

Introduction to Sociology

(SOC101)

VIRTUAL UNIVERSITY OF PAKISTAN

THE ORIGIONS OF SOCIOLOGY

Lesson Overview

- Meaning of Sociology
- Scientific thinking vs tradition
- August Comte
- Herbert Spencer
- Karl Marx
- Emile Durkheim

Topic-001: Meaning of Sociology

Sociology is the systematic and scientific study of society, social structures, and human behaviour. Sociologists examine how these social structures and institutions come into being as well as the structural and institutional influences that impact our daily lives, behaviours, and societal values. The fact that sociology is an academic field of study does not, however, imply that it is merely "a thing to be studied... sociology is, first and foremost, a thing lived" (Lemert, 2008: xv). The sociologist Peter Berger (1963:4) may have been correct when he stated that "Sociology is not a practise but an attempt to understand." This necessitates that sociologists approach routine events in a slightly different way than the majority of people do (Thomson and Hickey, 2016).

Topic-002: Scientific Thinking vs Tradition

The scientific revolution of the 17th century opened the way for a fresh perspective on the universe. Systematic observation and empirical data were highly valued components of the scientific method. This approach challenged conventional wisdom and notions. It led to the development of new academic specialties like sociology. Sociology was developed as a result of the social problems and changes of the contemporary era. It made an effort to use science to investigate social problems. Sociology sought to provide a logical and ordered understanding of society and human behaviour. It challenged established ways of thinking and offered new perspectives on the social environment.

Major Sociologists

Topic-003: Positivism: Auguste Comte (1798-1857)

According to Blumberg (1974), Auguste Comte had a science education while being raised as a Catholic nobleman. He was Claude Henri de Saint-Simon (1760–1825)'s (1760–1825) private secretary and partner for a long time. Saint-Simon promoted an observational, positivist social scientific technique. The word "sociology," which Comte popularized, was used to convey his idea that a social physics, or science that would mimic the natural sciences, might reveal general principles characterizing society. Comte is recognized for creating a "Positive Philosophy" for the study of humanity (Dillon 2014).

Focus on Objectivity

According to Comte, sociology should only consider observable evidence and approach its subject with the same objectivity and impartiality, as well as the same systematic attention to processes and causes, that physical scientists employ, as demonstrated, for instance, in the study of plants by biologists. Comte felt that social life could be researched in a manner comparable to how we don't anticipate a biologist's actual findings of plant life to be influenced by his or her values or social background (Dillon 2014).

Positivism

Auguste Comte is credited with being the first to advocate positive thinking, or the application of the scientific method to the social context. Comte's views on the French Revolution's upheavals and the changes he experienced when he moved to Paris from the little hamlet where he had grown up led him to become interested in the links that bind society. He began to wonder what causes social order, as opposed to chaos or anarchy. He wondered what causes society to change once it has set itself on a certain course. Comte came to the conclusion that these problems required the application of the scientific method. Just as the scientific approach had revealed the law of gravity, the laws underpinning society will be revealed. Comte first used the term "sociology" to refer to this novel area of research, which he called "the study of society" (from the Greek logos, "study of," and the Latin socius, "companion," or "being with others"). He asserted that the objective of this new science was to identify social principles and then use them to promote social improvement. Comte developed the lofty expectation that sociologists can fundamentally alter society and improve conditions for everybody (Henslin 2010).

Law of three Stages

According to Comte, sociology is the end result of a three-stage historical progression. People held the religious belief that society is how God's will is manifested from the beginning of human history until the end of the European Middle Ages about 1350 C.E. The theological perspective gave way to a metaphysical period of history when people began to see society as a natural system rather than a supernatural one with the advent of the Renaissance in the fifteenth century. Early scientists like the Polish astronomer Copernicus (1473–1543), the Italian astronomer and physicist Galileo (1564–1642), and the English physicist and mathematician Isaac Newton (1642–1727) contributed to what Comte called the scientific stage of history. Comte made a contribution by extending the scientific method—first employed to explore the physical world—to the study of society. in 2012 (Macionis).

Topic-004: Social Darwinism Herbert Spencer (1820-1903)

Spencer was born on April 27, 1820, in England. He is frequently referred to as the second founder of sociology and is regarded as the British counterpart to Aristotle. His thoughts had a significant influence on subsequent writers. It is impossible to separate the name of Spencer from the introduction of sociology to England. He might be thought of as an original and independent thinker. The fields of philosophy, biology, psychology, anthropology, and sociology have all benefited greatly from his contributions. The following is a list of Herbert Spencer's major works.

1. Social Statics (1850)
2. First Principles (1862).
3. The study of Sociology (1873)
4. The Principles of Sociology in three volumes (1876-96)

5. The Man verses the State (1884)

Spencer's evolutionary theory and Sociology

He asserted that cultures evolve naturally from more primitive ("barbarian") to more sophisticated ("civilised") forms. This natural process improves civilization. The strongest and smartest members of a society—often referred to as "the fittest"—survive while the less capable and intelligent individuals perish. The fittest people will create a more advanced civilisation, unless misguided good people get in the way and let the less fit (the lower classes) survive. Spencer referred to this idea as "survival of the fittest." Charles Darwin is widely credited with having proposed that species evolve over time as they adapt to their environment (Henslin 2010), despite the fact that Spencer coined the phrase. Spencer and Social Darwinism Darwin discusses the evolution of species, while Spencer discusses the evolution of society. Because Darwin is more well-known, Spencer's thesis is known as social Darwinism. (If the situation had been different, we might be discussing "biological Spencerism."). Others felt Spencer's assertion that helping the needy was improper offensive. Many wealthy merchants of the day, however, supported the theory of the survival of the fittest because they thought they were "the fittest" and, therefore, superior. Thanks to Spencer's perspectives, I'm positive some of them were able to avoid feeling bad about living opulently while those around them were hungry (Henslin, 2010).

Ethics and Politics

Spencer argues that morality was formed by people, even though God decides what is good and bad. The failure of a civilization to adapt to its surroundings was the root of evil, which would have lessened in a properly evolved society. Spencer's opposition to government meddling in private concerns, especially economic ones, can be characterized as libertarian politics. He also disapproved of organizations, schools, and other services run by the government, such as rubbish collection. Additionally, he was against private altruism since he adhered to the idea that only the strongest would survive. Whether it came from the government or an individual, he thought charitable giving benefited the ill and underutilized elements of society.

Topic-005: Capitalism: Karl Marx (1818-1883)

He was a political philosopher and economist from Germany who was born in Prussia in 1818. In Europe, 1848 was known as the "Year of Revolutions" because workers' and commoners' uprisings against the monarchs in Germany, Italy, Austria, Hungary, and France. The Communist Manifesto was written that year by Marx and Friedrich Engels, who had both participated in the German revolutionary movement. Marx's revolutionary beliefs led to his expulsion from Germany and later France. 1883 saw his passing (Dillon 2014).

Wage labor

Although wage workers may believe they are only attempting to make ends meet, in reality, their labour power is a commodity that is bought and sold on the market for the benefit of others' profit-seeking (Dillon 2014).

Alienation

It could seem that the division of labour is necessary in order to assign responsibility and expertise for the many complex activities that must be completed in society and to ensure that labour is used efficiently to produce the large amount of commodities needed to meet consumer demand. Marx wants us to see it otherwise, as dehumanizing to the individual and to society. According to Marx, commercialization of labour culminates in the reduction of employees to commodities (with exchange- and use-value), which leads to alienation, or alienated labour. Due

to capitalism's profit-driven production goals and labor-dividend mechanisms, as well as its economic and social structure (Dillon 2014), alienated labour is a result.

Capitalism as Structured Inequality

Contrary to state ownership in socialist states, such as North Korea, capitalism is a form of production based on unequal private ownership of the means of production. The proletariat, who must toil hard to meet production demands in factories, farms, mines, corporate offices, and hotels, and who through their work transform raw materials into commodities (including services and information), is the class of capitalists known as the bourgeoisie who own and control the means of production, i.e., property, such as land, oil wells, railroads, factories, and corporations. The property-less workers, such as hotel housekeepers, continue to toil for low wages, maintaining, as Marx argued, the ever-widening economic and social gap between capitalists and workers (Dillon 2014). As a result, capitalists use this profit to increase their ownership of private property.

Dialectical Materialism

Marx believed that history wasn't a smooth process. It is demonstrated that there are conflicts or tensions in each historical-economic age (such as capitalism, feudalism, and slave societies). Change only happens when social revolution—"revolution is the driving force of history"—makes these contradictions, as well as the social forces and ties that reproduce them, public and shatters them. Marx's historical perspective holds that particular economic and social practices are the outcome of the economic conditions that people have developed and put in place at a specific historical epoch. These behaviours motivate some groups to challenge the unfair living conditions they are forced to endure, which opens the door for the development of new social and material (economic) conditions. Dialectical materialism was the term Marx used to describe this historical process. The word "dialectic" is derived from the Greek verb *dialegein*, which means "to argue," and was used by philosophers from Plato to Hegel to highlight the errors in the logical justification for philosophical notions. Instead than following a linear framework, this approach frequently uses a thesis-antithesis-synthesis structure. Marx put more emphasis on "the production of material life itself" than on the development of ideas, which he believed to be the real history (Dillon 2014).

Topic-006: Empiricism: Emile Durkheim (1858-1917)

In April 1858, Emile Durkheim was born in France to a traditional middle-class family. Given that he lived through a period of significant social, economic, and political upheaval, it is not unexpected that he, like Marx, focused on social change and industrial civilization. However, Durkheim was more concerned with the topic of social order than Marx, who focused on the structural problems with capitalism (such as class inequality). He had a similar curiosity to Saint-Simon, Comte, and Rousseau in how social order might be produced and maintained as social evolution took place (Bellah 1973: xviii).

Social Structures

Durkheim viewed society as a complex system whose constituent components or structures (such as economic activity, law, science, family structure, etc.) are all interrelated but whose separate functioning permits the efficient operation of the entire society. His sociology is frequently referred to as functionalism or structural functionalism as a result (Dillon 2014).

Scientific Sociology: The Study of Social Facts

Durkheim still has an impact on sociology as it is used today. This is true, especially in American sociology. Even though many contemporary sociologists might dispute any debt to

Durkheim, his method of analysis has had a profound impact on how sociologists examine the world today. He provided a scientific sociological approach in *The Rules of Sociological Method*, which was first published in 1895. He presented the scientific technique that has affected what sociologists undertake when undertaking quantitative research in a groundbreaking study of suicide rates in nineteenth-century Europe (published in *Suicide*, 1897). This comprises investigating the statistical correlations between independent and dependent variables as well as defining and measuring social variables. Durkheim used the phrase "social facts" to refer to all of the collective and external ways that society shapes, structures, and controls the behaviour of its members. According to Durkheim, the first and most important rule is to approach social facts as objects, as entities that exist in society objectively and that can be investigated objectively. Since social facts are things that objectively exist outside of ourselves and can be objectively quantified using a number of indicators, we can study social phenomena regardless of our personal thoughts or attitudes towards the topic. Consider religion. There are many unresolved issues with religion. Is there a God? Does God hear our prayers? Is there an afterlife? These questions cannot be experimentally answered by any researcher, not even the most fervent follower of their faith. But many sociologists, following Durkheim, look at religion as a social fact, an objective thing in society, using signs of its thingness, such as how regularly individuals attend church. The sociologists then investigate how various social activities, such as voting, drinking alcohol, and doing community service, can affect or be affected by how frequently people attend church.

Even though all of these statistics are social facts because they establish social norms, cultural expectations, and individual choices, they should not be confused with "statistical facts," such as divorce or birth rates, or the proportions of girls and boys who attend college. Social facts, which go well beyond statistical data (Dillon 2014), include how social institutions, social norms, and society expectations govern social behaviour.

Nature of Society

According to Durkheim, society is a collectivity with its own qualities and characteristics rather than just a group of people. Society is more than the sum of the individuals that make it up; it consists of social relationships (such as family, friends, and community), social patterns (such as demographic trends), and social organization structures (such as occupational divisions, bureaucracy, marriage, and the church), all of which independently control how people behave both individually and in groups. Although a marriage is a contract between two people, marriage as a social fact predates and outlives the lifetime of any couple, and people's propensity to marry is itself limited by a variety of social facts, such as the state of the economy, religious expectations and prohibitions, divorce laws, and cultural expectations (such as those regarding age of marriage/cohabitation). So, according to Durkheim, society has its own reality, or what he refers to as a *sui generis* reality, which is a collective reality that acts independently of individual actors. Therefore, society limits our thoughts, feelings, and behaviours by the numerous social structures, common practices, and standards that it has established. These external restraints are external to the self; they have a separate existence in society and are not reducible by the will of the person (Dillon 2014).

Data centered Sociology/Empirical Sociology

According to Durkheim, seeing phenomena as objects entails treating them as data, and thus serves as the foundation for science. The entire social reality is up for empirical inquiry in this scientific process, and "the conventional character of a practise or an institution should never be assumed in advance," according to the scientific method. As a result, even though we study topics like friendship, crime, and families that may seem obvious or that we assume we already know, by studying these social phenomena scientifically - using data and drawing conclusions from data - we are likely to discover or clarify aspects of the phenomenon. He did an empirical

research, *Suicide* (1897), where he looked at suicide rates in 19th-century Europe, to show this. He investigates how social integration or regulation differs by a number of independent (predictor) characteristics to increase the chance of suicide using suicide as the dependent (outcome) variable (Dillon 2014).

Suicide: A Social Fact

Despite being a personal decision, suicide is a social phenomenon. Even though we could view suicide as a "social problem," Durkheim thought that every civilization deals with some level of suicide. Harriet Martineau defined suicide as "the voluntary surrender of life from any cause" as early as the seventeenth century, and like Durkheim, she acknowledged it as a common social fact that was a symptom of varied social integration and regulation. Therefore, independent of the precise personal circumstances in which individuals commit suicide, Durkheim believed that suicide may - and should, in his opinion - be explored in terms of its antecedent social environment, particularly, its relationship to social integration. From his analysis of suicide rates in Western Europe, Durkheim concluded that "suicide varies inversely with the degree of integration of the social groups of which the individual forms a part" (Su 209). The social groups a person belongs to and how tightly they are integrated into those groups determine how free they can be. He distinguished between four major categories of suicide (Dillon 2014).

Altruistic Suicide

Altruistic suicide, according to Dillon (2014), is the kind of suicide that happens when a person integrates too much with his social group. When there is great social integration, people are so focused on living up to the expectations of the community or group that when they fall short of those goals, suicide becomes the only honourable course of action (Su 221).

Egoistic Suicide

Egoistic suicide, as the name implies, refers to suicide in social contexts where people are overly self-centered and, as a result, only weakly connected to other people and social groupings. Individualism is strongly appreciated in contemporary western culture; nevertheless, as Durkheim stressed, the sophisticated division of labour brought about by industrialization necessitates individual specialization. The communal conscience really honors individual freedom and ambition rather than curbing each person's egoistic desires. Therefore, it should come as no surprise that some people become so self-centered that they have fewer opportunities and outlets for social relationships (family, friends, community) (Dillon 2014).

Anomic Suicide

The French word "anomie," which means "the absence of norms or established standards," describes situations in which the typical social patterns are abruptly disrupted. It is challenging for today's communities to act as a socially integrating anchor for individuals and families because many people now reside in what could be aptly described as "places without roots," communities that draw transients and people on the move for a variety of economic and personal reasons. We would anticipate significant suicide rates in these dark environments (Dillon 2014).

Social Solidarity: Organic Solidarity and Mechanical Solidarity

Mechanical Solidarity

The ideas and social ties that define traditional societies' structural and cultural sameness result in what Durkheim refers to as mechanical solidarity; social bonds are formed and maintained in this way because they are part of the community's fundamental structure. It is extremely simple to create social cohesion when members of a community share overlapping social relationships,

comparable family histories, vocations, experiences, and beliefs. The mechanical solidarity that Durkheim assigns to traditional communities is well-illustrated by Vacherie, Louisiana, the most rooted town in the most rooted state in America. A mechanical maintenance of the community's social ties, order, and cohesion is ensured by its closely bound and overlapping family and neighbourhood relationships, the force of its collective expectations on social habits (such as Sunday dinner with the extended family), and long-established shared occupational histories and leisure routines (Dillon 2014).

Organic Solidarity

The highly specialised division of labour necessitates and produces interdependence, which results in what Durkheim refers to as "organic solidarity." This solidarity is comparable to that seen in higher animals. While it is true that each organ has unique qualities and a degree of autonomy all its own, the more the organism functions as a whole, the more distinct the individualization of its parts becomes. Using this comparison, we suggest designating the solidarity that comes from the division of labour as "organic" (Dillon 2014).

Collective Conscience

Durkheim uses this phrase (which is translated from the French conscience collective) to refer to a society's or community's collectively held sentiments, values, and ideals. The collective conscience exercises great control over the entire community, upholding social harmony and order by stringently policing individual expectations and conduct. For instance, it would be challenging for a woman to refuse the expectation that she assist in making the Sunday supper for the extended family in Vacherie, Louisiana. The individual rather "is absorbed into the collective" in traditional communities where there is minimal independence, no personal freedom, and little anonymity. This creates a strong sense of social belonging but also limits an individual's ability to deviate from the rules and authorities of the group. Anyone who grew up in a small town can relate to this sentiment; it can be difficult to escape your neighbor's prying eyes, and especially as you navigate your adolescent years in search of adventure, you might find the "social horizon" of the neighbourhood to be too restrictive, too limiting, and overwhelming of your personal desires (Dillon 2014).

