like values, norms and the institutions is included in the major fields of sociology. Without study of these concepts, the study of the institutions of politics is not possible.

Common Foci of Attention

Rise and fall of the government, election, propaganda, political change, and relationship between society and state are important in studying sociology and political science. There are some other common topics of interest for both sociologists and political scientists. Such topics as war, mass movements, revolutions, government control, public opinion, propaganda, leadership, elections, voting, political minorities, social legislations like civil code and the like may be cited here as examples. Sociology of political science is also an area of study in sociology.

3. Sociology and History

In history, the form of expression is often literary as well as scientific. It is based on written records of unique events like military conflicts. Political events, the activities

of rulers, the economic changes, and more recently the social changes. The historical record is a source of data for historical method, used in sociology. Past, present and future events are related to one another with one or more causal factors in a certain situation. This cause and effect relationship in the study of events is a logical method used in determining the cause of social problems in sociology. Historical method used in social research is itself an indication of relationship with sociology. Historical sociology is again, an area of study in sociology.

4. Sociology and Anthropology

Anthropology is 'the study of man'. In this subject, we study (i) Pre-history, (ii) linguistics, (iii) physical anthropology, (iv) archaeology, and (v) cultural anthropology. Main aim of these areas is to study the culture of primitive societies but the recent trend is to study the modern technological changes in various cultures. In sociology, the emphasis is laid upon the study of structure, function and problems of culture in society. Study of culture is a significant part of sociology whereas culture is the subject-matter of cultural anthropology.

Social and cultural anthropology is an independent branch of sociology and anthropology.

5. Sociology and Psychology

"Psychology is the field which deals with human nature or human activity in general". Mental temperament, personality traits and rising of the self are a few of the psychological areas of studying individual. Socialization process in sociology is one of the major aspects of studying human personality conforming or non-conforming to the norms of the culture. Several psychological theories like Dollard's— "Frustration leads to aggression"; and others are the important applications in studying deviant behavior in sociology. The common areas of study in which psychology and sociology interplay their parts is called social psychology.

Common Topics of Interest for Both the Sciences

Sociologists and social psychologists may have to study together certain common topics such as – individual disorganization, crime, juvenile delinquency, social disorganization, public opinion, propaganda, leadership, war conflicts, socialization, suggestion, imitation, fashion and so on.

6. Sociology and Statistics

According to Lundberg, all phenomena can be quantified. The importance of 'numbers' is evident from the verdict in social phenomena. Statistics provides the researcher with methods and techniques of measuring qualitative aspects of the events also. In sociological studies, we collect data, manipulate and interpret statistically. Hence statistics for social scientists is responsible for promoting the cause of scientific approach in the subject.

7. Sociology, Criminology and Education

Sociology covers the areas of criminology in which etiology (causes) of crime and methods of their removal are studied. With education, it has, again, a closer relationship in the sense that education is a rational method of making people useful members of society. In teaching norms of culture to individuals, education gains an important hand in the transmission of cultural values to the succeeding generation.

SOCIOLOGY AND COMMON SENSE/STEREOTYPE

COMMON SENSE

Definition

Common Sense is defined as ***routine knowledge that people have of their everyday world and activities.***

It is generally based on what may be called naturalistic or individualist explanation. It is taken for granted knowledge. It is unexamined. Common Sense help sociologist in hypothesis building.

Common sense (often just known as sense) is sound, practical judgment concerning everyday matters, or a basic ability to perceive, understand, and judge in a manner that is shared by (i.e. common to) nearly all people.

Similarly in English, there are different shades of meaning, implying more or less education and wisdom: "good sense" is sometimes seen as equivalent to "common sense", and sometimes not.

Another definition: ***good sense and sound judgement in practical matters. "it is all a matter of common sense".***

Common Sense is the knowledge that people used to make judgements and navigate their way around the world – Goffman.

On the basis of above, we can summarize that:

- Common Sense is defined as routine knowledge that people have of their everyday world and activities.
- It is generally based on what may be called naturalistic or individualist explanation.
- It is taken for granted knowledge.
- It is unexamined.
- it provides raw material for sociological investigations.
- Considerations in Sociology are framed by taking into account the common sense knowledge.

Example

From a commonsensical point of view we may conclude that poverty is the result of lazy behaviour. But according to cause and effect research of sociology which might conclude that poverty is the result of structural inequalities.

Difference between Common Sense and Sociology

Common sense	Sociology
Common Sense takes cues from what appears on surface	but sociology looks for interconnections and causal explanations.
Common Sense promotes stereotypical beliefs	but sociology uses reason and logic.
Common sense is based upon assumptions	while sociology is based upon evidences.
Empirical testing has no place in common sense knowledge	whereas Sociology pursue research with an empirical orientation.
Common sense knowledge are personal	but sociological knowledge results into generalizations

Common sense promotes status quoism.	Whereas Sociology is change oriented.
Common sense knowledge may not be coherent	But sociological knowledge is generally coherent and organized.

Sociology as a discipline is more than common sense. Sociology is a method of inquiry that requires the systematic testing of beliefs against evidence. Sociologists, therefore, make determining whether specific ideas are fact or fiction their job.

STEREOTYPE

Definition

(i) Stereotype is a ***simplified description applied to every person in some category.*** **(Maccionis)**

(ii) ***A widely held but fixed and oversimplified image or idea of a particular type of person or thing is called stereotype.***

(iii) ***"A stereotype is a generalized belief about a particular category of people.***

Explanation

It is an expectation that people might have about every person of a particular group. The type of expectation can vary; it can be, for example, an expectation about the group's personality, preferences, appearance or ability. Stereotypes are sometimes overgeneralized, inaccurate, and resistant to new information, but can sometimes be accurate.

While such generalizations about groups of people may be useful when making quick decisions, they may be erroneous when applied to particular individuals and are among the reasons for prejudicial attitudes.

Stereotypes are characteristics imposed upon groups of people because of their race, nationality, and sexual orientation. These characteristics tend to be oversimplifications of the groups involved and, even if they seem "positive," stereotypes are harmful.

Why sociology is not a stereotype?

John J. Maccionis has given three reasons which clearly indicate that there is no

relationship between sociology and stereotype. According to him, sociology makes generalizations about social patterns but these generalizations are not stereotypes according to given reasons.

- First, sociologists do not carelessly apply any generalization to everyone in a category.
- Second, sociologists make sure that a generalization squares with the available facts.
- And third, sociologists offer generalizations fair-mindedly, with an interest in getting at the truth.

SOCIAL PROBLEM

Walsh and Furley (Social Problems and Social Action 1958) defined social problem, ***"a deviation from the social ideals remediable by group efforts".***

Weaver defined social problem as ***"a situation in a dynamic society believed to be a threat to or an infringement upon a social value and considered capable of amelioration or elimination by appropriate collective action".***

Frank L.K. ***a social problem then appears to be any difficulty or misbehavior of a family large number of persons which we wish to move or correct.***

H.A. Phelps: ***Social problems are abnormalities in social relationship which manifest themselves when people live in groups, which are considered dangerous and intolerable and which must be eliminated to safeguard the society.***

A condition affecting a significant number of people in ways considered undesirable and about which it is felt that something can be done through collective social action.

Components or Characteristics of Social Problems

a. Social problem is that condition which is disliked by majority of the people.

b. Academicians and scholars of other segments of life are writing on different aspects of problem.

c. The problem can be solved by collective action instead of individual.

d. Majority of the people is am about it and being affected each other directly or indirectly.

e. Complexity of the problem is very much and difficult to understand.

Illiteracy, poverty, crime and violence, child labour, over populations and epidemics are the major social problems of Pakistan because these social problems cannot be controlled by few individuals or group rather required collective actions by all segments of the society.

SOCIAL ISSUE

A social issue or problem is an issue that has been recognized by society as a problem that is preventing society from functioning at an optimal level. It is important to understand that not all things that occur in society are raised to the level of social problems. Four factors have been outlined that seem to characterize a social issue or problem. These include:

A social issue is an issue that relates to society's perception of people's personal lives. Different societies have different perceptions and what may be "normal" behaviour in one society may be a significant social issue in another society. Social issues are distinguished from economic issues. Some issues have both social and economic aspects, such as immigration. There are also issues that don't fall into either category, such as wars.

Difference between Social Problem & Social Issue

Social problem	Social issue
Social problems are moral and ethical in nature and need to be solved on permanent ground	Whereas social issues are points or matters of discussion or debate or dispute on legal and moral basis and a matter of public concern
Social problems are permanent in nature and last until they are solved	Whereas social issues are temporary in nature, may last for week or months,
Social problems affects large population or segment of society	Whereas social issues don't affect large number of population directly
Social problems are always focus of	Social issues are focus of attention in print,

attention of public, academia and policy makers etc	electronic and social media
Example of social problems are crime, poverty, illiteracy, child abuse,	Examples of social issues are kidnapping of highly important person, divorce of showbiz couple,

DESCRIPTIVE QUESTIONS

1. Define Sociology. Also explain its characteristics.
2. Explain relationship of sociology with other social sciences.
3. Define sociology. Also explain sociology is different from common sense and stereotype.

2 MAJOR SOCIOLOGICAL PERSPECTIVES

SOCIOLOGICAL PERSPECTIVES

Before explaining theoretical perspective, it is necessary to introduce what perspective is?

What is perspective?

"A perspective is a broad assumption about society and social behavior that provides a point of view for the study of specific problems."

There are four of these general perspectives in modern sociology, evolutionary, functionalist, the conflict, and the interactionist perspectives. Most of the sociologists are guided in their work by a major *theoretical perspective*.

Ken Brown has given the example to understand the perspective. For example, imagine that there are five people looking at the same busy shopping street – a pickpocket, a police officer, a road sweeper, a shopper and the shopkeeper (see Fig. 1.1). The pickpocket sees wallets sticking out of pocket or bags, and an opportunity to steal. The police officer sees potential crime and disorder. The road sweeper litter and garbage left by everyone else. The shopper might see windows full of desirable consumer goods to buy, and the shopkeeper sees only potential customers. All are viewing the same street, but are looking at different aspects of that street. What they see will depend on their 'perspective' - what they are looking for. They might all be seeing different things, but you cannot really say any of their views is more correct than other – though you might think some views provide a more truthful, rounded and full description of the street than others do.

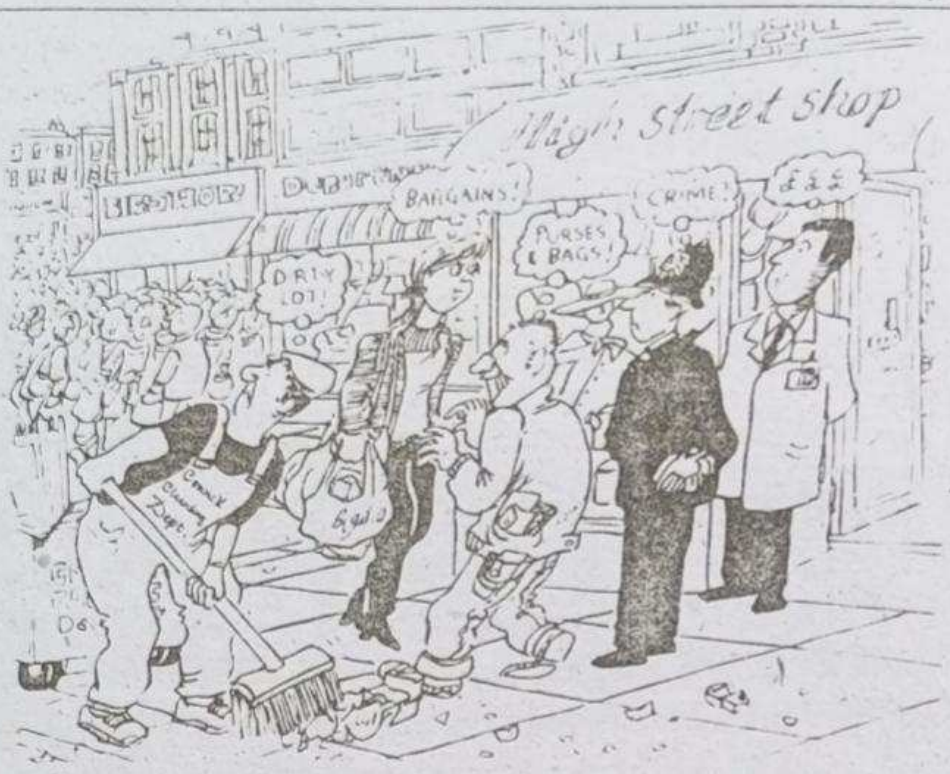


Fig.: People may view the same scene from different perspectives.
(Illustration Courtesy by: Introducing Sociology by Ken Browne)

1. The Evolutionary Perspective

This is the earliest perspective in sociology based on the work of August Comte, Spencer. ***"It focuses on how human societies originate and grow over a period of time."*** After a few decades it fell from favor, and is now once again becoming fashionable. Sociologists using this perspective look for pattern of change and development appearing in different societies in different times.

2. The Structure Functionalist Perspective

According to **Maccionis**: ***"Functionalist perspective is a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability."***

The basic principles of Structural Functionalism can be comprehended in three simple terms: maintenance of social stability, collective functioning, and social evolution.

Major assumptions of structural functionalism:

Assumption 1: Society is a combination of different parts (social institutions) like human body:

The functionalist perspective in sociology is a view of society that focuses on the way various parts of society have functions, or positive effects, that maintain the stability of the whole. The perspective draws its original inspiration from the work of Herbert Spencer and Emile Durkheim. Spencer compared societies to living organisms. Any organism has a ***structure***—that is, a set of interrelated components, such as a head, limbs, a heart, and so on. Each of these parts has a ***function***—that is, a positive consequence for the whole system, in this case a living organism.

Assumption 2: Each part of the society has some specific functions:

In the same way, Spencer argued, a society has a structure. Its interrelated parts are the social institutions *i.e.* family, religion, the military, and so on. Ideally, each of these components also has a function that contributes to the overall stability of the social system. Modern structural-functionalism (usually called function-alism) does not press the analogy between a society and an organism. But it does retain the same general idea of society as a system of interrelated parts.

Assumption 3: All parts of the system are interrelated and interdependent:

Each part of the society (social institutions) are interrelated and interdependent on each other in terms of their functional needs. And maintaining social order in society.

Assumption 4: Society tends to be organized and stable system:

Functionalist theory implies that society tends to be an organized, stable, well-integrated system, in which most members agree on basic values. Under normal conditions, all the elements in the social system—such as the schools, the family, and the state—tend to "fit together," with each element helping to maintain overall stability and balance/equilibrium in the society.

Assumption 5: Slow and gradual social change is positive:

In the functionalist view, a society has an underlying tendency to be in equilibrium, or balance. Social change is therefore likely to be disruptive unless it takes place relatively slowly, because changes in one part of the system usually provoke changes elsewhere in the system. Sudden and rapid changes caused social disruption in society.

Main focus of the functionalist is on social order, stability and equilibrium in society.

They believe that whenever something becomes absolutely dysfunction, automatically removed by the society. If something exists in society, no matter how negative it is, it will definitely be functional for society.

3. The Conflict Perspective

According to **Maccionis**: ***"Conflict perspective is a framework for building theory that sees society as an arena of inequality that generates conflict and change."***

Assumption 1: Views of society that focuses on social processes of tension, competition, and change:

The *conflict perspective* in sociology is a view of society that focuses on social processes of tension, competition, and change. The perspective derives its inspiration from the work of Karl Marx, who saw the struggle between social classes as the "engine" of history and the main source of change.

Assumption 2: Assumes that societies are in a constant state of change, in which conflict is a permanent feature:

Conflict theorists assume that societies are in a constant state of change, in which conflict is a permanent feature. "Conflict" does not necessarily mean outright violence; it includes tension, hostility, competition, and disagreement over goals and values. This conflict is not an occasional event that disrupts the generally smooth workings of society; it is a continuing and inevitable part of social life.

Assumption 3: Conflict in the society has positive effect as well:

Conflict theorists do not see social conflict as necessarily destructive, although they admit that it may sometimes have that effect. They argue that conflict can often have positive results. It binds groups together as they pursue their own interests, and the conflict among competing groups focuses attention on social problems and leads to beneficial changes that might otherwise not have

occurred. In this way, social movements—such as those for women's rights or against nuclear power—become an important source of change. The changes caused by social conflict prevent society from stagnating.

Assumption 4: Society is composed of different groups competing for power and resources:

The conflict perspective views society as composed of different groups and interest competing for power and resources. ....The origins of the conflict perspective can be traced to the classic works of Karl Marx.

Assumption 5: There are two groups in the society- bourgeoisie (Haves) and proletariat (haves not):

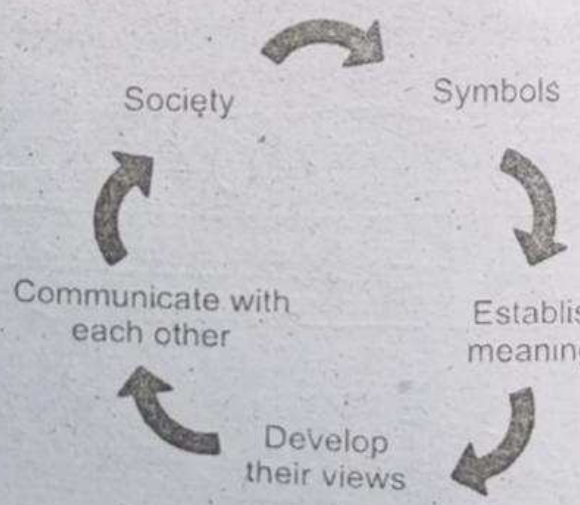
Conflict, according to Marx, is between **bourgeoisie** — a wealthy and powerful group who owns and controls the means of production, and **proletariat** — poor laborer who are exploited by the bourgeoisie. According to Marx, this conflict is between haves and haves not. Conflict between these two classes according to Marx, is a source of social change in society. This change will took place after the overthrown of the bourgeoisie by proletariat.

4. The symbolic interactionist perspective

According to **Maccionis**: ***"Its broad focus on social structures that shapes society as a whole."***

The symbolic interactionist perspective, also known as symbolic interactionism, directs sociologists to consider the symbols and details of everyday life, what these symbols mean, and how people interact with each other. Although symbolic interactionism traces its origins to Max Weber's assertion that individuals act according to their interpretation of the meaning of their world, the American philosopher George H. Mead (1863–1931) introduced this perspective to American sociology in the 1920s.

Symbolic Interactionism



Assumption 1: People attach meanings to symbols and verbal communication:

According to the symbolic interactionist perspective, people attach meanings to symbols, and then they act according to their subjective interpretation of these symbols. Verbal conversations, in which spoken words serve as the predominant symbols, make this subjective interpretation especially evident.

Assumption 2: Every word has specific meaning for senders and receiver:

The words have a certain meaning for the "sender," and, during effective communication, they hopefully have the same meaning for the "receiver." In other terms, words are not static "things"; they require intention and interpretation.

Assumptions 3: Conversation is an exchange of symbols between interacting individuals:

Conversation is an interaction of symbols between individuals who constantly interpret the world around them. Of course, anything can serve as a symbol as long as it refers to something beyond itself. Written music serves as an example. The black dots and lines become more than mere marks on the page; they refer to notes organized in such a way as to make musical sense. Thus, symbolic interactionists give serious thought to how people act, and then seek to determine what meanings individuals assign to their own actions and symbols, as well as to those of others.

Assumption 4: We learn the meaning of the symbol from the way we see others reacting to it.

Assumption 5: Once we learn the meanings of symbols, we base our behavior (interaction) on them.

