Q. **WHAT IS SOCIOLOGY? DISCUSS ITS SIGNIFICANCE AS A SUBJECT FOR THE STUDENTS OF LAW. (A2018) (S2018) (A2019)**

Ans:

WHAT IS SOCIOLOGY

Sociology is about people living together. Its analytic tools describe, explain and evaluate how the activities of diverse متنوع people are coordinated . Its fundamental premise بنیاد is that people are interdependent متوکل and therefore require collective arrangements and joint activity for their coexistence. Interdependence has multiple dimensions and facets پہلو, sociology is thus very diverse in its concerns and in its interpretations. Interdependence is apparent ظاہر, for example, in divisions of labour, interpersonal relationships of friendship and kinship, senses of identity and well-being, and the conditions for emotional security.

Sociology explores the meaningful patterns of activity associated with interrelated positions like prisoners قیدیوں and warders , doctors and patients, mothers and daughters, bosses and workers, citizens and migrants مہاجرین. It analyses people as members of socio-demographic سماجی آبادی groupings like class, religion, gender, generation and ethnic group, also explaining how individuals come to inhabit رہنا these positions. People sharing particular social characteristics have different experiences some categories of person are systematically privileged مراعات یافتہ or disadvantaged in respect of material possessions, reputation or respect.

Sociology is also interested in interpersonal connection and contact, face-to-face and at a distance. The web of dependencies انحصار of each individual is dense احمق, fluid سیال and very consequential نتیجہ خیز. Personal autonomy خود مختاری is restricted and conditional. Engagements with others, over a lifetime, mould dispositions and steer چلانا conduct. Personal reputation and sense of worth, as well as capacity for action, are subject to the constraints تنگی and judgments of other people. Management of interpersonal social situations حالات requires mutual understandings of the kind of behaviour that is acceptable and appropriate to a particular type of encounter and its participants. Such intersubjective understanding is facilitated by shared social norms اصول and accomplished through negotiated مذاکرات interaction, although harmonious ہم آہنگی outcomes نتائج are never guaranteed. Through its focus on contexts, positions and situations, sociology encompasses محیط a multitude of intersecting activities, interpersonal networks and inter organisational connections.

DEFINITION OF SOCIOLOGY

Sociology has been defined in a number of ways by different sociologists. No single definition has yet been accepted as completely satisfactory. In fact, there are lot of definitions of sociology as there are sociologists. For our purpose of study a few definitions may be cited حوالہ دیا here.

Auguste Comete,

The founding father of sociology, defines sociology as the science of social phenomena "subject to natural and invariable laws, the discovery of which is the object of investigation".

Kingsley Davis

"Sociology is a general science of society".

Harry M. Johnson

 "Sociology is the science that deals with social groups".

Emile Durkheim

"Science of social institutions".

Park

"The science of collective behaviour".

Small

"The science of social relationships".

Marshal Jones

"The study of man-in-relationship-to-men".

Ogburn and Nimkoff

"Sociology is the scientific study of social life".

Franklin Henry Giddings

"The science of social phenomena".

Henry Fairchild

"Sociology is the study of man and his human environment in their relations to each other".

Max Weber

" The science which attempts the interpretative understanding of social action in order thereby to arrive at a casual explanation of its course and effects".

Alex Inkeles

"Sociology is the study of systems of social action and of their inter-relations".

Kimball Young and Raymond W. Mack say

"Sociology is the scientific study of social aspects of human life".

Morris Ginsberg

"In the broadest sense, sociology is the study of human interactions and inter-relations, their conditions and consequences".

A careful examination of various definitions cited above, makes it evident ظاہر that sociologists differ in their opinion رائے about definition of sociology. Their divergent مفرق views about the definition of sociology only reveal their distinct approaches اپروچ to its study. However, the common idea underlying all the definitions mentioned above is that *sociology is concerned with man, his social relations and his society*. However, we may find following views about its definitions.

1. Sociology is a science of society.

2. Sociology is the study of groups or social system.

3. Sociology is the study of social relationships.

4. Sociology is the study of human interactions and interrelations, their conditions and consequences.

5. Sociology is the study of social action.

6. Sociology is the study of social phenomena.

Sociology is the scientific study of human social life and groups. It is study of societies, giving special emphasis تاکید on modern societies. Sociology is the systematic study of social institutions; their nature, functions and interactions, sequences of continuity and change.

SIGNIFICANCE AS A SUBJECT FOR THE STUDENTS OF LAW

Law is a system of rules that are created and enforced through social or governmental institutions to regulate منضبط behaviour. Law as a system helps regulate and ensure that a community show respect, and equality برابری amongst themselves. Sociology is the scientific study of society, including patterns of social relationships, social interaction , and culture. Law is part of culture and culture is an integral part of society, and sociology is about society.

The expression *'sociological study of law'* consists of two concepts: *'sociology'* and *'law'*.It is stated that sociology of law is the empirical تجرباتی social science whose object is social control. It is also noted that social control must be investigated both as a dependent and as an independent variable.

Sociological research provides educators, planners, lawmakers, administrators, developers, business leaders, and people interested in resolving social problems and formulating وضع کرنا public policy with rationales دلیل for the actions that they take.

Society is directly related to Sociology and in this matter, every society follows certain laws. Therefore, Laws are an essential ضروری part of society. Sociology helps law to better understand society for smoother regulation and formation of laws. Similarly, the law is important to regulate society. Norms اصول, customs, traditions روایات all come under the law if the law did not exist then the society would not be less than a jungle. A human needs certain rules and regulations to keep them on track and hence laws were made. These laws are made and established by society itself or governments are elected to formulate laws.

In <u>sociology</u>, we would say that law is a social control over society. To have a harmonious ہم آہنگی society one needs to build laws. Law and sociology has similar subject matters such as both evolve تیار around social relationships, principles, social controls, commitments, and desires خواہشات coming from specific social status and connections between or among people and society.

SCOPE OF SOCIOLOGY

- It is the systematic study of society.
- It studies human society as an interconnected whole.
- It looks into how individuals and society interact with each other.
- Sociology seeks to explore how societies emerge ابھرنا, persist اصرار کرنا and then change. Its scope includes study of social groups, social institutions and social processes.
- Scope of Sociology is more in the direction of an analysis of social problems and not in normative suggestion of solutions for these social problems.

Q.   **DEFINE SOCIALIZATION? LIST AGENTS OF SOCIALIZATION AND DISCUSS MEDIA AS AN AGENT OF SOCIALIZATION IN DETAIL.**
(S2017) (A2018) (S2018) (A2019)

Ans:

SOCIALIZATION

Introduction

Socialization is defined as a lifelong process of how an individual study habits that include ways of life, values and social norms اصول present in the community to be accepted by society. The following definition of socialization according to experts ;

1. Charlotte Buhler
Socialization is the process that helps individuals learn and adapt, how to live, and thought his group so he can play and work with the group.

2. Peter Berger
Socialization is a process by which a person appreciate and understand the norms in the community where he lived so that will shape his personality.

3. Paul B. Horton
Socialization is a process by which a person appreciate and understand the norms in the community where he lived so that will shape his personality.

4. Soerjono Soekanto
Socialization is the process of communicating culture to the new citizens.

5. RT. Schaefer :
"Socialization is the process whereby people learn the attitude, values and actions appropriate to individuals as members of a particular culture,"

6. Robertson Jan :
"Socialization is the process of social interaction through which people acquire personality and learn the way of life of their society",

7. CH. Persell :
"Socialization refers to the preparation of newcomers to become members of an existing group and to think, feel and act in ways the group considers appropriate."