Religion and Science

Durkheim understood that the dogmatic hold of conventional religious systems would dissolve with the development of modern society, particularly the emergence of individualism (needed by the specialized division of labour) and the expansion of science as the base of knowledge. Durkheim, however, also thought that bringing people together through science was not enough. He did not view science and religion as being in opposition to one another, but rather as serving related purposes. Religion (and its functional analogues, such as baseball, soccer, etc.) gives action — the "moral remaking" and social bonding that centre around its rituals. Science supplies information. Therefore, "science cannot take the place of religion. Because even while science may express life, it cannot create it. It does not strengthen social ties. So, according to Durkheim, religion would continue to exist as an enduring social truth and would change and adapt rather than dwindle. As we can see, traditional religion continues to play an important role in social integration in many societies, particularly in the US, but there are also a variety of other sacred activities that bring people together and strengthen social cohesion and solidarity, such as sporting events, knitting circles, and book clubs (Dillon 2014).

SOCIOLOGICAL PERSPECTIVE

Lesson Overview

- Sociological Imagination
- Thinking like a Sociologist: Key Questions
- Sociology and common sense
- Perspectivising human behavior
- Understanding causality
- Sociological Themes and Topics

SOCIOLOGICAL PERSPECTIVE

A interesting glimpse of social life is provided by sociology. The sociological viewpoint (or imagination) provides a portal into unfamiliar environments and a new perspective on ones that are already well-known. The social surroundings in which people live are important from a sociological standpoint. It looks into the effects these circumstances have on people's lives. The topic of how individuals are impacted by groups, particularly by their society—a group of people who share a culture and a territory—lies at the core of the sociological approach. Sociologists examine social location—the spaces in life that people occupy as a result of their social position—to learn why people behave in certain ways. Sociologists study how people's beliefs and actions are influenced by their jobs, income, education, gender, race, and ethnicity. Think about how, for instance, growing up and being associated with a group called males or females shaped your ideas of who you are today. Growing up as a male or female also shaped your ideas of what you should achieve in life and how you should interact with others. According to sociology C. Wright Mills, "the sociological imagination enables us to grasp the connection between history and biography." According to Mills, each culture is a part of a vast stream of historical events. This provides each community unique traits, such its views on the appropriate roles for men and women. Mills defined biography as our experiences within these historical contexts, which shape our worldviews. In other words, people don't act in certain ways because of internal mechanisms they inherited, like instincts. The society in which we grow up, and our placement in that society, lie at the centre of what we do and how we think; rather, external influences—our experiences—become part of our drive. (2011) Henslin.

The Global Context and the Local

How things have evolved! Our ancestors resided in sleepy towns and remote fields. They produced their own clothing and farmed their own food. Only sugar, coffee, and a few other non-producible commodities were purchased. A world that they could only dimly perceive lay beyond the boundaries of their little settlements. Contrarily, the labels on our apparel (from Hong Kong to Italy) and the numerous other imported goods that have entered our daily lives scream that our world has become a little, interconnected community. We continue to live in our own little worlds despite the fact that we have access to instant communication with everyone on the earth via phone or the Internet. Our worlds are also characterised by differences in family background, religion, gender, race/ethnicity, and socioeconomic class, just as those of our forebears. We continue to discover new perspectives on the world in these nooks. one of the lovely—and

The ability to examine both sides of our contemporary reality—our participation in a global network and our singular experiences in our more intimate spheres of existence—is one of sociology's most exciting features. Both of these worlds are represented in this literature and are crucial to comprehending who we are (Henslin 2011).

Social Problems

Who or what inspires sociologists to study social phenomena? Why, for instance, do they research obesity as a social phenomenon? The fact that a subject is studied by sociologists is significant when considering whether or not it is a social problem. But what exactly are social issues? An issue that (Mills, 2000): i. Goes beyond the individual (it impacts many people); ii. Is an issue about which many people are concerned (it is in conflict with particular principles).

As more people are impacted (criterion 1) and as they are in greater conflict with prevailing ideals (criterion 2), social problems become more serious.

Topic-007: Sociological Imagination (C. Wright Mills)

We can perceive how society and ourselves relate to one another more clearly by applying our social imaginations. This, according to sociologist C. Wright Mills (1959), necessitates our understanding of the relationship between biography (a person's life experiences within a particular community) and history (events that have molded an entire society's values and beliefs). Although it is sometimes disregarded, this crucial connection is crucial for sociological understanding because it sets individual behaviour in a broader societal framework. It serves as a reminder that we are, in part, products of the particular society and historical era in which we currently reside, but it also recognizes that we are history makers who shape society via our deeds (Thompson and Hickey 2016).

Personal Issues vs. Social Problems: The relationship between personal problems that impact an individual (such as becoming an alcoholic) and social problems that represent a problem for the entire society (such as alcoholism) can be seen as being significant when using a sociological imagination (Mills, 1959). Because it allows us to recognize the general in the specific, this distinction is essential to sociology (Berger, 1963). Sociologists examine behavioral patterns to make general judgements about a social issue that go beyond the impact of the problem or issue on any particular person. For instance, sociology concentrates on the bigger issue of alcoholism and its effects on society, despite the fact that it may have catastrophic effects on the alcoholic and his or her immediate family. This larger sociological perspective may cover topics like trans-cultural values and attitudes towards alcohol use, alcohol abuse and use on college campuses, drinking and driving, the distinctions and overlaps between alcoholism and other types of drug abuse, as well as other sociological concerns. This is not to argue that sociologists don't care about people and their lives; rather, sociology focuses on how people interact with one another, how they fit into society, and how society and people are intertwined (Thompson and Hickey 2016).

Topic-008: Thinking like a Sociologist: Key Questions

- What are the institutions and social structures that influence how people behave?
- How do social norms, values, and beliefs affect how people act and interact with one another?
- How do inequality and power function in society?
- What are the root causes and effects of societal issues?

- How do people and communities establish and uphold social order?
- What effects do social movements and societal transformation have on people and society as a whole?
- How may sociological understanding be applied to advance social justice and transform society?
- Using Pakistani society as an example, consider how caste and religion influence social stratification and inequality.

Topic-009: Sociology and Common Sense

Sociology ought to make common sense, right? This topic may be brought up with you by a friend, a member of your family, or someone else you chatted to about sociology. Sociology is a very new topic of study, having only just started in earnest about 1900, as compared to other academic fields like physics and biology. In a little more than 100 years, during which time there has been a significant improvement in scientific observations and interpretations, it has evolved into a renowned social science with evident societal value. However, oftentimes people are unable to see the advances made in sociology and think that it is only another sort of received wisdom. Why do individuals sometimes think in this way?

In his book *Why Everything is Obvious—Once You Know the Facts*, sociologist Duncan Watts argues that common sense helps us to find solutions to the challenges we encounter every day. To provide a few examples, how should we conduct ourselves when engaging with others, how do we navigate the traffic to work, and how do we keep up good relationships. We typically use common sense automatically to solve a range of little issues. He also makes it clear that when it comes to understanding social phenomena, this method of thinking is frequently wholly inaccurate. What's worse is that common sense mistakes can happen to anyone; individuals frequently mistakenly feel that only other people make them. Watts was a mathematician and physicist before he developed an interest in sociology. He adds the intriguing point that many individuals still do so when it comes to social phenomena, yet few people today would dare to do so when it comes to physics, which regularly produces paradoxical findings. Being human makes it easier to explain human behaviour than it would be to put oneself in the position of, say, an electron and describe how electrons behave. Watts claims that people put too much trust in their common sense while trying to understand such social behaviours.

Expertise in sociology regularly challenges common sense, or peoples' perceptions of reality and their descriptions of it. Indeed, one of the most important tasks for sociologists is debunking myths and spotting society trends, some of which can be unexpected and unreasonable. We are all private sociologists because we engage in social interactions and generate our own, unique judgments about social phenomena, including what's happening and why. For the majority of everyday situations, our common sense is typically sufficient, but there is a big difference between the common sense of private sociologists and academic sociology. One difference is that knowledge is made available to others, is made public, is seen as "objective," and is therefore the subject of intense scrutiny and study.

Topic-010: Perspectivising Human Behavior

- Realizing that a variety of factors, such as social, cultural, and psychological influences, have an impact on how people behave
- Appreciating the diversity and complexity of human experience and behaviour; Examining the interaction between individual and societal factors in shaping behaviour; Recognizing the influence of power and inequality on individual and group behaviour; Using various

theoretical perspectives to analyse human behaviour, such as functionalism, conflict theory, and symbolic interactionism; Applying the findings to real-world situations

- Analyzing the influence of the honour culture on people's behaviour and social interactions is an example from Pakistani society.

Topic-011: Understanding Causality

To prove causality, three conditions must be met: temporal order, empirical association, and the exclusion of reasonable alternatives. The fact that the causal relationship makes sense or accords with more general presumptions or a theoretical framework is an implied fourth requirement. Let's look at the three fundamental conditions. A complete explanation must additionally define the causal mechanism and lay out a causal chain in addition to these three elements.

1. Temporal order states that a cause must occur before an effect. The direction of causality is established by this commonsense presumption: from the cause to the result. You might wonder how the cause can occur after the effect. However, temporal order is only one of the prerequisites for causality, therefore it cannot. Although necessary, temporal order alone does not prove causality.

2. To associate two phenomena is to say that they routinely occur together or seem to act in concert. Frequently, people conflate the terms connection and correlation. Technically speaking, correlation has a definite meaning, and it has certain prerequisites in terms of statistics. The broader concept is that of association.

3. By excluding alternatives, we must demonstrate that the effect is caused by the causative variable and not by another factor. It is also known as no spuriousness since a spurious link is one that appears to be causal but is actually caused by a different, unknown source. We are able to see temporal order and relationships, but we are unable to objectively rule out all logical possibilities. It is best to rule out any potential alternatives. This means that we can either rule out the more obvious alternative explanations or only indirectly demonstrate this.

4. Identifying the mechanism in a causal link necessitates the use of more than two correlated variables when developing a causal explanation, and "a satisfactory explanation requires that we also identify the social 'cogs and wheels'. We go beyond merely asserting a relationship between an independent and a dependent variable, as if there were some mysterious "black box" underlying the relationship. A complete causal explanation specifies a causal mechanism as well as a causal relationship (Neuman 2014).

Topic-012: Sociological Themes and Topics

- Race, ethnicity, and discrimination.
- Gender and sexuality; families and kinship.
- Education and socialization; religion and spirituality.
- Globalization and transnationalism; health, disease and medicine.

THEORETICAL PERSPECTIVES IN SOCIOLOGY

Lesson Overview

- Levels of analysis (Micro, Meso, Macro)
- Structural functionalism
- Conflict
- Symbolic Interactionism
- Contemporary Theoretical Approaches (Feminism, Post Colonialism, Post Modernism)

Never let the facts speak for themselves. We integrate our experiences—our "facts"—into a framework of roughly comparable concepts in order to make sense of existence. This enables us to interpret them in a certain way. Additionally, sociologists accomplish this, but they do so by integrating their findings into a theoretical framework known as a theory. A theory is a broad assertion about how certain elements of the world fit together and function. It explains the connections between a pair of "facts" or more. The three main theories used by sociologists are conflict theory, symbolic interactionism, and functional analysis. According to Henslin (2011), each theory acts as a lens through which we can perceive social existence.

Topic-013: Levels of Analysis: Micro, Macro, Meso

The depth of analysis used by these three theoretical approaches is one of their main differences. Focusing on the macro level, functionalists and conflict theorists look at societal trends on a big scale. Symbolic interactionists, in contrast, frequently concentrate on the micro level, on social interaction—what individuals do when they are around one another. An illustration can help to clarify this difference.

For instance, symbolic interactionists would concentrate on the micro level when studying homeless individuals. They would examine what homeless individuals do both on the streets and in shelters. They would also evaluate their verbal and nonverbal communication, including their utilization of space and gesticulations. Functionalists and conflict theorists, however, wouldn't be interested in this micro level. Instead of the micro level, they would concentrate on how changes in specific societal segments create homelessness. Functionalists may examine the fact that employment has declined, that there is less need for unskilled labour, and that millions of jobs have been outsourced to workers in other countries. Or they can concentrate on how the family has changed, how many unemployed individuals have no one to turn to because of divorce and smaller families. Conflict theorists, on the other hand, would emphasize the conflict between socioeconomic classes. They would be curious about how decisions made by global elites impact local job markets, unemployment rates, and homelessness in addition to global production and trade.

Topic-014: Structural Functionalism

The fundamental tenet of functional analysis is that society functions as a cohesive whole composed of interconnected pieces. The foundations of functional analysis, sometimes referred to as functionalism and structural functionalism, may be found in sociology. Both August Comte and Herbert Spencer thought of society as a living thing. They claimed that society operates in a similar manner to how a person or animal's organs work in concert. And just like an organism, for society to run well, all of its components must get along. Emile Durkheim shared the idea that society is made up of various components, each serving a certain purpose. A "normal" condition of society is one in which every component of it is carrying out its duties. If they fail to carry out their duties, society is said to be in a "abnormal" or "pathological" state.

Functionalists contend that in order to comprehend society, we must consider both its structure—how its constituent pieces come together to form the whole—and its function—what each component accomplishes and how it contributes to society (Henslin 2011).

Robert Merton and Functionalism: The biological analogy was rejected by Robert Merton (1910–2003), but he upheld the core of functionalism—the idea that society is made up of interdependent pieces. Merton coined the word "functions" to describe how people's actions have positive outcomes: A group's (society's, social system's) functions help maintain equilibrium. Dis functions, on the other hand, are negative effects of people's behaviour. They threaten the stability of a system. Functions might be latent or apparent. A manifest function is when an action is meant to benefit a particular component of a system. Imagine, for instance, that authorities from the government start to worry about how few children women are having. Every kid born to a married couple receives a \$10,000 bonus from Congress. The bonus's manifest function is to encourage more pregnancies within the household. Merton emphasized that human behaviour can also have hidden functions, or unexpected results that aid in system adjustment. Assume the bonus is effective. Diapers and baby furnishings sales increase in tandem with the rise in birth rates. The advantages to these businesses are latent functions of the bonus because they were not the planned outcomes. Of course, human behaviour can harm a system as well. Merton referred to these effects as latent dysfunctions because they are typically unplanned. Assume for the moment that the government hasn't defined a "stopping point" for its bonus programme. Some folks keep having children in order to accrue extra bonuses. But the more kids they have, the more they depend on the next bonus to get by. As poverty rises, large families become more typical. Taxes rise, welfare is reinstated, and a national outcry results. These outcomes would represent latent dysfunctions of the bonus programme because they were not intended and were detrimental to the social system.

In conclusion, society is seen through the lens of functional analysis as a working whole, with each component connected to the others. Every time we analyse a smaller component, we must search for its features and flaws to understand how it relates to the larger unit. Any social group, whether an entire civilization, a college, or even a tiny group like a family, can use this fundamental methodology (Henslin 2011).

Topic-015: Conflict Theory

A third perspective on social life is provided by conflict theory. Conflict theorists emphasize that society is made up of groups that are vying with one another for limited resources, in contrast to functionalists who see society as a harmonious whole with its parts cooperating. While cooperation may appear to be present on the surface, digging beneath reveals a power struggle.

Karl Marx and Conflict Theory

Conflict theory's creator, Karl Marx, saw how the Industrial Revolution changed Europe. He observed that farmers who moved to the cities to find work made hardly enough money to eat. According to Edgerton (1992:87), conditions were so poor that the average worker passed away at age 30 and the average wealthy person at age 50. Marx started to study society and history after being horrified by this misery and exploitation. He built conflict theory as he went along. Class antagonism, he reasoned, is the key to understanding human history. Every society has a small clique that controls the means of production and takes advantage of the people who don't have power. The proletariat, the vast majority of workers who are exploited by the bourgeoisie, and the bourgeoisie, the small group of capitalists who control the means to produce wealth, are at odds in industrialized nations. If the workers revolt, the capitalists will use the state's power to put an end to it because they control the legal and political systems. Marx made his views during a time when capitalism was still developing and employees were mostly at the mercy of their employers. Employees had

None of the modern conveniences we've grown accustomed to, such as minimum salaries, eight-hour workdays, coffee breaks, five-day workweeks, paid holidays and vacations, health insurance, sick leave, unemployment insurance, Social Security, and, for unionised workers, the ability to strike. Marx's critique serves as a reminder that these rewards were not the result of bosses making kind gestures, but rather of employees pressuring them into doing so.

Conflict Theory Today

Many sociologists go beyond the interaction between capitalists and workers to use conflict theory. They look at how conflicting interests permeate every level of society, whether it is a single person, a single organization, a single community, or the entire social structure. For instance, resistance and anger are produced when authorities such as the police, teachers, and parents attempt to impose conformity. The similar thing happens when a teen tries to "change the rules" in order to become more independent. So, there is a perpetual struggle going on in society to decide who has power or influence and to what extent that domination extends (Turner 1978; Piven 2008; Manza and McCarthy 2011). Lewis Coser, a sociologist who lived from 1913 to 2003, noted that persons in close connections are more likely to experience conflict. These people have figured out how to divide up authority, privilege, tasks, and incentives. Any modification to this arrangement has the risk of causing resentment, disagreement, and hurt feelings. People balance their lives constantly, even in close relationships, with conflict lurking uncomfortably just below the surface.

Conflict theory and feminists: Many feminists study the antagonism between males and women in the same way that Marx analyzed the conflict between capitalists and workers. Their main concern is the disparities between men and women in history, today, and around the world, as well as how to end traditional male domination and achieve gender equality. However, the conflict perspective does not unite feminists. They cover a wide range of subjects while using the relevant theories (Henslin 2011).

Topic-016: Symbolic Interactionism

The fundamental tenet of symbolic interactionism is that comprehending how we see the environment and interact with one another depends on symbols, or objects to which we attribute meaning. Charles Horton Cooley (1864-1929) and George Herbert Mead (1863-1931) are two prominent sociologists who created this viewpoint. Let's examine this theory's primary components.