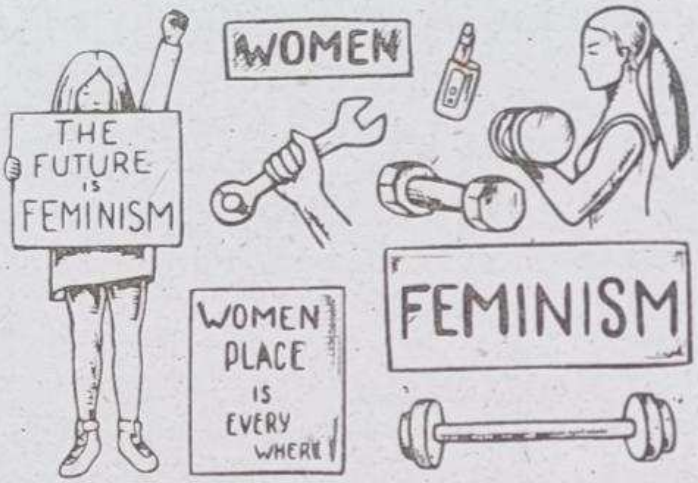
Assumption6: We use the meaning of symbols to imagine how others will respond to our behavior.

MAJOR SOCIOLOGICAL PERSPECTIVES AT A GALANCE

	Functionalist	Conflict	Interactionist
View of Society	Stable, well integrated	Characterized by tension and struggle between groups	Active in influencing and affecting everyday social interaction
Level of Analysis Emphasized	Macro	Macro	Micro, as a way of understanding the larger macro phenomena
Key Concepts	Manifest functions Latent functions Dysfunctions	Inequality Capitalism Stratification	Symbols Nonverbal communication Face-to-face interaction
View of the Individual	People are socialized to perform societal functions.	People are shaped by power, coercion, and authority	People manipulate symbols and create their social worlds through interaction
View of the Social Order	Maintained through cooperation and consensus	Maintained through force and coercion	Maintained by shared understanding of everyday behavior
View of Social Change	Predictable, reinforcing	Change takes place all the time and may have positive consequences	Reflected in people's social positions and their communications with others
Example	Public punishments reinforce the social order	Laws reinforce the positions of those in power	People respect laws or disobey them based on their own past experience
Proponents	Emile Durkheim Talcott Parsons Robert Merton	Hegel Karl Marx W.E.B. DuBois	George Herbert Mead Charles Horton Cooley Erving Goffman

5. Feminism

Feminism is a range of socio-political movements and ideologies that aim to define and establish the political, economic, personal, and social equality of the sexes. Feminism incorporates the position that societies prioritize the male point of view, and that women are treated unjustly within those societies. Efforts to change that include fighting against gender stereotypes and establishing educational, professional, and interpersonal opportunities and outcomes for women that are equal to those for men.



Feminist movements have campaigned and continue to campaign for women's rights, including the right to: vote, hold public office, work, earn equal pay, own property, receive education, enter contracts, have equal rights within marriage, and maternity leave. Feminists have also worked to ensure access to contraception, legal abortions and social integration, and to protect women and girls from rape, sexual harassment, and domestic violence. Changes in female dress standards and acceptable physical activities for females have often been part of feminist movements.

Some scholars consider feminist campaigns to be a main force behind major historical societal changes for women's rights, particularly in the West, where they are near-universally credited with achieving women's suffrage, gender-neutral language, reproductive rights for women (including access to contraceptives and abortion), and the right to enter into contracts and own property. Although feminist advocacy is, and has been, mainly focused on women's rights, some feminists argue for the inclusion of men's liberation within its aims, because they believe that men

are also harmed by traditional gender roles. Feminist theory, which emerged from feminist movements, aims to understand the nature of gender inequality by examining women's social roles and lived experience; feminist theorists have developed theories in a variety of disciplines in order to respond to issues concerning gender.

Numerous feminist movements and ideologies have developed over the years and represent different viewpoints and aims. Traditionally, since the 19th century, first-wave liberal feminism that sought political and legal equality through reforms within a liberal democratic framework was contrasted with labour-based proletarian women's movements that over time developed into socialist and Marxist feminism based on class struggle theory. Since the 1960s, both of these traditions are also contrasted with radical feminism that arose from the radical wing of second-wave feminism and that calls for a radical reordering of society to eliminate male supremacy; together liberal, socialist and radical feminism are sometimes called the "Big Three" schools of feminist thought.

Since the late 20th century, many newer forms of feminisms have emerged. Some forms of feminism have been criticized for taking into account only white, middle class, college-educated, heterosexual, or cisgender perspectives. These criticisms have led to the creation of ethnically specific or multicultural forms of feminism, such as black feminism and intersectional feminism.

Descriptive Questions

1. What do you mean by perspective? Also explain major assumptions of functionalist perspectives.
2. Write basic assumptions of major three sociological perspectives.
3. Draw a comparison between functional and conflict perspectives.
4. Write a note on Feminist school of thought.

3

CULTURE

3 CULTURE

INTRODUCTION

According to Taylor, culture is "that complex-whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society" (plus material culture). Culture, according to Taylor, is a complete self-working system of human achievements. These achievements categorized into material and non-material objects are the elements of self-moving units of culture. By way of simplicity, we consider culture as an interrelated unit of its interdependent parts. This interdependence of composing elements makes a web of interrelationship within itself to make the system of culture work as a complex-whole.

Definitions

Herskovits defined culture as: ***"man-made part of environment".***

According to **Linton**: ***"The culture is social heredity which is transmitted from, one generation to other with the accumulation of individual experiences."***

Beals and Hoijer hold that a culture is ***"the totality of designs for living practiced by man at all places and times."*** Within all the time and space a culture is the mode of activities which differentiates the people of one society from another.

From **Lowie's** point of view a culture is ***"the whole of social tradition,"*** which resembles in sense with Linton's attitude on the point.

Culture is "the continually changing patterns of learned behaviour and the products of learned behaviour (including attitude, values,

knowledge and material objects) which are shared by and transmitted among the members of the society."

In general, the culture is not a biological phenomenon but is learned by the members of society to follow a given way of life. It is the matter of adaptation in environment by people which paves their way of life in society.

CHARACTERISTICS OF CULTURE

The definitions cited above reveal some of the characteristics of culture. For a clear under-standing of the concept of culture, it is necessary for us to know its main features.

i. Culture is Learnt: Culture is not inherited biologically, but learnt socially by man. It is not an inborn tendency. There is no cultural instinct as such. Culture is often called 'learned ways of behaviour'. Unlearned behaviour, such as closing the eyes while sleeping, the eye blinking reflex and so on, are purely physiological and not cultural. Shaking hands or saying 'Salam' or 'thanks' and shaving.

ii. Culture is Social: Culture does not exist in isolation. Neither is it an individual phenomenon. It is a product of society. It originates and develops through social interactions. It is shared by the members of society. No man can acquire culture without association with other human beings.

iii. Culture is Shared: Culture in the sociological sense, is something shared. It is not something that an individual alone can possess. For example, customs, traditions, beliefs, ideas, values, morals, etc., are all shared by people of a group or society.

iv. Culture is Transmissive: Culture is capable of being transmitted from one generation to the next. Parents pass on culture traits to their children and they in turn to their children, and so on. Culture is transmitted not through genes but by means of language. Language is the main vehicle of culture. Language in its-different forms like reading, writing and speaking makes it possible for the present generation to understand the achievements of earlier generations.

v. Culture is Continuous and Cumulative: Culture exists as a continuous process. In its historical growth it tends to become cumulative. Culture is a 'growing

whole' which includes in itself, the achievements of the past and the present and makes provision for the future achievements of mankind. "Culture may thus be conceived of as a kind of stream flowing down through the centuries from one generation to another".

vi. Culture is Consistent and Integrated: Culture, in its development has revealed a tendency to be consistent. At the same time different parts of culture are interconnected. For example, the value system of a society is closely connected with its other aspects such as morality, religion, customs, traditions, beliefs, and so on. Change in one part of culture will cause change in rest of the parts.

vii. Culture is Dynamic and Adaptive: Though culture is relatively stable it is not altogether static. It is subject to slow but constant changes. Change and growth are latent in culture. Culture is responsive to the changing conditions of the physical world. It is adaptive. It also intervenes in the natural environment and helps man in his process of adjustment.

viii. Culture is Gratifying: Culture provides proper opportunities and prescribes means for the satisfaction of our needs and desires. These needs may be biological or social in nature. Our need for food, shelter, and clothing on the one hand, and our desire for status, name, fame, money, mates, etc., are all, for example, fulfilled according to the cultural ways.

ix. Culture Varies from Society to Society: Every society has a culture of its own. It differs from society to society. Culture of every society is unique to itself. Cultures are not uniform. Cultural elements such as customs, traditions, morals, ideals, values, ideologies, beliefs, practices, philosophies, institutions, etc., are not uniform everywhere. Ways of eating, speaking, greeting, dressing, entertaining, living, etc., of different societies differ significantly. Culture varies from time to time also. No culture ever remains constant or changeless.

x. Culture is Super Organic and Ideational: Culture is sometimes called 'the super organic'. By 'super organic' Herbert Spencer meant that culture is neither organic nor inorganic in nature but above these two. The term implies the social meaning of physical objects and physiological acts. The social meaning may be independent of physiological and physical properties and characteristics. For example, the social meaning of a national flag is not just 'a piece of colored cloth'.

The flag represents a nation. Similarly, priests and prisoners, professors and professionals, players, engineers and doctors, farmers and soldiers, and others are not just biological beings. They are viewed in their society differently. Their social status and role can be understood only through culture.

Further, every society considers its culture as an ideal. It is regarded as an end in itself. It is intrinsically valuable. The people are also aware of their culture as an ideal one. They are proud of their cultural heritage.

TYPES OF CULTURE

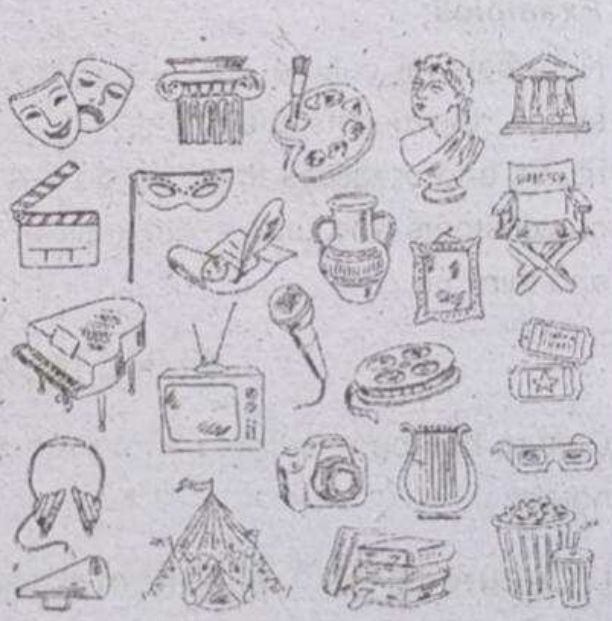
Types of culture are given below:

Real Culture

It is that culture which can be observed in our social life. The culture on which we act upon in our social life is real. The part of culture which the people adopt in their social life is their real culture. The whole of the culture is never real because a part of it remains without practice. How far we set upon Islam is our real culture. We are all Muslims but we do not follow Islam fully in our social life. It means the part of Islam which we follow is our real culture.

Ideal Culture

The culture which is presented as a pattern or precedent to the people is called ideal. It is the goal of the society. It can never be achieved fully because some part of it remains out of practice. This culture is explained in books, speeches and guidance. The part of ideal culture practiced in social life is called real culture. Islam is our ideal culture. We claim to be true Muslims and this claim is our ideal culture but how far we are Muslims in practice is our real culture. Both the real and ideal cultures are related together and different from each other.

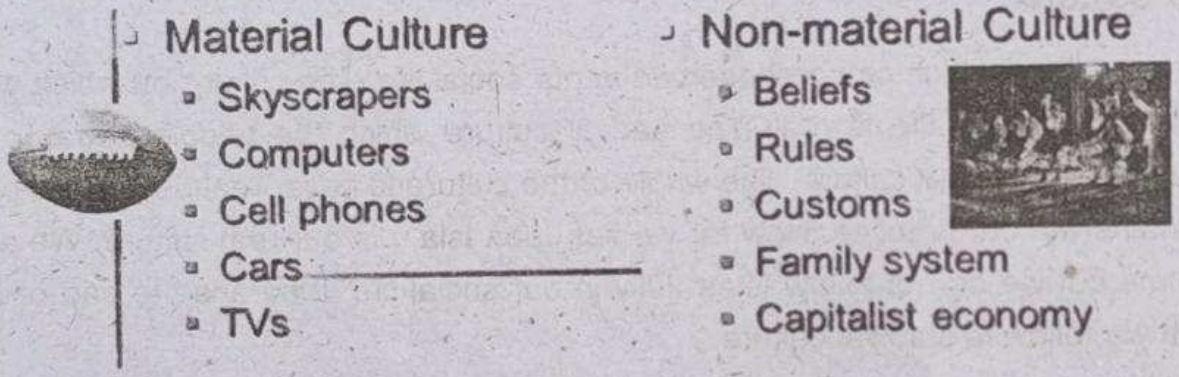


(i) Material Culture: according to **John J. Maccionis**, "***Material culture, by***

contrast, is the physical things created by members of a society, everything from armchairs to zippers".

Examples:

Material culture consists of man-made objects such as tools, implements, furniture, automobiles, buildings, dams, roads, bridges, and in fact, the physical substance which has been changed and used by man. It is concerned with the external, mechanical and utilitarian objects. It includes technical and material equipment's like a printing press, a locomotive, a telephone, a television, a tractor, a machine gun, etc. It includes our banks, parliaments, insurance schemes, currency systems, etc. It is referred to as civilization.



(ii) Non-Material Culture: according to **John J. Maccionis**, ***"Nonmaterial culture is the ideas created by members of a society, ideas that range from art to Zen".***

Examples:

Non-material culture consists of the words the people use or the language they speak, the beliefs they hold, values and virtues they cherish, habits they follow, rituals and practices that they do and the ceremonies they observe. It also includes our customs and tastes, attitudes and outlook, in brief, our ways of acting, feeling and thinking.

FUNCTIONS OF CULTURE

Culture has been fulfilling a number of functions among which the following may be noted:

i. Culture is the Treasury of Knowledge. Culture provides knowledge which is essential for the physical, social and intellectual existence of man. Culture preserves

knowledge and helps its transmission from generation to generation through its element, that is, language. Language helps not only the transmission of knowledge but also its preservation, accumulation and diffusion. On the contrary, animals do not have this advantage. Because, culture does not exist at sub-human level.

ii. Culture Defines Situations. Culture defines social situations for us. It not only defines but also conditions and determines - what we eat and drink, what we wear, when to laugh, weep, sleep, love, to make friends with, what work we do, what God we worship, what knowledge we rely upon, what poetry we recite and so on.

iii. Culture Defines Attitudes, Values and Goals. Attitudes refer to the tendency to feel and act in certain ways. Values are the measure of goodness or desirability. Goals refer to the attainments which our values define as worthy. It is the culture which conditions our attitude towards various issues such as religion, morality, marriage, science, family planning, prostitution and so on.

iv. Culture Decides our Career. Whether we should become a politician, a social worker, a doctor, an engineer, a soldier, a farmer, a professor, an industrialist, a religious leader, and so on is decided by our culture. What career we are likely to pursue is largely decided by our culture.

v. Culture Provides Behaviour Pattern. Culture directs and confines the behaviour of an individual. Culture assigns goals and provides means for achieving them. It rewards his noble works and punishes the ignoble ones.

vi. Culture Moulds Personality. Culture exercises a great influence on the development of personality. No child can develop human qualities in the absence of a cultural environment. Culture prepares man for group life and provides him the design of living. It is the culture that provides opportunities for the development of personality and sets limits on its growth.

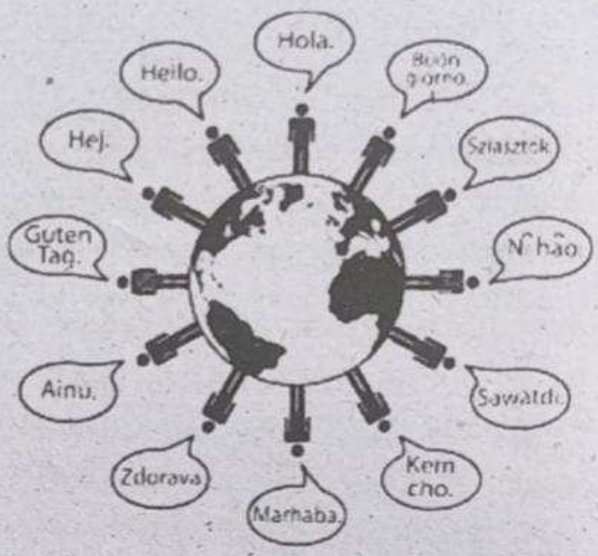
ELEMENTS OF CULTURE

Culture is the totality of learned and socially transmitted behaviors. It is shared and practicing in all societies of the world. Basic Elements of culture includes ideas, beliefs, values, customs which make it a whole configuration. Culture is transmitted from one generation to another. Each culture has some basic elements.

There are some basic Cultural Elements given below:

1. Language

According to **John J. Maccionis:** ***"Language, the key to the world of culture, is a system of symbols that allows people to communicate with one another."*** Humans have created many alphabets to express the hundreds of languages we speak.



People saying Hello in different languages

A group of words or ideas having common meaning and is shared to a social situation is called language. Language is the entrance to a culture. Language is a set of socially sound pattern, words, and sentences having specific meaning and terminology common to the same culture. You can learn effects of ethnocentrism.

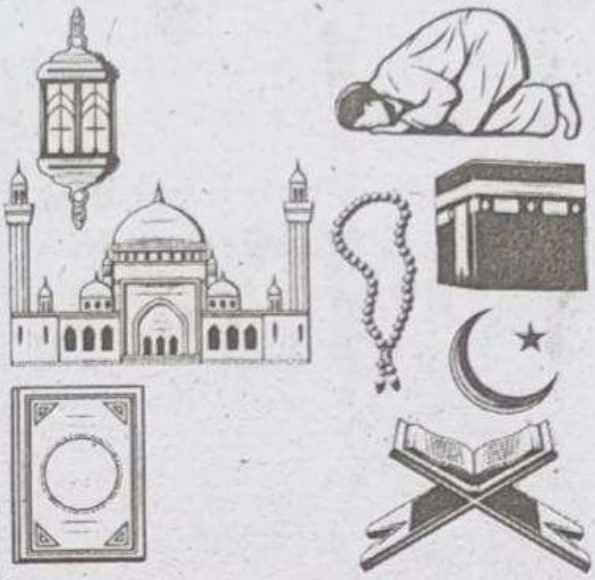
Language is a source of communication and to transmit message from one person to another. It is the method to mold the behavior and experience of a person. Language differs from culture to culture and is transmitted from one generation to another.

Language is like a vehicle through which we can carry out our complex social activities. Language is the foundation of a culture and ticket to the entrance of a social life. Animal have not culture because they have no specific language to transmit worlds to others. So, language is the key to open a social life of an individual with some special characteristics.

2. Symbols

According to **John J. Maccionis:** ***"A symbol is anything that carries a particular meaning recognized by people who share a culture."*** A word, a whistle, a wall covered with graffiti, a flashing red light, a raised fist—all serve as symbols.

A symbol is anything that is used to stand for something else. Culture is a system of symbols. Symbols are anything used to represent express and stand for an event situation. Symbols direct to guide our behavior. It is used to show an event of past, present or future. For example the heap of ash show that the something has been burnt or the wet street shows that it has rained.



Islamic symbols part of belief system

Bowing head, whistling, winkling of eyes situation, all are the symbols, which express a specific object idea about other. Bait-Ullah is the symbol of God and we pray to it. American Shake their hand to answer for No. Other examples are flag, anthem, picture, statues are symbols. Symbols are the short expression for the identification of an object or situation.

3. Norms

According to **John J. Maccionis:** ***norms, rules are expectations by which a society guides the behavior of its members.*** In everyday life, people respond to each other with sanctions, rewards or punishments that encourage conformity to cultural norms.