8. Augburn and Nimkoff :
"Socialization is a process through which individual learns obedience of group norms."

A society wants individuals to do what is expected by it. Just as language, manners and behaviour. If an individual or a group comes up to the expectations توقعات of a society then society shows a joy for him and he

is thought to be rightly trained. That is why, social psychologists think an individual فرد as the product of social training.

Specific sites or groups carry out socialization. We call these agents of socialization. Similar to the concept of a business agent or insurance agent, they represent and act on the behalf of the larger society and. Socialization can occur outside of these agents but society relies on these agents doing most of the socialization. There's nothing "official" about these agents, at least not in our society.

What are the Functions of Socialization in the Society

1. It converts humans from biological being to social being
2. It contributes in personality development
3. It helps to become disciplined
4. It helps to perform different roles
5. It establishes knowledge and skills
6. It contributes in the stability of social order
7. It transmits culture from one generation to other
8. It creates right aspirations in social life

AGENTS OF SOCIALIZATION

Socialization covering whole life is affected by several social forces. In all the societies of the world, family is considered as the most important institution which is the most effective in socialization, especially in childhood. In addition, other elements like group of companions , school, communication and professions have importance for personality and socialization. Major Socializations agents are discussed here below:

A. **Family**
B. **School**
C. **Friends**
D. **Mass media**
E. **Work environment**

A. Family
First known by the children is his mother, father and siblings. Parental discretion is good in the process of socialization of children, among others:
1. tried to close with her children
2. reasonably supervise and control that children do not feel pressured
3. encourage the child is able to distinguish right from wrong, good and bad
4. provide a good example
5. advise children if made mistakes and did not impose penalties outside the boundaries.
6. inculcate religious values both by learning and applying religious worship in the family.

B. School

Education in secondary schools is a vehicle گاڑی for socialization and a venue مقام for the formal socialization process. Robert Dreeben argued دلیل that a child learned in school is not just reading, writing, and arithmetic, but also about self-sufficiency (independence), achievement (achievement), universalism آفاقیت (universal) and the uniqueness انفرادیت / specificity (specify).

C. Friends (group play)

The group has great influence اثر and play a strong role in shaping a child's personality. In the group of playing children will learn to socialize with their peers ہمعمر. The peak چوٹی effect of teenage friends are playing. The teens tried to implement the values and norms اصول that apply to the group is different from the values prevailing مروجہ in the family, so that the resulting conflict تعارض between children and their family members. This happens when the youth is more obedient فرمانبردار to the values and norms اصول of the group.

D. Mass Media

Mass media newspapers, magazines, comic books, radio, video games, movies, and especially television present a very different form of socialization than any other, because they offer no opportunity موقع for interaction .

The mass media are the means for delivering impersonal communications directed to a vast audience. The term media comes from Latin meaning, "middle," suggesting that the media's function is to connect people. Television shows, movies, popular music, magazines, Web sites, and other aspects of the mass media influence our political views; our tastes in popular culture; our views of women, people of colour, and gays; and many other beliefs and practices.

The mass media include many forms of communication such as books, magazines, radio, television, and movies–that reach large numbers of people without personal contact between senders and receivers. In an ongoing controversy, the mass media are often blamed for youth violence and many other of our society's ills. The average child sees thousands of acts of violence on television and in the movies before reaching young adulthood. Since mass media has enormous effects on our attitudes and behaviour, notably in regards to aggression, it is an important contributor to the socialization process.

The mass media of communication, particularly television, play an important role in the process of socialization. The mass media of communication transmit information's and messages which influence the personality of an individual to a great extent. In the last few decades, children have been dramatically socialized by one source in particular: television. Studies have found that children spend more time watching TV than they spend in school. Television is an influence on children from a very young age and affects their cognitive and social development.

Children also learn about current themes and issues, both from newscasts and dramas—issues such as kidnapping, the homeless, and the spread of AIDS. Most of these issues and themes are not happy ones, and many are very frightening, especially when children watch programs that are intended for adults.

Research also suggests that young children obtain considerable political and social information from television.

When people watch television, no matter what the program, they are simply watchers and are not having any other experience.

In addition to this, communication media has an important effect in encouraging individuals to support the existing norms and values or oppose or change them. They are the instrument of social power. They influence us with their messages.

The mass media are another agent of socialization. Television shows, movies, popular music, magazines, Web sites, and other aspects پہلوؤں of the mass media influence our political views; our tastes in popular culture; our views of women, people of colour, and gays; and many other beliefs and practices.

The magnitude مان of the influence of mass media is highly dependent on the quality and frequency of the message.

Example:
1) scenes which have eroded کھویاہوا the morality of pornography فحش and the increasing immorality in society
2) delivery of war news, movies, with scenes of violence or sadism has been widely believed to lead to increased aggressive جارحانہ behavior in children who watch.
3) Advertising of particular products has increased the consumption کھپت patterns of lifestyle or even society in general.

E. Work Environment

Work environment is the last media socialization is strong enough کافی, and effectively influence the formation of personality.
1) The working environment in orphanages یتیم خانے People who work in the long run orphanage environment formed by the type of personality has a high sense of humanity, full of patience and tolerance احتمال.
2) The working environment in the banking. This environment can make a person so full of calculations, especially on matters that are material and money.

Conclusion

In this Chapter, efforts have been made to describe social socialization and to differentiate it among other sociological concepts such as social mobility and social differentiation. Various functions, dimensions and systems of socialization were also discussed in this Chapter before sociological explanations of social socialization were provided. The Chapter concludes that social socialization is part and parcel of social life and it is inevitable in any given social system. The possibility of individual movement up and down, or in and out, of a given social status largely depend on the system of socialization in operation. Today, capitalist system (engendering class system of socialization) has dominated غالب global scene and is affecting all facets of lives even in the most remote areas of the world, thereby creating different dimensions of social socialization. Current happenings in the world are simply demonstrations مظاہروں of what we may likely expect in the future. In other words, the current social realities are simply a mirror of more social socialization in the future than ever before. Although global efforts at addressing global inequality نامساوات are in place, only time will tell whether such efforts will yield any enduring desired مطلوبہ fruit.

Q. **DEFINE SOCIAL STRATIFICATION? WHAT ACCORDING TO YOU ARE IMPORTANT CRITERIA FOR SOCIAL STRATIFICATION IN PAKISTAN? GIVE EXAMPLES.**

(S2017) (A2018) (A2019) (2020)

SOCIAL STRATIFICATION

Social stratification refers to a society's categorization of its people into groups based on socioeconomic factors like wealth, income, race, education, ethnicity, gender, occupation, social status, or derived power.

The specific type of social inequality is social stratification درجہ بندی. Superiority, inferiority کمتری, and equality are organized by all societies. Stratification is an interaction or distinction تفریق process in which some people rank higher than others. In other words, when individuals and groups are classified on a hierarchic درجہ بندی level based on the inequality of social positions, social stratification occurs based on some commonly accepted basis of assessment. Social stratification means division into different layers or strata of society. This includes a social group hierarchy درجہ بندی. Members of a common layer have a mutual identity. They're living in a similar way. In many areas of sociology research, social stratification is widely defined, but it also constitutes a separate field. Social stratification is simply the distribution of people and groups with different power, status, or prestige وقار in accordance with various social hierarchies. Although gender, religion or race نسل and ethnicity نسلیت are often founded in divisions, this entry focuses largely on socio-economic inequalities, leaving other social inequalities to the main. Social stratification, albeit اگرچہ in slightly different ways, is present in every culture. The long-standing aim of the field is to detect differences between societies and societies in social stratification over the years.