Signs We See Everyday: Our social existence wouldn't be any more complex than that of animals without symbols. Without symbols, for instance, we wouldn't have brothers and sisters, employers, teachers, or even aunts and uncles. Although it may sound unusual, our relationships are defined by symbols. Naturally, reproduction would continue, but there would be no signals to indicate our family relationships. Without knowing who we owe respect and duties to, or who we can anticipate privileges from, human relationships would not be what they are.

Relationships and society as a whole both rely on symbols. We couldn't coordinate our actions with others' without symbols. We were unable to make plans for an upcoming day, time, or location. We were unable to construct bridges and roadways because we were unable to establish deadlines, materials, sizes, or objectives. We wouldn't have hospitals, musical instruments, films, the government, or religion without symbols. Both the course you are enrolled in and this book are impossibilities. The absence of war would be a benefit (Henslin 2011).

Topic-017: Contemporary Theoretical Approaches (Feminism, Post Colonialism, Post Modernism)

A theoretical perspective known as feminism emphasizes the significance of gender in determining social connections and systems. A theoretical perspective known as post colonialism emphasizes the significance of colonialism and its lasting effects on social structures and relationships. Postmodernism is a theoretical school of thought that places a strong emphasis on the role that language and discourse play in forming social structures and relationships. Feminism can be used to examine how gender affects social inequality in Pakistani society, post colonialism to examine how British colonialism has affected social structures, and postmodernism to examine how media and language affect cultural norms and values.

Combining the different theoretical viewpoints

Which of these theoretical viewpoints is correct? As you can see, each one creates a different perspective on divorce. The images that form are very different from the perception that two persons are just "incompatible," as is common sense. Each theory offers a unique interpretation since they each concentrate on various aspects of social life. As a result, in order to study human behaviour, we must consider all three theoretical perspectives. We can get a more complete picture of social life by merging the contributions of each individual. (2011) Henslin.

SOCIOLOGY AS SCIENCE

Lesson Overview

- What is Science?
- Theory Building Process: Inductive vs. Deductive
- Theory Building Process: Concepts and Variables
- Theory Building Process: Causation vs Correlation
- Is Sociology a Science?

Topic-018: What is Science?

Verifiable evidence is the foundation of science. By evidence, we mean factual observations that can be verified by other observers through weighting, counting, and accuracy checks. Simply "looking at things" is not the same as conducting a scientific observation. Although we have all spent our entire lives looking at things, this does not equate to becoming scientific observers, any more than a lifetime of swatting flies equates to being entomologists. The following are some ways that scientific observation varies from regular observation.

Scientific Observation is Accurate

Scientific observation avoids making assumptions and checks that things are exactly as they are presented. While novelists and politicians may embellish, scientists must strive for accuracy.

Scientific Observation is Precise: Precision refers to degree of measurement.

Scientific Observation is Systematic: Observations turn out to be patchy and insufficient unless they are gathered in a planned, methodical programme. Because scientific observation is objective, it is unaffected by the observers' personal values, preferences, or worldviews. To view and accept the facts as they are, rather than how one may wish they were, is what it means to be objective (Horton and Hunt 2004).

The Goals of Science

Each science starts out by attempting to explain why something occurs. The second objective is to generalist, which means to go beyond the specific instance and create claims that apply to a larger population or circumstance. For instance, a sociologist would seek to explain not only why Mary attended college or turned into an armed robber, but also why others who have her traits are more likely than others to do so. Sociologists search for patterns, recurrent traits, or occurrences in order to make generalizations. Predicting or defining what will happen in the future in light of current knowledge is the third scientific goal. Scientists conduct methodical study rather than relying on magic, superstition, or widespread beliefs to achieve these goals. They detail their methodology in detail so that others can review their work. Secretiveness, bigotry, and other prejudices are incompatible with science. In addition to going beyond common sense, or what "everyone knows" to be true, sociologists and other sciences do the same. Like when everyone believed that the globe was flat or that humans could never walk on the moon, "everyone" can be mistaken today. The results of sociologists' research may support or refute widely held beliefs about how society functions (Horton and Hunt 2004).

Sociology as a science: A science may be defined in at least two ways:

1. A science is a body of organized, verified knowledge which has been secured through scientific investigation.

2. A science is a method of study whereby a body of organized, verified knowledge is discovered.

Of fact, these are really two ways of saying the same thing. According to the first definition, sociology is a science to the extent that it creates a corpus of categorized, validated knowledge that is founded on scientific research. Sociology is a science to the extent that it rejects myth, folklore, and wishful thinking in favour of basing its conclusions on empirical research. Sociology is a science to the extent that it employs scientific methods of inquiry, if science is defined as a method of study. If one is willing to apply scientific procedures, all natural occurrences can be explored in a scientific manner. Any type of behaviour, whether it be that of atoms, animals, or teenagers, is an appropriate topic for scientific investigation. Few decisions made by humans throughout history have been supported by facts; instead, individuals have mostly relied on mythology, habits, and educated guesswork. Before a few centuries ago, relatively few people agreed that the best way to learn about the natural world was through careful study of it, as opposed to consulting oracles, ancestors, and intuition. The contemporary world was spawned by this novel idea. We started acting on the presumption that this same methodology may provide insightful knowledge about human social behaviour a few decades ago (Horton and Hunt 2004).

Topic-019: Theory Building Process: Inductive vs Deductive

Inductive process

Reasoning through inductive logic involves converting particular data into universal theories. This method of thought involves moving from the particular to the universal, as in "I have some interesting data here; I wonder what they mean."

Deductive Process

Deductive logical thought is reasoning that turns general theory into specific hypotheses that can be tested. This second type of logical thought travels "downward," in the opposite direction. The researcher's thought process shifts from the broad to the specific: "I have this suspicion about human behaviour; let's gather some data and test it." Working deductively, the researcher first formulates the idea as a hypothesis before deciding on a strategy to test it. A researcher comes to the conclusion that the theory is true to the extent that the data support it; yet, when the data contradict the theory, it may need to be updated or even dismissed outright. Researchers frequently use both types of logical thought, just as they frequently use a variety of procedures within a single study.

Topic-020: Concepts and Variables

Concepts are the Building Blocks of Theory. A theoretical notion is an idea that can be expressed verbally or symbolically. In natural science and mathematics, we frequently describe theoretical concepts in symbolic forms, such as Greek letters or formulas (for example, $s=d/t$). Let's examine a straightforward example idea that you are already familiar with: height. Height can be written as the letter h or uttered out loud. In your mind, the word's letter combination or sound represents or stands for a notion. Outside of social science theory, concepts exist. We frequently utilised them, and they are all around us. What does the simple concept of height entail in everyday life? The concept of height may be simple to use, yet it can be challenging to explain or describe. This is frequently the case: Despite the fact that we may employ concepts, it might be challenging to fully understand their significance and provide accurate definitions. The idea of height is a vague one concerning a physical connection. It serves as a measurement of a physical object's height from top to bottom. Typically, when defining a topic, examples and similar concepts are used. With the aid of the ideas of top, bottom, and distance, we are able to define height and provide countless examples from the real world.

Concepts have Two Parts

A definition and a sign (a word, phrase, or written character). We acquire definitions in a variety of ways. Our parents are most likely where we first learnt the meaning of the word height as well as the concept it stands for. As we learn to speak a language and become socialized to a culture, we pick up a lot of concepts. Most likely, our parents did not provide us with a dictionary definition. Instead, they used a subtle, nonverbal, and informal method to teach us. They gave us numerous instances, and we heard and watched how other people used the phrase. When we used the word wrong, we either received confused looks or were corrected. Others could understand us because we used it properly. We eventually grasped the idea. Most common language concepts are learned in this way. We would have had trouble interacting with others if our parents had kept us away from television and other people while also teaching us that the word for the concept of distance from top to bottom is zodge. People must communicate the meanings of idea symbols and phrases in order for them to be useful. Most of the terms we use on a daily basis have ambiguous, hazy definitions. Similar to how a culture's ideals and experiences can expand or contract common notions. People from preindustrial times who never used a telephone and lived in a rural region without electricity have a hard time understanding what a computer or the Internet is. Additionally, some commonplace ideas (such as bad spirits and demons) have their origins in myths from the past, folklore, or misinterpretation. Social scientific ideas and common conceptions have different meanings, although the differences are not strict or obvious. A few ideas from the social sciences that were initially formed in research studies and had specific technical definitions have filtered through to the larger culture and language. They have either lost their accuracy over time or changed their significance. Social theories originally used terms like "sexism," "lifestyle," "peer group," "urban sprawl," and "social class" as technical notions (Neuman 2014).

Topic-021: Causation vs Correlation

Sociologists should be careful when relating variables to avoid confusing correlation—where two variables are connected such that a change in one causes a change in the other—and causation, where a change in one causes a change in the other. In order to prove causality, three conditions must be met: (1) the two variables must be related; (2) the cause must occur before the effect; and (3) the relationship between the two variables must hold even after controlling for all other pertinent variables. An apparent association between two variables can occasionally mean nothing. This kind of relationship is referred to as bogus. For instance, it may be proven that swimsuit sales increase as the tax filing deadline draws near. It would be absurd to claim that paying taxes makes individuals desire to wear swimsuits despite the significant statistical association between the two. The tax filing deadline falling on April 15—around the same time summer gear makes its debut in department stores—makes it far more likely that individuals are already looking forward to the upcoming swimming season. Do you have any examples of fictitious partnerships that are widely believed and might not be questioned? Does watching violent content on television, for instance, encourage aggressive and violent behaviour? Does the death penalty prevent crime? In 2016, Thomson and Hickey.

Topic-022: Is Sociology a Science?

Sociology investigates social phenomena using scientific approaches. To comprehend the social world, it makes use of empirical observation, data analysis, and theory development. It seeks to create explanations for social phenomena that can be tested and refuted. Peer review and replication are used to guarantee the accuracy and dependability of the results. However, some contend that because of the complexity and subjectivity of social processes, sociology cannot be a science. Others contend that sociology can qualify as a science provided it follows sound scientific ideas and practises. Sociological illustration: Investigating the connection between religion and mental health using rational means.

RESEARCH DESIGNS IN SOCIOLOGY

Lesson Overview

- Doing Sociology: Research Process
- Research Designs: Survey
- Research Designs: Case Study
- Research Designs: Observation
- Research Designs: Experiment
- Research Designs: Secondary data
- Research Ethics

Topic-023: Doing Sociology: Research Process

Specifying the study's problem and question. creating a theoretical framework and study hypothesis. choosing the right research design and research techniques. gathering information from primary or secondary sources. applying quantitative or qualitative techniques to the data analysis and interpretation. based on the data, making inferences and generalizations. presenting or publishing study findings for dissemination. An example would be conducting research on how social media affects Pakistani youth's mental health.

First, why is sociological study necessary? Why are we unable to just rely on "what everyone knows"? We must go beyond speculation and common sense in order to provide an answer. We are curious to learn the truth. Sociologists do study on nearly every facet of social life to find out (Henslin 2011).

A Research Model

Scientific research follows eight basic steps which are presented as follows:

Selecting a Topic

Choosing a theme comes first. What are your specific research interests? Many sociologists just go along with their natural interest and desire to understand social life. They develop an interest in a particular subject and work towards it. Some sociologists choose a topic because funding is available research that area, while others do so because a social issue—like domestic violence—is in the news and they want to educate others about it in order to help find solutions.

Defining the Problem

The second stage is to characterize the issue and state your learning objectives for the subject. My interest in the homeless grew to the point where I was curious about homelessness across the country. Sociologists typically have considerably more narrow interests; they look at a particular facet of the subject, like how homeless people live on the streets. Sociologists may be interested in learning whether violent and nonviolent men have distinct job experiences when it comes to domestic violence. Or they might be interested in finding out how to lessen partner abuse. Sociologists investigate a wide variety of subjects. In reality, sociologists conduct research on any societal topic that captures their attention.

Reviewing the Literature

You must review the literature on your subject. This aids in problem-narrowing, locating areas of existing knowledge, and figuring out what needs more study. You might be able to focus your

questions by reviewing the literature. You might possibly discover that the issue has already been resolved. You don't want to waste time discovering things that have already been discovered.

Formulating a Hypothesis

The fourth stage is to create a hypothesis, which is a declaration of what you anticipate discovering in accordance with a theory's predictions. A hypothesis suggests a connection between or among variables, which are elements that differ from one person or circumstance to another. As an illustration, the idea that "Men who are more socially isolated are more likely to abuse their wives than are men who are more socially integrated" You will need operational definitions for your hypothesis, which are accurate ways to measure the variables. Three variables—social isolation, social integration, and spouse abuse—need operational definitions in this scenario.

Choosing a Research Method

The next step is to choose your data collection strategy. The following section lists the seven fundamental research techniques that sociologists employ. You should select the research strategy that will best address your research questions.

Collecting the Data

You must be careful to ensure the validity of your data when you collect them, which means that your operational definitions must measure the things that they are meant to measure. Make sure you are assessing social isolation, social integration, and spouse abuse in this situation and not anything else. Abuse of one's spouse, for instance, appears evident. However, what some people view as abuse is not considered abuse by others. Which definition are you going to pick? In other words, there should be no doubt about what you are measuring because your operational definitions must be stated precisely.

Analyzing the Results

To assess the data you collect, you can use a variety of strategies. If your research included testing any hypotheses, this is the time to do it. (Some research lacks a hypothesis, particularly case studies and participant observation. It's possible that you don't even know enough about the environment to specify the variables in advance.) Today's software allows you to run tests on your data that used to take days or even weeks to complete in just a few short seconds. The Statistical Package for the Social Sciences (SPSS) and Micro case are two fundamental programmes that sociologists and many undergraduates utilize. Some software, like the Meteorologist's Toolchest, offers guidance on data collection and even on moral dilemmas.

Disseminating the Results

To communicate your research to the scientific community and provide a summary of your findings, you will write a report. You'll talk about your research design and operational definitions. You must also show how your findings align with earlier research on the subject and if they support or defy prevalent ideas. Once research has been published, usually in a book or scholarly magazine, it "belongs" to the scientific community. Replication of your findings will be possible, enabling other researchers to do similar research and contrast their findings with yours.

Topic-024: Surveys

Take "spousal abuse" as an example. Let's say you're interested in learning how many women are mistreated annually. Of course, there are some abusive husbands as well, but let's suppose that you're going to concentrate on women. A survey in which you ask people a series of questions would be a good technique for this goal. However, before you start your research, you must take care of the following issues that are common to all researchers:

Choosing a sample In an ideal world, you might wish to learn about all spouses in order to investigate marital abuse. Naturally, your resources won't allow for such research, therefore you'll need to focus on a smaller population as your target audience. Assume for the moment that your time, money, and assistants only allow you to look into domestic violence on your campus. Consider the possibility that there are many students enrolled at your campus, making it impossible for you to survey every married woman there. You must now choose a sample of people from your target population. It is important to carefully consider your sample selection because it will influence the findings of your study. The experiences of married women enrolled in basic sociology and engineering courses, for instance, can be very dissimilar. If this is the case, surveying just one or the other would result in biased results. You need a sample that fairly depicts the campus because you want to generalize your results to the whole school. How can you collect a sample that is representative? A random sampling is the most effective approach. This does not imply that you approach every woman who happens to be walking by on a campus corner and start asking her questions. Everyone in your population (the target group) has an equal chance of getting chosen for the study when using a random sample. In this instance, all married women—whether first-year or graduate students, full- or part-time students,—must have the same chance of being included in your sample because your population is every married woman enrolled in your college. How can a random sample be obtained? A list of all the married ladies enrolled at your college is necessary first. After that, you give each name on the list a number. Then you choose which of these women will be included in your sample using a table of random numbers. Random number tables can be generated by computers or found in statistics books and online.

Questionnaires and Interviews

Even if you have a representative sample and ask neutral questions, you can still end up with biased findings.

Questionnaires

Take "spousal abuse" as an example. Let's say you're interested in learning how many women are mistreated annually. Of course, there are some abusive husbands as well, but let's suppose that you're going to concentrate on women. A survey in which you ask people a series of questions would be a good technique for this goal. However, before you start your research, you must take care of the following issues that are common to all researchers: **Choosing a sample** In an ideal world, you might wish to learn about all spouses in order to investigate marital abuse. Naturally, your resources won't allow for such research, therefore you'll need to focus on a smaller population as your target audience. Assume for the moment that your time, money, and assistants only allow you to look into domestic violence on your campus. Consider the possibility that there are many students enrolled at your campus, making it impossible for you to survey every married woman there. You must now choose a sample of people from your target population. It is important to carefully consider your sample selection because it will influence the findings of your study. The experiences of married women enrolled in basic sociology and engineering courses, for instance, can be very dissimilar. If this is the case,

surveying just one or the other would result in biased results. You need a sample that fairly depicts the campus because you want to generalise your results to the whole school.

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Topic-025: Case Study

When doing a case study, the researcher concentrates on a single occasion, circumstance, or even person. Understanding interpersonal dynamics, power dynamics, or even the thinking processes that contributed to an incident is the goal. For instance, sociologist Ken Levi (2009) was interested in studying hit males. He wished he had access to more hit men to interview, but he only had access to one. He constantly spoke with this man, which helped us to grasp how someone might murder someone else for money. Sociologist Kai Erikson (1978), who was fascinated by the West Virginia dam tragedy that killed several hundred people, concentrated on the circumstances leading up to and following the catastrophe. A case study on spouse abuse would centre on a single wife and husband and examine the couple's relationship and history. As you can see, the case study provides a tonne of information on a specific circumstance, but it is usually unclear how much of this information is applicable to other circumstances. Few sociologists adopt this approach, mostly due to the generalization issue that bedevils case studies (Henslin 2011).

Topic-026: Observation

Collecting information on social behaviour and interactions through participant or direct observation. Identifying the social environment and context of the observation. field notes or audio/video recordings to capture the data. employing either qualitative or quantitative analysis to examine the data. evaluating the advantages and drawbacks of observational research. Observational research on the dynamics of gender in Pakistani workplaces, for instance.