Norms as elements of culture are the rules and the guidelines which specify the behavior of an individual. Norms keep a person within the boundary of society and its culture. It gives us restriction about something which to do and which not to do. It molds our behavior and gives as knowledge about wrong and right. Norms can be divided into three types:

a. *Folkways:* ***norms for routine or casual interaction (Maccionis).***

Folkways are the simple customary ways of the people. It is the normal and habitual action of people within a culture. Folkways are the recognized or accepted ways of behavior. These are the behavior pattern which a person use generally in his daily life.

b. Mores: ***(pronounced "MORE-ayz") refer to norms that are widely observed and have great moral significance (Maccionis).***

Mores, which include taboos, are the norms in our society that insist, for example, that adults not walk around in public without wearing clothes.

Mores refers to "what ought to be and what ought not to be." Mores are serious norms but are informed like folkways. They have a serious binding on a group the violation of mores threats to social order. Punishment may be both formal and informal for the violation of mores.

(c) Law:

The third type is law, which is the strongest force enforced by government in a society. Law is an engine of social control. Law is passed in constituent assembly and enforced in society for the security of social and cultural values. Those who violate laws are called criminals. Crime is an act which cuts the law into pieces. It is a social problem creating sensation and disturbance in social life. Crime, related to murder is called heinous crime.

Definitions:

Cohen & Orbuch: Mores that have been formalized and have legal sanction attached to them.

According to **Shankar Rao:** "Written codes of life and conduct enforced by institutions and agencies are called law".

4. Values

According to **John J. Maccionis:** ***"values are culturally defined standards that people use to decide what is desirable, good, and beautiful and that serve as broad guidelines for social living.*** People who share a culture use values to make choices about how to live."

Anything getting importance in our daily life becomes our values. The origin of values, is not biological but it is social production while living in society the values develop. Values depend upon the culture. Culture varies from society to society and thus values are different in every social situation. Values are what we like and what we say will in our society values are the good idea and thinking of a person.

Some values are hereditary which we gain from our elders, books and parents. The culture is full of values and can transmit from one generation to another. When a natural object get a meaning it becomes a value.

5. Beliefs

According to **John J. Maccionis:** ***beliefs are specific thoughts or ideas that people hold to be true.***

Every sect within a culture having some beliefs for cultural refuge. These beliefs are responsible for the spiritual fulfillment of needs and wants. Muslims believe in God, Holly Prophet, The Day of Judgment, recitation of Holly Quran, Hajj etc. Sikh wear bangle in one hand, bear a long beard, keeping a dagger. Cross for Christians and a necklace or a cotton thread around nick, the water of Ganga and are sacred for Hindus.

6. Cognitive Elements

Cognitive elements of culture are those though which an individual know how to cope with an existing social situation. How to survive, how make shelter from storms and other natural calamities, how to travel and transport etc. are the practical knowledge which make a culture. Such knowledge is carefully thought to every generation.

CULTURAL DIVERSITY

Cultural diversity is the quality of diverse or different cultures, as opposed to monoculture, the global monoculture, or a homogenization of cultures, akin to cultural evolution. The term "cultural diversity" can also refer to having different cultures respect each other's differences.

Definition:

Dr. Caleb Rosado, defines cultural diversity as ***"...a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society."***

Explanation:

Essentially, cultural diversity is about bringing people together from a diverse set of backgrounds and cultures, then creating an environment that not only recognizes the differences between those cultures and backgrounds, but celebrates them. It helps create a safe space for people to be authentically themselves.

Diversity refers to the attributes that people use to confirm themselves with respect to others, "that person is different from me." These attributes include demographic factors (such as race, gender, and age) as well as values and cultural norms. The many separate societies that emerged around the globe differ markedly from each other, and many of these differences persist to this day. The more obvious cultural differences that exist between people are language, dress, and traditions. There are also significant variations in the way societies organize themselves, such as in their shared conception of morality, religious belief, and in the ways, they interact with their environment. Cultural diversity can be seen as analogous to biodiversity.

Cultural diversity is found among people on the basis of following dimensions:

Race, Ethnicity, Sexual orientation, Religion, Language, Gender, Age, and Disability.

The importance of cultural diversity can be interpreted on the basis of these related actions:

- Recognizing that there is a large amount of cultures that exist
- Respecting each other's differences
- Acknowledging that all cultural expressions are valid
- Valuing what cultures have to bring to the table
- Empowering diverse groups to contribute

- Celebrating differences, not just tolerating them
- Cultural diversity looks like this:

Benefits of Cultural Diversity

The world is naturally multicultural. Approaching cultural diversity with a mindset and actions that embrace this fact leads to many benefits, like:

- **Compassion:** Communication and understanding of differences leads to increased compassion instead of judgment.
- **Innovation:** Varied perspectives and lens of looking at the world lend to innovative thinking.
- **Productivity:** People who come together and bring their own style of working together tend to support a more productive team.
- **New Opportunities:** The diversity opens the door to new opportunities and the blending of ideas which would otherwise have been homogeneous.
- **Problem-Solving:** Challenges are layered, so having people with different backgrounds can lead to better problem-solving with richness of opinions.

SUB-CULTURE

According to **John J. Maccionis:** ***"cultural patterns that set apart some segment of a society's population."***

Explanation:

In one society, there may be a number of regional classes representing their respective ways of life distinctive from one another and from the whole culture. The culture of these classes of people, within the general culture of the whole society, is called sub-culture. For example, culture of Pakistani society has several sub-cultures in its various regions. Panjabi, Sindhi, Balochi and Pukhtoon people have their respective cultures different from one another and distinctive from the total culture of Pakistani society.

Punjabi culture, however, is a part-culture contributing to the whole of Pakistani culture. Within one region, take for example, in Punjab there are a number of sub-cultural groups such as Lahori, Saraiki, Gujrati and Pothohari. These sub-¬cultures represent their respective distinction of local dialects in speech, terms of addressing others, styles of dresses and certain customary ways at the occasions of birth and marriage. There are numerous sub-cultures in one culture, on the basis of geographical, religious, economic and ancestral conditions. Sub-cultures are really the integral parts of the total culture and without that part the whole is not completed. The sub-¬culture is interrelated with, or interdependent upon the rest of the culture. With the exclusion of sub-cultures the whole cannot represent its entity.

Basis of Subculture

According to Sutherland, Woodward and Maxwell, the main sub-cultures are:

- regional sub-culture,
- ethnic or nationality sub-cultures,
- urban and rural sub-cultures,
- class sub-culture, occupational sub-culture, and
- the religious sub-culture.

Cultural Relativism

If we try to understand a foreign culture in terms of our values and motives, we will not be able to do so. Because our values and motives will bias our observation and our judgment will not be real. We must interpret and describe their behavior in the light of their motives, habits and values, if we are to understand them. It means to understand the society of a foreign culture we will have to apply the modes of the same society. For this purpose, a sociologist is required to undergo changes in his attitudes, motives, values and habits according to the social systems of the society which he wants to study. It is a sort of training for him. He must set his values aside and learn the habits and motives of the people of the new society.

Definition:

According to **John J. Maccionis**: ***the practice of judging a culture by its own standards.***

Horton and Hunt: ***"the function and meaning of a trait are relative to its cultural setting is called cultural diversity".***

A trait is neither good nor bad but it is good or bad only with reference to the culture in which it functions. The rite of Sati in Hindus and custom of Polyandry in Tibetans are its examples. The Hindus worship the sun, the river Ganges and the idols. These items of worship are fitted in Hindu culture. From these examples, we note that any cultural trait is socially "good" if it operates harmoniously within its cultural setting to attain the goals which the people are seeking.

ETHNOCENTRISM

Definition:

Summer defined ethnocentrism as ***"that view of things in which ones', own group is the center of everything and all others are scaled and rated with reference to it."***

Horton and Hunt deduce that ***"ethnocentrism is the habit of every group of taking for granted the superiority of its culture".***

Explanation:

It means that every culture considers itself superior to other cultures. The Americans think of themselves as the "Progressive" while the Eastern cultures call them immoral. The Pakistanis call themselves as brave, hard-worker and faithful people. The Arabs call themselves hospitable. Similarly, the people of every nation feel pride and claim superiority upon other nations. This sense of pride or superiority upon others is called ethnocentrism.

Even within a society different social groups are ethnocentric against one another. The agriculturists claim to be superior to laborers and the businessmen are proud upon low class servants. Similarly, high class officers think themselves higher upon other low class servants. This feeling of superiority upon others is universal among nations, groups and the individuals. This cultural trait is called ethnocentrism.

Positive Effects of Ethnocentrism

1. It encourages social solidarity in groups and in society by which the forces of co-operation become stronger.

2. It provides protection to group members by creating sense of belonging among them. Those members who are weak, poor, hopeless and helpless are encouraged by joining hands of ethnocentrism with them. It means it provides compensation to the people of low status.

3. It promotes nationalism and patriotism among the members of society. Because it stimulates the spirit of belonging to the society and culture claiming superiority to others.

4. Caste, Biradri and consanguine groups develop by ethnocentrism in which marriage and other social relations are facilitated.

Negative Effects of Ethnocentrism

1. Ethnocentrism creates tight boundaries among various social groups. The inter-group relations are hampered due to prejudice against one another. The process of social relations among various groups gets slower.

2. The prejudice created by ethnocentrism creates conflict and tension among various groups. The social forces of cooperation face problems in their operation.

3. Ethnocentrism limits an individual in a small social group to which he belongs. He remains within the limits of that group and is not influenced by the general social changes happening around him in the society. He remains backward in a sense by this way and adopts little changes. Sometimes even he preaches against modern social changes. It means it discourages culture change among the people.

4. The national development in general is slowed down in such cultures where ethnocentrism is emphasized in books, newspapers, radio and television.

DESCRIPTIVE QUESTIONS

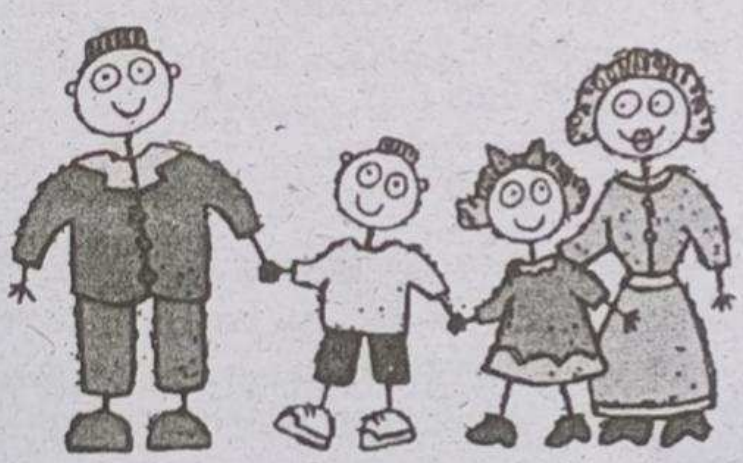
1. Define culture and explain its chief characteristics
2. Explain major functions of culture
3. Define ethnocentrism, also explain merits and demerits of ethnocentrism.
4. Write a note on elements of culture.
5. Define culture. Also explain its type.

4 SOCIALIZATION

INTRODUCTION

Inducting an individual into society is called socialization. It is a process of training to adjust man in society. Man is to live in various social groups and different social situations. He is to learn techniques of life to adjust himself in new modes of life. This learning of techniques of social life is called socialization. Learning of different behaviors in different social situations is the process of socialization.

An individual faces so many situations in his life. In every situation he is to play different role. For this purpose, learning the norms is necessary which enables him to do so. Role playing requires learning of norms for those social situations. This learning of norms is called socialization. The individual by learning social norms and playing different roles get experience of social life. Learning these experiences of social life is called socialization.



From the point of view of Lee and others, a personality is "the result of habit formation". Habits are individually repeated behaviors. A range of human experiences is introduced from the very life in childhood. Culture and society provide

the individual with institutionalized patterns of behavior for various stages of life so that he may become a functioning member of society. Learning cultural norms according to the development of age is the process of "socialization". This is a continuous process of life. The process whereby personality is acquired through social interaction is known as socialization.

Definition

adjusting

Young and Mack observe, ***"the process of inducting the individual into the social world is called socialization"*** In common-sense, socialization is a life-long training for the adjustment of one's life in society. This process of socialization is the process of learning norms, roles, techniques and other cultural patterns. In two ways, the processes of learning take places.

Peter Woesely: ***"process of transmission of culture, the process whereby men learn the rules and practices of social groups."***

John J. Maccionis: ***"it's a lifelong social experience by which individuals develop their human potential and learn culture."***

Lundberg says: ***"complex processes of interaction through which the individual learns the habits, beliefs, skills and standards of judgment that are necessary for his effective participation in social groups and communities."***

Horton and Hunt said: ***"socialization is the process whereby one internalizes the norms of the groups among whom one lives so that a unique "self" emerge."***

Importance or Functions of Socialization:

1. Learning of social expectation: The process of socialization is important from the point of view of society as well as from the point of view of individual. Every society is faced with the necessity of making a responsible member out of each child born into it. The child must learn the expectations of the society so that his behavior can be relied upon.

2. Adoption of norms group life: Individual must acquire the group norms in order to take the behavior of others into account. Socialization means transmission

of culture, the process by which men learn the rules and practices of social group which which belongs. It is through it that a society maintains its social system, transmits its culture from generation to generation.

3. Development of self: From the point of view of the individual, socialization is the process by which the individual learns social behavior, develops his self. Socialization plays a unique role in personality development of the individual. The self emerges and develop through the process of socialization. The self, the core of personality, develops out of the child's interaction with others.

4. Better personality development: It is the process by which the new born individual, as he or she grows up, acquires the values of the group and is molded into a social being. Without socialization, no individual can become a better person, because it (socialization) joins ideas, culture, capacities and needs of the human organism which turns into a better human society.

5. Adoption of culture and human skills: In the socialization process the individual learns the culture as well as skills, ranging from language to manual dexterity which will enable him to become a participating member of human society.

6. Discipline and training: Socialization inculcates basic disciplines, ranging from toilet habits to be a scientist. In his early years, individual is also socialized with regard to basic social life.

7. Transmission of culture: Socialization teaches skills. Only by acquiring needed skills individual fit into a society. In simple societies, traditional practices are handed down from generation to generation and are usually learned by imitation and practice in the course of everyday life. Socialization is indeed an intricate process in a complex society characterized by increasing specialization and division of work. In these societies, inculcating the abstract skills of literacy through formal education is a central task of socialization.

8. Acquisition of social roles and responsibilities: Another element in socialization is the acquisition of the appropriate social roles that the individual is expected to play. He knows role expectations, that is what behavior and values are a part of the role he will perform. He must desire to practice such behavior and pursue such ends. Role performance is very important in the process of socialization. As

males, females, husbands, wives, sons, daughters, parents, children, student's teachers and so on, accepted social roles must be learned if the individual is to play a functional and predictable part in social interaction.

9. Helps to control human behavior: It helps to control human behavior: An individual from birth to death undergoes training and his, behavior is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man's/life and man gets adjusted to the society. Through socialization, society intends to control the behavior of its-members unconsciously.

TYPES OF SOCIALIZATION

There are four types of socialization which are given by Jan Robertson in his book sociology.

1. Primary socialization

This is the most essential and fundamental type of socialization. It takes place in the early years of newborn baby. At this stage, concentration is given on language and cognitive skills, the internalization of cultural norms and values, establishment of emotionality and appreciation of other roles and perspectives.

2. Anticipatory socialization

Individual not only learns the culture of his groups rather he also learns the cultures of groups to which he does not belong. Such a process whereby men socialize themselves into the culture of a group with the anticipation of joining that group is referred as anticipatory socialization by R.K. Merton.

3. Developmental Socialization

This kind of learning is based on the achievements of primary socialization. It builds on already acquired skills and knowledge as the adult progress through new situations such as marriage or new jobs. These require new expectations, obligations, and roles. This new learning combines with old skills makes possible developmental socialization.

4. Re-Socialization

Re-socialization takes places mostly when a social role is radically changed. It may

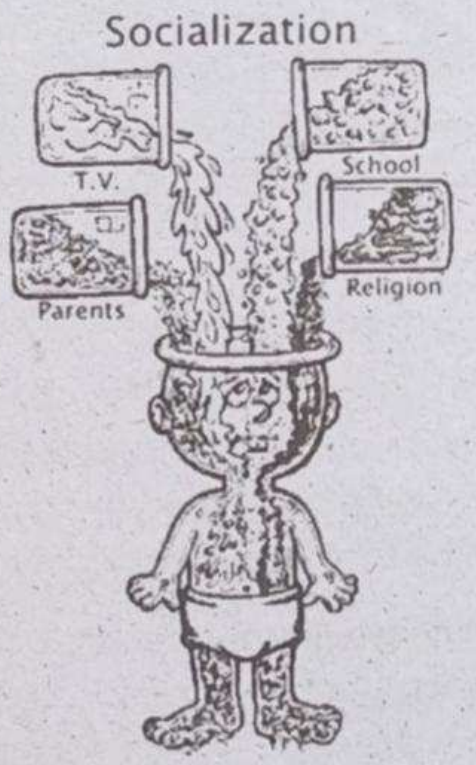
also happens during social mobility process. When new social roles emerged which are not compatible with the existing qualities and skills of individual, resocialization takes place. This phenomenon is generally found in old age population who is striving hard for their survival in changing world.

SOURCES/AGENCIES OF SOCIALIZATION

1. The Family

During the socialization process, the family is considered the most significant. There are some factors i.e., Broken home dissatisfaction of basic needs and unbalanced affection of the parents due to which socialization remains incomplete.

2. Peers or Age mates



'Peer groups' means those groups made up of the contemporaries of the child, his associates in school, in playground and in street. He learns from these children, facts and facets of culture that they have previously learnt at different times from their parents. The members of peer groups have other sources of information about the culture - their peers in still other peer groups - and thus the acquisition of culture goes on.

As time passes by of course, the peer group surpasses the parental and family groups in importance. It is true that the 'peer culture' becomes more important and effective than the 'parental culture' in the adolescent years of the child. The advice of one's agemates whether overtly or covertly communicated, sets the standards in almost every aspect of conduct. However, we should not assume that the socialization process is completed by the time the teen ages are reached. On the other hand, this is the time when pressures for conformity are perhaps, at their heights.

3. Social Institutions

The family, markets, mosque, madrasa of religious education, fairs, games and plays, cinema, theatre and national celebrations are the institutions of socialization. A

school is one of the socializing institutions of education. The school, college and university are the formal institutions of education. An individual learns his cultural norms, the values, beliefs, sentiments, habits, customs, rituals and other ways of life through these agencies of socialization. Education is itself a process of socialization. Education teaches the techniques of life to enable an individual to meet his needs of life. This is called socialization. It means socialization is done through these social institutions. Hence, the whole society is itself a learning group.

4. Literature and Mass Media of Communication

This is, of course, found only in literate societies and that is the literature. The civilization that we share is constructed of words or literature. "Words rush at us in torrent and cascade; they leap into our vision, as in billboard and newspaper, magazine and textbook; and assault our ears, as in radio and television". The media of mass communication give us their messages. These messages too contain in capsule form, the premises of our culture, its attitudes and ideologies. The words are always written by someone and these people too - authors and editors and advertisers join the teachers, the peers and the parents in the socialization process. In individual cases, of course, some of these influences are more important than others. The responses can also differ. "Some of us respect tradition; others fear the opinions of their peers, and still others prefer to listen to the 'thousand tongues' of conscience". But all modes of socialization result in conformity of a kind and all thus contribute to the transmission of a culture by some and its acquisition by others.

5. The Community

This is the biggest agency of socialization. A large number of agencies are available in a community which educates its members informally. Man learns ways of life and norms of society by participating in these agencies. He plays his roles in these agencies and gets experiences, which add to his information. This is his socialization in community.

SOCIALIZATION THROUGH THE LIFE COURSE

1. First Stage: Childhood

It starts from at birth age and ends upto 12 years.

Socialization continues throughout the several stages of the life course, most

commonly categorized as childhood, adolescence, adulthood, and old age. This section sketches some important aspects of the major life course stages.

Despite increasing recognition of the entire life course, childhood (including infancy) certainly remains the most important stage of most people's lives for socialization and for the cognitive, emotional, and physiological development that is so crucial during the early years of anyone's life.