DEFINIATION:

Social stratification refers to " Arrangement of any social group or society into hierarchy of positions that are unequal with regard to power, property, social evaluation and psychic gratification"

Stratification majorly involves two kind of system in which they take place:-

Open System

It is a system in which stratification is done based on merit. Achieved status can be linked to this system.

Closed System

It is a system in which stratification is done based on parental influence, or say the position of parents in the society. This system can be linked with Ascribed status. It is a system which has given power to an individual based on his/her birth.

There are four basic principles of Stratification which can be seen from the early times:-

- Stratification is present and viewed upon the whole community of a society. It does not represent any single individual of a society. In short, it is a mass phenomenon rather than an individual insight. For example in India Hindu religion is not used for a particular individual, instead, it is a collection of so many people altogether.
- Stratification is not a new phenomenon of society. It has been present in our society from a long period, in fact from the time human beings evolution proceeded, its existence has been observed. Only a few changes have been observed but it's a global phenomenon existing in every part of the world.
- Although Stratification is a global phenomenon, it is a level of effects and happenings in a different place to place.
- Stratification is a combination of beliefs and norms which has occupied people's mind from generations. The inequality is not anybody's agenda but having beliefs different from others makes Stratification come into account.

DETAILS OF HOW SOCIETY IS CLASSIFIED OR STRATIFIED

1. **Economic condition**- There has always been a barrier رکاوٹ between rich and poor people. The amount a man earns tells his power in society.

2. **Social Class** It is a classification which is done both based on economy and caste. It is popularly followed in developing countries.

3. **Gender** It is a basis of classification from the ancient times were for a long time male society dominated غالب by women.

4. **Religion** Every man his/her religion, but this is also a basis of stratification for a long time. In developing countries, although it is said that it is a unity in diversity اختلاف kind of countries but on several occasion, people can be seen differentiation other religion openly. For example in India, the beef ban has become a hot topic because of the religion issue involved.

5. **Social Network** It is a phenomenon رجحان which is generally observed in elite people. They have connections with other high-class people making them the most powerful.

CLASSIFICATION OF MODERN STRATIFICATION IN PAKISTAN

There are three types of classification which is popular and well known by every individual

1. Upper Class

They are influential بااثر people who have the foremost and most of the powers in their hand. They have well connections in the society which make their work done in the fraction of seconds.

2. Middle Class

They are the group of people who neither comes under Upper Class or Poor People. They undergo گزرنا a set pattern of struggle through their entire life. Neither are they very influential not they are the most deprived people of society. They have to continue their struggle on a medium pace throughout the life. The number of middle-class people is certainly یقیناً more than upper class or poor people.

3. Lower Class or Poor People

They are the people who face poverty غربت. They are deprived محروم of their right of living a wealthy life. They undergo an amount of struggle which other class people cannot go in their own life because they are used to the facilities given.

THEORIES OF STRATIFICATION

1. KARL MARX

Undoubtedly , Karl Marx was the one who emerged ابھرا to be emphasizing thinker of all the time. His work gained people attention posts his death i.e. after 1883. He is known as the father of Conflict Perspective نقطہ نظر in which he was concerned about the peasants and lower-class people conditions. He discouraged حوصلہ شکنی the popular concept of Iron Cage. He was always against Social Stratification. He worked efficiently to make people understand what they are lacking due to less knowledge. He emphasized زوردیا a saying that the difference between the upper class and lower class people. The more upper-class people will keep on earning more and deprived people will keep on decreasing.

He gave a detailing of Capitalist mode in two types:-

- **Substructure**
  The substructure or base is the basis of a working style. The workers and their relation with each other come under substructure . Mainly substructure does not affect Superstructure.
- **Superstructure**
  The superstructure consists of industrialist and owners. Only they can affect substructure by changing any of the norms present in an organization.

2. Max Weber

<u>Max Weber</u> was also majorly involved in Conflict Perspective after Karl Marx. He was impressed by Karl Marx but not every time he agreed with his all theories. He did not believe in the complete removal of Stratification. He wrote three key elements of stratification.

1. Class
2. Status
3. Power

Weber has done an excellent job in research work and classified people in four groups:-

1. The Upper Class
2. The white-collar workers
3. The petite bourgeoisie
4. Manual Working Class

3.Wright Mills

After Karl Marx and Weber, another sociologist came into notice and revised their ideas and philosophy regarding Social Stratification.

He agreed with their point that social class depends on the economic condition of a man, but it also depends on political and ethnicity of a group of people too. He classified the group of people in three different types during his time.

- **Political Leadership**

  Political parties have always been a major important role in the decision-making process in society. Hence the leaders of a political party are majorly important in society.

- **Military Circle**

  During the wartime especially at the time of 1950-1960 many decisions were under military heads. They were the biggest decision makers of that time.

- **Corporate Elite**

  The time, at which military leaders got its dominance, same time corporate leaders worked in a parallel way with military leaders to have their place in society.

4. ANTHROPOLOGICAL THEORIES

Anthropologists were a different kind of people who were not in favour of aspect of Stratification. While other sociologist emphasized that Stratification is a global phenomenon, while anthropologist completely disagreed with their ideation. Recently John Gowdy researched his work in 2006 stating that generally, people are competitive, it's not about any hierarchical difference between groups. He believed that there could be some places where the concept of egalitarian society i.e. a society in which there could be no stratification, is present. He believed that a society like this existing is not a myth, unlike other sociologists.

Altogether people have many views regarding Stratification. Major people believed that stratification is a global phenomenon.

Conclusion

Social inequality is marked by its omnipresence ہمہ گیریت and in human society. All recognized cultures, past and present, allocate unequally their unique and necessary goods and services. And other highly moral assessments تصرفات of their value to society are attached to roles which have unequal amounts of these goods and services. The ubiquity جامعیت and antique قدیم existence of such inequalities have contributed to the belief that such social structures must be both unavoidable and positive. Clearly, for any general theory of society, the truth or falsity of such an assumption is a strategic question.

Thus, it is most curious متجسس that American sociologists have only explored the fundamental premises and implications of this assumption most casually اتفاقاً. The most comprehensive way of approaching مقام it is contained in the well-known essay "Something of Stratification" by Kingsley Davis and Wilbert Moore. Many years have passed since its publication and while it is one of the few stratification therapies علاج at a high degree of generalization, it is hard to find a single structural review of its reasoning.

Q. **WRITE DOWN A COMPREHENSIVE NOTE ON THE FACTORS THAT HAVE BROUGHT SOCIO-CULTURAL CHANGE IN PAKISTANI SOCIETY.**

(S2017) (A2018) (A2019) (S(2019) (2020)

ANS:

SOCIO-CULTURAL CHANGE

Society is dynamic, in ever changing state. Society, culture, cultural norms اصول and institutions change over the period of time. Change in culture, philosophy, technology, arts, institutions etc. within a given society is known as *Socio Culture Change*. Each generation نسل within a society come up with new ideas which is added in our culture. Some of the old ideas become obsolete متروک according to the new environment of society. Static societies are considered as dead societies they cannot progress and compete مقابلہ in the new world. Science has discovered and invented ایجاد many things over the period of time, adaptation موافقت to new environment have become necessary for every society. It has made the life of people easy. People can save time and work efficiently and effectively مؤثر by the use of new technology.

Those societies which are resistant مزاحم to socio cultural change cannot progress and will lag وقفہ behind in material and non-material culture.