Topic 027: Experiments

To experiment is to change something in a situation and then compare the results to what was true before the change, according to common sense. The links between variables' causes and effects can be ascertained through experiments. The foundation of experimental research is a positivist strategy. Experiments are carried out by natural scientists (such as chemists or biologists) and researchers in related applied fields (such as agriculture, engineering, and medicine). To study a variety of social issues and theories, we conduct experiments in the fields of education, criminal justice, journalism, marketing, nursing, political science, psychology, social work, and sociology.

Three crucial steps make up an experiment: Starting with a causative hypothesis, changing a specific circumstance that is directly related to the cause, then comparing the results. An experiment can be a helpful tool for focusing and testing causality evidence. It has advantages and limitations in comparison to other research methods, and they allow us to choose when and

when it should be used. The experiment is frequently unnatural. It is a deliberate simplification of the complicated social universe. Artificial means that the experimenter deliberately manipulates the study environment, including theoretically pertinent variables while purposefully omitting variables without a causal relationship to a hypothesis. Artificial also refers to a narrower focus and impacts that may be harder to find in the natural environment (Henslin 2011).

Topic-028: Secondary Data

Collecting data from existing sources, such as government reports, archives, or surveys. Evaluating the quality and reliability of the secondary data. Using the data to test a research hypothesis or answer a research question. Analyzing the data using statistical or qualitative methods. Assessing the strengths and limitations of secondary data research. Example: Analyzing the demographic trends in Pakistani society using census data.

Unobtrusive Measures

Researchers occasionally take covert actions to observe subjects' conduct when they are unaware that they are being observed. By counting empty bottles in trashcans, for instance, social scientists examined the level of whisky consumption in a community that was officially "dry" (Lee 2000). Researchers have also adopted high-tech covert procedures. They fasten infrared surveillance equipment to shopping carts in order to track clients' movements through stores.

These findings are used by grocery chains to position higher-profit items in more advantageous places (McCarthy 1993). The usage of radio frequency-transmitting chips by casino operators allows them to monitor the stakes that their high rollers are placing on each hand of poker or blackjack (Sanders 2005; Grossman 2007). A chip in your car key has information that billboards can read. The billboard features your name and a customised message as you pass by (Feder 2007). The same tool can gather data while you're moving through it. In sidewalk billboards, cameras scan the faces of passersby who stop to take in the advertisement, recording their sex, race, and the length of their gaze (Clifford 2008). The billboards, which generate moral concerns about privacy invasion, are a commercial tool and not a tool for sociological research (Henslin 2011).

‘Secondary Analysis

Researchers examine information that has already been gathered by others through secondary analysis, a fourth research approach. You would perform secondary analysis, for instance, if you looked at the initial interviews from a study of women who had been assaulted by their spouses. In the normal course of things, researchers would rather collect their own data, but a lack of resources, particularly money, may make this impractical. Additionally, you can study the current data for your own reasons and find a wealth of information that wasn't relevant to the original researchers' objectives. Similar to the other techniques, secondary analysis has drawbacks of its own. How can a researcher who was not involved in the first study be certain that bias-free, methodical data collection and recording took place? Researchers that conduct secondary analysis are plagued by this issue, particularly if the initial data were acquired by a group of researchers who were not all equally qualified (Henslin 2011).

Documents

Documents Studying documents and other documented sources is the sixth strategy sociologists employ. Sociologists look at a wide range of materials, including books, newspapers, diaries, bank records, police reports, immigration files, and records kept by organisations, to explore social life. The definition of "documents" is broad and encompasses both audio and video files. You could look through court documents and police reports to research domestic violence.

These might show the percentage of complaints that result in an arrest as well as the percentage of men who are detained who are later charged, found guilty, or sentenced to probation. Police statistics would be helpful if these were your inquiries (Kingsnorth and MacIntosh 2007).

Topic-029: Research Ethics

We must adhere to sociology's ethical standards in addition to selecting a suitable research methodology (American Sociological Association 1999). Honesty, truth, and transparency in research (sharing findings with the scientific community) are required. Falsifying results is expressly forbidden by ethical standards. They also oppose plagiarism, which is the act of stealing another person's ideas.

Another ethical rule emphasizes that research subjects should never be injured by the study and that they should typically be informed that they are being examined. Sociologists must uphold data contributors' confidentiality as a matter of ethics. People occasionally divulge information that could be humiliating, hurtful, or intimate. Last but not least, although not all sociologists concur, it is widely thought that researchers should not misrepresent themselves (Henslin 2011).

SOCIAL INTERACTION

Lesson Overview

- Understanding social interaction
- Types of social interaction: Non-Verbal
- Types of social interaction: Exchange and Cooperation
- Types of social interaction: Competition and Conflict
- Elements of social interaction: Status and Role
- Processes of social interaction: accommodation and assimilation
- Processes of social interaction: Amalgamation and diffusion

Topic-030: Understanding Social Interaction

Social interaction refers to how individuals behave and respond to one another as well as group behaviour. Micro sociology is the study of social interaction. Sociologists who adopt this strategy are likely to examine the men's social norms, or "codes," as well as their survival techniques (or "hustles"), how they allocate their resources (such as money, wine, and other resources), relationships with their girlfriends, families, and friends, as well as their environments and activities. The main area of interest for symbolic interventionists is micro sociology.

Types of Social Interaction:

Topic-031: Non-Verbal

Nonverbal communication refers to the expression of meaning and emotion through body language, facial expressions, and gestures. Intentional or unintentional nonverbal communication can have a big impact on social interaction and relationships. Different cultures have different nonverbal communication styles, which can occasionally result in misunderstandings and disputes. Using Pakistan as an example, consider how nonverbal cues are used in social interactions and romantic relationships in that country.

Topic-032:

Exchange and Cooperation:

The most fundamental type of social contact is probably exchange (Blau, 1963, 1964). According to proponents of social exchange theory, we always want to maximize rewards and minimize costs in our relationships with others. This is known as the "profit motive" (Homans, 1961). According to the principle of reciprocity, we should aid and not hurt people who have benefited us in the past (Gouldner, 1960). The idea that gifts, praise, love, and other favour will be repaid is established by this standard. Every day, people greet each other with smiles, waves, and other small formalities. Most of the time, we take exchanges of this nature for granted—at least until others fall short of our expectations. The assumption that hostilities, threats, social slights, and other actions intended to cause harm will be returned is one of the negative aspects of the reciprocity norm. Exchange theorists contend that individuals, societies, businesses, and governments continuously record their debts and obligations. Relationships with those who offer the most advantages at the lowest costs—be they commercial partners, political allies, friends, family, or lovers—are given first attention. Relationships are always altering because people are motivated to find the best cost-benefit ratios while interacting with others. However, interactions and bonds of obligation are essential forms of social glue (Thomson and Hickey 2016).

Cooperation is a style of interaction in which people cooperate with one another to achieve common objectives. Human survival depends on cooperation, without which social life would not be possible. Routine, face-to-face interactions are maintained by cooperation. In order to make love, have children, protect oneself, and earn a living, it is also essential. Cooperation is valued differently in different communities. For instance, the Japanese have changed the American version of baseball, which emphasizes individualism and pushes "stars" to stand out from the crowd. The Japanese norms and values, which encourage sharing and "selflessness," have changed the game. People in Japan demand all athletes to demonstrate "we," a sense of teamwork that obligates the individual to put the group before themselves. According to Thomson and Hickey (2016), team members always dine and sleep together.

Topic-033: Competition and Conflict

Competition and collaboration are similar in that both people and groups work to accomplish a common objective. Competition, however, differs from cooperation in that individuals or organizations compete for societal rewards, acknowledging that there is a finite number of them and that only one person or entity can win them. In capitalist economies, competitive connections are highly prevalent and permeate practically every area of peoples' lives. For instance, businesses compete for customers, professional athletes compete for awards, students compete for grades, political opponents compete for votes, and even pastors must convert rivals (Thomson and Hickey 2016).

Conflict is a type of interaction when individuals or groups compete to get a "commonly prized object or goal" (Nisbet, 1970:75). Conflict is more likely to occur when rivals break the law and use any means necessary to achieve their goals. According to Robert Nisbet (1970:76), "There is no group or relationship, however small and intimate, in which conflict does not occasionally occur." Conflict is most frequently seen as being against human interests, detrimental to the social order, and something that needs to be avoided or addressed as soon as feasible. Conflict does, however, have a good side, as conflict theorists emphasise. Nothing lessens tensions and strains within a relationship (whether marital or between nations) than an external threat (Simmel [1908] 1955; Coser, 1956; Nisbet, 1970). As a result, it might increase societal cohesion. It may also act as a catalyst for social transformation, as noted by Robert Nisbet in 1970:76, releasing people from previous tyrannies and enabling them to pursue newer, loftier objectives (Thomson and Hickey, 2016).

Coercion

Coercion is the substance that holds individuals or groups together when they are required to engage with one another. Coercion is the actualization of the threat of force that persons in positions of authority occasionally employ to further their goals. For instance, education is required in the United States; regardless of their desire, children are required to attend school. The relative power of coercion as a unifying factor lies not so much in overt displays of power and authority as it does in the many forms it might take in daily life. Only a few of the coercive techniques used by people in daily encounters with others include ridicule, gossip, the silent treatment, and loss of affection. A person or group that dominates another, known as the superordinate, and a person or group that is dominated, known as the subordinate, are both involved in coercion. The behaviour of one is conditioned by the other, as highlighted by Georg Simmel ([1908] 1955), hence one cannot exist without the other (Thomson and Hickey 2016).

Topic-034: Elements of Social Interaction: Status and Role

Status: Every society uses the concept of status—a position in society—to shape how people conduct their daily lives. The word "status" in common usage usually refers to "prestige," as in

the statement that a college president has greater "status" than a recently appointed assistant professor. However, from a sociological perspective, "president" and "professor" are both statuses or roles inside the collegiate organization. Our social identity includes our status, which also helps to characterize how we interact with others. Before dealing with somebody, we need to understand who they are, as Georg Simmel (1950:307, orig. 1902), one of the pioneers of sociology, once noted (Macionis 2012).

Status Set

We all have multiple statuses active at once. A person's current set of statuses is referred to as their status set. Teenage girls might be their parents' daughters, their brother's sisters, students at their schools, and goalies of their soccer teams. As people age, their status sets alter. A child matures to become a parent, a student completes their education to become a lawyer, a single person marries to become a husband or wife, occasionally being single once more due to death or divorce. Our status set expands when we join organisations or secure employment; it contracts when we stop participating in activities. Numerous statuses are acquired and lost over a person's lifetime (Macionis 2012).

Ascribed and Achieved Status

Statuses are categorized by sociologists based on how individuals get them. An attributed status is a social position that a person either acquires at birth or unwittingly adopts later in life. For instance, being a daughter, a Cuban, a teenager, or a widower are examples of attributed statuses. There are issues with which we have little or no control called "ascribed statuses." An accomplished status, on the other hand, is a social position that a person deliberately assumes and that is a reflection of their own talent and effort. In the United States, accomplishments include becoming an honour student, an Olympian, a nurse, a software developer, and a thief. Of course, most statuses in the real world combine ascription with success. In other words, the statuses people attain are influenced by the statuses they are assigned. The benefit of being born into a somewhat wealthy family is sometimes attributed to people who succeed in becoming lawyers, for example. In addition, persons who are born into poverty are more likely to hold undesirable positions like that of criminal, drug user, or unemployed worker (Macionis 2012).

Master Status

Certain statuses are more important than others. A master status is a status that is very significant for social identity and frequently shapes an individual's entire life. A person's profession typically serves as a master status because it provides extensive information about their social background, level of education, and level of money. Name can also be a status symbol; belonging to the Bush or Kennedy families draws attention and opens doors. Both good and negative master statuses are possible. Consider a serious disease as an example. Those will occasionally avoid cancer patients or those with AIDS due to their ailments, even lifelong friends. Another illustration is the notion that gender is a master status because all societies restrict the chances for women. When we just consider someone in terms of their physical disability, we can sometimes dehumanise them (Macionis 2012).

Role

A crucial social structure is the role system, or the behaviour expected of someone in a particular position. A person has a status and a role to play (Linton, 1937b). For instance, being a student entails accepting the obligations of attending class and completing your assignments. Roles and statuses vary among cultures. In America, a mother or father's sibling is referred to

as a "uncle". Vietnamese has a different word for "uncle" on the mother's and father's sides of the family, and the two men have different responsibilities. Some communities permit greater individual expression of a role than others, and each group has unique personality qualities that determine how a function is actually performed (Macionis 2012).

Role Set

Everyday life is a mash-up of numerous roles because we hold multiple statuses simultaneously—a status set. To describe a number of responsibilities connected to a particular status, Robert Merton (1968) used the phrase "role set" (Macionis 2012).

Role Conflict and Role Strain

People in contemporary, high-income countries balance a variety of duties necessitated by their diverse positions and roles. The majority of moms (and an increasing number of fathers) can attest to the physical and emotional exhaustion that comes from juggling parenting and outside-the-home employment. Role conflict is thus defined by sociologists as conflict between roles related to two or more statuses. When we feel as though we are being tugged in numerous directions while attempting to respond to the multiple statuses we hold, we are experiencing role conflict. Role conflict can be resolved by deciding that "something has to go." For instance, numerous politicians have chosen not to run for office due to the competing demands of a busy campaign schedule and family life. In other instances, people delay having kids in order to maintain their "fast track" to professional success. Even roles that are connected to one status can place conflicting expectations on us. Role strain is the term used to describe conflict between roles related to a single position. It's possible that a college professor enjoys interacting with students. However, in order to evaluate pupils honestly, the professor must maintain the necessary personal distance. In other words, playing the many roles that come with even one position can be a delicate balance. Separating aspects of our lives so that we play roles for one status at one time and place and play roles related to another status in a totally different context is one method for reducing role conflict. The decision to "leave the job at work" before returning to the family is a well-known illustration of this concept (Macionis 2012).

Topic-035: Processes of social interaction: Accommodation and Assimilation

Accommodation

Adapting to cultural differences and commonalities in order to cohabit and work with others is referred to as accommodation. Cultural variety, social integration, and social change can all be significantly impacted by accommodation and assimilation.

Analysing the impact of the process of accommodation and assimilation on the social identity of Pakistani diaspora populations.

Assimilation

A minority group may be required or pushed by powerful ethnic groups to alter its way of life in order to blend in with the majority group. Through the process of assimilation, minority groups lose their particular identities and take on the cultural norms of the dominant group. Milton Gordon (1964, 1978) identified three main types of assimilation: cultural assimilation, which involves encouraging or requiring a minority to adopt the host group's culture; structural assimilation, which involves encouraging or requiring members of the minority group to participate in the dominant group's social organizations, schools, and churches; and marital assimilation, which involves encouraging or permitting a minority to marry members of the dominant group (Thomson).

Topic-036: Processes of Social Interaction: Amalgamation and Diffusion

The term "amalgamation" describes the process of fusing or combining various ethnic or cultural groups to produce a fresh and unique cultural identity. The term "diffusion" describes how cultural practise or qualities move from one group to another through trade, communication, or migration. The term "amalgamation" describes the process of fusing or combining various ethnic or cultural groups to produce a fresh and unique cultural identity. The term "diffusion" describes how cultural practise or qualities move from one group to another through trade, communication, or migration.

SOCIAL GROUPS

Lesson Overview

- Nature of Groups: Primary vs Secondary
- Functions of Groups & 2
- Types of Groups

Since belonging is the core of group life, almost everyone desires it. A social group is made up of two or more individuals who interact and share common interests. Couples, families, groups of friends, churches, clubs, workplaces, neighbourhoods, and huge organizations are just a few of the settings in which people congregate. Whatever its shape, a group is made up of individuals who have common interests, loyalties, and experiences. Members of social groups, in other words, maintain their uniqueness while yet thinking of themselves as a unique "we." Not every group of people constitutes a group. Women, homeowners, soldiers, millionaires, college graduates, and Roman Catholics, for example, are not a group but rather a category of people who share a status across the nation. Most of them are strangers to one another, while knowing that others share the same status. Similar to how little interaction occurs among students in a vast stadium. When a group of individuals is so haphazardly arranged in one location, it is called a crowd. But under the appropriate conditions, a throng can transform into a group very fast. Unexpected occurrences, such as blackouts or terrorist attacks, might cause people to fast become friends with total strangers.

Topic-037: Nature of Groups: Primary and Secondary Groups

Primary Group: People who regularly contact and form enduring bonds together constitute a main group. Charles Horton Cooley (1909:23), who first introduced the phrase, called tiny, close-knit groups "fundamental in forming the social nature and ideas of the individual." People connect with one another informally in primary groupings, where ties are adaptable and long-lasting. People are also viewed as complete social beings rather than only in terms of specific social identities like student or client. Relationships are valued in primary groups not for what they can achieve for the members but rather for the relationships themselves. People typically attach great emotional value and meaning to these expressive partnerships. People form close bonds with their major groupings and frequently refer to them as "we" (Cooley, 1909). Primary groupings include couples, families, close friends, and neighbour who often interact and are concerned for one another's welfare. The majority of contacts take place in main groups of kin, friends, and neighbour in simple, preindustrial societies (Thomson and Hickey 2016).

Secondary Group

A secondary group is made up of two or more individuals who work together in a formal, impersonal setting to achieve a single goal. Sociologists refer to these behaviours as instrumental behaviour since people engage with one another for purposes other than their own satisfaction. In the majority of secondary relationships, there are few and frequently brief interactions, norms are significant, and people relate to one another in terms of particular responsibilities. For instance, during a semester, teachers and students may grow to know one another quite well, but only in terms of their respective duties. Rarely do either of them know the other's home address, the names of their spouses and kids, or their preferred pastimes. Secondary groups can range in size from tiny to enormous, but all large groups that regularly engage in face-to-face

interacting with secondary groups is impossible. While you may spend a few hours each day with your family and friends, the majority of your daily activities are likely rooted in secondary groups, as you will find out if you take a closer look at your daily routines. You participate in secondary group activities when you go to a restaurant, go to class, go shopping at the mall, go to church, attend a club meeting, or have a quick conversation with the mailman. However, it is not always easy to distinguish between primary and secondary groups, and in real life, groups may contain components of each ideal kind (Thomson and Hickey, 2016).