Beyond this basic importance of childhood, however, lies an ugly truth. In regard to education, health, and other outcomes, many children do not fare well during childhood. What happens during childhood can have lifelong consequences. Traumatic experiences during childhood—being neglected or abused, witnessing violence, being seriously injured, and so forth—put youngsters at much greater risk for many negative outcomes. They are more likely to commit serious delinquency during adolescence, and, throughout the life course, they are more likely to experience various psychiatric problems, learning disorders, and substance abuse.

2. Adolescence

According to WHO, An adolescent as any person between age 10-19 years.

Adolescence can be a very challenging time. Teenagers are no longer mere children, but they are not yet full adults. They want their independence, but parents and teachers keep telling them what to do. Peer pressure during adolescence can be enormous, and tobacco, alcohol, and other drug use become a serious problem for many adolescents.

These are all social aspects of adolescence, but adolescence also is a time of great biological change. Emotional (Romantic) relationships, including the desire to be in such a relationship, also matter greatly during adolescence. Wishful thinking, unrequited love, and broken hearts are common issues of this age. Friendship with deviant kinds of person may contribute to delinquency and substance abuse. Adolescence emerged as a buffer between childhood and adulthood. We generally link adolescence, or the teenage years, with emotional and social turmoil as young people struggle to develop their own identities. Again, we are tempted to attribute teenage rebelliousness and confusion to the biological changes of puberty.

3. Adulthood

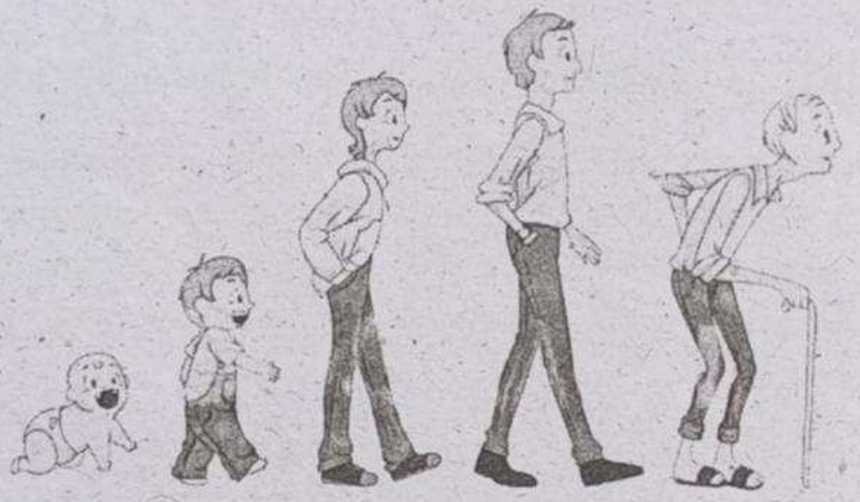
According to WHO, an adult is a person older than 19 years of age.

Adulthood is the time when most of life's accomplishments take place, including pursuing a career and raising a family. Personalities are largely formed by then, although marked changes in a person's environment—such as unemployment, divorce, or serious illness— may cause significant changes to the self.

(i) Early Adulthood

This age is between 19-40 years of age.

During early adulthood—until about age forty—young adults learn to manage day-to-day affairs for themselves, often juggling conflicting. During this stage of life, many women try to "do it all," a pattern that reflects the fact that our culture gives them the major responsibility for child rearing and housework even if they have demanding jobs outside the home.



(ii) Middle Adulthood

In middle adulthood—roughly ages forty to sixty five—people sense that their life circumstances are pretty well set. They also become more aware of the fragility of health, which the young typically take for granted. Women who have spent many years raising a family find middle adulthood emotionally trying. Children grow up and require less attention, and husbands become absorbed in their careers, leaving some women with spaces in their lives that are difficult to fill. Many women who divorce also face serious financial problems. For all these reasons, an increasing

number of women in middle adulthood return to school and seek new careers.

For everyone, growing older means experiencing physical decline, a prospect our culture makes especially challenging for women. Because good looks are considered more important for women, the appearance of wrinkles and graying hair can be traumatic. Men have their own particular difficulties as they get older. Some must admit that they are never going to reach earlier career goals. Others realize that the price of career success has been neglect of family or personal health.

4. Old Age

This stage of the life course unofficially begins at the age of 65. Once again, scholars make finer distinctions—such as "young-old" and "old-old"—because of the many differences between people who are 65 or 66 and those who are 85, 86, or even older. Here we will just indicate that old age can be a fulfilling time of life for some people but one filled with anxiety and problems for other people, with social location (social class, race and ethnicity, and gender) once again often making a considerable difference. These problems are compounded by the negative views and even prejudice that many Americans have toward old age and toward people who are old.

EIGHT STAGES OF DEVELOPMENT

Although some analysts (including Freud) point to childhood as the crucial time when personality takes shape, Erik H. Erikson (1902–1994) took a broader view of socialization. He explained that we face challenges throughout the life course.

Stage 1: Infancy—the challenge of trust (versus mistrust). Between birth and about eighteen months, infants face the first of life's challenges: to establish a sense of trust that their world is a safe place. Family members play a key part in how any infant meets this challenge.

Stage 2: Toddlerhood—the challenge of autonomy (versus doubt and shame). The next challenge, up to age three, is to learn skills to cope with the world in a confident way. Failing to gain self-control leads children to doubt their abilities.

Stage 3: Preschool—the challenge of initiative (versus guilt). Four- and five-year-olds must learn to engage their surroundings— including people outside the family— or experience guilt at failing to meet the expectations of parents and others.

Stage 4: Preadolescence—the challenge of industriousness (versus inferiority). Between ages six and thirteen, children enter school, make friends, and strike out on their own more and more. They either feel proud of their accomplishments or fear that they do not measure up.

Stage 5: Adolescence—the challenge of gaining identity (versus confusion). During the teen years, young people struggle to establish their own identity. In part, teenagers identify with others, but they also want to be unique. Almost all teens experience some confusion as they struggle to establish an identity.

Stage 6: Young adulthood—the challenge of intimacy (versus isolation). The challenge for young adults is to form and maintain intimate relationships with others. Falling in love (as well as making close friends) involves balancing the need to bond with the need to have a separate identity.

Stage 7: Middle adulthood—the challenge of making a difference (versus self-absorption). The challenge of middle age is contributing to the lives of others in the family, at work, and in the larger world. Failing at this, people become self-centered, caught up in their own limited concerns.

Stage 8: Old age—the challenge of integrity (versus despair). As the end of life approaches, people hope to look back on what they have accomplished with a sense of integrity and satisfaction. For those who have been self-absorbed, old age brings only a sense of despair over missed opportunities.

Theory of looking glass self:

1. C.H. Cooley

Charles Horton Cooley introduced *the theory of looking-glass self (1902)* to describe how a person's self of self grows out of interactions with others, and he proposed a threefold process for this development: 1) we see how others react to us, 2) we interpret that reaction (typically as positive or negative) and 3) we develop a sense of self based on those interpretations. "Looking-glass" is an archaic term for a mirror, so Cooley theorized that we "see" ourselves when we interact with others.

The Looking Glass Self — In view of Charles H. Cooley, personality is the tendency to adjust our conduct to the conduct of others towards us and he has named this phenomenon by the phrase "the looking-glass self".

"Each to each a looking glass Reflects the other that doth pass"

The idea in self here involves three basic elements: the imagination of our appearance to other person; the imagination of his judgment about that appearance; and self-feelings such as pride inferiority or superiority.

2. G.H. Mead

George Herbert Mead (1863–1931) is considered a founder of symbolic interactionism, though he never published his work on this subject (LaRossa and Reitzes 1993). Mead's student, Herbert Blumer, actually coined the term "symbolic interactionism" and outlined these basic premises: humans interact with things based on meanings ascribed to those things; the ascribed meaning of things comes from our interactions with others and society; the meanings of things are interpreted by a person when dealing with things in specific circumstances (Blumer 1969). This sounds close to Cooley's looking-glass self, but Mead's contribution was really to the development of self, especially in childhood, which we'll discuss in more detail when we address theories of socialization. If you love books, for example, a symbolic interactionist might propose that you learned that books are good or important in the interactions you had with family, friends, school, or church; maybe your family had a special reading time each week, getting your library card was treated as a special event, or bedtime stories were associated with warmth and comfort.

Theory of Self by G.H. Mead:

The Self as I — The rise of the self in the individual is the sum of his personality traits and the total activity of his traits assign him the concept "I". **George H. Mead** has mentioned two stages in full development of the self. In the first stage, the self of the individual is constituted by the organization of particular attitudes of other individuals towards himself and towards one another. At this stage, the self is also constituted by an organization of the social attitudes of the generalized other or social group or community to which he belongs. Mead holds that if one determines what his position in society is and feels himself as having certain functions and privileges, these are all defined with reference to an "I" but the "I" is not a "me" and cannot become a "me".

The "I" is the organized set of attitudes of others which one he assumes.

Self is a product of socialization in groups — According to Merrill, the self is a product of interaction in a number of group situations. Group situations hold various degrees of reference (importance) upon an individual. Members of the family, neighborhood, playmates, class-fellow, close relatives and friends may form a group by interaction. This group, if most important of all others, bears a lion's share in the emergence and development of his 'self'. Such people in the group, from whom his "self" is reflected, are members of his Reference Group. The individual takes the role of society as a whole towards himself and Mead calls this "taking the role of the generalized other". Generalized other includes the folkways, mores, values and other normative elements of culture. The child slowly becomes conscious of the expectations and begins to judge himself in these terms. Merrill calls a social self 'the core of personality'. Muhammad Fayyaz quotes from George H. Mead about self-system that it is a dynamic system shaping personality with the passage of time.

Self is the core of personality and develops during group life in society. It goes on changing according to the experiences in life. Self creates feelings of love and hatred which are result of human observation and experiences in social life. Therefore, self is a product of social life and emerges during socialization. The type of socialization an individual receives the same type of self he will develop.

Descriptive Questions

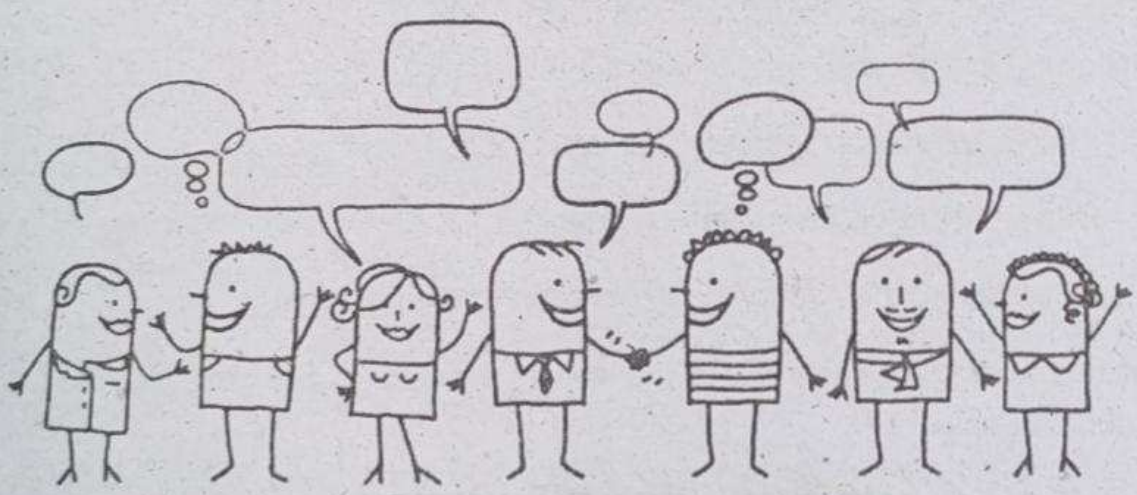
1. Define Socialization and explain its importance.
2. Write a note on Agents of Socialization.
3. Define Socialization, also explain process of socialization through the life course.
4. Write a note on theories of C.H. Cooley and G.H. Mead.

5 SOCIAL INTERACTION

INTRODUCTION

Social interaction is the basis of the whole social order. Social group is the product of social interaction. There is interaction among animals and birds also. Interaction is the real foundation of all social processes, social structure, social groups and social functions. In sociology, interaction is the gate of its knowledge.

What is an interaction? It is a social process between two or more than two persons. It is always reciprocal in nature. It can be called a stimulus-response condition among the individuals. It is like a bandied ball against a wall.



When two persons talk with each other there is an interaction. When two persons respond to each other on telephone or internet, there is an interaction. When there is correspondence through letter between two persons it is also an interaction. A mother suckling milk to her child, there is interaction between mother and her child. A doctor attends a patient, a customer buys a thing from a shopkeeper, a passenger

gets ticket from the booking clerk. In all such cases there is social interaction. It means interaction is social relationship among the individuals. It is a sort of action and reaction position among the people.

Definition

Social Interaction is defined as ***"it is a process by which men inter-penetrate the minds of each other".*** **(Dawson & Gettyes)**

Merrill; *"Social interaction is the general process whereby two or more persons are in a meaningful contact, as a result of which their behavior is modified however slightly."*

Corkiness; *"social interaction is such a process which influences the overt behavior or state of mind of the individuals."*

Social interaction is a social event which changes the behavior and attitude of the interacting persons. It is a social relationship among at least two persons. It changes the social conditions of life of the people. Interaction is the soul of social life. It produces group which is the foundation stone of society.

ELEMENTS OF SOCIAL INTERACTION

The following are the elements of social interaction:

1. Two or more than two persons.
2. Reciprocal relationship among them.
3. Influence on the event, behavior, brain of the persons.

These three conditions interrelate the people among themselves and convert them into social groups.

TYPES OF SOCIAL INTERACTION

According to Young and Mack interaction is of two types:

1. Physical Interaction: It involves physical action among the individuals. Beating, biting, thrashing, pulling, pushing, killing, scratching, boxing, wrestling, kissing etc. are the examples of direct interaction. Two teams playing match and a war between the forces of two countries are also examples of this interaction. Direct interaction

influences other by physical action in different ways.

2. Symbolic Interaction: This type of interaction involves the use of language and symbols. It means communication through a common language is symbolic process. This is the most common method of human societies. Human beings convey their ideas through language and the interaction is completed by reciprocal response. The methods of communication devised by man are sharp and effective than those of animals. All cultures develop, expand and change only through language—symbolic interaction. Without language no culture can live. There is no culture in animals due to the fact that there is no common language among them. Through language man stores its previous experiences and transmits them to the following generation with a change.

Interaction between Mother and Son through Telephone	Interaction between two friends through social media (Facebook, Whatsapp, Instagram etc.)

Man uses instruments to facilitate symbolic interaction. Telephone, wireless, telegraph, postal system, rail, road, sea and air services all are various means of communication and transportation.

Gestures are also symbolic interaction. Deaf and dumb convey their ideas through voice, and gestures of hands and eyes.

FORMS OF SOCIAL INTERACTION

Social interaction is found in various forms among human societies:

1. Between individual and individual: It is the interaction between at least two persons. The doctor and the patient, the mother and the child, the customer and the shopkeeper are the various

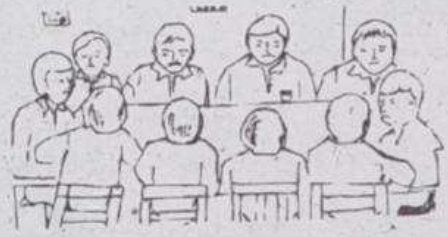
Two class-mates discussing sociology; hence, interaction takes place between two individual.

examples in this case.

2. Between individual and group: It is that interaction which operates between one person and more. A teacher teaching his class, a speaker addressing the audience, an Imam leading prayers are its common examples.

Teacher and students are talking about importance of sociology in Pakistan, hence, interaction between individual and group takes place.

3. Between group and group: This interaction is found between two groups of people like two teams playing match, two forces fighting against each other, two delegates discussing an issue.



SOCIAL PROCESSES

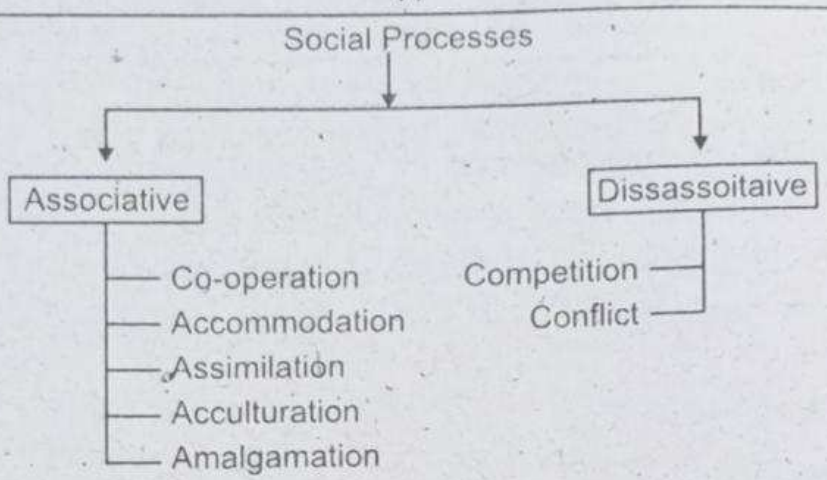
These are called process of social interaction.

According to **Maciver** and **Page** a process means ***"continuous change taking place in a definite manner through the operation of forces present from the first within the situation"***. Social processes are the products of social interaction which can be classified into two groups:

1. Associative, and 2. Disassociative.

The former involves co-operation, accommodation, assimilation, acculturation and amalgamation and the latter competition and conflict.

All the social processes are the products of social interaction. Human life is full of social processes like cooperation, competition and conflict. As the interaction pattern changes the processes also change simultaneously. These processes can be called as the patterns of social interaction.



The processes of social interaction is either associative or dissociative. Associative processes are those patterns in which people help one another. They share in one or more aspects of social life. The dissociative processes make the people apart from one another. They differ in one or more aspects of social life.

Definition

Horton & Hunt: ***"the term social process refers to the repetitive forms of behaviour which are commonly found in social life."***

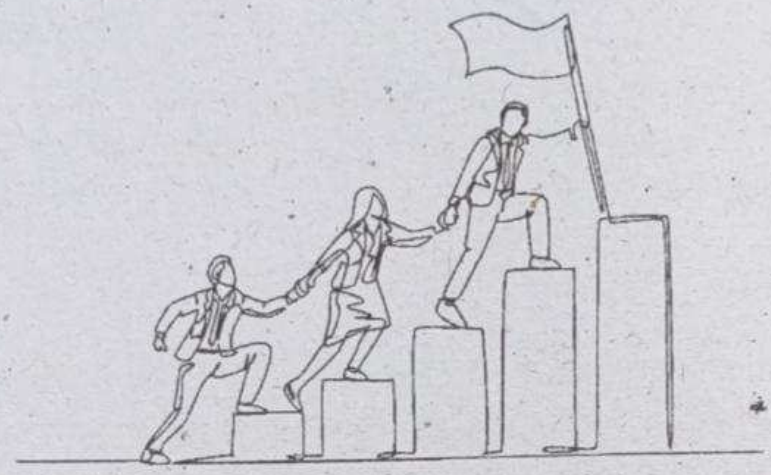
Moris Ginsberg: ***"Social Processes mean the various modes of interaction between individuals or groups including cooperation & conflict, social differentiation and integration, development, arrest and decay."***

F. E. Merill defined: ***"social processes refer to the recurrent forms that social interaction takes. He further said the social processes involve forms of social interaction that occur again and again in the group."***

CO-OPERATION

The basic form of human contact and association in society is co-operation. This is the simplest of all social behaviors found in the most elementary forms of life. The importance of the concept is as clear to the student of sociology as of physical and chemical actions to a chemistry student. The customer co-operates with the shopkeeper, though for a short while, for business purposes. The patient with the doctor, the student with the teacher, the child and her mother, husband and wife, the Imam and his followers, all co-operate together. This vast network of social

relationship found in society is resting upon co-operation. Under the pursuit of common interests, the people cooperate with one another and get themselves associated together. Hence co-operation is a basic necessity of life.