Examples of Socio Cultural Change:

Let's take some examples of socio cultural change, before the advent آمد of computers, telephone and internet correspondence among the individuals was carried out through letters, which was very time consuming. After the invention of telephone correspondence among people became easy and much time was saved by this new discovery and invention. Public organizations and private organization used type writers and calculators for the record keeping of daily, monthly and yearly financial and commercial activities. However, with the advent of computers and internet official work and record keeping become much easier and saved a lot of time for the people. Use of internet and computers made correspondence, record keeping, book keeping and report writing very easy for the professionals and organizations. Due to these invention, organization and professionals can work efficiently and effectively. These socio cultural change resulted in the progress of societies.

Cultural & Social Change:

When cultural change occurs, social groups, individuals, institutions and social system change with it too within a given society. Norms are the standards of the behaviour which an individual have to follow within an institution, group and society. We can say it's the cultural aspect پہلو of society. However, individual who follow or mold their attitude according to those norms can be called social aspect of the society. For instance مثال, rules and regulations are cultural and learning and following those rules are social. Both concept and terms are correlated. When any change take place in a culture is called cultural change. Adopting and practicing that change is called social change.

When cultural change occurs, it changes the attitude of individuals as well which leads to social change. If people attitudes change (social change) it results in cultural change. Thus, any social change leads to change in the norms of social system and institutions. Let's continue the example of computer and internet, when public and private organizations adopted this new technology because of it efficiency and effectiveness. Social and cultural change occurred with this new development. Educational institutions introduced computer science programs for students. Organizations change the criteria for hiring staff (knowledge of computer and internet become mandatory). Information technology departments were established in the organizations. Parents

motivated their children to acquire سیکھنا computer knowledge or to get degree in computer science. Means of transactions معاملات changed in financial sectors. New institutions developed due to the development (software companies). As we know that, all the institutions within a society is dependent on one another. So socio cultural change will bring changes in all the institutions of society and may result in establishment of new institution to satisfy the new needs of individuals.

Sources of Socio Cultural Change:

So now we understand the concept of socio cultural change. Now let's discuss the sources of socio cultural change.

1. Diffusion پھیلاؤ
2. Acculturation تبدیلی آنا and Assimilation

These are some sources of cultural change , which are described following.

1. Diffusion پھیلاؤ

"Cultural diffusion" is the spreading of culture from one group to another or from one society to another. Cotton bed sheet was domesticated گھریلو in Pakistan now it has been adopted by the people all over the world. Soap was invented by the ancient Gaul's but people adopted using soap for good hygiene all over the world. Currently, people are using liquid soaps but the idea came from the ancient Gaul's. Smoking cigarette is common amongst people in many parts of the world. However, it was the discovery of Mexicans.

2. Acculturation تبدیلی آنا and Assimilation

The term "Acculturation" means transmission of culture, it usually happens when two cultures come into contact. When people adopt اپنانا the norms values and beliefs عقائد of other culture and switch from their native culture to the host culture, is known as acculturation. "Assimilation" refers to the process, in which minority اقلیتی culture absorbs جذب کرتا ہے into the dominant غالب culture, within a particular society. The process of change in native culture (minority culture) could be gradual بتدریج or quick; depends on the circumstances. Usually, immigrants مہاجرین adopt the dominant culture to survive in new society. By adopting the host culture, they don't feel outsiders and feel like; they are part of majority group.

Some societies resist to cultural change. It can be due to the insufficient economic resources. Some people or societies want to adopt the change but their financial or economic condition become hindrance رکاوٹ in cultural change. Adaptation of technology in different sectors or institution can be very expensive for a group or society. If society lack the resources to adopt the technology they resist to the change. Societies and groups

which are isolated الگ تھلگ from the other groups and societies may not get information of new developments. Therefore, they cannot adopt change due to the lack of information and isolation. Some conservative قدامت پسند societies do not accept change because they consider it violation of norms. In such society violation of norms by an individual is considered a crime and may result in severe punishment. People in such society resist change due to the fear of punishment. Some changes are difficult for people to understand and learn, like old people resist technological change because it is difficult for them to learn the use of new technology.

SOCIO-CULTURAL CHANGE IN PAKISTANI SOCIETY

Pakistan examines how tradition and family life continue to contribute long term stability استحکام, and explores دریافت کرتا ہے the areas where very rapid changes are taking place: large population increase, urbanization, economic development, and the nature of civil society and the state. It offers an insightful view into Pakistan, exploring the wide range of ethnic نسلی groups, the countryside, religion and community, and popular culture and national identity. It concludes by discussing the likely future social development in Pakistan, captivating دلکش students and academics interested in Pakistan and multiculturalism کثیر الثقافتیت.

Pakistan a Land of Cultural Diversity اختلاف many splendours رونقیں located in the heart of the South Asian Subcontinent. It's a country with its own history and cultural heritage ورثہ. The country's culture has been established over thousands of years, with many civilizations inhabiting بسنا the region helping to influence اثر everything from cuisine کھانا and music to literature and art.

Our culture is rich in a variety of dresses, sports, traditions, languages and foods. Pakistan's culture is enriched مالامال in traditions and represents the history of this region. Pakistani people and society have an exclusive امتیازی lifestyle, thoughts and morals. The inhabitants باشندوں of every province have diverse متنوع cultural values which make them different from other groups of the society. Followings are few cultural changes found in Pakistani people.

Music and dance:

The most prominent musical kind in Pakistani culture is the Bhangra and it's slowly taking up the mainstream music industry. Due to its long history, different dance forms have emerged and developed. Other popular dance styles are Sammi Dhamal, Sankara Juli and Lodhi.

Sufism:

Pakistani culture has deep roots in Sufism. Sufi saints spread پھیلانا the message of Islam by living their lives in line with the Islamic way. The followers of those saints arrange fairs and festivals to pay tribute to them. The fairs and festivals showcase cultural traditions and folklife.

Cuisine کھانا:

The most popular dish in Pakistani cuisine is Tandoori chicken. Most Punjabi food is eaten with either rice or roti. There are some dishes that are exclusive to Pakistan like lassi, Paratha, Makai ki roti, Saron ka Saag, Haleem, Biryani and other spicy dishes are popular. In beverages, tea is consumed altogether seasons and as a custom, most of the Pakistanis serve tea to their guests. People are also fond of Zarda, Gulab-Jamuns, Kheer, Jalebi, Samosa, Pakorey etc.. These cuisines have become world-wide delicacies لذیذ with large scale representation نمائندگی.

Clothing:

The traditional dress for Pakistani women was Punjabi Ghagra which is replaced by salwar suit and the Patiala salwar is very popular too. The traditional dress for Punjabi men is that and kurta which is now being replaced by the kurta and pyjama.

People:

Pakistani people are very warm-hearted and fun-loving. Punjabis are a group comprising پر مشتمل of various tribes, clans گوت, communities and are known to celebrate each and each tradition of their culture. Punjabis also believe cast system but as now people are becoming educated, the differences are becoming blurred دھندلا.

Sports:

Pakistani people have a fanatical متعصب interest in sports. Punjabi's are a fan of kabaddi, and wrestling, which is additionally popular in other parts of Pakistan and it's also played on a national level. Other games being played in region include Gilli-Danda, , Yassu-Panju, Pitho-Garam, Ludo, Chuppan-Chupai, Baraf-Panni, Kathy and a few major sports include cricket, boxing, horse-racing, hockey and football. National Horse and Cattle Show at Lahore is that the biggest festival where sports, exhibitions, and livestock competitions are held.