Topic-038-039: Functions of Groups

The group in our life gives us a sense of belonging. This can bring positive consequences for others, such as our tendency to excuse the faults of people we love and to encourage them to do better.

Producing a Mirror Within

Primary groups were referred to by Cooley as "springs of life." This is what he meant when he said that our emotional health depends on our core social networks, such as our families and friends. Humans have a strong urge for face-to-face interaction since it makes us feel more confident. Primary groups are ideally suited to satisfy this fundamental need because they provide a sense of community and a sense of being valued—and occasionally, even loved. Primary groups are important because our identity is shaped by their values and attitudes. We adopt their opinions as our own, and they eventually come to define how we see the world. No matter how far we go from our childhood origins as adults, early primary groupings continue to exist "inside" us. They continue to contribute to the viewpoint from which we view the outside world there. Therefore, it is ultimately challenging, if not impossible, for us to distinguish between the self and our main groupings since they combine to form a "we."

Because modern civilization would not function without secondary groupings, secondary groups are crucial. They play a role in how we obtain education, earn a living, spend money, and enjoy our free time (Henslin 2011). Presenting chances for social interaction and collaboration. assisting in the accomplishment of shared aims and objectives. establishing social networks and contacts that may open you further chances. encouraging social movements and change. Professional associations or labour unions are two examples of organizations in Pakistan that encourage social interaction and cooperation, whilst political parties can support social movements and societal change.

Topic-040: Types of Groups

In-groups are organizations to which we feel a sense of loyalty and belonging, whereas out-groups are organizations to which we feel an opposition or rivalry.

Formal groups formal groups have a set structure, objectives, and regulations, whereas informal groups are formed based on common interests or social links.

Virtual groups groups that communicate mostly online, such as social media networks or online communities.

In Pakistan, political parties or sports teams can serve as instances of in-groups, whilst competing political parties or sports teams can serve as examples of out-groups. Virtual groups can include online forums or social media groups.

Reference Group

How do we evaluate our own beliefs and actions? When evaluating or choosing something, we frequently employ a reference group—a social group that serves as a point of comparison. A young man utilising his family as a reference group is one who imagines his family's reaction to a woman he is dating. The same goes for a manager who tries to foresee how her staff will respond to a new vacation policy. Reference groups can be primary or secondary, as these instances show. In either scenario, our drive to fit in demonstrates how other people's attitudes impact us. We also refer to groups to which we do not belong. A key component of being well-prepared for a job interview is dressing in a manner consistent with that of the organisation. The process of anticipatory socialisation is illustrated by conforming to groups we do not belong to in order to get acceptance from others (Macionis 2012).

Ingroup and Outgroup

Each of us has a preference for some groups over another, whether it be due to political beliefs, social standing, or even just clothing choices. On a college campus, for instance, left-leaning student activists may despise fraternity members because they are too conservative, and fraternity members may reject "nerds" because they put in too much effort. In every social environment, people judge other groups' members favorably and unfavorably. The conflict between in-groups and out-groups, another crucial aspect of group dynamics, is illustrated by such judgments. A social group that a member respects and feels devoted to is known as an in-group. An out-group is a social group that a person feels competition with or hostility from, and an Ingroup exists in response to it. The foundation of in-groups and out-groups is the notion that "we" possess desirable attributes that "they" do not. Conflict between groups accentuates the borders between the groups and helps people define their social identities. Members of in-groups, however, frequently have exaggeratedly positive opinions of themselves and unduly disparaging opinions of other out-groups. Inter group relations are influenced by power as well. Others may be classified as a lower-status outgroup by a strong Ingroup. People of colour have historically been treated unfairly on the social, political, and economic levels in innumerable American towns and cities by many white people who saw them as an inferior race. People of colour who internalize these harmful ideas frequently struggle to overcome low self-esteem. In this sense, in-groups and out-groups encourage loyalty but also lead to conflict, according to Tajfel (1982) and Bobo & Hutchings (1996) (Macionis 2012).

Group Size: Dyad and Triad

The Dyad

Georg Simmel (1858–1918), a German sociologist, investigated social processes in the smallest groupings. A social group with two members is referred to as a dyad (Greek for "pair") by Simmel (1950, original 1902). Because neither partner shares the other's attention with anyone else, social interaction in a dyad is typically more intense than in larger groupings, according to Simmel. Love relationships, marriages, and the closest friendships are frequently dyadic in the United States. But dyads are shaky, like a stool with only two legs. A dyad's relationship depends on both participants; if either withholds, the group disintegrates. The married dyad is sustained by legal, financial, and frequently religious links since marriage stability is crucial to society (Macionis 2012).

The Triad

Simmel also researched the triad, a three-person social group that is comprised of three relationships that each link two of the three individuals. Because one member of a trio can serve as a mediator if the relationships of the other two members become strained, a triad is more stable than a dyad. These group dynamics assist to explain why a married couple, for example, may frequently seek out a third party (like a counsellor) to talk about their conflicts. On the

other hand, two of the three can occasionally work together to exert pressure on the third, or two can deepen their bond, leaving the third feeling excluded. For instance, they will learn the significance of the proverb "Two's company, three's a crowd" when two of the three start dating each other. Beyond three persons, a group becomes more stable and resilient to the loss of one or more members. The deep personal engagement that can only occur in the smallest groups is diminished as group size grows. Because of this, larger groups rely more on formal rules and regulations than they do on personal attachment (Macionis 2012).

FORMAL ORGANIZATIONS

Lesson Overview

- Formal Organizations
- Bureaucracy: Characteristics
- Bureaucracy: Dysfunctions
- Mass media Organizations
- Formal Organizations: Present and Future

Topic-041: Formal Organization

The rarity of formal organisations in traditional societies—secondary groupings created to pursue clear objectives—is not surprising. As you can see, there, relationships with others are central to daily life. However, there were three exceptions in traditional communities that hinted to the transformations brought on by industrialization. The western European guilds of the twelfth century are a notable example. Men who did the same kind of work banded together to regulate their trade locally. They established costs and requirements for quality of work (Bridgwater 1953; "Guilds" 2008). Similar to contemporary unions, guilds forbade outsiders (non-members of the guild) from practising their specific skill. The army and the Roman Catholic Church are two other instances of early formal organisations, each with its own hierarchical structure. Even though they go by different names for their positions (commander-in-chief/pope, general/cardinal, private/priest, etc.), top ranks always have authority over lower positions. Formal organisations, on the other hand, were once uncommon, but thanks to reason, they are now a significant aspect of modern social life. Because of how drastically society has evolved, the majority of us are now even born into formal organisations. We also receive our education from official institutions, live out our working lives there, and are even laid to rest there. We are unable to even imagine modern society without mentioning official organisations due to the extent of the shift. The tendency of formal organisations to become bureaucracies is one of their key traits (Henslin 2012).

Topic-042: Bureaucracy: Characteristics

Weber (1913/1947) identified the following features of bureaucracies.

1. Clearly defined levels, with responsibilities flowing upward and assignments flowing downward: Every level delegates tasks to the level below it, and each lower level is responsible to the level above it for carrying out those tasks.
2. A division of labour: Each employee is given a set of responsibilities, and all employees' duties are coordinated to achieve the organization's goals. For instance, in a college, the president doesn't approve of class schedules, the president doesn't fix the heating system, and the secretary doesn't assess the textbooks. These tasks are divided among those who have received the necessary training.
3. Written regulations: Bureaucracies place a strong emphasis on written rules in an effort to become more effective. A bureaucracy typically has more written rules the larger and longer it has been in existence. Almost every scenario imaginable is covered by the regulations of various bureaucracies. For instance, in my university, the policies are detailed in handbooks, with separate manuals for teachers, students, administrators, civil service employees, and possibly other groups that I am not even aware of.
4. Written communications and records are kept: A bureaucracy keeps records of the majority of its activities. Some employees must provide written reports outlining their operations. For instance, my university mandates that faculty members create a summary of the amount of hours

they spend completing specific activities each semester. Additionally, they are required to present a yearly report detailing their achievements in teaching, research, and service, along with copies of their publications, proof of their volunteerism, and documented teaching evaluations from each course. Committees that assess each faculty member's performance receive these documents.

5. Impersonality and replaceability: The position itself, not the holder, is what matters. Each employee is a swappable component. You work for the company, not the replaceable leader of some position within the company. For instance, someone else is appointed to take over after a professor retires. This reduces each individual to a minor component of a vast machine (Henslin 2011).

Topic-043: Bureaucracy Dysfunctions

Definition: Bureaucracy occasionally results in undesirable effects or unforeseen consequences. Examples include poor decision-making, excessive red tape and bureaucratic delays, and a lack of sensitivity to the interests of the general population. Causes include a lack of responsibility, strict adherence to policies and procedures, and corruption.

Consequences: Bureaucratic dysfunctions can erode the public's confidence in the government and have a detrimental effect on society.

Although bureaucracies are ultimately the most effective type of social organisation, as Weber acknowledged, they nevertheless have a negative side. Examine a few of their dysfunctions now.

"Red tape"

Rule is rule, period. When officials implement their rules, bureaucracies can be so constrained by red tape that the outcomes can defy all sense (Henslin 2011).

Lack of Communication between Units

A bureaucracy's several units all carry out specialised duties that support the organization's objectives. Units can occasionally fail to communicate with one another and work in opposition to one another (Henslin 2011).

Bureaucratic Alienation

Many employees start to feel more like things than people since they are seen as jobs, rules, and functions rather than as unique individuals. Marx referred to these responses as alienation, which he claimed was the result of workers being cut off from the product of their labour. He emphasised that prior to industrialization, people produced complete goods like chairs and tables using their own equipment. The capitalists now own the equipment (machines, desks, computers), and they only give each employee one or two steps to do in the full production process. Workers lose identity with what they produce when they are forced to carry out monotonous duties that seem disconnected from the finished output. They start to feel alienated from both their workplace and the outcomes of their labour (Henslin, 2011).

Resisting Alienation

Employees fight off alienation because they need to feel appreciated and like they have some control over their work. At work, forming primary groups is a significant manifestation of that opposition. Workers gather in casual settings, such as during lunch, at their desks, or over drinks after work. There, they compliment each other on a job well done and commiserate over having

to put up with the same obnoxious supervisors, pointless rituals, and interminable restrictions. They relate to one another in these situations as humans who value one another rather than merely as coworkers. They joke around, flirt, laugh, and discuss their families and objectives. Their sense of being unique persons rather than merely gears in a machine is maintained by adding this multidimensional to their working interactions (Henslin 2011).

The Alienated Bureaucrat

Not all employees are able to stave off alienation. Some departed after being alienated. Others were resentful but persisted in their employment because they could see no other suitable option or because they had "only so many years until retirement." Their attitudes towards clients, coworkers, and managers all reflect how much they detest their jobs. The disgruntled bureaucrat lacks initiative, does not go above and beyond what is actually necessary for the organisation, and justifies their actions by using business policies. Even when they act poorly and perform poorly, disengaged employees frequently keep their jobs. Others threaten to take expensive, time-consuming, and embarrassing legal action if anyone tries to fire them. Some people keep their positions due to seniority. Some disgruntled employees are relegated to insignificant bureaucratic nooks, where they spend the day performing menial duties and have little opportunity to interact with the general public. Of fact, this treatment simply serves to further alienate them (Henslin 2011).

Bureaucratic Incompetence

Laurence Peter proposed what is now referred to as the Peter principle in a mock analysis of bureaucracies: According to Peter and Hull (1969), every bureaucrat gets promoted to the level of incompetence at which they now operate. Those higher up the chain of command notice those who do well in a bureaucracy and promote them. They are given another promotion if they keep up their good work. This cycle continues until they reach the point of incompetence—the level at which they are no longer able to handle the obligations well. There they conceal themselves behind the labour of others and claim credit for the successes of those who work for them. The worker who delivered the incorrect mail in our opening vignette has already attained that level of stupidity. The Peter principle has some validity, but if it were typically true, inept people would work in bureaucracies, which would result in failure. Bureaucracies are incredibly effective. Peter Evans and James Rauch, sociologists, investigated the bureaucracies of 35 developing nations in their 1999 study. They discovered that nations with central bureaucracies and merit-based hiring practises enjoy more prosperity (Henslin 2011).

Topic-044: Mass Media Organizations

Face-to-face engagement and mass communication differ significantly in many aspects. The communicator (medium) and the receiver (audience) are not the same individual, to start. The recipient is typically a sizable, diverse, mass audience whose members are anonymous to one another, while the sender is typically a formal organisation with a professional communicator serving as its spokesperson (Dominick, 1987). Second, the communication is unidirectional, with the sender transmitting a standardised message and thousands or even millions of people receiving it, rather than being bidirectional with spontaneous and unpredictable aspects. This enables broad influence and, as Denis McQuail (1983:35) noted, "much less variability of response than occurs with slow and sequential person-to-person diffusion of information." The role of the media as an organisational system has received considerable attention from sociologists. Sociologists define the majority of media organisations as utilitarian in accordance with Etzioni's (1975) typology of organisations because they typically operate for profit and their audience members willingly choose to hear their messages. To generate a profit as well as to advance specific values and beliefs, many media organisations, however, work for both

utilitarian and ideological purposes. The media resemble coercive organisations more when they are owned and run by governments and when messaging must support official viewpoints. Although governments may shape information to serve their purposes, it is far harder to have the public consume and understand their propaganda. As a result, media organisations never fully exert coercive power (McQuail, 1983). Ironically, despite the fact that bureaucracies serve crucial purposes, they are frequently portrayed in the media as being faceless, impersonal, or, in the case of government bureaucracies, as being unreasonable, inefficient, and wasteful.

Consolidating media and a few number of mega media survivors have a significant impact on all media in the twenty-first century. Most political advertising spending goes to the major networks and broadcast television, while a few other media behemoths, like G.E., Disney, Fox, Gannett, and Time Warner, already own the top 20 Internet sites and cable channels (Safire, 2003:1). Additionally, the roughly 16,000 radio stations have merged with comparable owners (Henslin 2011).

Topic-045: Formal organizations: Present and Future

Despite their track record of accomplishment and success during the twentieth century, many authors and academics believe that the era of massive bureaucratic organisations is practically ended. For instance, Warren Bennis and Philip Slater (1968) predicted that smaller, more egalitarian groups and organisations would replace bureaucracies, which are designed for relatively stable and routine conditions, as a result of future technological changes becoming so rapid and unpredictable. Periodically, highly competent workers would come together, solve an issue, and then separate until their skills were required somewhere else. These forecasts have come true for a tiny group of highly talented and educated workers.

Bureaucratic organisations have also changed as a result of the growth and merger of international firms, which now routinely cross political and cultural barriers to make a profit. In the 1990s, mergers gave rise to enormous corporations with globalized bureaucracies. At the same time, both small and large enterprises have started to use an organizational pattern of decentralization and flexibility more frequently. In particular, worldwide labour and money markets, according to many company CEOs, flexibility will be necessary to respond to fast changing and varied global marketplaces. A "network society," according to one sociologist, is one where work, employment, and a large portion of social life are distinguished by constant change.

The success of Japanese and other Pacific Rim firms is another significant trend that has altered industrial organisation and work practices. Worldwide bureaucratic organizations have already undergone major social and cultural changes as a result of their bureaucratic architecture and decision-making procedures (Hickson, 1987). Many of the competitive advantages of teams, consensus, collective decision making, and employee devotion and dedication have been observed by the more than 1 million Americans who work for Japanese companies, along with American business executives. According to a number of British sociologists, emerging technologies are giving rise to brand-new "hybrid organizational forms." They are "more responsive to a constantly shifting and unpredictable market" than matrix organisations built on project teams, according to Heath et al. (2000:303).

Sociologists will also pay attention to the growing interconnection of bureaucratic organizations as a trend. For instance, rather than being carried out by a single organisation, scientific research is now carried out by a group of interdependent organisations that includes universities, businesses, and the federal government. Sociologist Stanley Aronowitz noted in 2000 that these organisations had collaborated for years as a component of a massive military-industrial complex. Today, however, they are required to provide a business or profit-making justification for their existence (Thomson and Hickey 2016).

Lesson-09**CULTURE-I****Lesson Overview**

- What is Culture and its Types?
- What is Society and its Relationship with Culture
- Is the Foundation of Culture Biological or Social?
- Components of Culture

Topic-046: Culture and its Types

A group's taught collection of beliefs, values, traditions, and material possessions are referred to as its culture. From early childhood to old age, we learn everything in groups that makes up culture. As a result, culture encompasses beliefs about what is real and what isn't, as well as what we may and cannot eat, wear, listen to, and play. Our perceptions of right and wrong, health and illness, and life and death are influenced by culture. It establishes norms for significant social issues as well as principles for daily living. But culture is much more than just beliefs and norms. It gives our lives purpose and explains why we should get out of bed every morning, follow the law, and live a long life. According to Thomson and Hickey (2016), culture offers rewards for good behaviour and may even imply that these rewards will last beyond this world.

Types of Culture

Artefacts, works of architecture, and other tangible objects that people produce and give meaning to comprise material culture. In modern industrial nations, material culture includes things like technology, art, architecture, apparel, televisions, and consumer items from malls and supermarkets. Nonmaterial culture is the term used to describe the mental blueprints that serve as rules for social interaction. They consist of the group's collective presumptions, lingo, beliefs, values, conventions, and attitudes. Humans have achieved the most with symbols. Following closely is the application of symbols to the physical world, specifically the development of material culture and technology. Because all societies convey their beliefs, values, and understandings through artefacts, architecture, and other physical manifestations, material and nonmaterial cultures are intertwined (Thomson and Hickey 2016).