Definition:

According to **Francis E. Merril**: "***Cooperation is a form of social interaction wherein two or more persons work together to gain a common end.***"

Fairchild: ***"Cooperation is the process by which the individuals or groups combine their effort, in a more or less organized way for the attainment of common objective."***

TYPES OF CO-OPERATION

There are two types of co-operation:

1. Direct Co-operation

The task unable to be performed by an individual needs cooperation of other people. Those things which are common to the people and they share in such things is called direct co-operation. It is the co-operation in which the participants have common interest. For example, playing, praying, studying and working together in a farm or road building and house building are the examples of direct cooperation. All the activities of social life in which interest of a group of people is involved falls in direct co-operation.

Definition

F.E. Merrill: ***"Cooperation is a form of social interaction wherein two or***

more persons work together to gain a common end."

Fairchild: *"Cooperation is the process by which the individuals or groups combine their effort, in a more or less organized way for the attainment of common objective."*

A.W. Green: *"Cooperation is the continuous and common endeavor of two or more persons to perform a task or to reach a goal that is commonly cherished."*

Examples

Some examples of direct co-operation from Pakistani society are given below:

1. "Vingar" — a term used in rural Punjabi culture. It is the help of farmers which they mutually do in ploughing the farms or other agricultural activity. All the neighboring farmers bring their bullocks and ploughs and cultivate the land of the farmer who wanted this co-operation from them. They get rich food and other things from the host. This process of direct co-operation is repeated among them. This system is vanishing due to decrease of land cultivation by bullocks and plough.
2. In watering the fields the neighboring farmers co-operate in giving and taking surplus water for their farms.
3. The people co-operate in carrying the ill person to the doctor with his cot on their heads in rural areas of Pakistan.
4. The people co-operate on marriage, birth, Eids and other occasions of celebration.
5. In urban areas, the people of a political party co-operate with one another in general walks of social life.
6. In urban areas, the people of a religious sect co-operate with one another with special interest.
7. The neighborers cooperate on the sad and happy occasions in both rural and urban areas.
8. The people of the same profession cooperate with one another in general.

From these examples, it is clear that direct co-operation is found in similar social conditions which exist in our social life. The similarity of social life in rural and urban areas creates direct co-operation among the people.

2. Indirect Co-operation

People do unlike things for the achievement of similar goals. Division of labour and specialization in a complex society, create impersonality in human behaviour and the people of one category co-operate with the people of other categories. In this way, labour and the material products are exchanged to the satisfaction of mutual needs and this process involves co-operation among people. People belonging to various castes and classes have to co-operate, sometimes, in face of common needs and a common situation confronting them.

Examples

Some examples from Pakistani society are given below:

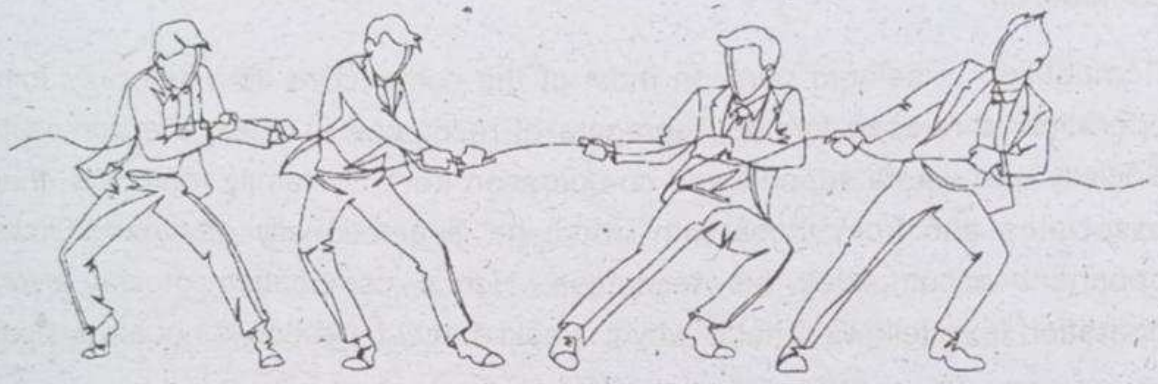
1. The owners of a mill and its workers co-operate with one another.
2. The businessmen and the customers co-operate on the selling rates of the products.
3. The exogamous system of marriage is a marriage between two families of different castes and Biradris. This system is growing popular in urban social life.
4. The people living in urban communities co-operate in different acts of social life even they belong to different professions, castes, classes, sects and political parties.
5. Co-operation among the people of different professions is a nice example of this type. In this way, they fulfil the needs of one another. This type of co-operation is indirect.
6. The people of different classes co-operate in the same political, religious and familial affairs. The rich and the poor share the slogans of their political party. They co-operate in religious gathering, processions, ceremonies like Eids and other activities.

From these examples, it is clear that indirect co-operation is mostly found in

dissimilar social conditions which exists mostly in urban areas. It means indirect co-operation exists mostly in urban social life.

COMPETITION

The number of items of some values is limited in a culture. This trait of being limited about a certain thing is due to the condition of high degree of significance attached with this cultural value. These limited items of a cultural value about certain things are significant for larger number of people. If the items of cultural values are unlimited and number of people to attain them are not more than the number of items, then no question of competition. Thus in general walks of life the people do not complete for air and water, while these are essential for life.



Definition

Biesanz: ***"competition is the striving of two or more persons for the same good which is limited so that all cannot share."***

Horton & Hunt: ***"competition is the struggle for possession of rewards which are limited in supply, goods, status, power, love — anything."***

F.E. Merill: ***"competition is an impersonal struggle for limited ends, operating in accordance with social prescribed rules."***

Forms of Competition

1. Absolute and Relative Competition — In some of the cultural situations, the competition is for only one item among all the people. As in the competition of body-building there is one man to be called as Mr. Pakistan. In the Presidential elections, there is one candidate to be elected as "the President of Pakistan" – are the

examples of absolute competition in our society. The other competitions ranging along the continuum of wealth, prestige and fame are relative to one another hence called relative competition.

2. *Personal and Impersonal Competition* — In personal competition, the competitor strives to defeat his rival in various fields of life. In courts, the people fight in retaliation of their rival's harmful acts. The competition in which collective, instead of personal, interest is involved, is called impersonal competition. The Labour Union of Pakistan during 1963 and 1964, in demand of their certain rights from industrialists, went on strike and most of the mills in Karachi and Faisalabad remained closed for a period till an accommodation was concluded. Here the laborers and the employers were waging a competitive war which was an impersonal competition.

Competition is seldom pure. In most of the competitive activities, any form of co-operation is needed for the aggregate of resources to attain the competitive end. Socially one wants support and co-operation from his family members, friends and associates and from those with whom he is emotionally attached. Similarly, the opponent accumulates his resources. Hence competition mostly involves co-operation from fellows. That is why it is said that competition is not always pure.

Examples

The examples of competition from Pakistani society are given below:

1. The rural people run their bullocks in ploughs and Persian wheels for competition.
2. The rural people compete one another in running their horses and camels.
3. In rural areas competition in wrestling, kabaddi and other local games is found.
4. Competition in growing more crops and getting the highest yield in the 'Mauza' is developing by and by.
5. In urban areas competition for better housing, better living, higher education and better service is found.
6. Higher competition is found among the players of games and the athletes.
7. Competition among the industrialists is found for better products on cheaper

rates in urban areas.

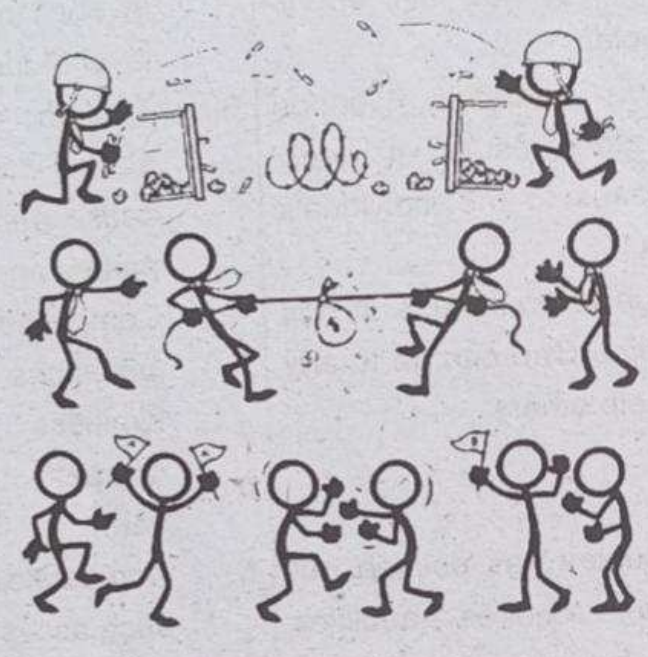
8. The students compete one another in their better performance in examinations.

Cooperation and Competition: Differences

Cooperation	*Competition*
1. Cooperation refers to a form of social interaction wherein two or more persons work together *to gain a common end.*	1. Competition is a form of social interaction wherein the individuals try *to monopolise rewards* by surpassing all the rivals.
2. Cooperation is always based on the combined or the *joint efforts* of the people.	2. Competition can take place at the level of the group and also at the level of the individual.
3. Cooperation normally brings about *positive results.* It rarely causes losses to the individuals involved in it.	3. Though competition can bring about *positive* results, it can *cause damages* or losses to the parties and persons involved.
4. Cooperation is *boundless.* It has no limitations. One can go to any extent to help others.	4. Competition has its own *limitations.* It is bound by norms. Limitless or unregulated competition can cause much harm.
5. As C.H. Cooley has pointed out Cooperation requires qualities such as *kindness, sympathy, concern for others, mutual understanding* and some amount of readiness to help others.	5. Competition requires qualities such as - strong aspirations, self-confidence, the desire to earn name and fame in society, the spirit of adventure and the readiness to suffer and to struggle.
6. Cooperation brings people *satisfaction and contentment.*	6. But competition may cause satisfaction as well as dissatisfaction, anxiety, indefiniteness and uncertainties.

CONFLICT

According to Fairchild, "conflict is a process or situation in which two or more human beings or groups seek actively to threat each other's purposes, to prevent each other's interests, even to the extent of injuring or destroying the other." Conflict may exist in varying degrees. It may be organised or unorganized, transitory or enduring, physical, intellectual or spiritual. In the process of conflict, men struggle against one another for the attainment of the same objective. One item of value may be attained through competition in a certain culture and thus the same item, when surpassing the limit of competition, becomes a matter of contest, fight and struggle among people and thus it is conflict.



Definition

Gillin & Gillin: ***"conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence."***

A.W. Green: ***"Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others."***

Horton & Hunt: ***"Conflict is a process of seeking to monopolize rewards by eliminating or weakening the competitors."***

Examples

The following are a few examples of conflict from Pakistani society:

1. Fighting — killing, beating and quarrelling are everywhere found in all social circles.
2. Litigation on disputes is commonly found in courts.
3. Killing, injury, theft and all other crimes of property violation are the result of conflict.
4. In rural areas, two farmers get into conflict on dispute of water channel, on division of land and crops.

TYPES OF CONFLICT

There are two kinds of conflict, direct and indirect.

(i) Direct Conflict

The direct conflict is the one in which people seek to attain some objective by restraining, injuring or destroying one another. Revolution and street fights are the examples of direct conflict.

(ii) Indirect Conflict

In indirect conflict, the people do not restrain or injure others in seeking their ends but manage to attain their own goals as the opponent cannot approach to his goal in any way. It means obstruction in rival's goals is created. Group opinion is colored against the rival about his aims. Talking ill of others and backbiting are also indirect conflicts. These are the frequently occurring instances in the social life of people.

Competition and Conflict: Differences

Competition	*Conflict*
1. Competition is a process of seeking to monopolize a reward by overtaking all rivals.	1. Conflict is a process of seeking to possess a reward by weakening or eliminating all rivals.
2. Competition may be conscious or unconscious.	2. Conflict is always a conscious activity.

3.	Competition is universal as well as continuous.	3.	Conflict is universal but not continuous. It is intermittent.
4.	Here, the attention of an individual is concentrated on the object or the goal. It is mostly impersonal in nature.	4.	Here, the concentration is on the person rather than the object. Hence it is mostly personal in nature.
5.	Competition may lead to positive as well as negative results. Healthy competition even contributes to progress.	5.	Conflict mostly brings negative results. Its negative results outweigh its positive results.
6.	Competition when becomes rigorous, results in conflict.	6.	Competition when becomes personalized, leads to conflicts.

ACCOMMODATION

The suspension of rivalry between the parties for temporary or permanent period is accommodation. In this process, the issue may not be settled, but for the time being they terminate their rivalrous activities and come to an agreement toward some joint effort without open hostility. The process may occur under compulsory conditions which may be facing commonly to both the parties and they setting their antagonistic behaviour aside come together to face the situation.

In general, it can be concluded that the process of accommodation removes the social and cultural differences between two individuals, groups and societies.

Definition

J.M. Baldwin: ***"acquired changes in the behaviour of individuals which help them to adjust to their environment."***

Maciver: ***"accommodation refers to the process in which man attains a sense of harmony with his environment."***

Lundberg: ***"the word accommodation has been used to designate the adjustments which people in groups make to relieve the fatigue and tensions of competition and conflict."***

Smith defines accommodation, as ***"social adjustment, e.g., adjustment of***

man to both natural and man-made environment."

Man fulfils his needs in different environments. In natural environment, he adjusts himself according to it. In man-made environment, he brings about changes into it and then adjusts himself with it. Both these conditions of adjustment are called accommodation.

Forms of Accommodation

The following are the several forms of accommodation by which the rivalries are resolved and reduced.

1. Truce — In this process, the rivalries are stopped for a definite or indefinite period while the issues are not settled. It means the problem remains unsolved and the fighting parties stop their hostility for a fixed period or forever.

The truce of Hudaibiya held in 6th Hijri between Quraish of Makkah and the Holy Prophet Muhammad خاتم النبيين(ﷺ) is a documentary example in this case.

2. Compromise — The parties in this process come to an agreement of granting certain concessions with respect to each other. In this field of common concession, a mutual understanding is created in which the rivalries are subdued momentarily and the problem faced is taken jointly.

India and Pakistan opened their trade by compromise.

The mill-owners and their laborers when get into bad relations the issues are settled by compromise. Both the parties give certain concessions to each other and the strike goes off.

The students in colleges and universities boycott their classes demanding certain rights. The authorities of the educational institutions make a compromise with the student leaders and regular class work starts.

3. Temporary Sub-Ordination — *Super-Ordination* — Either of the two parties seeks 'upper hand' in a certain conflict and this super-ordination of the dominant party is recognized by both sides.

All wars in which the decision of defeat and victory was established get into this type of agreement. The defeated party admits the victory of its rival party. The winning

party dictates the terms of agreement which has to be accepted by the defeated one.

The Versailles Treaty (Jan. 18, 1919) contained terms of agreement for Germany which was defeated in World War-I (1914–18). Those terms were dictated by the Allied Powers of France, Britain, U.S.A. and others. Hitler rejected this treaty in 1935.

4. Arbitration — The conflict is resolved by the mediatory efforts of a third party.

Accommodation by arbitration is very common in social life. Two parties indulging in conflicts are brought to peaceful relations by the third party. United Nations Organization (U.N.O.) performs the function of arbitration among the societies engaged in conflicts. Similarly, friendly countries come in between the fighting countries and resolve the conflict by arbitration.

5. Toleration — Toleration is found working toward joining the conflicting parties in cooperation. One of the parties attempts to live peacefully with others even at the expense of more or less loss from the opposite side. Minor and even major shortcomings from the opposite party are forborne to create an atmosphere of cooperation.

By toleration, we reduce tension and minimize conflict and differences in our social life. We ignore the tyranny of our rival and adopt the condition of non-conflict by tolerance. Tolerance is saving the world societies from getting into World War, One society tolerates the violation of its rules by another. Similarly, patience and tolerance play important role in keeping peace in the world.

ASSIMILATION

Assimilation is a social process in which rivalries and cultural differences tend to disappear gradually by the process of time. During this long process, the rival parties come to terms with one another and get nearer and nearer with the abolition of cultural differences. Later on, cultural traits are diffused from one society to another creating a similarity between them. It is mostly the result of acculturation.

For example, during the partition of India the Muslim refugees from India migrated to Pakistan. The cultural differences between the immigrants and the local residents were markedly different in some of the customary ways of life. After living for more than a decade, they became assimilated into one another. The assimilation of two cultural groups involves several stages of adjustment. Adjustment of one cultural

individual into another culture can be studied under a separate caption as follows:

Definition

Young & Mack: ***"Assimilation is the fusion or blending of two previously distinct groups into one."***

Bogardus: ***"assimilation is the social process whereby attitudes of many persons are united, and thus develop into a united group."***

Ogburn & Nimkoff: ***"Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interest and outlook."***

Samuel Koenig: ***"The process whereby persons and groups acquire the culture of another group."***

Accommodation and Assimilation: Difference

Accommodation	***Assimilation***
1. Accommodation may take place suddenly and in a radical manner.	1. Assimilation is a slow and a gradual process. It takes time. *For example,* immigrants take time to get assimilated with the majority group.
2. It may or may not provide permanent solution to group differences and disputes. It may only provide a temporary solution.	2. Assimilation normally provides a permanent solution to inter-group disputes and differences.
3. It may be both *conscious* and *unconscious* a process. In most of the instances it takes place consciously.	3. It is mostly an unconscious process. Individuals and groups involved in it are often not aware of what actually happens within themselves or in their group.

THEORIES OF SOCIAL INTERACTION

(i) Social Construction of Reality

Definition:

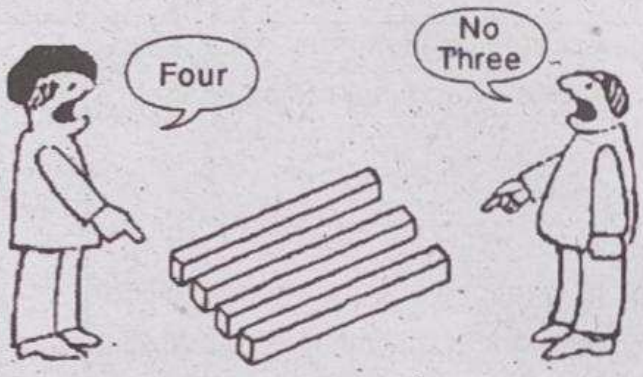
The term social construction of reality refers to ***"the theory that the way we present ourselves to other people is shaped partly by our interactions with others, as well as by our life experiences."***

According to **Maccionis:** ***"The social construction of reality is the process by which people creatively shape reality through social interaction."***

Explanation:

Berger and Luckmann introduced the term social construction into the social sciences and were strongly influenced by the work of Alfred Schütz. Their central concept is that people and groups interacting in a social system create, over time, concepts or mental representations of each other's actions, and that these concepts eventually become habituated into reciprocal roles played by the actors in relation to each other. When these roles are made available to other members of society to enter into and play out, the reciprocal interactions are said to be institutionalized. In the process, meaning is embedded in society. Knowledge and people's conceptions (and beliefs) of what reality is become embedded in the institutional fabric of society. Reality is therefore said to be socially constructed.

Reality can be so complex that equally valid observations from differing perspectives can appear to be contradictory.



ii. Ethnomethodology

Ethnomethodology is an approach in sociology that studies the "common-sense" resources, procedures, and practices through which members of a society interpret their everyday life, and how these social interactions, when mutually recognized within particular contexts, creates orderliness (Williams, 2001).

The approach argues that human societies construct their organized social structures and constructions of meaning solely through "folk methods" (tacit knowledge, routine practices, and ordinary language) (Lynch, 2001).