Cultural Festivals:

There are numerous متعدد festivals which are celebrated by Pakistani people including some religious festivals like Eid-Milad-Un-Nabi, Jumu'ah, Laylat-ul-Qadr. The city Lahore is widely popular for its entertaining events and activities. Lahori's are famous everywhere the country for celebrations particularly خاص طور پر for Basant festival (kite flying) within the spring season. Other festivals celebrated in Punjab region include Baisakhi, Bahar etc.

Literature:

Pakistan is very rich with literature and Sufis adds more in its literature. Some famous poets of Punjabi are Sultan Bahu, Mian Mohammad Baksh, Baba Farid and Shah Hussain. Waris Shah, whose contribution to Punjabi literature is best known for his seminal work in Heer Ranjha, known as Shakespeare of Punjabi language. Bulleh Shah was a Punjabi Sufi poet, a humanist and a philosopher. The verse form Bulleh Shah

primarily employed is called the Kafi, a style of Punjabi. Some other popular folk tales of Punjab include Sassi-Punnu, Sohni Mahiwal etc. that are passing through generations.

Thanks to its historical, geographical and ethnic diversity, Pakistan's culture is a melting pot of Indian, Persian, Afghan, Central Asian, South Asian and Western Asian influences. There are over 15 major ethnic groups in Pakistan, which differ in physical features, historical bloodlines, customs, dress, food and music. Some of these include Punjabis, Sindhis, Baloch, Pashtuns, Kashmiris, Hazaras, Makranis and Baltis, coming from regions as close to home as the Indus Valley or as far as Africa or Tibet. Other than ancient ethnic elements, the religious influence of Islam has also strongly shaped Pakistani culture since it first came to the region in AD 700.

Q. **EXPLAIN SOCIAL NORMS AND DISCUSS THEIR TYPES WITH EXAMPLES. (S2017) (S2018)**

ANS:

SOCIAL NORMS

Social norms are the unwritten rules of beliefs, attitudes, and behaviours that are considered acceptable in a particular social group or culture. Norms provide us with an expected idea of how to behave, and function to provide order and predictability پیش گوئی in society. For example, we expect students to arrive to a lesson on time and complete their work.

The idea of norms provides a key to understanding social influence in general and conformity موافقت in particular مخصوص. Social norms are the accepted standards of behaviour of social groups.

These groups range from friendship and workgroups to nation-states. behaviour which fulfills these norms is called <u>conformity</u> موافقت, and most of the time roles and norms are powerful ways of understanding and predicting what people will do.

There are norms defining appropriate behaviour for every social group. For example, students, neighbours and patients in a hospital are all aware of the norms governing behaviour. And as the individual moves from one group to another, their behaviour changes accordingly.

Norms provide order in society. It is difficult to see how human society could operate without social norms. Human beings need norms to guide and direct their behaviour, to provide order and predictability in social relationships and to make sense of and understanding of each other's actions. These are some of the reasons why most people, most of the time, conform to social norms.

Types Of Norms

Norms can be classified into following types :

1) **Folkways**
2) **Taboos**
3) **Mores**
4) **Laws**

1. Folkways لوک طریقے

Definition: Folkways are customs that people within a society follow. They are often implicit مضمر, meaning that you may not have been taught about the folkways in your culture. Instead, you learned them by being embedded شامل in a culture while growing up.

Examples: These are small little customs like covering your mouth when you yawn جمائی, trying not to smoke downwind of others, or making sure you say thank you to the grocery store clerk.

In the UK, the folkway is to wear a uniform in public schools, while in the USA, the folkway is to simply dress comfortably at school.

If you break a folkway, you might be considered a little strange عجیب, but no one will be too upset. You just might not make friends, People who understand folkways are usually more liked and socially accepted.

2. Mores اخلاق

Definition: Mores are moral norms. The term 'more' comes from 'morality'. If you break a more, society will consider you to be immoral نااخلاق. They're often linked to religious rules.

Mores are often the hardest to identify because they can also be a folkway, taboo ممنوع, or a law at the same time. If the social norm has a layer of morality involved, chances are it's a more. Generally, we look at a more as something that has a clear 'right or wrong'. Breaking a more will likely get you shunned ترک by your community and friendship groups, but unlike taboos, they are also things that are openly discussed, which makes it easier to know and understand them.

Examples: Talking behind a friend's back could be considered immoral and therefore a more that has been contravened خلاف ورزی. It's not illegal to gossip گپ, but people will frown upon you and consider you to have broken moral standards.

We're all told from a young age not to steal from others. It's one of the basic mores that goes across nearly all cultures.

Depending on your society, culture, and probably شاید also your religion, you might consider drinking alcohol شراب to be a moral issue. If you think it's immoral to drink alcohol, you'd consider this to be a more.

Most people would consider disrespecting بے عزتی parents as a moral issue. That's because our parents sacrificed قربان a great deal to raise us and they deserve respect from us for all they've done over our lives. So, this is likely to be considered سمجھا جاتا more than just a folkway norm, but a social more.

3. Taboos ممنوعات

Definition: Taboos are social norms in a society that are considered shocking چونکا دینے والا if you break them. They are often things that no one talks about because they are so embarrassing ناتوانا and socially unacceptable.

There are three Types of Taboos:

- **Cultural**

A cultural taboo is something that is considered inappropriate نامناسب to do or discuss within a specific cultural or <u>sub-cultural</u> group.

- **Religious**

  A religious taboo is something forbidden منع by a religion. Many actions and thoughts are banned by sacred مقدس religious texts such as the Torah, Old Testament عہد, and The Holy Quran.

- **Food.**

  A Food taboo is a restriction پابندی on what foods are considered appropriate مناسب to eat, as well as appropriate ways to eat foods. This can also apply to drinks. Some food taboos are enforced by religions and cultures.

While taboos may not necessarily be written into law (although they can be), they are considered to be very severe. If you break one, you may be so embarrassed شرمندہ that you might not be able to look people in the eye anymore.

Examples: <u>Taboos in culture</u> include adultery , flirting while married, and spitting تھوکنا at others.

Many nations in Asia and the Middle East find the bottom of feet (or even pointing with the foot) to be highly offensive .

Most languages have curse لعنت words that are considered inappropriate. Curse words are considered taboo in business and formal settings.

Personal space is highly prized in many Western nations. Walking too close to others or standing too close together in conversation گفتگو can be considered excessively حد سے زیادہ intimate or an invasion حملہ of personal space.

Discussing your wealth and income is particularly frowned upon in Britain, but also in many other nations.

4. Laws

Definition: Laws are cultural and social norms that are policed by the state. If you are found to have broken a law, you could be fined or even go to jail. This is the highest level of severity سختی of all the four types of norms. If you break a law, you may find yourself in a lot of trouble اذیت دینا.

Examples: Commonly, a society will pass laws related to violence against others, theft, and damage to property.

Conclusion
There are four types of norms: folkways, mores, taboos, and laws. They increase in level of severity from folkways (which are just customs) through to laws (which will get you in legal trouble if you break them).

Different societies will have different social and cultural norms. Furthermore, these change over time. As society evolves, so to do our values and norms.

Cultural and social norms even change between places inside a country. One area might be more conservative قدامت پسند than another.

Lastly, it's important to remember that many of these types of cultural norms overlap. Some mores are also taboos and laws, while some aren't. You need to look at the definitions in order to properly assign each norm.

Q. **EXPLAIN THE FUNCTIONS OF THE INSTITUTION OF FAMILY, ALSO DISCUSS THE CHANGES THAT HAVE OCCURRED IN THESE FUNCTIONS WITH EXAMPLES. (A2019)**

Ans:

FUNCTIONS OF THE INSTITUTION OF FAMILY

The institution of family is a basic unit in the society, and the multifaceted ہمہ جہت functions performed by it makes it a much-needed institution in a society. Some of the important functions performed by the family include, reproduction of new members and socializing them, and provision of emotional and physical care for older persons and young. Family in fact, is an institution which resolves or eases a large number of social problems.