High Culture and Popular Culture

Social class is a factor in the diversity of cultures. High culture, as used by sociologists, refers to cultural traits that differentiate a society's elite, whereas popular culture refers to traits that are prevalent among the general populace. Even while common sense could lead one to believe that high culture is superior than popular culture, sociologists are uncomfortable making such claims for two reasons. First off, neither elites nor commoners share all the same preferences and interests; both groups of individuals differ greatly. Second, do we value high culture more because it is intrinsically superior to popular culture or just because those who support it enjoy greater wealth, influence, and status? A violin and a fiddle, for instance, are identical instruments that are used to produce music that is typically enjoyed by people of higher social status. However, we refer to the instrument as a violin when it is used to perform classical music and as a fiddle when it is used to perform country music (Macionis 2012).

Topic-047: Society and its Relationship with Culture

People who interact and share a culture are said to be in a society. Though the two words have distinct meanings, culture and society are frequently used interchangeably. While a society is a generally autonomous, self-perpetuating human group that occupies a territory, shares a culture, and has the majority of its associations within this group, a culture is a system of rules and values. A society is a group of individuals who have relationships with one another.

A culture is a structured system of values and standards that people adhere to. The plains Indians comprised a variety of organisations (which we refer to as tribes), but they shared a lot of cultural traits. The cultures of adjacent societies can be very different, as in the case of the United States and Mexico, or very similar, as in the case of the United States and Canada. The distinctions between society and culture are hazy concepts. Most societies interact with their local communities in some way. In several instances throughout history, two communities became so entwined that they merged into one. As a result, the Roman society absorbed many other societies. A single civilization may also have groups of people from different cultural backgrounds, such as the French, German, and Italian-speaking populations of Switzerland or the French and English-speaking populations.

Topic-048: Is the Foundation of Culture Biological or Social?

We are aware that culture is a product of human activity, but does human biology affect how this process takes place? Socio-biology is a third theoretical school of thought that examines how human biology influences how humans produce culture. It stands on one leg in sociology and one in biology. The foundation of sociobiology is the evolution idea put out by Charles Darwin in *On the Origin of Species* (1859). Darwin claimed that natural selection, which is based on four straightforward principles, causes living species to change over very long periods of time. To begin with, all living things exist to reproduce. Second, the genes—the fundamental building blocks of life that pass qualities from one generation to the next—contain the instructions for reproduction. Thirdly, a species can "test out" novel life behaviours in a given habitat thanks to some random variation in its DNA. Because of this variety, some species are able to outlive others and pass on their favourable genes to their progeny. The genetic patterns that encourage reproduction survive and take over after hundreds of generations, which brings us to our final point. This is how a species adapts to its environment, according to biologists, and dominant qualities become the "nature" of the creature. According to sociobiologists, the abundance of cultural universals is a reflection of the fact that all people are descended from a single biological species (Macdonald 2012).

Topic-049-051: Components of Culture

Even while cultures differ widely, they all share certain traits, such as symbols, languages, customs, and values. We start our talk with the concept that underlies all others:

There are symbols. Humans utilise their senses to observe the world around them, just like all other creatures do, but unlike other creatures, we also attempt to give it meaning. Symbols are created by humans from elements of the world. Anything with a specific meaning that is understood by people from the same culture is a symbol. Symbols can be a word, a whistle, a wall covered in graffiti, a flashing red light, or a raised fist. The various different meanings attached to the seemingly simple act of winking an eye, which can indicate curiosity, understanding, or disrespect, show how symbolically capable humans are. Every day, societies produce new symbols. We take the symbols of our society for granted because we are so reliant

on them. However, when a symbol is used in an unexpected way, such as when someone burns the American flag during a protest, we are acutely aware of its significance. Entering a foreign culture also serves as a reminder of the significance of symbols; culture shock is essentially the inability to interpret meaning in a foreign setting. Lack of familiarity with a culture's symbols can make a person feel alone and lost, unclear of how to behave, and occasionally afraid. Culture shock involves both parties. On the one hand, experiencing people with a different way of life might cause culture shock in travellers. For instance, the Masai of eastern Africa, who disdain dogs and never feed them, may frighten North Americans who view dogs as valued household pets. The same traveller might be appalled to learn that people roast dogs for dinner in some regions of Indonesia and the People's Republic of China. On the other side, a visitor may shock the locals by acting in ways that are offensive to them. When ordering a steak in an Indian restaurant, a North American may unintentionally insult Hindus who believe that cows are sacrosanct and should never be eaten. There are countless potential for this kind of miscommunication when travelling internationally. Symbolic meanings might differ even within one civilization. An expensive status symbol for some Americans, a fur coat is associated with cruel treatment of animals for others in the United States. Some individuals viewed the Confederate flag as a symbol of local pride during the fight over flying it over the South Carolina statehouse a few years ago, while others regarded it as a representation of racial oppression (Thompson and Hickey 2016).

Language

Language is a system of symbols that enables communication between people and is the key to the world of culture. In order to express the hundreds of languages we speak, humans have developed numerous alphabets. In addition to facilitating communication, language is essential for cultural transmission—the process by which one generation passes on its culture to the following.

Our culture is filled with many reminders of those who came before us, just as our bodies hold the genes of our predecessors. The key to unlocking centuries' worth of accumulated knowledge is language. Every society in human history has passed culture down orally, a practise sociologists refer to as the "oral cultural tradition." Humans first created writing some 5,000 years ago, but only a select few were able to read and write at that time. High-income countries could not boast of practically universal literacy until the 20th century. However, roughly 14% of

More than 30 million adults in the United States are functionally illiterate, unable to read and write in a society that is becoming more and more reliant on those abilities. According to the Population Reference Bureau (2011) and the US Department of Education (2008), 15% of men and 24% of women worldwide are illiterate. Language abilities may help us connect with the past, but they also encourage human imagination, which leads to new connections between symbols and virtually endless possibilities for the future. According to Thompson and Hickey (2016), language distinguishes humans as the only species capable of self-awareness, understanding our limitations and eventual mortality, as well as dreaming and hoping for a future that is better than the present.

Values

Values are generally accepted norms for social behaviour that are based on culturally determined criteria for what is desirable, honourable, and attractive. When deciding how to live, members of the same culture employ shared ideals. Values are overarching principles that underpin the convictions, particular notions, or concepts that people regard to be true. In other words, while beliefs are specific things that people believe to be true or incorrect, values are abstract criteria of quality. For instance, the majority of Americans feel that a qualified woman

may be president of the United States because they value ensuring equal opportunities for all people, as Hillary Clinton's 2008 presidential campaign showed (NORC, 2011:393).

Around the world, cultures have different values from one another. The values that are significant in higher-income countries typically diverge from those that are prevalent in lower-income countries.

People in lower-income countries establish cultures that emphasise survival because these countries have vulnerable populations. This indicates that people give both financial and physical security a high priority. They are concerned with eating enough and finding a secure place to sleep at night. Lower income countries also frequently have traditional values that honour the past and place a strong emphasis on family and religion. These countries, where men predominate, usually discourage or outlaw behaviours like divorce and abortion. Individualism and self-expression are valued in cultures that people in higher economic countries establish. Since most individuals in these wealthy nations take their ability to survive for granted, they instead concentrate on choosing a "lifestyle" and finding the best way to make themselves happy. Additionally, these nations have a tendency to be secular-rational, emphasising independent thought and tolerance of those who disagree from oneself over family ties and religious convictions. In higher-income nations, women have a social status that is more comparable to that of men, and procedures like divorce and abortion are widely accepted (World Values Survey, 2008).

Norms

Norms are expectations and rules for proper conduct that guide the behavior of group members. Among all groups, norms provide guidelines that tell members how they should think and act in any given social situation.

Types of Norms: There are four major kinds of norms: folkways, mores, laws, and taboos.

Folkways: Informal expectations and guidelines that govern people's daily behaviour are the most prevalent norms. They cover etiquette, table manners, appropriate attire, and many other commonplace behaviours that, in American culture, are signs of "self-control." People generally tolerate transgressions of folkways, despite the fact that they find them bothersome. In addition, punishments are frequently imposed by individuals rather than by a recognised social body and are typically informal, loosely defined, and implemented. A parent may reward good behaviour by praising it when a youngster holds a fork in the appropriate hand. On the other hand, if a youngster spreads butter on bread with their fingers rather than a knife, negative consequences may be used, such as ridicule, threats, or ejection from the table (Thompson and Hickey, 2016).

Mores

Salient social rules known as mores—pronounced more-ays—are regarded as crucial to the smooth operation of society. Mores are deeply entwined with moral (and perhaps religious) importance and ideals. People hold the belief that mores guard the noble and right. To enforce obedience to social norms, formal sanctions—clearly defined rewards or penalties—are frequently used by specialised agents of society. Medals and medals may be presented to honour bravery and noteworthy contributions to society. On the other hand, those who violate moral standards severely may face imprisonment, torture, and even death (Thompson and Hickey, 2016).

Laws

Important mores frequently find their way into laws. Laws are written guidelines that apply to all members of society and are enacted and upheld by the state's authority. Most individuals agree that laws that codify mores are essential to society and that public order would not be

possible without them. But the connection between laws and mores is nuanced. Laws and mores can sometimes be closely related; for instance, stealing someone else's property is both wrong and against the law. Other times, laws may represent the dominance of one group or section of society over another, and opposition interests or groups may contest its legitimacy (Thompson and Hickey, 2016).

Taboos

Taboos are rules forbidding actions that the majority of a group's members deem to be so abhorrent they are unimaginable. In most communities, the taboo against engaging in certain behaviors—such as eating human flesh—can be observed without the necessity for penalties or regulations (Thompson and Hickey, 2016).

Sanctions

Sanctions, which the social system employs as rewards or penalties to promote conformity and penalise deviation, are used to enforce social norms. For instance, parents are required to take care of, feed, and clothe their children. If they don't, they risk losing custody of the kids in addition to being penalised for their neglect. In some circumstances, certain norms apply, whereas in others they do not (Thompson and Hickey 2016).

CULTURE-II

Lesson Overview

- Cultural Relativism and Culture Shock
- Cultural Diversity (in Pakistani Context)
- Sub-Cultures and Counter Cultures
- Ideal vs. Real Culture

Topic-052: Cultural Relativism

Cultural relativism is defined as the viewpoint that cultural beliefs, values, and practises should be evaluated in the context of their own culture rather than in comparison to those of other cultures. The process of psychological disorientation experienced by persons who interact with a culture that is different from their own is known as cultural shock. Language barrier, differing customs and beliefs, food and lifestyle, and communication style are all factors that contribute to culture shock. Students studying abroad, visitors to Pakistan, expatriates residing there, etc. are some examples of people experiencing culture shock in a Pakistani context. Effects of culture shock include anxiety, homesickness, confusion, sadness, and other negative emotions. Building a support network, remaining open-minded, keeping a good outlook, and learning about the new culture are effective ways to combat culture shock.

Culture Shock

Culture shock refers to the uncertainty and disorientation that a person experiences when they are exposed to a significantly different culture. But if we pay close attention to another culture, we see that the same elements that surprise and perplex us actually give its citizens order, security, identity, and significance. Do foreign visitors to the US face culture shock? The author of this essay came across the solution while acting as a tour guide for a tourist from rural China who was horrified by the abundance of items and luxurious lives she saw in malls and suburban areas that most Americans would consider "ordinary." A few years later, the author had the opposite experience when she travelled to rural China and was astounded by the sheer number of people living in what she had previously thought of as "small" villages—often over a million. (2016) Thompson and Hickey.

Practicing Cultural Relativism

We can engage in cultural relativism, which entails attempting to comprehend each culture on its own terms, in order to combat our propensity to use our own culture as the yardstick by which we measure other civilizations. This entails examining how a culture's components work together without comparing them to or equating them with our own way of life. However, because our own culture is so strongly ingrained in us, embracing cultural relativism might be difficult for us to do. Applying cultural relativism is an effort to shift that lens so that we may respect other people's perspectives rather than just claiming that "our way is right."

Cultural relativism has come under fire, despite the fact that it prevents us from being complacent about our own culture. Anthropologist Robert Edgerton makes the bold suggestion in his 1992 book *Sick Societies* that we create a scale to rank cultures according to their "quality of life," similar to how we rank American cities. He also questions the morality of comparing societies that engage in the sale of young girls in prostitution, gang rape, or wife beating to those who do not. He asserts that cultural ideals that lead to exploitation are inferior to those that improve people's lives. Does it follow that if practically any behaviour is the norm anywhere in the world, then everything is equally correct? Does having children work long hours for some

Indian and Moroccan families make it acceptable? Since we are all part of the same species, there must be some universally accepted codes of conduct. What are they, though? How can we avoid putting our own standards on others while attempting to enhance them? These questions don't have straightforward solutions. But when confronted with a strange cultural practise, it is preferable to hold off on passing judgement until you have a firm understanding of how that culture views the situation. Remember to consider how others might see your way of life as well. After all, gaining a greater understanding of ourselves is what we learn the most from studying others.

Adopting cultural relativism can be challenging for tourists since it demands not only being receptive to different values and conventions but also having the flexibility to let go of cultural norms we have grown accustomed to. Nevertheless, as more individuals from different parts of the world interact with one another, the significance of understanding other cultures grows (Henslin 2011).

Topic-053: Cultural Diversity

The existence of various cultural beliefs, values, and practises within a society is the definition of cultural diversity. Pakistan is a country with a diversified culture that includes a variety of ethnic, linguistic, and religious groupings. Punjabi, Sindhi, Pashtun, Balochi, and other cultural groups are examples of Pakistan's variety. The advantages of cultural diversity include: fostering tolerance and understanding, increasing creativity and innovation, and providing a rich cultural history. The difficulties posed by Pakistan's diverse cultures include cultural disputes, linguistic obstacles, and economic inequality.

Topic-054: Subcultures and Counterculture

Subculture: The term "subculture" refers to cultural practices that distinguish a particular population group within a society. People who specialize in a profession—from politicians to cab drivers—often create a subculture that exists within the greater world of the prevailing culture. Subcultures are not just related to professions but they encompass all areas of life where people's experiences have given rise to unique worldviews. Since practically everyone engages in multiple subcultures without necessarily having a strong commitment to any of them, it is simple but frequently erroneous to classify people according to their sub cultural affiliation. However, there are times when cultural differences can tragically separate people from one another. For instance, tremendous cultural diversity contributed to the civil war in the former Yugoslavia in the 1990s (Henslin 2011).

Sociologists refer to these groupings as "counterculture" when describing them. Think about motorcycle fans and motorcycle gangs to further understand this disparity. Motorcycle fans belong to a subculture that emphasises individual freedom and speed while upholding societal values of achievement through employment or education. In contrast, the Hell's Angels, Pagans, and Bandidos value dirtiness and disdain for labour, education, and women in addition to freedom and speed. They are a counterculture as a result. However, countercultures don't always have to be bad. The Mormons were a subculture in the 1800s that questioned monogamy as the fundamental value of the dominant culture. Resistance is always shown in response to an attack on essential principles. Members of the dominant culture may mock, exclude, or even harm counterculture individuals in order to uphold their own beliefs (Henslin, 2011).

Topic-055: Ideal vs Real Culture

Many cultural value-related conventions are only loosely adhered to. There are usually discrepancies between what an organisation believes in and what its members actually do.

Therefore, sociologists use the word "ideal culture" to describe the principles, standards, and objectives that a group regards as ideal and deserving of pursuit. For instance, success is a component of an ideal culture. American culture exalts hard effort, academic achievement, and the display of material possessions as markers of personal success. However, the reality frequently deviates from the cultural ideal. For instance, most people don't study as hard or get as far in school as they could given their abilities. Real culture is what sociologists refer to as the rules and values that people genuinely uphold (Henslin 2011).

CULTURE-III

Lesson Over view

- Culture Universals Cultural Lag
- Culture, Class, and the Media
- Cultural Change: Today and Tomorrow

Topic-056: Culture Universals

Are there any cultural universals—values, rules, or other cultural qualities that are present throughout the incredible diversity of human cultures on the planet? George Murdock, an anthropologist, searched through the information anthropologists had acquired on hundreds of communities throughout the world to find an answer to this question in 1945. He contrasted the ways in which they performed courting, marriage, funerals, games, legislation, music, taboos against incest, and even potty training. All societies engage in these behaviours, he discovered, but different ethnic groups have unique practises. There is no uniform family structure, no worldwide method for teaching kids to use the bathroom, and no universal method for burying the dead. A striking example is incest. George Murdock (1945) found dozens of cultural universals by contrasting hundreds of cultures. The family is one aspect that unites all societies in that it regulates sexual reproduction and is responsible for the upbringing of offspring. In order to deal with the fact of death, all human cultures have funeral customs. Another culturally universal tool for releasing social tensions is humour. (2011) Henslin.

Topic-057: Cultural Lag

Culture changes in several ways, some more quickly than others. According to William Ogburn (1964), technology advances quickly, creating new aspects of material culture (items) more quickly than Nonmaterial culture (ideas) can catch up. The reality that some cultural elements change more quickly than others, upsetting a cultural system, is what Ogburn named this inconsistency "cultural lag" (Macionis 2012).

The phrase "cultural lag" was first used by sociologist William Ogburn (1922–1938) about three generations ago. Ogburn meant by this that not every aspect of a culture changes at the same rate. Another aspect of a culture lags behind when one aspect changes. Ogburn brought up a group's

The Nonmaterial culture typically lags behind the material culture when it undergoes transformation. The Nonmaterial (or symbolic) culture is now forced to play catch-up. For instance, if we become ill, we can enter our symptoms into a computer and receive a prompt diagnosis and suggested course of action. In some examinations, software applications do better than doctors. Yet we still go to the doctor's office because our traditions have not kept up with our technology (Henslin 2011).