Definition

- **According to a dictionary:** ***Ethnomethodology is the study of how social order is produced in and through processes of social interaction.***

  According to Merrimwebster: ***a branch of sociology dealing with nonspecialists' commonsense understanding of the structure and organization of society.***

- **According to Harold Garfinkal (1967):** ***ethnomethodology, the study of the way people make sense of their everyday surroundings.***

  According an online definition: ***a method of sociological analysis that examines how individuals use everyday conversation to construct a common-sense view of the world.***

- **According to international encyclopedia of housing and home:** ***This implies that ethnomethodology studies the methods people employ in making sense of their world, display this understanding to others, and construct the mutually shared social order in which they live.***

Explanation:

It generally seeks to provide an alternative to mainstream sociological approaches. In its most radical form, it poses a challenge to the social sciences as a whole. This implies that ethnomethodology studies the methods people employ in making sense of their world, display this understanding to others, and construct the mutually shared social order in which they live. Ethnomethodology offers a distinctive approach to the study of social life, which examines ordinary methods used by members of particular settings to produce social order.

iii. Dramaturgy

Dramaturgy is a *sociological* perspective commonly used in *micro-sociological* accounts of social interaction in everyday life.

Definition:

According to a definition: ***Dramaturgy is a sociological perspective on identity that employs a theatrical metaphor to explore issues of identity formation and reformation.*** As such, dramaturgy assumes a place, a moment, and an audience to whom the identity is being presented.

According to a definition: **Dramaturgical analysis** is the idea that: ***people's day-to-day lives can be understood as resembling performers in action on a theater stage.*** As we present ourselves in various situations, we are much like actors putting on performances for their audience. Our life, according to Goffman, is a series of performances.

Erving Goffman's (1922–1982) approach to ***"analyzing social interactions using the metaphor of a theatrical performance, viewing a social situation as a scene and people as actors who strategically present themselves to impress others."***

Sociologist **Erving Goffman** developed the concept of **Dramaturgy**, the idea that life is like a never-ending play in which people are actors. Goffman believed that when we are born, we are thrust onto a stage called everyday life, and that our socialization consists of learning how to play our assigned roles from other people. We enact our roles in the company of others, who are in turn enacting their roles in interaction with us. He believed that whatever we do, we are playing out some role on the stage of life.

Goffman distinguished between front stages and back stages. During our everyday life, we spend most of our lives on the front stage, where we get to deliver our lines and perform. A wedding is a front stage. A classroom lectern is a front stage. A dinner table can be a front stage. Almost any place where we act in front of others is a front stage. Sometimes we are allowed to retreat to the back stages of life. In these private areas, we don't have to act. We can be our real selves. We can also practice and prepare for our return to the front stage.

6 SOCIAL STRUCTURE

SOCIAL STATUS

INTRODUCTION

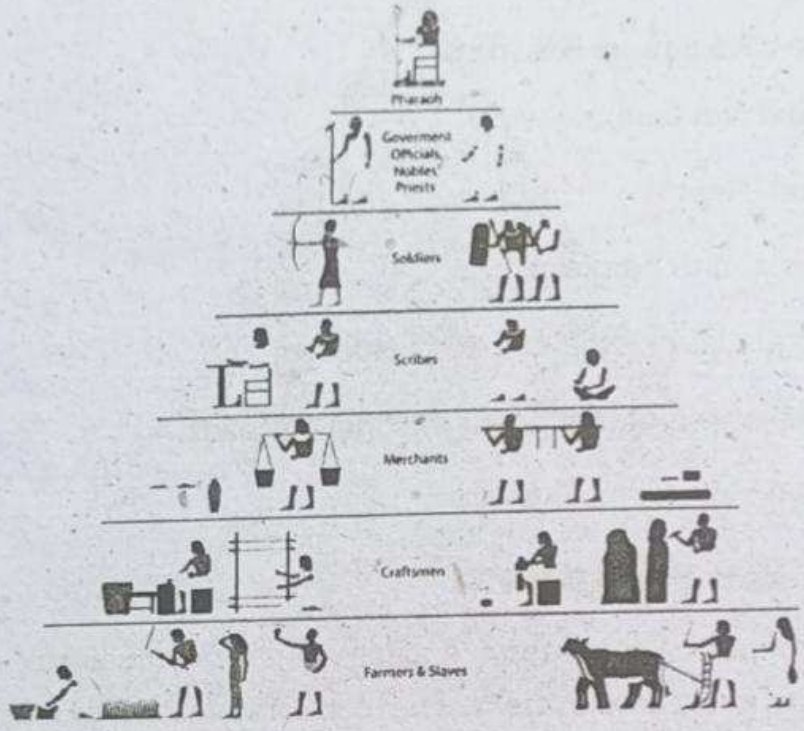
Certain people are ranked high in a society because they belong to royal family, respectable caste or occupation. All the people and groups of people are not equally respected in a society. This position or rank is called status in terms of Sociology. Every individual holds a certain position in his group and society with which he is affiliated. This position depends upon the duties he performs. These duties which create a position for him is called role. A status can be defined that it is a polar position socially attributed to a member of a group. And social role is the dynamic aspect of the corresponding status. Status is simply a collection of rights and duties and is used as singular. It is a cultural value attainable through the prescribed ways of behavior called social roles.

Definition

According to Duncan Mitchell: ***Social status refers to "the position occupied by a person, family, or kinship group in a social system relative to others. This determines rights, duties and other behaviors, including the nature and extent of the relationship with persons of other statuses.***

Moris Ginsberg: ***"A status is a position in a social group or grouping, a relation to other positions held by other individuals in the group or grouping".***

Horton & Hunt: status is defined as ***"the rank or position of a person in a group, or of a group in relation to other groups."***



Picture showing people from different statuses.

TYPES OF STATUS

There are two types of status:

(i) Ascribed status (ii) Achieved status

(i) Ascribed status

Definition:

According to **Macionis:** "***a Social position a person receives at birth or takes on involuntarily later in life.***"

"Ascribed status is the position which is assigned to individuals by culture, without reference to their innate abilities". Such status is attached with the physical existence of the individual.

Examples:

For instance, caste, age and sex are the ascribed statuses of the individual. They do not change and permanent in nature. They begin with the life and end with its end. Suppose a person, Mohammad Afzal is father of Sattar and Jabbar, brother of Ghulam Haider, father-in-law of Hamid, grandfather of Gogi, by caste he is a pathan

and 84 years old. These are a few of the ascribed statuses of Mohammad Afzal.

Characteristics of Ascribed Status:

1. It is attained at the time of birth.
2. It continues till death.
3. It is unchanged and permanent.
4. It doesn't require any effort or skill to achieve.
5. It is more important in rural and traditional societies.
6. Its area of influence is limited.

Determinants of Ascribed Status

1. Ancestry: The honor of a person's ancestry rests on legitimacy or illegitimacy, respect of the family and caste system. These are the factors of ascribed status. A child born in a royal family is called a prince.

2. Gender: Biologically the sexes have different status in our society. The male is given higher position in order of status as compare to female. This disparity of status is wider in rural areas of Pakistan.

3. Caste: Caste is an important element of status in Indo-Pakistan cultures. Especially, in rural areas, caste is even more important. The people attach caste with their names for distinction in community. Some castes are given higher status as Taga, Rajput, Pathan, Baloch, Syed, Jutt and Mughal. Some are considered the lowest in rank as washer man, cobbler, carpenter etc.

4. Age: Age is one of the important determinants of ascribe status. It has been observed that aged people are given more respect and honor in our society. On the other hand, youth are treated more lovingly and causally in our society. These two different kinds of expressions and treatment of society towards two different age groups is because of their age group.

(ii) Achieved status

Definition:

According to **Cohen & Orbuch:** ***Status acquired through hard work and***

demonstrated ability is called achieved status.

"Achieved, the second of the types, is that status which requires specific qualities from the individuals in role performance".

Explanation:

These are not assigned to individuals by birth but are left open for competition and individual efforts. Culture provides certain ways (norms) and means for the achievement of certain status. The people compete each other (role) to get the goal (status).

Examples:

To get membership of National Assembly (MNA) in Pakistan, one has to qualify certain preliminary conditions of nationality and candidature and win elections of the corresponding constituency. This is an example of achieved status. The university would not give degree until one qualify for all the conditions of the degree—study of courses fixed, and qualify the examinations proposed. Hence to attain the status of degree holder, one will have to pass through the processes of time, money and labor. Your efforts in this direction are your roles for the corresponding degree. Certain qualities and capabilities are required here to attain an achieved status.

Characteristics of Achieved Status:

1. It is attained through efforts and skills.
2. It is dynamic and changeable.
3. It is important in urban and modern societies.
4. Its area of influence is vast.

Determinants of Achieved Status

Society does not assign status to people randomly. There is criteria of social approval or disapproval, honor or dishonor to people in societies. Generally, these are contained in social values. Those items of social life to which the people think important and worthwhile, are the determinants of social status.

1. Economic Resources: This is one of the most important determinants of a person's social status. The economic possession of an individual can be measured

and counted in easy terms and guessed easily as what status he enjoys in society. More the economically resourceful is someone, greater the statues he occupies in society.

2. Occupation: In our society, the type of occupation, by which one earns money, is an important question. For example, the sweepers, brokers, barbers, cobblers, washer man and other menial servants how so rich can hardly be equivalent to the status of poor Rajputs, small agriculturists, government employees and others. This is the matter of occupation they adopt which is mostly determined through inheritance. Executive, Education, Judiciary, Police, Engineering and Medical are the services awarded higher status in our society.

3. Education: Higher education is a mark of respect in society. The degrees and certificates held from college and university are a symbol of status for the holder. Education itself is an end-value sometimes and mean-value mostly for higher social prestige in community.

4. Power: Power is the ability to control or influence the behavior of others. Those who attain more power in the society are treated more respectfully and their status is considered high. For example, a police man is regarded more respectable comparing with a school teacher. It is just because of the difference between power.

Comparison of Achieved & Ascribed Statuses

Characteristics of statuses	*Ascribed status*	*Achieved status*
Attainment	At birth/inherited	Effort & Skill
Duration	Permanent/till death	Can be changed
Importance	Traditional & Rural societies	Urban & modern societies
Influence	Limited	Broad & unlimited

OTHER TERMINOLOGIES

Status set

Each of us holds many statuses at once. The term status set refers to ***all the statuses a person holds at a given time.*** A teenage girl may be a daughter to her parents, a sister to her brother, a student at her school, and a goalie on her soccer team.

Status sets change over the life course. A child grows up to become a parent, a student graduates to become a lawyer, and a single person marries to become a husband or wife; sometimes becoming single again as a result of death or divorce. Joining an organization or finding a job enlarges our status set; withdrawing from activities makes it smaller. Over a lifetime, people gain and lose dozens of statuses.

Master status

Some statuses matter more than others. A master status is a ***status that has special importance for social identity, often shaping a person's entire life.*** For most people, a job is a master status because it reveals a great deal about a person's social background, education, and income. In a few cases, name is a master status; being in the Bush or Kennedy family attracts attention and creates opportunities.

A master status can be negative as well as positive. Take, for example, serious illness. Sometimes people, even longtime friends, avoid cancer patients or people with AIDS because of their illnesses. As another example, the fact that all societies limit the opportunities of women makes gender a master status.

Sometimes a physical disability serves as a master status to the point where we dehumanize people by seeing them only in terms of their disability.

SOCIAL ROLE

INTRODUCTION

A role is the function of a status. The individual in a society has been assigned certain rights and duties constituting status. These rights and duties when performed is said to have performed roles or the corresponding status. Role and status are inseparable from each other. In another way they are the two faces of a sheet of paper. A change in role directly affects status and vice versa. Role is the performance of individual's status enjoyed by him. Anwar holds it at each individual has not one but several social roles depending upon the number of different kinds of relationships he habitually maintains with others. For example, he being a teacher in a college, is husband of his wife, a father of several children, an active member of the Pakistan Sociological Association, a member of his caste and the president of college tennis club, etc. Teacher, husband, father, member and president are the statues having their respective roles performed by him. These various relationships

with different people denote various statuses derived from their respective roles. The following diagram indicates various role participation by an individual at the same time in a society.

Definition

Young & Mack: *"A role is the function of a status."*

Duncan Mitchell: *"a social role is the expected behaviour associated with a social position."*

Calhoun, Light & Keller: *"A set of behaviors, attitude, obligations, privileges expected of anyone who occupies a particular status."*

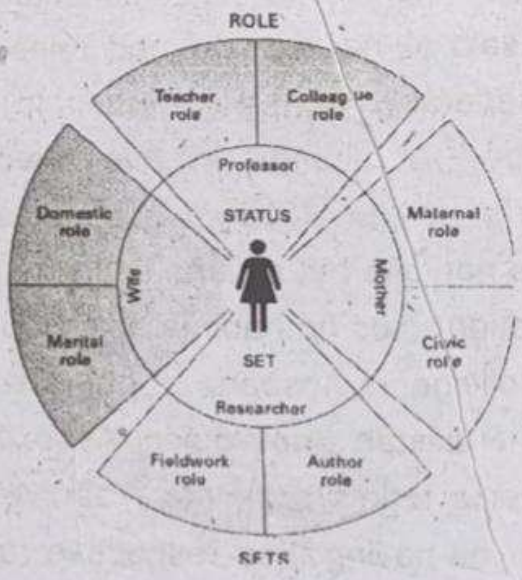
Relationship between Status and Role

Status and role are the related concepts in such a way that one exists with the other. A professor enjoys this status in college due to his roles of teaching class students. A physician is given due status in his community due to his role of treating the patients. If he performs his role with full attention and deep study he is awarded higher status in the people. A judge is respected due to his judicious judgment. A lawyer is honored on account of his legal practice. It means status depends upon role performance. It also means the function of status is role.

Role set

Because we hold many statuses at once—a status set—everyday life is a mix of many roles. Robert Merton (1968) introduced the term role set to identify a ***number of roles attached to a single status.***

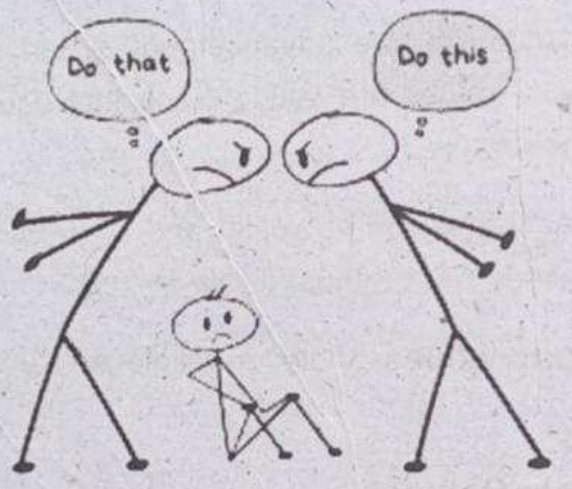
Figure shows four statuses of one person, each status linked to a different role set. First, as a professor, this woman interacts with students (the teacher role) and with other academics (the colleague role). Second, in her work as a researcher, she gathers and analyzes data (the fieldwork role) that she uses in her publications (the author role). Third, the woman occupies the status of "wife, with a marital role (such as confidante and sexual partner) toward her



husband, with whom she shares household duties (domestic role). Fourth, she holds the status of "mother," with routine responsibilities for her children (the maternal role), as well as toward their school and other organizations in her community (the civic role).

ROLE CONFLICT

Different roles happen to come across at one social situation and the actor is to act one role and reject the other. Conflict in role is the situation produced in modern societies. The society in which technology, education, industry and urbanization expand happen to experience role conflict. These problems are faced more or less by every man in advanced societies. In advanced society, the people have different social conditions and different roles which seldom adjust with one another. It means an individual intending to perform a number of roles at a time faces role conflict. He is unable to decide which role to do and which to reject while all roles are more or less important at that time.



Definition:

According to **Cohen & Ocbuch:** ***"A condition produced when an individual holds one or more statuses that require contradictory role expectations.***

According to **Tan Robertson:** ***A situation in which two or more of a persons roles have contradictory requirements.***

When two or more than two different roles happen to occur in a social situation it is called *role conflict.*

Explanation:

Role conflict increases as the number of roles increases. This happens mostly with high class businessmen, high official diplomats of high rank and generally those who keep themselves busy in their activities. In rural communities, the people face little role conflict due to simple culture and simple social life.

Causes of Role Conflict

General causes of role conflict are given below.

i. Extra busy life: Due to education and advancement individual mostly remains busy in thinking. Busy life in thought and action is full of role conflict. He is required everywhere and by every man, but unable to do all roles at the same time.

ii. Incomplete or Weak socialization: Weak socialization is also one of the important cause of it. Due to which, individual is unable to meet the requirement and responsibilities of social life hence fail to perform it.

iii. New Social Values: With the advancement of industry, social change and modernization, new social values are taking place that cause conflict for individual whether to follow old one or new.

iv. Material Desire: Accumulation of wealth and other economic resources forced man to involve more in work, hence caused role conflict.

v. Violation of religious values: Violating religious values is also one of the main reason of it.

Consequences of Role Conflict

Following are the consequences of role conflict

i. Tension and worry: Individual becomes worried all the time. Tension develops when all roles are more or less equally important and require to simultaneously.

ii. Poor decision perform: The decisive power of the individual becomes weak. He cannot differentiate between useful and useless matters.

iii. Sleeplessness: Thinking habit develops which creates sleeplessness or sleeping late at night. Such persons sometimes take narcotics drugs for sleep.

iv. Short temperament: Such persons become short of short temper and get angry or happy very soon.

v. Ill health: Such people facing acute condition of role conflict may face high blood pressure and heart problem.

vi. Neurosis: Such persons may face neurosis – a mental problem and psychological disorder, and other health related problems.

vii. Social problems: Social problems are increasing day by day related to individual and group life.

Solution of Role Conflict

Following are the steps to get out the problem of role conflict.

i. Simple life: For the solution of role conflict and its problems, one is directed to adopt simple life while living in advanced society.

ii. Socialization: Process and methods of socialization must be changes and in this respect, parents should be given training regarding socialization methods.

iii. Training of role performance: People should be given training of role performance so that they may adjust different roles in different social situations.

iv. Division of labor: Roles can be reduced by proper division of labor among groups and all the jobs not to be taken by selected persons.

v. Social planning: Rate of role conflict can be reduced by planning role performance according to situation called social planning.

OTHER TERMINOLOGIES

Role strain

Role strain refers to *tension among the roles connected to a single status.*

A college professor may enjoy being friendly with students. At the same time, however, the professor must maintain the personal distance needed to evaluate students fairly. In short, performing the various roles attached to even one status can be something of a balancing act.

Consider the duties of a parent: cooking, cleaning, driving, problem-solving, acting as

a source of moral guidance—the list goes on.

Role exit

Role exit, the process by which people disengage from important social roles. Studying a range of "exes," including ex-nuns, ex-doctors, ex-husbands, and ex-alcoholics, Ebaugh identified elements common to the process of becoming an "ex."

According to Ebaugh (1988), the process begins as people come to doubt their ability to continue in a certain role. As they imagine alternative roles, they ultimately reach a tipping point when they decide to pursue a new life. Even as they are moving on, however, a past role can continue to influence their lives. Exes carry with them a self-image shaped by an earlier role, which can interfere with building a new sense of self. For example, an ex-nun may hesitate to wear stylish clothing and makeup.

Exes must also rebuild relationships with people who knew them in their earlier life. Learning new social skills is another challenge. For example, Ebaugh reports, ex-nuns who enter the dating scene after decades in the church are often surprised to learn that sexual norms are very different from those they knew when they were teenagers.

Descriptive Questions

1. Define social status. Also explain its types.
2. What are determinants of achieved and ascribed statuses?
3. Define social Role. Also explain relationship between status & role.
4. Write a comprehensive note on Role Conflict.

7 GROUPS & ORGANIZATION

A group is called 'social' when an interaction interplays among its participants. Social interaction is the basic condition of social group. People walking in bazaars, in fairs, travelling in bus are not social groups. Because social interaction among them does not exist. Two persons, in Lahore and Rawalpindi, having interaction on telephone form a social group although they are far away from each other. Therefore social interaction is the basic condition of social group.

Definitions

- **Merrill:** ***"Two or more persons are in communication over an appreciable period of time and who act in accordance with common function or purpose."***

  A.W. Green: ***"An aggregate of individuals which persists in time, which has one or more interests or activities in common and which is organized."***

Family as an example of social group.