The functions of a family institution itself tell us how much relevance it has to one's life and how important they are. The main function of the family is considered as the continuation تسلسل of the human race نسل which is through giving birth and properly nurturing پرورش and caring for the child beside this a family as helps fulfill sexual needs and also provide a sense of commitment and fidelity وفاداری to the partner whom they're married to.

Haralombos and Herald (1997), define family as A procedure for socialization, economic activity and sexual activities that consists of two persons of opposite genders who will indulge موہنا in sexual activity at least for the sake of pleasure and would also consist of children and a group of decedents .

Murdock (1949), after studying over 250 multi-cultural societies defines family as a

"Social group characterized by common residence, economic co-operation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship and one or more children own or adopted of the sexually cohabiting ہم بستری adults. The "household" is said to be the "living arrangement" of such a family unit.

The relationship between marriage institution and family institution and their interdependencies

Both the institutions of marriage and family are very closely related as marriage is generally considered a pre-requisite پیشگی شرط to having a family and having a mating relationship. Taking this into consideration it is necessary to understand that since these institutions complement each other so do their functions. Both institutions serve common functions of the creation of a mating relationship, providing a habitation and procreating پروتخلیق and raising اٹھانا children. That is both the marriage can be considered as a link between the '*family of orientatio*n' and the '*family of procreation*' making them very closely related.

Functions of Family Institution

The functions of the family institution can be bifurcated دوحصوں into various groups on the basis of importance اہمیت, implication اشارہ, and usage out of these generally, the most prominently نمایاں طورپر used bifurcation of the functions is according to their importance so on the basis of this they are divided into

    A. Essential Functions
    B. Non-Essential Functions

A. Essential Functions

Essentials functions are further divided into following types.

i. **Satisfaction Of Sex Needs**: proper satisfaction of sex needs brings about a desire for lifelong partnership among males and females. This helps in increasing the stability of the family.

ii. **Production And Rearing Of A Child**: one of the most important and prominent functions of a family is procreation پیداکرنا and sustenance رزق. Hence one of the main functions of the family is reproduction تولید and rearing پالنا of kids.

iii. **Provision of Home And Minimum Basic Facilities**: it is the responsibility of the head of the family to provide minimum basic facilities to the family. For example, food, shelter پناہ, clothing, etc.

iv. **Giving Love And Sympathy**: one of the basic functions of a family and its members is to provide love and support to all the other members of the family. To be sympathetic ہمدرد in times of need and console each other in times of grief غم.

v. **Socialization**: the main function of a family is socialization. The family helps transit the moral ideas of the group to the members of the family. This is done through language or through action.

B. Non-Essential Functions:

Non Essential Functions are also divided into following types:

i. **Economic functions:** family serves as an economic unit. The family also looks after family property. The head of the family controls the property. He also looks after the needs of the family members i.e. whatever a man earns is consumed by his family.

ii.　**Religious Functions:** The family is the centre for religious training of the children who learn from their parents all about religious virtues فضائل. Various virtues like offering prayer and Fasting etc. are taught to a child. Also, knowledge about various religious scriptures صحیفہ is passed on to the children. This function also helps them to become more of a part of the religious society and appreciate religion and life.

iii.　**Educative Function:** Every new born child is born into a family and hence the family becomes the first school for him/her. It also provides him with basic knowledge about life, people, behaviour etc. which is like a base for him/her are they enter the world of education in schools etc.

Social, cultural and recreational functions: the family that a person is born into decides his/her social status and functions. A family exercises social control over the individual and helps him abide رہنا by the social norms and morals it also helps him abstain from performing various anti-social activities.

It also helps maintain one's cultural background and help carry down one's culture down to the future generations. A family also provides recreation to the members of the family like having various مختلف get-togethers and functions which are a form of recreation تفریح.

Q. **DEFINE "CULTURE" , DISCUSS ITS COMPONENTS WITH EXAMPLES.** **(S2017) (A2018) (S2018) (A2019) (AS2019((A2020)**

Ans:

What Culture Means?

Culture is the characteristics and knowledge of a particular group of people, encompassing گھیرنا language, religion, cuisine کھانا, social habits, music and arts. Culture is an umbrella term which encompasses محیط the social behaviour and norms اصول found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups. Culture can be defined as

"*All the ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation.*"

Culture has been called "*the way of life for an entire society.*"

The word "*culture*" derives from a French term, which in turn derives from the Latin "*colere,*" which means to tend to the earth and grow, or cultivation کاشت and nurture, according to ***Arthur Asa Berger.*** "It shares its etymology اشتقاق with a number of other words related to actively fostering پرورش growth,"

SOME DEFINITIONS

- Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies مراتب, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

- Culture is the systems of knowledge shared by a relatively large group of people.

- Culture is communication, communication is culture.

- Culture in its broadest sense is cultivated behaviour; that is the totality of a person's learned, accumulated experience which is socially transmitted, or more briefly, behaviour through social learning.

- A culture is a way of life of a group of people--the behaviours, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.
- Culture is symbolic communication. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions.

- Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action.

- Culture is the sum of total of the learned behaviour of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation.

- Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another.

THEORY OF CULTURAL DETERMINISM

The position that the ideas, meanings, beliefs and values people learn as members of society determines human nature. People are what they learn. Optimistic version of cultural determinism place no limits on the abilities of human beings to do or to be whatever they want. Some anthropologists ماہرین بشریات suggest that there is no universal "right way" of being human. "Right way" is almost always "our way"; that "our way" in one society almost never corresponds to "our way" in any other society. Proper attitude of an informed human being could only be that of tolerance احتمال.

- **The optimistic version** of this theory postulates تزکیہ that human nature being infinitely لامحدود malleable , human being can choose the ways of life they prefer.

- **The pessimistic version** maintains that people are what they are conditioned to be; this is something over which they have no control. Human beings are passive creatures and do whatever their culture tells them to do. This explanation leads to behaviourism that locates the causes of human behaviour in a realm that is totally beyond human control.

Basic Elements of Culture

There are some basic Cultural Elements given below:

1. **Language**

2. **Symbols**
3. **Norms**
4. **Values**
5. **Beliefs**
6. **Cognitive Elements**

1. Language

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 اصطلاحات common to the same culture. you can learn <u>effects of ethnocentrism</u> نسل پرستی.

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

Language is like a vehicle through which we can carry out our complex social activities. Language is the foundation بنیاد 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

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

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

3. Norms

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

    a. Folkways.

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

    b. Mores.

Mores is a Latin word and the plural of mos which means customs or beliefs accordance with a group customary expectation. It is the "must" behaviour of a person. 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 خلاف ورزی of mores threats دھمکیوں to social order. Punishment may be both formal and informal for the violation of mores.

4. Values

Anything getting importance in our daily life becomes our values. The origin of values is not biological حیاتیاتی but it is social production while living in society the values develop. Values depend upon the culture. Culture varies مختلف ہوتا ہے 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 موروثی 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

Every sect فرقہ within a culture having some beliefs for cultural refuge پناہ. These beliefs are responsible for the spiritual fulfilment of needs and wants. Muslims believe in God, Holly Prophet, The Day of Judgment, recitation of Holly Quran, Hajj etc.

Sikh wear bangle چوڑی in one hand, bear a long beard, keeping a dagger خنجر. Cross for Christians and a necklace ہار or a cotton thread around nick, the water of ganga and are sacred for Hindus.