Topic-058: Culture, Class and the Media

Cultural diversity was represented in the various aesthetic standards and tastes of socioeconomic classes during a large portion of the twentieth century, which is indicative of the contemporary culture previously mentioned. The three main categories of "taste cultures" during this time, according to Herbert Gans (1975), were high culture, folk culture, and popular culture.

High Culture: High culture encompasses the tastes and creations that the upper classes and intelligentsia encourage and employ to set themselves apart from those who are lower on the social hierarchy and to draw fine distinctions within their ranks. High culture requires extensive

education, technical know-how, and ample resources. As a result, it has long been seen by the affluent as a social sign of sophistication, learning, and fashion. Examples from Western cultures include classical music, opera, ballet, works by "great authors," and creations by artists who are regarded as having exceptional abilities and creative qualities. According to conflict theorists, the idea that high culture is much better than folk and popular culture reflects elite interpretations of the conflict. As an example, one English researcher claimed that "the differences between trash culture and high culture show only that storytelling adapts to changing economic, social, and political conditions" (Simon, 1999:2). Shrum (1991: 373) argues that aesthetic gatekeepers, such as critics, reviewers, tastemakers, and opinion leaders, are crucial in limiting artistic diversity and maintaining the separation of highbrow genres from folk and popular tastes. Their reviews are often shared through the media and "may be more widely experienced than the artwork itself" (Thompson and Hickey 2016).

The painting, dancing, music, and other creations of working-class and minority group members in their homes are included in the category of folk culture, which is in many respects the antithesis of high culture. Folk culture encompasses activities like dance, low-rider car customization, quilting, doll making, and tube art. Produced for and by common people, folk culture is impulsive, familiar, and useful (Real, 1977). In addition, many

In her book *Wallbanging*, Susan Phillips (1999) divided graffiti into three categories: gang graffiti, political graffiti, and hip-hop graffiti, which she referred to as "subway art." the year 2016 (Thompson and Hickey).

Popular Culture: Items that appeal to the population as a whole are considered popular culture. A bewildering variety of items that critics claim favour "vulgarity," "the commonplace," and the "lowest common denominator" are a part of popular culture since they are produced for leisure, pleasure, and mass consumption (Bogart, 1991:63). According to Thompson and Hickey (2016), popular culture includes things like prime-time television, popular artist live performances, tractor-pulling competitions, mud wrestling, baseball cards, NASCAR, and mall Santa and the Easter Bunny.

Topic-059: Cultural Change: Today and Tomorrow

All things shall pass is perhaps the most fundamental human lesson we can learn from this world. Even the dinosaurs, which lived for 160 million years on this planet, are only represented by fossils now. Will there be a human race after millions of years? The only thing we can be assured of is that, given our dependency on culture, human history will continue to alter as long as humans exist. Usually, when one aspect of a culture changes, others follow. For instance, because women are now far more likely to be employed than their moms or grandmothers were, today's college students are much more interested in producing money. Working for a living may not alter a person's desire to raise a family, but it does raise the average age of first marriage and divorce. These connections serve as examples of the idea of cultural integration, or the intimate ties between diverse components of a cultural system.

SOCIALIZATION

Lesson overview

- Society makes us Humans: Feral children
- Society makes us Human: Isolated children
- The role of socialization (Nature vs Nurture)
- Primary and secondary socialization
- Society within us: the self and emotion as social control

The term "socialization" is used by sociologists to describe the lifetime social experiences that help people reach their full potential as individuals and acquire cultural knowledge. Humans require social experience to learn their culture and to thrive, in contrast to other living species, whose behaviour is largely or fully determined by biology. The foundation of personality, or a person's enduring tendencies of acting, thinking, and feeling, is social experience. We develop our personalities by internalizing—absorbing—our environment. However, personality hardly ever develops without social experience (Henslin 2010).

Topic-060: Society Makes us Humans: Feral children

What do you mean that society transforms us into people? is likely the question you are posing. "That sounds absurd. I am a human being. As we continue reading the chapter, it will become clearer what this phrase means. First, let's explore what is uniquely human about human nature. How much of a person's traits are influenced by "nature" (heredity) and how much are influenced by "nurture" (the surrounding social environment and interactions with others)? By examining identical twins who were split apart at birth and raised in different environments, experts are attempting to address the nature vs. nurture debate. Examining young youngsters who haven't interacted with people much is another option. Let's think about such kids.

Feral children

The toddler was discovered wandering through the forest on all fours, munching grass and drinking water from a nearby river. He jumped on a little animal when he saw it. He ripped at it with his teeth while growling. He tore pieces from the body and ravenously consumed them. This is a fitting summary of the reports that have been received over the years. These feral (wild) kids were said to be mute and walked on all fours while biting, scratching, and growling. They consumed grass, lapped water, tore mercilessly at raw meat, and exhibited an indifference to pain and cold. As a result, children who are thought to have been reared by animals alone in the wilderness are known as feral children (Henslin 2010).

Topic-061: Society Makes us Human: Isolated Children

Youngsters that have grown up in severe social isolation are referred to as isolated youngsters. Examples of isolated children throughout history include the girl named Anna, who spent the majority of her childhood in a dark room, and the Austrian Fritzl family, whose father imprisoned his daughter in the basement for 24 years. There have been a few isolated incidents of children being held in Pakistan. Insights regarding the value of socialization and the effects of severe social isolation on human development can be gained through research on solitary children. Children who are isolated frequently experience developmental delays and lack fundamental social skills. Additionally, isolated children show how environmental conditions affect human development.

Topic-062: The Role of Socialization: Nature vs Nurture**The role of Nature**

People believed that human behaviour was instinctive and just part of our "nature" as a result of Charles Darwin's seminal 1859 study on evolution. According to these theories, the American economic system reflects "instinctive human competitiveness," certain people are "born criminals," and women are "naturally" emotional while men are "naturally" analytical. Darwin's ideas were misconstrued by those attempting to comprehend cultural variety. Western Europeans had learned through centuries of global exploration that social norms varied greatly between societies. However, Europeans blamed biology for these variations rather than culture. It was a simple, albeit wrong and very harmful, step to assert that people living in technologically underdeveloped countries were less biologically advanced and hence "less human." This ethnocentric perspective contributed to the justification of colonialism: Why not exploit others since they don't seem to be human in the same way that you are?

The Social Sciences: The Role of Nurture

Biological explanations for human behaviour came under assault in the 20th century. Behaviourism, a hypothesis put out by the psychologist John B. Watson (1878–1958), maintains that behaviour is acquired rather than instinctive. Because of this, all people are equal and only their cultural practises make them different. Watson concluded that human behaviour was not rooted in nature but rather in nurture. Social scientists are wary of labelling any human behaviour as instinctive in the modern day. This does not imply that biology has no influence on how people behave. The ability of the body to function is ultimately what allows for human life. We also know that children frequently inherit biological characteristics from their parents, such as height and hair colour, and that genes contribute to attributes like intelligence, musical and creative skill as well as psychological factors like how you handle frustration. However, how you are raised will determine whether you reach your inherited potential. For instance, children's brains do not fully develop unless they use them from an early age (Goldsmith, 1983; Begley, 1995). So, while nature plays a significant role, we can legitimately assert that nurture plays a larger role in determining how people behave. Our nature is actually nurtured (Henslin 2010).

Topic-063: Primary and Secondary Socialization

Primary socialization is the term used to describe the early stages of socialization, which usually take place during childhood and within the context of the family. The term "secondary socialization" describes the subsequent stages of socialization, which usually take place apart from the family. In Pakistan, family and religious traditions frequently have an impact on primary socialization, whilst exposure to technology and international media has an increasing impact on secondary socialization.

Understanding the many means through which cultural norms and values are passed down and reinforced requires research on primary and secondary socialization. Our sense of self, our attitudes, and our behaviours are all influenced by socialization. Socialization can also exacerbate social injustices and keep prejudice and discrimination alive.

Topic-064: Society Within Us: The Self and Emotions as Social Control

A large part of our socialization aims to make us into obedient members of society. This process requires socialization into the self and emotions because both the self and our emotions shape our actions. Are feelings universal? Is their mode of expression common to all people? The expectations of friends and parents, of neighbour and teachers, of classroom standards and college rules, as well as local state and federal laws, are just a few examples of the influences that might affect how you behave. What would stop you, for instance, if you wanted to rip off

your clothing and run naked down the street in a fit of extreme rage or out of a diabolical desire to shock people? Your socialization—the society inside of you—is the solution. You now have a self that thinks in certain ways and feels in specific ways as a result of your experiences in society. This helps to discipline you. Awareness of the self in relation to others is reflected in questions like "Would I get kicked out of school?" and "What would my friends (parents) think if they found out?" The desire to stay away from embarrassment and shame goes hand in hand. Therefore, as a result of developing a self and emotions through socialization, your social mirror establishes reliable restraints on your behaviour. In fact, socialization into one's body and emotions is so powerful that for some people, the mere thought of running in the open while naked makes them feel ashamed.

In a nutshell: Socialization is crucial for our human growth. We develop our ability to think, reason, and feel through interaction with others. The end effect is that our behaviour, as well as our thoughts and feelings, are shaped in accordance with cultural norms. Sociologists mean this when they talk about "society within us." 2010 (Henslin)

UNDERSTANDING THE SOCIALIZATION PROCESS FROM THEORETICAL PERSPECTIVES

Lesson Overview

- Theoretical perspective on socialization: functional approach
- Theoretical perspective on socialization: conflict approach
- Theoretical perspective on socialization: Feminist approach
- Socialization into the self and mind
- Socialization into the self and mind: Cooley and the looking glass self
- Socialization into the self and mind: G.H. Mead and role taking
- Learning personality, morality, and emotions

Topic-065: Theoretical Perspectives on Socialization: Functional Approach

Perpetuating Society and Culture: A Structural Functionalist Viewpoint

According to functionalists, socialization plays a crucial role in maintaining society, strengthening the social order, and passing down culture from one generation to the next. People are injected with the attitudes, values, beliefs, and conventions necessary to take and successfully fulfil the responsibilities of full, contributing citizens throughout the socialization process, which is compared to an inoculation. According to functionalists, one of the fundamental requirements for the social system's survival is the ability and drive to fulfil role expectations. These qualities are learned through socialization (Parsons, 1951).

Resocialization is crucial from a functionalist point of view since it assists a person in letting go of one role and assuming another, which is a crucial task. This method is thought to be necessary for smooth transitions from home to school, from work to education, from civilian life to military life, from the "free world" to prison, and so forth. According to functionalists, when socialization breaks down, the social system as a whole also breaks down. The failure to internalize social standards and poor socialization are thus blamed by functionalists for a variety of aberrant behaviours. In light of this, resocialization is seen as a means of rehabilitating criminals and promoting the survival of civilization. This is a sharp contrast to the conflict perspective's viewpoint. In 2010 (Henslin).

Topic-066: Theoretical perspective on socialization: The Conflict Perspective

Socialisation is one of the most potent and useful tactics used by individuals in positions of authority to uphold the status quo and justify preexisting social inequities, according to a conflict viewpoint. On a very basic level, socialisation gets people ready for the lower class may be socialised from birth to show deference to those above them in the social hierarchy and may be trained in skills that will boost their chances of serving those who are higher on the social ladder.

We are aware that preconceptions are frequently picked up through socialisation, and the media has a significant impact on this process. The media encourages racial, gender, and age stereotypes and teaches people how to see and treat the elderly, women, and people of colour. Additionally, they frequently present a binary picture of society that reduces complicated problems to battles between good and bad, moral and immoral, and right and wrong. In most media situations, the moral, just, and righteous side wins out in the end. The government, the police, the wealthy, and the powerful are frequently shown as these, which the conflict theorists argue is not a coincidence because they are all seen as legitimate sources of power and control

over others. The media frequently portrays criminals, drug addicts, crazy people, and other threats to the status quo as being from lower social classes, other planets, or foreign wicked empires (Parenti, 1992).

They will spend the rest of their lives playing roles tied to class. For instance, upper-class people are socialised from an early age to assume leadership and authority responsibilities. They receive training on how to communicate with people of the same class as well as how to interact with workers, servants, and those from lower social classes.

The conflict viewpoint emphasises the fact that socialisation is a multifaceted process. People experience a constant barrage of contradictory and competing attitudes, values, beliefs, and behaviours throughout their lives, but this is especially true throughout adolescence. The majority of us recall being instructed to "Do as I say, and not as I do" at some point by a higher-up after we may have been found breaking one of the rules that person had taught us. We may all probably recall hearing from our parents, teachers, and religious leaders that certain behaviours were undesirable and possibly even prohibited, only to discover that our peers insisted they were not only acceptable but also required. For instance, most adolescent guys are taught that fighting is wrong, but if they leave a fight, their friends view them as cowards. Similar to teenage girls, teenage boys may not be held to the same standards and may experience intense peer pressure to engage in sexual activity in order to be "normal" or transition into "adulthood" despite being taught that premarital sex is unethical and will damage their reputation.

Resocialization is seen by conflict-theoretic sociologists as an illustration of how those in control try to oppress and take advantage of others in order to maintain their own power. Resocialization reinforces the value of status hierarchies and compliance with the laws set forth by those in authority in complete institutions like the military, prisons, and mental hospitals. Additionally, they support the status quo by rewarding unquestioning conformity and punishing individuals who question social injustices, challenge established hierarchies, or even dare to be different. These many sociological viewpoints become even more crucial for probing under the surface assumptions in the socialisation process as we look to the future and foresee an even more diverse and complex society (Henslin 2010).

Becoming humans: A Symbolic Interactionism

The field of socialization may have made symbolic interaction the most significant addition to sociology. For the analysis of the socialization process, it is best to place a focus on the micro level analysis of social interaction, the significance of primary groups, the interpretation of relevant symbols, the creation of a social identity, and viewing oneself as an object. Consequently, the symbolic interactionist viewpoint has received a lot of attention in this chapter. As was already said, Cooley's looking-glass self, which maintains that how we perceive ourselves is what shapes us, serves as a crucial theoretical foundation for the interactionist perspective on socialization. With his research on the I and the me, meaningful and generalized others, the processes leading to role playing, and the indissoluble connection between mind, self, and society, Mead expanded upon this framework. The impact of media and technological media on the formation of a sense of self and how this affects social interaction in "real life" and online is of special interest to interactionist nowadays.

The sociological study of socialization and human development is dominated by symbolic interactionism, although it is not the only theoretical framework that is interested in the process. According to structural functionalists, socialization is essential to the overall health of a social system since it facilitates the transfer of culture and the internalization of norms (Henslin 2010).

Topic-067: Theoretical Perspective on Socialization: Feminist Approach

Socialization fosters patriarchy and maintains gender roles. It instructs people to internalize and accept gendered expectations and norms, many of which are harmful to women and other marginalized groups. The feminist perspective emphasizes the part that socialization plays in establishing gendered identities and influencing how people view one another and themselves. According to this method, socialization is seen as a place of conflict where people and groups can struggle against and question gendered expectations. This perspective has a weakness in that it tends to ignore other forms of social oppression and inequality in favour of focusing solely on gender.

Topic-068: Socialization into Self and Mind

When you were born, you had no ideas. You didn't know that you were a son or daughter. You didn't even know that you were a he or she. How did you develop a self, your image of who you are? How did you develop your ability to reason? Let's find out.

Topic-069: Socialization into the Self and Mind: Cooley and the Looking Glass Self

The self is a component of how society makes us human, according to symbolic interactionist Charles Horton Cooley (1864–1929), who lectured at the University of Michigan. He claimed that social engagement is how our concept of self grows. Cooley (1902) invented the phrase "looking-glass self" to characterize the method through which this particular characteristic of "humanness" emerges.

Three components make up the reflection-self:

1. We visualize how others could perceive us. We might believe, for instance, that people think we're clever or uninteresting.
2. We interpret the responses of others. We draw conclusions about what other people think of us. Do they appreciate our wit? Are they against us because we are dull?
3. We create a sense of who we are. Our feelings and conceptions of ourselves are framed by how we perceive how others respond to us. A positive self-concept results from a favourable reflection in this social mirror, while a negative reflection results from a negative reflection.

Remember that correct assessments are not necessary for self-development. Even if we blatantly misread what people are thinking about us, those misconceptions become a part of who we think we are. Also keep in mind that even while the development of the self-concept starts in childhood, it continues throughout one's entire life. In our daily lives, we pay attention to how other people respond to us. We continuously alter the self as we go. The self is thus never a finished object; it is ever a work in progress, even as we become older (Henslin 2010).

Topic-070: Socialization into the Self and Mind: G.H. Mead and Role Taking

Play is crucial for our self-development, according to George Herbert Mead (1863–1931), a symbolic interactionist who taught at the University of Chicago. Playing with others teaches us how to assume the position of the other. In other words, we develop the ability to place oneself in another person's position in order to comprehend their feelings and thoughts as well as to predict their behaviour. This takes time to develop. Years pass until we fully master this skill (Mead 1934; Denzin 2007).

John Flavel, a psychologist, challenged 8 and 14-year-olds to describe a board game to kids who were blindfolded and to kids who weren't in a 1968 experiment. The blindfolded participants received more specific instructions from the 14-year-olds, whereas all participants received the identical instructions from the 8-year-olds. The older children could play the role of the other at this time, but the younger children could not. As we grow in this capacity, at first we can only play the parts of substantial others—people who have a substantial impact on our life, such as parents or siblings. We develop our capacity to put ourselves in the place of important persons by taking on their roles during play, such as dressing up as our parents. We increasingly internalize the demands of more and more individuals as our sense of self grows. Eventually, our capacity to assume the roles of others extends to our capacity to assume the role of "the group as a whole." Mead used the phrase "generalized other" to describe our sense of what other people think of us generally. To function well in human groups—whether they be our families, friends, or coworkers—we must learn to assume the roles of others. By predicting what other people will do, we can change how we act. As we learn to assume the position of the other, we go through three stages:

1. Plagiarism. Young children can only mimic others. We can only mimic other people's movements and statements since we do not yet have a sense of self that is distinct from others. (This step actually does not involve role playing, but it gets us ready for it.)
2. Play. Between the ages of around 3 and 6, we pretend to assume the roles of particular persons throughout the second stage. We may make up identities such as a firefighter, wrestler, nurse, Super Girl, Spider-Man, princess, etc. At this age, we also enjoy dressing up in costumes and like to wear our parents' clothes or tie a towel around our necks to "become" Superman or Wonder Woman.
3. Team sports. When we first start school, this third stage, often known as organized play or team games, starts. The relevance for the self is that we need to be able to play multiple parts in order to participate in these games. A baseball game, in which each participant must be able to assume the role of every other player, was one of Mead's favourite examples. We must be able to predict what the other players on the field will do when the ball is hit or thrown in order to play baseball. Knowing our own function is not enough.