- **Ogburn & Nimkoff:** ***"whenever two or more individuals come together and influence one another, they may be said to constitute a social group."***

- **Emory S. Bogardus:** ***"a number of persons, two or more who have common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities are called as group."***

Essentials or Elements of Social Group

Following are the essentials of social group:

1. There are at least two persons.
2. There is a reciprocal relationship among the members.
3. There is a common purpose, among the group members. It means they have a common interest for which they form a group.

The basis of grouping may be numerous but the division of population on the basis of age, sex, income, profession and other gave them various.

IMPORTANCE OF SOCIAL GROUP

Parsons defined sociology as the study of structure and function of human groups. It means sociology is the systematic study of human groups. The study of society is called sociology. From the above, we can conclude that social group is the basic factor in all social functions, social structure, social institutions, system and organization. All sociological studies are based upon the study of social group. It means that social group is important in human life.

The importance becomes clearer when we observe that human personality develops in social groups. The type of personality depends of the type of groups in which he was socialized. The whole process of socialization pass through social groups.

Man learns his culture among the groups in which he lives. Culture is the way of living of a people. The ways of living can be learnt only by living a social life with people. It means group life is the essential element in learning processes. All the techniques of life are learnt in society. Hence social group is the real teacher.

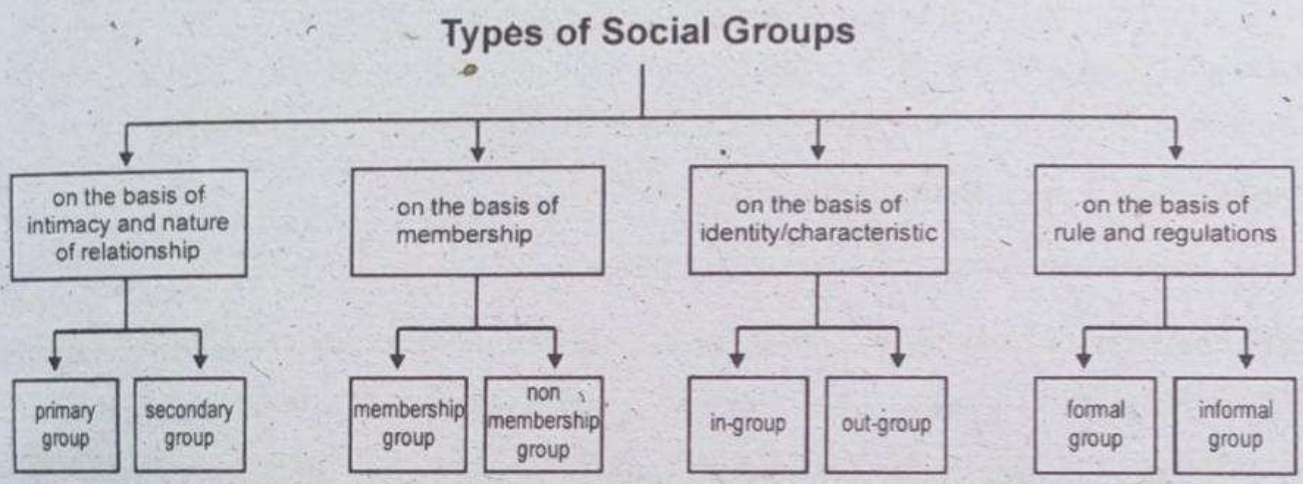
Group life is a must for the continuity of human race. The system of marriage in societies is universal social event. By marrying we regulate the sexual relations between husband and wife. The main aim of humanity is attained by the birth of child. This is the first group founded between two human beings of opposite sexes. Here a permanent group is founded called family.

Social groups provide requirements to the needy people. In this way the satisfaction of needs is the binding force among the individuals and unites them into social

group. Society has divided people into different groups according to their needs and interests. These groups have reciprocal role in society. They help one another and satisfy the needs of the people. The function of the institutions depends upon the groups of people working in them.

TYPES OF SOCIAL GROUPS

We may classify group from various viewpoints. If we consider size as the criterion, the single person as a focus of group relationship is 'monad'; two involved in interaction to affect its organization is 'dyad' and 'triad' with the participation of three. If we consider the nature of social contact and intensity of social interaction the types of grouping will be as such:



1. PRIMARY GROUP

Definition

Many scientists coined definitions of social group in different contexts. Some of the important definitions are as given below.

C.H. Cooley gave this type of social group in the book "social organizations": ***"Primary group is the simplest and the most universal of all the forms of associations. The group attains social solidarity among the members due to high rate of interaction, intensity in social contacts, duration of contact being extensive and having a common focus of attention for the members."***

According to **MacIver and Page**, group means: ***"any collection of human beings who are brought into social relationship with one another".***

Harry M. Johnson defines: ***"a social group is a system of social interaction".***

Ogburn and Nimkoff say: ***"whenever two or more individuals come together and influences one another, called social group".***

Emory S. Bogardus defines social group as: ***"a number of persons, two or more, who have common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities".***

The primary group is primary in the sense that the members within the group are emotionally attached together sharing their basic ways of life with one another. In the basic affairs of life which are most essential for a social life those who fall into mutual sharing of one another form a group prime in importance called Primary group. Emotions, attitude, ideas and habits of individuals develop within this group.

Characteristics of Primary Group

These are the chief characteristics of this group:

(i) Face-to-face interaction: primary group are characterized by close intimate and face to face interaction.

(ii) Intimacy: In this group, everyone knows everyone else and there is strong intimacy among the group members. They are even known to nick names of their members.

(iii) Mutual Aid & help: Mutual aid assistance among the members of the groups always found. They cooperate with each other at the time of help.

(iv) Consciousness of kind: Consciousness of kind exists. It means they recognize one another and express it whenever needed.

(v) We – Feeling: we – feeling (sense of unity and commonality) is found among the members of the group. It means they live together as one body.

(vi) Small in Size: Primary groups are smaller in size. Large number decreases intimacy and loose the bond of the group.

(vii) Physical proximity or nearness: face-to-face relation can be found only when

members live in a particular area more or less on permanent basis.

(viii) Frequent interaction: interaction among members of the group is frequent and it can be many times in a day.

(ix) Personal relation: In this, interest of each is centered in others as persons. They interact with each other on the basis of personal relation.

(x) Similarity of background: members of this group must have more or less similar background.

These conditions are necessary for a primary group. Family members like father, mother, brother, sister, wife, and children are members of primary group. Neighborhood members are also in this group. Close relatives are also in this group. Close friends may fall in this category.

Any person who is influenced and builds his personality from other persons is a member of his primary group. All such persons affecting personality of individual are his primary group members. Any person to whom you cannot refuse is a member of your this group. Such group is the most important for the individual.

Examples

Family, neighborhood, play group, gossip group and the gang are the examples of primary group.

2. SECONDARY GROUP

This type was given by Maciver.

The people within their contact second to the primary group form secondary group no matter whatever the type of relationship is there. The intimacy within the group is relatively lower than that in primary. The relations of teacher and student, buyer and seller, voter and candidate, are secondary. The frequency, duration, intensity and focus in interaction may be there but their degree being lower than the one in primary group. The group is second in importance of life to the participants. He is first affected by the primary group members and later by those in the secondary. The diagram given below, indicates the degree of contact of an individual with his various groups.

Definition

- Ogburn & Nimkoff: ***"groups which provide experience lacking in intimacy can be called secondary group."***
- Frank D. Watson: ***"the secondary group is larger and more formal, is specialized and direct in its contact and relies more for unity and continuance upon the stability of its social organization than does the primary group."***

Characteristics of Secondary Group

Following are the salient characteristics of secondary group.

(i) Large in size: members of the secondary group are relatively larger in size than the primary group. They can be thousands and lakhs of members.

(ii) Less physical proximity: their physical proximity is rarely found and most of the members reside quite away from each other.

(iii) Impersonal or secondary relation: secondary group are characterized by indirect, impersonal, contractual and non-inclusive relations. Usually, they come close to each other for achieving common interests.

(iv) Membership: membership in this case is mainly voluntary. Individuals are at liberty to join or to go away from the groups. There is no emotional bondage on the members.

(v) Specific ends or interests: members of the secondary groups are interested in the group just because they have specific ends to aim at. That's why, it is also called special interest group.

(vi) Indirect communication: contacts and communication in the case of secondary group are mostly indirect. Telephone, internet, post and telegraph are the mains sources of it.

(vii) Social control: means of social control in this group are usually formal. Laws and other regulations are enforced on the members by the authorities.

The degree of relationship among members is not very strong here. This group is second in importance.

Example:

Members of the same profession, mohalla fellows, residents of the same village, class fellows, playmates, relatives, members of the same political party, people offering prayers in the mosque in congregation are secondary group members.

Primary group	*Secondary group*
Members of this group are small in numbers	Members of this group are large in numbers
Primary group members have close, intimate and face to face relationship	Secondary group members don't have close & intimate relationship.
Primary group members have frequent and long duration interaction	Secondary group members have lessened short duration interaction.
Primary group members personally known to each other.	Secondary group members have impersonal & surface type relations.
Members of primary group have we feeling for each other.	Members of secondary group don't have we-feeling for each other.
Primary group members bound to help and cooperate at the time of emergency.	Secondary group members don't feel bond to help & cooperate in emergency.

3. IN-GROUP AND OUT-GROUP

These types were given by W. G. Sumner.

During the processes of our daily life we divide people into 'we' and 'they'. The interest of the individual rests within those people with whom he is closely affiliated and places his confidence in them. They may be members of his family, neighborhood, play group or immediate or close relatives. He develops his subjective attitude and forms opinion about the acceptance or rejection of a certain object or idea through his in-group members. 'Consciousness of kind' also falls in this type of group. The members of this group are tied in the bonds of 'we feel'. It is the group to which the individual is member.

'Out group' members are considered in relation to in-group. Those not included in

'we' and fall in 'they' are the members of out-group. Out-group members are not members of individuals self. We (in-group) the Pakistanis, they (out-group) the Indians: we the Tagas and they the Sayyed are the examples. It means a person member of a certain group falls in its in-group and a person not member to a group falls in his out-group.

4. FORMAL AND INFORMAL GROUPS

Formal is that group in which membership is defined. Those who fulfil the conditions can become member to that group. The entry into the group is made under written rule and the membership can be cancelled on violation of its rules and regulations. The offices in such group are distributed according to the rules. The students in a class are a formal group. The Union Council is formal group. The people enjoying a match on tickets are also formal group. United Nations Organization (U.N.O.), SAARC, Punjab Professors and Lecturers Association (PPLA). Youth Club in a mohalla, are also formal groups.

Informal, is that group in which the membership is not defined. Any person can participate in such group and leave it when he likes. People in bazaars, fairs, listening radio, watching television, listening to a speaker and enjoying the feats of an acrobat on the roadside are the examples of informal groups. People gossipping in mohalla and children playing in street are all informal groups.

5. REFERENCE GROUP

The term reference group was introduced by Muzafer Sherif in his book "an outline of social psychology".

It is that group in which an individual was socialized. He identifies himself by this group. This group may include the old members of the family and those who influenced him. Those who left bright effects on the social life of the individual are the members of his reference group.

Definition

Ogburn & Nimkoff: ***"groups which serve as a point of comparison are known as reference group."***

Horton & Hunt: ***"A reference group is any group to which we refere when making judgments — any group whose value – judgments***

become our value – judgment."

6. ETHNIC GROUP

It is the group which has its cultural traits different from the general culture of the society. These are smaller groups widespread at different places in society. They are always in minority. Such groups have strong social solidarity among their members due to close and intense social interaction. This group has its marriage customs, beliefs and rituals different from other groups. In Pakistani society, the people of tribal areas, the nomadic tribes, the Hindus, the Christians, the Americans, the Iranians are ethnic groups.

STUDIES OF GROUP BEHAVIOR

John J. Macionis has given following researches on group behavior:

Groups influence the behavior of their members by promoting conformity.

"Fitting in" provides a secure feeling of belonging, but at the extreme, group pressure can be unpleasant and even dangerous. As experiments by Solomon Asch and Stanley Milgram showed, even strangers can encourage conformity.

Asch's Research

Solomon Asch (1952) recruited students for what he told them was a study of visual perception. Before the experiment began, he explained to all but one member in a small group that their real purpose was to put pressure on the remaining person. Arranging six to eight students around a table, Asch showed them a "standard" line, as drawn on Card and asked them to match it to one of three lines on Card 2.

Anyone with normal vision could easily see that the line marked "A" on Card 2 is the correct choice. At the beginning of the experiment, everyone made the matches correctly. But then Asch's secret accomplices began answering incorrectly, leaving the uninformed student (seated at the table so as to answer next to last) bewildered and uncomfortable.

What happened? Asch found that one-third of all subjects chose to conform by answering incorrectly. Apparently, many of us are willing to compromise our own judgment to avoid the discomfort of being seen as different, even by people we do not know.

Milgram's Research

Stanley Milgram, a former student of Solomon Asch's, conducted conformity experiments of his own. In Milgram's controversial study (1963, 1965; A. G.Miller, 1986), a researcher explained to male recruits that they would be taking part in a study of how punishment affects learning. One by one, he assigned the subjects to the role of teacher and placed another person—actually an accomplice of Milgram's—in a connecting room to pose as a learner.

The teacher watched as the learner was seated in what looked like an electric chair. The researcher applied electrode paste to one of the learner's wrists, explaining that this would "prevent blisters and burns." The researcher then attached an electrode to the wrist and secured the leather straps, explaining that these would "prevent excessive movement while the learner was being shocked." The researcher assured the teacher that although the shocks would be painful, they would cause "no permanent tissue damage."

The researcher then led the teacher back to the next room, explaining that the "electric chair" was connected to a "shock generator," actually a phony but realistic-looking piece of equipment with a label that read "Shock Generator, Type ZLB, Dyson Instrument Company, Waltham,Mass." On the front was a dial that appeared to regulate electric shock from 15 volts (labeled "Slight Shock") to 300 volts (marked "Intense Shock") to 450 volts (marked "Danger: Severe Shock").

Seated in front of the "shock generator," the teacher was told to read aloud pairs of words. Then the teacher was to repeat the first word of each pair and wait for the learner to recall the second word. Whenever the learner failed to answer correctly, the teacher was told to apply an electric shock.

The researcher directed the teacher to begin at the lowest level (15 volts) and to increase the shock by another 15 volts every time the learner made a mistake. And so the teacher did. At 75, 90, and 105 volts, the teacher heard moans from the learner; at 120 volts, shouts of pain; at 270 volts, screams; at 315 volts, pounding on the wall; after that, dead silence. None of forty subjects assigned to the role of teacher during the initial research even questioned the procedure before reaching 300 volts, and twenty-six of the subjects—almost two-thirds—went all the way to 450 volts. Even Milgram was surprised at how readily people obeyed authority figures.

Milgram (1964) then modified his research to see if groups of c
authority figures—could pressure people to administer electrical sho
groups had pressured individuals to match lines incorrectly.

This time, Milgram formed a group of three teachers, two of whom were his accomplices. Each of the three teachers was to suggest a shock level when the learner made an error; the rule was that the group would then administer the *lowest* of the three suggested levels. This arrangement gave the person not "in" on the experiment the power to deliver a lesser shock regardless of what the others said.

The accomplices suggested increasing the shock level with each error, putting pressure on the third member to do the same. The subjects in these groups applied voltages three to four times higher than the levels applied by subjects acting alone. In this way, Milgram showed that people are likely to follow the lead of not only legitimate authority figures but also groups of ordinary individuals, even when it means harming another person.

Janis's "Groupthink"

Experts also cave in to group pressure, says Irving L. Janis (1972, 1989). Janis argues that a number of U.S. foreign policy errors, including the failure to foresee Japan's attack on Pearl Harbor during World War II and our ill-fated involvement in the Vietnam War, resulted from group conformity among our highest-ranking political leaders.

Common sense tells us that group discussion improves decision making. Janis counters that group members often seek agreement that closes off other points of view. Janis called this process **group think**, *the tendency of group members to conform, resulting in a narrow view of some issue.*

A classic example of groupthink led to the failed invasion of Cuba at the Bay of Pigs in 1961. Looking back, Arthur Schlesinger Jr., an adviser to President John F. Kennedy, confessed to feeling guilty for "having kept so quiet during those crucial discussions in the Cabinet Room," adding that the group discouraged anyone from challenging what, in hindsight, Schlesinger considered "nonsense" (quoted in Janis, 1972:30, 40). Groupthink may also have been a factor in the U.S. invasion of Iraq in 2003 when U.S. leaders were led to believe—erroneously—that Iraq had stockpiles of weapons of mass destruction. Closer to home, one professor suggests that

college faculties are subject to groupthink because they share political attitudes that are overwhelmingly liberal (Klein, 2010).

VOLUNTARY ASSOCIATION

According to Horton and hunt, "voluntary associations are any kind of organization in which membership is voluntary".

These kinds of association are made for personal interest, social services and political action.

Features of Voluntary Association

(i) **Voluntary members:** In this association, most of the members are Voluntary and this association does not pay them.

(ii) **Minimum Constitution:** Minimum constitution and byelaws which are highly flexible in nature sometimes forgotten or ignored.

(iii) **Formal aspects ignored:** In such organization, informal aspects greatly over shadow the formal organization concept as the association operates loosely and vaguely.

(iv) **Small Membership:** Membership is fairly small with a general consensus upon simple goal Impermanent Forms of Association.

BUREAUCRACY

Definition

Pioneer sociologist **Max Weber** popularly characterized ***bureaucracy as having a hierarchy of authority, a clear division of labor, explicit rules, and impersonality.***

According to **Carrolyn Banton**: ***The term bureaucracy refers to a complex organization that has multilayered systems and processes.***

According to **Meerriam-webster dictionary**: ***a form of government characterized by specialization of functions, adherence to fixed rules, and a hierarchy of authority.***

People often complain about bureaucracies—declaring them slow, rule bound,

difficult to navigate, and unfriendly.

Characteristics of bureaucracy

Following are the characteristics of formal organization.

i. Jurisdictional competency: Jurisdictional competency is a key element of bureaucratic organization, which is broken into units with defined responsibilities. Fundamentally, jurisdictional competency refers to bureaucratic specialization, with all elements of a bureaucracy possessing a defined role. The responsibilities of individuals broaden with movement upward through an organizational hierarchy.

ii. Specific functions: these kinds of organizations are set to perform specific functions.

iii. Norms and codes: every formal organization has its own norms and code of working which are shared and every member is bound to follow. Violation of such code is highly undesirable.

iv. Authority: formal organization is a big source of authority. Without authority, concept of formal organization is impossible. All members are bound to follow the authority of the organizations.

v. Rationality: this organization is based on rationality and decisions are taken on the basis of rationality.

vi. Relative permanence: formal organizations are relatively permanent some organizations last for longer time while other perish within a short period of time. Relatively few organizations survives for many generations.

vii. Specialization. Our ancestors spent most of their time performing the general task of looking for food and

viii. Hierarchy of positions. Bureaucracies arrange workers in a vertical ranking Each person is supervised by someone "higher up in the organization while in turn

supervising others in lower positions. Usually, with few people at the top and many at the bottom, bureaucratic organizations take the form of a pyramid.

xi. Rules and regulations. Cultural tradition counts for little in a bureaucracy. Instead, rationally enacted rules and regulations guide a bureaucracy's operation. Ideally, a bureaucracy operates in a completely predictable way.

x. Technical competence. Bureaucratic officials have the technical competence to carry out their duties. Bureaucracies typically hire new members according to set standards and then monitor their performance. Such impersonal evaluation contrasts with the ancient custom of favoring relatives, whatever their talents, over strangers.

xi. Impersonality. Bureaucracy puts rules ahead of personal whim so that both clients and workers are treated in the same way. From this impersonal approach comes the image of the "faceless bureaucrat."

xii. Formal, written communications. It is said that the heart of bureaucracy is not people but paperwork. Instead of the casual, face-to-face talk that characterizes interaction within small groups, bureaucracy relies on formal, written memos and reports, which accumulate in vast files.

Bureaucratic organization promotes efficiency by carefully hiring workers and limiting the unpredictable effects of personal taste and opinion. The Summing Up table reviews the differences between small social groups and large bureaucratic organizations.