6. Cognitive علمی Elements

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

Q. DEFINE "STATUS AND ROLE", EXPLAIN THE DETERMINANTS OF "ASCRIBED" AND "ACHIEVED" STATUES WITH EXAMPLES. (A2019)

Ans:

STATUS AND ROLE

Since the influential باٹ writing of **Ralph Linton** (1936), status and role have become the key concepts of sociology. By status, Linton meant a position in a social system involving designated نامزد rights and obligation فرض, whereas, by role, he meant the behaviour oriented to others' patterned expectations. Linton states the long recognized and basic fact that each person in society inevitably لامحالہ occupies multiple statuses and each of these statuses has an associated role.

In every society and every group, each member has some function or activity with which he is associated and carries کے جاتا ہے some degree of power or prestige وقار. What the individual does or performs, we generally call his role. The degree of prestige or power we refer to as his status. Roles are related to statuses.

In a sense, 'status' and 'role' are two words for the same phenomenon. This is why, Linton remarked, "role is the dynamic aspect of status," or the behaviour or tasks associated with or ascribed to a status. In other words, status and role are two sides of a single coin. It simply means that both are closely related and one cannot be separated from the other.

Social status and role are analytic تحلیلی terms; they have a more general quality than the concrete descriptive بیانیہ terms they reference. Sociologist prefers to choose such analytic terms rather than descriptive terms like bus conductor, customer, father or mother etc. After Linton, these two terms have become the basic features of the structural-functional theory. Later on, many sociologists have refined and added many ideas to these two terms.

What is Status?

Simply defined, status is a socially defined position in a group or a social system, such as female, student, teacher, child, mother, father etc. A status occupant قابض is expected by others to behave in a special way, relative to the specific situation. The relation of the father and the child is reciprocal and gives to each a position in the family group. The position is always relative; status always implies a group. With every status certain privileges استحقاق, rights and duties are associated.

Definition of Status

- **Ralph Linton** says that "status is the place in a particular system, which a certain individual occupies at a particular time."

- **Morris 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".

- **According to Kingsley Davis**, "status is a position in the general institutional system, recognized and supported by the entire society".

- **Horton and Hunt**, "status is the rank or position of an individual in a group".

Types of Status

Statuses are culturally defined, despite the fact that they may be based on biological factors such as sex, caste or race. Ralph Linton has noted two types of status:

1. Ascribed status:

An ascribed status is a social position assigned at birth and is, therefore, usually permanent. Hence, an ascribed status is one into which a person is born and in which he or she remains throughout his or her life, e.g., sex, caste, race and age. A Brahmin, for example, enjoys the ascribed status of a Brahmin by virtue of his birth. In addition, sex, ethnic background, place of birth, and family name supply assigned statuses. Such statuses are said to be ascribed. Ascribed statuses are usually fixed at birth.

2. Achieved status:

An achieved status is one that is chosen or achieved, such as a married person, a parent, a friend, a doctor or an engineer. An achieved status is acquired through one's efforts. Society recognizes such changes in achieved status. Statuses that are not fixed by inheritance, biological characteristics, or other factors, over which the individual has no control, are known as achieved statuses. An achieved status is entered as a result of some degree of purposive action and choice. Thus, an achieved status, by contrast, is one that is based on something the person has done. For example, a boy of 17 can be an athlete کھلاڑی, a guitarist گٹارسٹ, a student of history and a member of a local club enjoying different forms of achieved status.

Ascribed and achieved statuses have numerous differences and similarities. They each affect a person's and a group's roles both socially and industrially, and they may even affect the characteristics of a person and the public's perception of them.

ROLE

The role, in sociology, is expected of an individual who occupies a given social position or status. A role is a comprehensive جامع pattern of socially recognized behaviour, providing a means of identifying and placing an individual in a society. It also serves as a strategy حکمت عملی for coping with recurrent بار بار situations and dealing with others' roles (e.g., parent-child roles). The term, borrowed ادھار from theatrical ڈراما usage, emphasizes زور دینا the distinction تفریق between the actor and the part. A role remains relatively stable مستحکم even though different people occupy the position: any individual assigned the role of the physician ڈاکٹر, like any actor in the role of Hamlet, is expected to behave in a particular way. An individual may have a unique style, but this is exhibited دکھانا within the expected behaviour's boundaries.

Role expectations include both actions and qualities: a teacher may be expected not only to deliver lectures, assign homework, and prepare examinations but also to be dedicated وقف, concerned , honest, and responsible.

Individuals usually occupy several positions, which may or may not be compatible موزن with one another: one person may be husband, father, artist, and patient. Each role entailing certain obligations, duties, privileges, and rights vis-à-vis other persons.

Definition of Role

Ogburn and Nimkoff

a role is "a set of socially expected and approved behaviour patterns consisting of both duties and privileges استحقاق, associated with a particular position in a group".

Johnson

"role is expectations and obligations ذمہ داریاں held by other members concerning the behaviour of the position incumbent موجودہ".

Alex Inkles

'role' refers to "the set of expected or normative rights and obligations ذمہ داریاں allowed to and demanded of persons generally felt to be incumbent of a recognized status by others who participate in the same social system".

Interrelationships Between Social Status And Role

The concepts of status and role have a growing significance اہمیت in the social sciences. Status and role are simplified by **Ralph Linton** when he said, '*you occupy a status, but you play a role*'. Every position or status in society carries with it a set of expected behaviour patterns. Status and role are '***two sides of the same coin***'.

Statuses and Roles constitute an important element in social structure. ***Young and Mack*** say "*A role is the function of a status*". A person in a social set-up is bound to play a role. Sometimes he plays so many roles at a given time. According to his role, he gets status.

Similarly, the status of an individual gives him a definite role. Sometimes status is ascribed and sometimes it is achieved. Therefore, status and role, both are interrelated.

Q. **DEFINE DEVIANCE AND DISCUSS ANY TWO THEORIES OF DEVIANCE TO EXPLAIN CRIME IN SOCIETY. (S2017) (A2019) (A2020)**

Ans.

What is Deviance انحراف؟

Deviance refers to rule breaking behaviour of some kind which fails to conform موافقت to the norms and expectations of a particular society or social group.

Deviance is closely related to the concept of crime, which is law breaking behaviour. Criminal behaviour is usually deviant منحرف, but not all deviant behaviour is criminal.

The concept of deviance is more difficult to define than crime. Deviance includes both criminal and non-criminal acts, but it is quite difficult to pin down what members of any society or groups actually regard as deviant behaviour. ***Downes and Rock*** (2007) suggest that ambiguity ابہام is a key feature of rule-breaking, as people are frequently unsure whether a particular episode قط is truly deviant or what deviance is. Their judgement will depend on the context سیاق in which it occurs, who the person is, what they know about them and what their motives might be.

Deviance, in a sociological context, describes actions or behaviours that violate informal social norms or formally-enacted rules. Among those who study social norms اصول and their relation to deviance are sociologists, psychologists ماہرین نفسیات, psychiatrists نفسیاتی ماہرین, and criminologists, all of whom investigate how norms change and are enforced over time.

Types of Deviance:

Deviance is often divided into two types of activities.

- The first, crime, is the violation of formally enacted نافذ laws and is referred to as formal deviance. Examples of formal deviance include robbery, theft, rape, murder, and assault وار.
- The second type of deviant behaviour involves violations خلاف ورزیاں of informal social norms (norms that have not been codified into law) and is referred to as informal deviance. Examples of informal deviance include picking one's nose, belching ڈکار loudly, or standing unnecessarily close to another person.
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Relativism and Deviance
Deviance is a relative issue, and standards for deviance change based on a number of factors, including the following:

- **Location:** A person speaking loudly during prayer in mosque would probably be considered deviant, whereas a person speaking loudly at a party would not. Society generally regards taking the life of another person to be a deviant act, but during wartime, killing another person is not considered deviant.
- **Age:** A five-year-old can cry in a supermarket without being considered deviant, but an older child or an adult cannot.
- **Social Status:** A famous actor can skip to the front of a long line of people waiting to get into a popular club, but a non famous person would be considered deviant for trying to do the same.
- **Individual Societies:** In the United States, customers in department stores do not try to negotiate prices for goods. In some other countries, people understand that one should haggle جھگڑا over the price of an item; not to do so is considered deviant.

Cultural Norms And Deviance

In Japan, there are strict norms involving the exchange of business cards. One person presents his or her business card with the writing facing the recipient, who looks at it for a moment and asks a question about some of the information on the card. The question may be irrelevant, but it tells the giver that the recipient has read the card and acknowledges the person and his or her company. A Japanese executive who receives a business card and does not take the time to look at it and ask a question would be considered deviant.

THEORIES OF DEVIANCE

A number of theories related to deviance and criminology have emerged within the past 50 years or so. Some of them most well-known are as following:

Differential-Association Theory

Edwin Sutherland coined the phrase *differential association* to address the issue of how people learn deviance. According to this theory, the environment plays a major role in deciding which norms people learn to violate. Specifically, people within a particular reference group provide norms of conformity موافقت and deviance, and thus heavily influence the way other people look at the world, including how they react. People also learn their norms from various socializing agents parents, teachers, ministers, family, friends, co-workers, and the media. In short, people learn criminal behaviour, like other behaviours, from their interactions with others, especially in intimate groups.

The differential-association theory applies to many types of deviant behaviour. For example, *Juvenile Gangs* provide an environment in which young people learn to become criminals. These gangs define themselves as countercultural ماورا and glorify تسبیح کرنا violence, retaliation, and crime as means to achieving social status. Gang members learn to be deviant as they embrace and conform to their gang's norms.

Differential-association theory has contributed to the field of criminology in its focus on the developmental nature of criminality. People learn deviance from the people with whom they associate. Critics of the

differential-association theory, on the other hand, claim the vagueness ابہام of the theory's terminology does not lend itself to social science research methods or empirical validation.

Anomie Theory

Anomie refers to the confusion that arises when social norms conflict or don't even exist. In the 1960s, **Robert Merton** used the term to describe the differences between socially accepted goals and the availability of means to achieve those goals. Merton stressed دباؤ, for instance, that attaining حاصل کرنا wealth is a major goal of Americans, but not all Americans possess the means to do this, especially members of minority and disadvantaged groups. Those who find the "road to riches" closed to them experience anomie, because an obstacle رکاوٹ has thwarted ناکام their pursuit تعاقب of a socially approved goal. When this happens, these individuals may employ deviant behaviours to attain their goals, retaliate تجسّس against society, or merely "make a point."

The primary contribution of anomie theory is its ability to explain many forms of deviance. The theory is also sociological in its emphasis تاکید on the role of social forces in creating deviance. On the negative side, anomie theory has been criticized for its generality. Critics note the theory's lack of statements concerning the process of learning deviance, including the internal motivators for deviance. Like differential association theory, anomie theory does not lend itself to precise scientific study.

Control Theory

According to **Walter Reckless's** control theory, both inner and outer controls work against deviant tendencies رجحانات. People may want at least some of the time to act in deviant ways, but most do not. They have various restraints ضبط: internal controls, such as conscience ضمیر, values, integrity سالمیت, morality اخلاقیات, and the desire to be a "good person"; and outer controls, such as police, family, friends, and religious authorities. **Travis Hirschi** noted that these inner and outer restraints ضبط form a person's self-control, which prevents acting against social norms. The key to developing self-control is proper socialization, especially early in childhood. Children who lack this self-control, then, may grow up to commit crimes and other deviant behaviours.

Whereas theory also suggests that people society labels as "criminals" are probably شاید members of subordinate ماتحت groups, critics argue بحث that this oversimplifies the situation. As examples, they cite wealthy and powerful businesspeople, politicians, and others who commit crimes. Critics also argue that conflict theory does little to explain the causes of deviance. Proponents حامی counter, however, by asserting زور دینا that the theory does not attempt to delve into etiologist ماہر امراض یات. Instead, the theory does what it claims to do: It discusses the relationships between socialization, social controls, and behaviour.

Labeling Theory

A type of symbolic interaction , labeling theory concerns the meanings people derive from one another's labels, symbols, actions, and reactions. This theory holds that behaviors are deviant only when society labels them as deviant. As such, conforming members of society, who interpret certain behaviors as deviant and then attach this label to individuals, determine فیصلہ کرنا the distinction تفریق between deviance and non-deviance. Labeling theory questions who applies what label to whom, why they do this, and what happens as a result of this labeling.

Powerful individuals within society politicians, judges, police officers, medical doctors, and so forth typically impose مسلط کرنا the most significant labels. Labeled persons may include drug addicts , alcoholics, criminals, delinquents مجرمانہ, prostitutes طوائفیں, sex offenders, retarded مکار people, and psychiatric نفسیاتی patients, to mention a few. The consequences نتائج of being labeled as deviant can be far-reaching. Social research indicates that those who have negative labels usually have lower self-images, are more likely to reject themselves, and may even act more defiantly as a result of the label. Unfortunately بدقسمتی, people who accept the labeling of others be it correct or incorrect have a difficult time changing their opinions of the labeled person, even in light of evidence ثبوت to the contrary برعکس. Proponents حامی of labeling theory support the theory's emphasis تاکید on the role that the attitudes and reactions of others, not deviant acts per se, have on the development of deviance. Critics of labeling theory indicate that the theory only applies to a small number of deviants, because such people are actually caught پکڑی and labeled as deviants. Critics also argue that the concepts in the theory are unclear and thus difficult to test scientifically سائنسی لحاظ سے.

Conflict تعارض Theory

Conflict theory suggests that deviant behaviors result from social, political, or material inequalities عدم مساوات of a social group . In response to these inequalities, certain groups will act deviantly in order to change their circumstances حالات, change the social structure that engendered their circumstances, or just to "act out" against their oppressors ظالم. An example of conflict theory would be the Occupy Wall Street movement that began in the fall of 2011. Angered at the extreme inequalities in wealth distribution in the United States, protesters مظاہرین began to organize more communal ways of living in New York City in order to protest the lavish اسراف means of life of those at the top of the socioeconomic سماجی اقتصادی ladder بیڑھی. The protesters were deviating from social norms of coherence ہم آہنگی in order to articulate grievances شکایات against the extremely wealthy. Their actions and perspectives demonstrate اظہار کرنا the use of conflict theory to explain social deviance.

Conclusion

Both respondents جواب دہندگان agrees that, deviance is an act that reflects negativity to the society and at all costs, people should be discouraged حوصلہ شکنی from engaging مشغول in deviance activities. Strict and tough کڑا punishment emerged ابھرا as the best mitigation تخفیف procedure for preventing people from committing crimes and breaking the rules. In support of the arguments and sentiments raised by the respondents, deviance is an act committed by people with ill motives. We all know what is right and what is wrong, there is no justification that can be given to someone who breaks the rules and regulations. The functionality of the society depends on how well the people observes the norms and cultures that have been existence for decades دہائیوں.