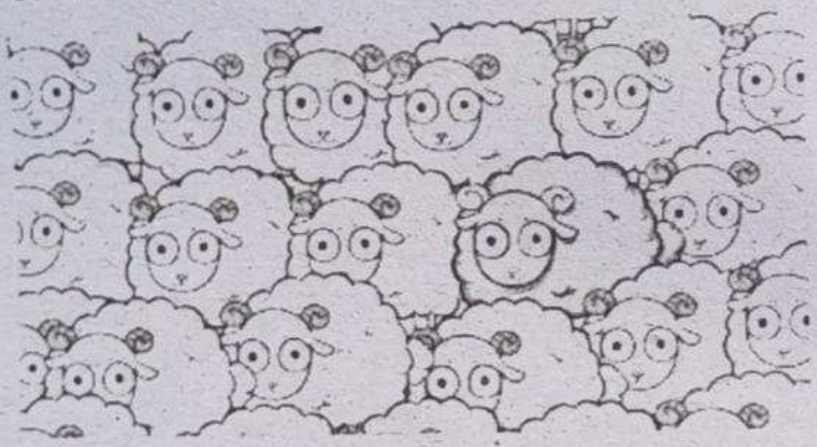
Descriptive Questions

1. What is social group? Describe its essentials.
2. Define social group. Explain two of its types.
3. Please draw a comparison between primary and secondary group.
4. Define bureaucracy? Also explain its characteristics.

8 DEVIANCE

INTRODUCTION

Deviance is violation of norms. Deviance is breaking the norms of society. Deviance is breaking social manners, social code of conduct in business and mutual agreements between the parties. It is against the social manners of family and marriage. It is the breaking of promise and breaking the law of state like committing crimes. Any violation of norm is Deviance. It is natural that man deviates from norms. This deviation when grows serious it is a problem If it is ordinary there is no problem. Hundred percent control on behaviour of man is impossible.



Brown sheep showing as a deviance among so many white sheep.

Definitions: Any Two

Definitions of Deviance given by social scientists are given below.

Horton and Hunt define: ***"any failure to conform to customary norms is called Deviance".***

Louise Weston says: ***"behaviour that is contrary to the standards of conduct or social expectations of a given group or society define as Deviance".***

Ian Robertson mentioned Deviance as: ***"behaviour that violates significant social norms and is disapproved by large numbers of people as result".***

The behaviour belonging to Deviance is called deviant behaviour. Violation of religious norms is also Deviance. Signals of road crossing broken by the driver is a deviant behaviour. General violation of social customs of marriage is also Deviance. Disobeying parents and being absent from duty in service are also deviant behaviors. Telling a lie, abusing other and breaking promise are also deviant behaviors.

Obedience to norms is conforming. People following norms from fear of punishment or for better life is called social control. Control is obedience to norms. Fulfillment of needs of people through institutions is social control. Getting protection, affection and need satisfaction in family, education from college, income from business and service creates social control among the people. The agencies of social control are police, court, jail, family, education and religious institutions.

Crime

A crime is a deliberate act that causes physical or psychological harm, damage to or loss of property, and is against the law. There are lots of different types of crime and nearly everyone will experience a crime at some point in their lives. Crime affects people from all backgrounds, locations and ages. crime, the intentional commission of an act usually deemed socially harmful or dangerous and specifically defined, prohibited, and punishable under criminal law. Crimes in the common-law tradition were originally defined primarily by judicial decision.

Definition

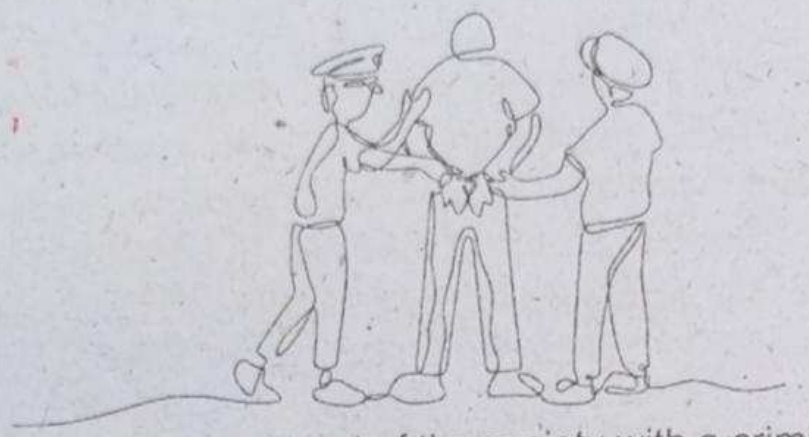
Any Two

According to Oxford dictionary: ***an action or omission which constitutes an offence and is punishable by law.***

According to Merriam Webster: ***an illegal act for which someone can be punished by the government especially : a gross violation of law***

According to **Craige and Callhoun:** ***a crime is a violation of a norm that has been entered into law and is backed by the power and authority of the state to impose formal sanctions (fine, arrest imprisonment).***

According to **Maccionis:** ***crime, the violation of a society's formally enacted criminal law.***



Picture showing treatment of the society with a criminal.

Types of Crime

i. Organized crime: In this type, criminals work as a group. They commit crime collectively. Duties are divided among criminals which are assigned on the basis of their skills. These kinds of groups are called mafias. It is very difficult to arrest such kinds of criminals because they are well equipped and professional in their tasks. In our society, land grabbers, kidnappers for ransom, drug mafias and smugglers are the example of organized crime.

ii. Professional crime: In this type, criminals take criminal acts as their profession. They commit crime again and again, and spent their whole life in committing crime. Sometimes, they give training of committing crime to their coming generation. In this, pick pocketers, professional killers, robbers and other criminals are included.

iii. White-collar crimes: White-collar crime is committed by the elite members of the society. Such individuals are called white-collar criminals. They have high respect and prestige in society. It is difficult to punish them because they have strong connections at different level and can influence the police, judiciary, parliament and other related organizations. Politicians, bureaucrats and top-level government officials who commit crime are included in this category.

iv. Accidental or casual crime: This kind of crime is unintentional or accidental in nature. The person who commits crime is not criminal in nature but accidentally or by virtue of mistake, he commits crime. Crime against defense is the best example of

it.

v. **Corporate Crime:** Sometimes whole companies, not just individuals, break the law. Corporate crime is ***the illegal actions of a corporation or people acting on its behalf***. Corporate crime ranges from knowingly selling faulty or dangerous products to deliberately polluting the environment.

vi. **Crimes against the person,** also called ***violent crimes, are crimes that direct violence or the threat of violence against others***. Violent crimes include murder and manslaughter (legally defined as "the willful killing of one human being by another"), aggravated assault ("an unlawful attack by one person upon another for the purpose of inflicting severe or aggravated bodily injury"), forcible rape ("the carnal knowledge of a female forcibly and against her will"), and robbery ("taking or attempting to take anything of value from the care, custody, or control of a person or persons by force or threat of force or violence and/or putting the victim in fear").

vii. **Crimes against property,** ***also called property crimes, are crimes that involve theft of property belonging to others***. Property crimes include burglary ("the unlawful entry of a structure to commit a [serious crime] or a theft"), larceny-theft ("the unlawful taking, carrying, leading, or riding away of property from the possession of another"), auto theft ("the theft or attempted theft of a motor vehicle"), and arson ("any willful or malicious burning or attempt to burn the personal property of another").

viii. **Victimless crimes,** ***violations of law in which there are no obvious victims. Also called crimes without complaint,*** they include illegal drug use, prostitution, and gambling. The term "victimless crime" is misleading, however. How victimless is a crime when young people steal to support a drug habit? What about a young pregnant woman who, by smoking crack, permanently harms her baby? Perhaps it is more correct to say that people who commit such crimes are both offenders and victims. Because public views of victimless crimes vary greatly, laws differ from place to place. In the United States, although gambling and prostitution are legal in only limited areas, both activities are common across the country.

CAUSES OF DEVIANCE/CRIME

It is the failure of learning of norms which creates Deviance. Socializing institutions

fail to perform their roles. The learning of norms is the basis of obedience to norms. The following are institutions of socialization of norms in which the personality of individual develops. These are also the agencies of social control.

i. Broken Family and Improper Socialization: Family is the first institution teaching norms of social life. Parents play important role in this process. Siblings are the second to socialize their members of family. If both or one of the parents is absent by death or other reason, the child fails to get proper learning, required affection and needs satisfaction in the family. He becomes disturbed emotionally and seeks protection in the company of others outside the family. He learns anti-social activities like smoking, gambling, pick pocketing, abusing, telling lie and deceiving others in association of bad neighborhood. He gets into the habit of Deviance and becomes delinquent. Delinquency enters into his social life. He becomes criminal in adulthood and gets into the company of big criminals. Here the family fails in socializing its children.

ii. Lack of interest in Education: School and college are the next socializing institutions of education. If he does not take interest in study, it means his attention has been diverted toward anti-social activities. His associates are not good citizens. The family training has not been effective upon him. He needs correction by persuasion and by force.

iii. Lack of Religious education and morality: Mosque, religious education of the Holy Quran and the Sunnah create moral values in the individual. Manners of social life based on good and bad, right and wrong develop during social relations in these institutions. Norms of good conduct forbid man from wrong doings. Delinquency is hated by the one who acts upon the norms of these religious teachings. Failure to seek religious education paves way toward delinquency. Door of moral value closes opens the door to delinquency. If morality fails to direct toward normative way of life the way to delinquent behaviour becomes easy. Failure of religious and moral values is the main cause of immoral behaviour and delinquency.

iv. Rejection by Neighborhood: Neighborhood consists of a number of houses adjoining together to meet the needs of collective living. It is great socializing institution by frankly living with security and service together. A cluster of families in street line provide social education to the members of neighborhood. All live an

informal life. What was to be learnt in this settlement if remains creates a gap in socialization and the personality. This gap leaves de. learning process of the individual. Socialization of social norms remains inco. with the result of abnormal activities. Such actions are deviant with a violation o. social norms.

v. **Lack of basic facilities:** Humans strive for attaining peace and ease in social life. This objective is achieved through having basic facilities i.e. electricity, gas, telephone, air condition, better health opportunity, schooling of children etc. There are many who use wrong ways like crime, robbery, theft, dacoit, selling of drugs just to have access to modern facilities. This desire to have facilities at any cost cause social deviance.

vi. **Declining moral and religious values:** Rapid modern industrialization has reduced importance of moral and religious values in the eyes of the people. And economics at the cost of morality and values have become normative. This situation caused social deviance especially in youth.

vii. **Desire of Accumulation of Wealth:** Desire to have accumulation of wealth by hook or by crook is also one of the main cause of social deviance. People without any fear join illegal profession like drug selling, land grabbing, smuggling and taking bribe which are deviant and criminal acts.

viii. **Parentless child:** Absence of parents is chaotic for children. Parentless children are vulnerable by four corners. Their needs like education, food, socializations are not properly met and hence they become deviant.

ix. **Mass Media:** Mass media is the main force of making public opinion and socializing people. We get guidance from it in every walk of life. Negative use of it is harmful for youth and especially for teenagers. Usually, those teens and youth who misuse it are found in drug addiction, immoral and unethical activities. Teenagers learn new techniques of crime from movies, dramas and other related programs.

x. **Urban slums:** Criminologists in their researches have proved that urban slums and narrow gorges are also sanctuaries of social deviance and crime.

SOCIAL CONTROL

INTRODUCTION

Deviance needs to be controlled specially the heinous offences like murder, abduction, dacoit, robbery, terrorism, theft, and women dishonor. Minor crimes also require control. Social customs, rituals, ceremonies and good manners when broken, create disturbance in social life. Control on this violation is also an aim of society.

Definitions

Social control is define hereunder:

- **Bruce J. Cohen** and **Terri L. Orbuch** define: ***"all means and methods used to induce a person to conform to expectations of a group or society is called social control".***

- According to **C.N. Shankar Rao** social control: ***"refers to various means by which a group or society attempts to achieve social order".***

TYPES OR AGENCIES OF SOCIAL CONTROL

Social Control can be classified into two major types on the basis of the *means* of social control that are employed.

(i) Formal control, and

(ii) Informal control.

(i) Formal Control. The state makes use of *law, legislation, military force, police force, administrative devices,* etc., for the purpose of social control. Similarly, different political, religious, economic, cultural and other associations and institutions also institute formal control over the behaviour of the members. Formal control is deliberately created. Various rules are laid down to make it specific. The necessity of following formal control or rules is clearly stated by associations and institutions. Violators of formal control are given punishments depending upon the nature and type of violation. The organization that makes use of formal control may even create a body of officials vested witty power to enforce control as we find it in the case of state which has established the police, military force, etc. In brief, an association, whether it is a state or a bank, or an army, or a factory or anything has its own norms through which it controls the behaviour of the members. All these come under formal

control. Formal control has become a necessity in the modern complex societies in which interaction is mostly impersonal in nature.

(ii) Informal Control. Informal Control includes *gossip, slander, resentment, public opinion, sympathy, and sense of justice, folkways, mores, customs, religion, morality* and such other agents. These are not purposefully created. Nothing could be said with certainty regarding their origin. They arise on their own way and in course of time gain currency and popularity. They become deep-rooted with people in their practices. No specific punishment would be given to the violators of informal control. Still they are more effective than the formal control. They do not require any extra staff to enforce them as it is so in the case of formal control. They do not have the physical force to enforce conformity to them. Hence, people may not observe them or go against them without being physically punished for the same. Faith in religion, moral convictions, public opinion, artistic standard, and the general state of enlightenment are found to be more important in informal control.

Informal control is more effective in primary social groups such as family, neighborhood, tribe, rural community where interaction takes place on a personal basis. Whenever the group or the society becomes larger (in terms of population) and more complex, the informal devices of control become less effective. Simple gossip and slander and censure can correct an erring ruralite but not an urban citizen. The anonymity of city life which has added to the confidence of the individual that he could commit an offence without being noticed or caught by others who are mostly engaged in their own business, contributes to the non-effectiveness of informal control. Hence informal methods have given place to the formal ones such as law, education, coercion and codes, though less effective informal control also functions along with formal control in urban areas in regulating people's activities.

STEPS TO ATTAIN SOCIAL CONTROL

Some of the important steps to increase social control on individuals are as hereunder.

i. Socialization of parents: Parents must be trained for better enforcement of social norms. Importance of social norms should be sensitizes to the parents, so that they could enforce these to their children more effectively and forcefully.

ii. Model orphanage homes: Parentless children are at stake and are most

vulnerable group. Model orphanage must be developed for boarding and lodging to the orphans. Religious and technical education should be given to them under one roof. Government of Punjab has set up a *"Child Protection and Welfare Bureau"* in this regard. Main objective of this bureau is to discourage professional children beggars and rehabilitate them socially and economically. Such steps should be taken more effectively.

iii. Protection of lost and kidnapped children: Lost and kidnapped children must be protected and brought to their concerning agencies and then to their parents. For this, proper and effective mechanism should be established. *Negehban*, an institution of *Social Welfare Department* is fulfilling the purpose. This model should be replicated in all the districts with dedication and commitment.

iv. Socialization of beggars and unemployed: Beggars and unemployed should be given technical education and training for setting up small business. For this, small and soft loan should be given to them on long term basis. It is very much important because researches have proved that beggary and unemployment are the major causes of crime and deviance.

v. Recreational activities: Recreational activities for the people should be given. Parks, business centers and family play land should be constructed so that people could spend their free time and socializes their children in proper manner.

vi. Education: People should be educated about importance of norms. For this, effective media campaign should be initiated. Illiterate should be given formal education along with technical education.

vii. Correction of Offenders: Criminals who are under trial and convicted in jail should be corrected by initiating correctional and rehabilitative programs. Religious and technical education along with character building should be given to them.

viii. Religious education: Religious education should be given to the masses. Importance of religious norms, tolerance and patience should be encouraged by the government.

ix. Role of media: Media is the only source which can change thinking direction of the people. To reduce social deviance and increase social control, this should be used by starting an effective campaign related to the objective.

UNIVERSITY OF THE PUNJAB

B.S. 4 Years Program / Fourth Semester – 2015

Paper Introduction to Sociology

Course Code: SOC-211 Part –II Time: 2 Hrs. & 30 Min. Marks: 50

ATTEMPT THIS (SUBJECTIVE) ON THE SEPARATE ANSWER SHEET PROVIDED

Q.2. Briefly compare. (4×5=20)

a) Structural functionalism with social conflict perspective.

b) Subculture with counter culture.

c) Achieved status with ascribed status.

d) Role conflict with role strain.

Q.3. Write long answers to following questions. (3×10=30)

a) Define ethnocentrism. Explain the advantages and disadvantages of ethnocentrism.

b) Explain any two types of groups and their characteristics.

c) Explain any two types of crime with examples.

UNIVERSITY OF THE PUNJAB

B.S. 4 Years Program / Fourth Semester – 2017

Paper Introduction to Sociology

Course Code: SOC-211/SOC-22108 Part –II

Time: 2 Hrs. & 30 Min. Marks: 50

SUBJECTIVE

ATTEMPT THIS (SUBJECTIVE) ON THE SEPARATE ANSWER SHEET PROVIDED

Q.2. Give short answers of the following questions. **(4×5=20)**

a) Explain symbolic interactionaist perspective with examples.

b) Explain the relationship between social norms and legal norms.

c) Briefly explain the relationship between status and role.

d) Explain informal social control mechanism.

Q.3. Write long answers to following questions. **(3×10=30)**

a) Define social groups. Explain in detail the characteristics of secondary groups.

b) Define Ethnocentrism. With the help of examples can you explain the role of ethnocentrism in creating intolerance in Pakistani society?

c) Explain types of crime in detail.

UNIVERSITY OF THE PUNJAB

Fourth Semester – 2018

Examination: B.S. 4 Years Programme

Paper Introduction to Sociology

Course Code: SOC-211/SOC-22108 Part –II Time: 2 Hrs. & 45 Mins. Marks: 50

SUBJECTIVE

ATTEMPT THIS (SUBJECTIVE) ON THE SEPARATE ANSWER SHEET PROVIDED

Q.2. Give short answers of the following questions. **(4×5=20)**

a) Define culture. Explain norms and values as elements of culture.

b) Briefly explain basic idea of structural functionalism.

c) With an example explain Master Status.

d) Briefly explain white collar crimes.

Q.3. Write long answers to following questions. **(3×10=30)**

a) Explain how Sociology is a scientific discipline and is different from common sense knowledge?

b) What are agents of socialization? For you which agent is now playing the most important role?

c) Define bureaucracy. Explain its characteristics in detail.

UNIVERSITY OF THE PUNJAB

B.S. 4 Years Program / Fourth Semester – 2019

Paper Introduction to Sociology

Course Code: SOC-211/SOC-22108 Part –II Time: 2 Hrs. & 45 Min. Marks: 50

SUBJECTIVE

ATTEMPT THIS (SUBJECTIVE) ON THE SEPARATE ANSWER SHEET PROVIDED

Q.2. Give short answers of the following questions. **(4×5=20)**

a) Define sociology with reference to different sociologists.

b) What is cultural diversity?

c) What is role conflict? Give brief explanation.

d) What is ethnomethodology?

Q.3. Write long answers to following questions. **(2×15=30)**

a) Define socialization and what are the agents of socialization? Discuss with examples

b) Define Crime and explain its causes in our social setup.

UNIVERSITY OF THE PUNJAB

B.S. 4 Years Program / Fourth Semester – 2020

Paper Introduction to Sociology

Course Code: SOC-211 / SOC-22018 Part –II Time: 2 Hrs. 45 Min. Marks: 50

ATTEMPT THIS (SUBJECTIVE) ON THE SEPARATE ANSWER SHEET PROVIDED

Q.2. Write short answers to following questions. **(4×5=20)**

a) What is the relationship of Sociology and Political Science.

b) Define Social Problem and give examples.

c) What is the concept of "SELF" given by C.H. Cooley.

d) Differentiate between Role Conflict and Role Strain.

Q.3. Write long answers to following questions. **(2×15=30)**

a) Define Culture? And also explain the agents of Socialization.

b) What is Bureaucracy? And also discuss the characteristics of Bureaucracy.