Mead added that the ego is divided into two components: "I" and "me." The "I" is the subject of oneself, the energetic, impulsive, and creative aspect of oneself. The "me" on the other hand is the self as an object. It consists of the attitudes we absorb from other people's interactions. Mead selected these pronouns because in English, "I" denotes the subject of an action, as in "I shoved him," whereas "me" denotes the object of an action, as in "He shoved me." Mead emphasized that our participation in the socialization process is not passive. We are not like machines that have software that has been programmed into them. Instead, our "I" is engaged. It analyses other people's responses and groups them into a coherent whole. Mead continued by saying that the "I" even keeps an eye on the "me," adjusting our beliefs and behaviours to better enable us to satisfy the expectations of others (Henslin 2010).

Topic-071: Learning Personality, Morality and Emotions

Our personality, morality, and emotions are vital aspects of who we are. Let's look at how we learn these essential aspects of our being.

Freud and the development of personality

The development of the personality goes hand in hand with the growth of the mind and the self. The theory of personality development that Sigmund Freud (1856–1939) created has had a significant influence on Western thought. In the early 1900s, a physician named Freud in Vienna developed psychoanalysis, a method for treating emotional issues via in-depth research into the subconscious mind. Let's examine his hypothesis. According to Freud, personality is made up of

three components. The first component, an id—Freud's word for the innate desires that lead us to pursue self-gratification—is present at birth in every child. The infant's cries of hunger or discomfort reveal its identity. Throughout life, the pleasure-seeking id is active. Food, safety, attention, sex, and other basic needs must all be met immediately.

The demands of other people, particularly the needs of the parents, act as an obstacle to the id's urge for instant fulfilment. A second part of the psyche, which Freud dubbed the ego, forms in order to adjust to these limitations. The ego acts as a check and balance between the id and the social pressures that stifle it. The third aspect of personality, known more popularly as the conscience, the superego, and the id are both balanced by the ego.

The superego stands for our internalised cultural standards and values that have been adopted from our social groups. The superego, which represents our moral nature, makes us feel guilty or ashamed when we violate societal norms or proud and content when we uphold them. Freud claimed that when the id overpowers us, we violate social standards in order to satisfy our cravings for pleasure. When the superego outgrows itself, we become overly dogmatic in upholding those standards and wind up living in a restrictive set of rules. The ego, the counterbalancing factor, works to keep the id or the superego from taking control. The ego is successful in resolving these tensions between the id and the superego in the emotionally stable person. The ego in the maladjusted person is unable to manage the struggle between the id and the superego. This individual is dominated by their superego or id, which causes internal conflict and problematic behaviour (Henslin, 2010).

Kohlberg, Gilligan, and the Development of Morality

Young children crave rapid gratification and exhibit little to no care for others, as anyone who has watched them will attest. A 2-year-old will exclaim, "Mine!" when she takes a toy from another youngster. Later on, though, this same child will start to show consideration for other people and strive to play fairly. How is this shift brought about? Kohlberg's Principle. According to psychologist Lawrence Kohlberg (1975, 1984, 1986; Reed 2008), moral development occurs in a series of stages. He discovered that children begin in the amoral stage I just described, building on Piaget's research. They only care about meeting their own needs; there is no right or wrong in their eyes. Children are in what Kohlberg referred to as a Pre-conventional stage from around 7 to 10 years old. To avoid getting into trouble, they follow the rules they have learnt. They define right and wrong in terms of what their parents, friends, and teachers find acceptable or unacceptable. They are worried about staying out of trouble. They start the traditional stage around the age of ten. Morality throughout this time involves upholding the ideals and standards they have learnt. According to Kohlberg, the majority of people never reach the post conventional stage, where people ponder on abstract notions of right and wrong and evaluate others' conduct in accordance with these notions.

Gilligan and Gender Differences in Morality. Another psychologist, Carol Gilligan, felt uneasy about Kohlberg's results. They simply didn't line up with her personal experience. Then she realised Kohlberg had only looked into males. By this time, more women were social scientists, and they started to doubt a prevalent presumption of male researchers: that findings from studies of boys would also apply to studies of girls. Gilligan (1982, 1990) made the decision to investigate whether men and women had different perspectives on morality. She found that women are more likely to judge morality in terms of interpersonal ties after speaking with 200 men and women. Women are curious in how their actions impact others. They are more worried about protecting their own interests and preventing harm to close ones. Contrarily, men have a propensity to think more abstractly about what constitutes right and wrong. They believe that moral behaviour is either consistent with or inconsistent with a code of ethics, and that interpersonal ties are mostly irrelevant. Researchers put Gilligan's findings to the test. They

discovered that while making moral decisions, both men and women use interpersonal connections and abstract ideas (Wark and Krebs 1996). Although Gilligan no longer agrees with her previous stance, the issue is still open (Brannon 1999). According to some researches, men and women form moral judgements differently (White 1999; Jaffee and Hyde 2000). Others emphasise that men and women both acquire culturally specific moral reasoning skills (Tappan 2006). Similar to personality, sociological study is conspicuously lacking in this crucial domain of human development (Henslin 2010).

Socialization into Emotions

Emotions too, are an essential aspect of who we become. Sociologists who research this area of our “humanness” find that emotions are not simply the results of biology. Like the mind, emotions depend on socialization (Hochschild 2008). This may sound strange. Don’t all people get angry? Doesn’t everyone cry? Don’t we all feel guilt, shame, sadness, happiness, fear? What has socialization to do with emotions?

Global Emotions

At first glance, it can appear that socialisation is irrelevant and that we are just expressing feelings that apply to everyone. Anger, disgust, fear, pleasure, sadness, and surprise are the six basic emotions that everyone feels, according to psychologist Paul Ekman (1980), who conducted extensive research on emotions in various nations. He also noted that when we experience certain emotions, we all exhibit the same facial expressions. For instance, a Peruvian could tell merely by looking at an American that she was angry, disgusted, or afraid, while we could tell by looking at a Peruvian that he was joyful, sad, or startled. Ekman came to the conclusion that these six emotions are hardwired into our DNA since we all exhibit the same facial expressions while we are feeling them.

Expressing Emotions

Darwin emphasised in the 1800s that if we have universal facial expressions to represent fundamental emotions, then this is a biological fact (Horwitz and Wakefield 2007:41). What, therefore, is their relationship to sociology? We can convey our emotions in a variety of ways, not just via our faces. We additionally employ our words, gestures, and bodies. Since high school, Jane and Sushana have been close friends. Before Sushana got married and relocated to a different state a year ago, they hardly ever had any time apart. Jane has been impatiently awaiting Sushana's flight, which has been delayed, at the arrival gate. When Sushana leaves, Jane and she embrace, "squealing with glee" and even jumping a little. Even if you couldn't tell from their names, these people were women based on their actions. American women are free to "squeals of glee" and jump while hugging in public to express their joyous surprise. In contrast, if the exact same situation occurred, American males of glee, they would be breaking a basic "gender rule." There are "rules" of culture, social class, relationships, and situations in addition to "gender rules" for emotional expression (Henslin 2010).

AGENTS OF SOCIALIZATION

Lesson Overview

- Family
- School
- Peer group
- Mass Media
- Religion
- De-socialization and re-socialization: Total institutions

Agents of socialization are people or organisations that shape our perspectives on life, including our feelings, attitudes, and behaviour. Three of these agents—the family, our peers, and the media—have already been discussed in relation to how they affect our conceptions of gender. We'll now take a closer look at other ways that socialization agents set us up for success in society. We will start by looking at the family before moving on to the neighbourhood, the workplace, the workplace, nursery, school, and classmates (Henslin 2010).

Topic-072: Family

Our family is the first entity to have a significant impact on us. Our familial experiences are so profound that their effects last a lifetime. Our core views, values, and drives are formed by these experiences. We acquire our fundamental sense of self, notions about who we are, and beliefs about what we should expect from life in the family. Here is where we start to judge ourselves as either strong or weak, intelligent or stupid, attractive or ugly—or somewhere in between. Additionally, as already mentioned, the process of establishing ourselves as female or male throughout our lives also starts in the family.

The Family and Social Class: How parents socialize their children depends greatly on their social position. Working-class parents are primarily concerned that their kids remain out of trouble, according to sociologist Melvin Kohn (1959, 1963, 1976, 1977; Kohn et al. 1986). They frequently use physical punishment as a form of discipline. Contrarily, middle-class parents place more of an emphasis on encouraging their kids' curiosity, self-expression, and self-control. Instead of physically punishing their children, they are more prone to negotiate with them. But why such variations? Sociologist Kohn was aware that some kind of life experience was the solution.

In the sphere of work, he discovered the solution. Blue-collar employees frequently receive detailed instructions. They emphasise compliance because they want their children to live similar lives to their own. Parents from the middle class, in contrast, have jobs that require more initiative, and they raise their kids to have the traits they value. Kohn was curious as to why some working-class parents behave in a more middle-class manner, and the opposite is also true. He dug deeper and discovered the answer: the parents' line of work. Some middle-class employees, like office workers, are under close supervision. It turned out that they prioritize conformity and follow a working-class pattern. Additionally, certain blue-collar workers, such those who perform home repairs, have a lot of independence. When it comes to raising their children, many professionals adopt a middle-class approach.

(Kohn and Schooler 1969; Pearlin and Kohn 1966). Lareau (2002) asserts that social status has an impact on parents' conceptions of how children grow and that these conceptions have fascinating ramifications for children's play.

The Neighbourhood

As all parents are aware, some neighbourhoods are better for kids than others. If they can, parents try to relocate to those neighbourhoods. Sociological analysis supports their logical conclusions. According to several studies (Brooks-Gunn et al. 1997; Sampson et al. 2001; Wheaton and Clarke 2003; Yonas et al. 2006), children from underprivileged areas are more likely to encounter legal issues, become pregnant, drop out of school, and even experience worse mental health in later life. Sociologists have discovered that those who live in more affluent neighbourhoods watch their kids more closely than those who live in less affluent ones (Sampson et al. 1999). The adults in more wealthy neighbourhoods are more likely to know the neighbourhood kids and their parents because there are fewer families in transition there. They are better able to protect the kids and keep them out of trouble because to this (Henslin, 2010).

Topic-073: The School

Teaching knowledge and abilities like reading, writing, and math constitutes part of the evident function, or intended purpose, of formal education. Socialisation includes the teaching of these skills as well as the schools' latent purposes, or their unintentional repercussions that benefit society. Let's examine this educational component that is less obvious. Children pick up beliefs and attitudes at home that are appropriate for the circumstances of their family. They get a larger viewpoint at school, which helps children get ready to participate in society outside of their immediate family. The child learns universality in school, that the same rules apply to everyone, regardless of who their parents are or how unique they may be at home. At home, a youngster may have been the virtually sole focus of adoring parents. Sociologists have also found that our schools have a secret curriculum. This phrase describes principles that, even though they are not expressly taught, are a part of a school's "cultural message." For instance, lessons in patriotism, democracy, justice, and honesty may be included in the tales and examples used to teach maths and English. Additionally, there is a curriculum that kids teach one another in the hallways outside of the classroom. Sadly, the corridor curriculum appears to place a strong emphasis on sexism, racism, and coolness (Hemmings 1999). Which of these is functional and which is dysfunctional can be decided for oneself. Conflict theorists emphasise how socioeconomic class divides kids into various educational contexts. Wealthy parents send their children to private schools where they learn values and skills appropriate for their higher status. Public schools are where children born to middle-class and lower-class parents attend, further defining the two distinct worlds of social class. Blue-collar families teach their children that few of "their kind" will become professionals or leaders, whereas middle-class families teach their children that decent employment, even the professions, beckon. This is only one of several factors that make kids from blue-collar families less likely to enrol in college preparatory classes or actually attend college. In summary, Henslin (2010) found that schools all around the world serve to perpetuate the social class, economic, and political systems of their respective countries.

Topic-074: Peer Groups

The influence of the family diminishes as a child's interactions with agents of socialization increase. This change of allegiance involves numerous phases, entering school being just one of them. Children are exposed to peer groups through schooling, which is one of the most important components of education since it helps them resist parental and educational attempts to socialize them. Patricia and Peter Adler, sociologists, watched kids at two Colorado primary schools in 1998. They noticed how kids segregate themselves by sex and create separate gender worlds. Boys were popular because they fit the stereotypes of being athletic, cool, and tough.

Popularity for girls was based on her upbringing, her outward appearance (including her choice of clothing and makeup), and her capacity to draw in popular boys. Academic achievement in this kids' subculture veered in two different directions: High grades hurt boys' popularity, although good grades boosted girls' position among their peers. You are aware of the power of peer groups from personal experience. Going against a peer group is nearly impossible because their guiding principle appears to be "conformity or rejection." Anyone who disobeys the group's rules is labeled as a "outsider," "non-member," or "outcast." It is not unexpected that peer group norms are in place for preteens and teens who are still figuring things out in the world. Because of this, the norms of our peer groups frequently rule our lives. It is practically a given that you will enjoy the same genre of music as your peers if they listen to rap, Nortec, death metal, rock and roll, country, or gospel, for instance. If your high school buddies are taking math classes, chances are that you are as well (Crosnoe et al. 2008). The same holds true for dating norms and fashion trends. Socially unacceptable behaviours might also be influenced by peers. If your classmates are college-bound and upwardly mobile, you will most likely be the same; but, if they engage in drug use, dishonest behaviour, or theft, you are likely to do the same (Henslin 2010).

Topic-075: Mass Media

As they convey messages and images that mould people's attitudes, beliefs, and values, mass media like television, movies, social media, and advertising are significant socialization agents. The mainstream media may influence Pakistani society's perceptions of gender roles, cultural identity, and physical attractiveness. Additionally, the media informs the public about social issues and has the power to shape political beliefs. Additionally, health-related behaviours like smoking, dieting, and exercise can be influenced by the media.

Topic-076: Religion

What role does religion have in your life? Even if you are one of the two-thirds of Americans who attend a local church, what if you are one of the other one third (Gallup Poll 2007b)? What makes religion important to you? We must look beyond religious individuals in order to understand the impact of religion. Religion has a significant impact, even on those who would never be caught dead near a synagogue, church, or mosque. The most important part of religion might be this: Religious concepts are so ingrained in American culture that they serve as both a religious and nonreligious person's moral compass. The effect of religion is more overt for many Americans. This is especially true for the two out of every five Americans who claim to attend religious services on a weekly basis, according to a Gallup Poll conducted in 2007. They acquire doctrine, morals, and values through their involvement in congregational life, but the impacts on their lives go beyond these evident elements.

People who attend religious services, for instance, pick up concepts about proper speech, attire, and etiquette for formal events in addition to their views about the afterlife. Participants' experiences in congregational life also give them a sense of identity and a sense of belonging. Additionally, it promotes social mobility for the underprivileged, helps immigrants make connections for jobs, and, in the case of African American churches, has had a significant impact on societal transformation (Henslin, 2010).

Topic-077: De-socialization and re-socialization: Total institutions

Total institutions, such as prisons, mental health facilities, and military boot camps, are locations where people are fully blocked off from the outside world and immersed in the activities of the institution. Total institutions are designed to re-socialize people with new beliefs, attitudes, and behaviours that are thought fit for the institution while de-socializing people from their former

identities. De-socialization is the practise of eliminating a person's personal belongings, attire, and haircut while establishing a uniform setting in which everyone is treated equally.

Resocialization

What do a man who just got divorced and a lady who recently become a nun have in common? The answer is that both of them are going through resocialization, or learning new standards, ideals, attitudes, and behaviours to fit their new circumstances. When we learn something that conflicts with our prior experiences, resocialization takes place. You're being serialized by a new boss who insists on doing things a different manner. Most resocialization is minor; it merely modifies what we have already learnt somewhat. Resocialization can be very strong as well. For instance, members of Alcoholics Anonymous (AA) are surrounded by ex-drinkers who uphold the harmful effects of binge drinking. When they transition from high school to college, some students go through a difficult period of resocialization, particularly during the initially unsettling days before they make friends, start to fit in, and feel at ease. The experiences of those who join cults or start psychotherapy are considerably more significant since they pick up ideas that are at odds with the socialization they had previously. If these concepts "take," the person learns a fundamentally new way of viewing life in addition to changing their behaviour (Henslin, 2010).

Total Institutions

Few of us actually feel the potent socializational force that sociologist Erving Goffman (1961) referred to as the complete institution. He used this phrase to describe a setting where residents are cut off from the rest of society and are virtually completely under the authority of the ruling authorities. Total institutions include boot camp, jails, prisons, concentration camps, convents, some religious cults, and some military schools like West Point. A degradation ceremony, which attempts to recreate the self by removing the individual's current identity and imprinting a new one in its stead, welcomes a person into a whole institution (Garfinkel 1956). This nasty greeting may involve taking a picture, shaving the head, or taking fingerprints. Newcomers might be told to strip off, go through a humiliating, semi-public inspection, and then put on a uniform signifying their new position. The person's personal identity kit, which includes clothing, jewellery, haircuts, and other body decorations intended to display uniqueness, is also removed by officials. Institutions as a whole are cut off from the public. The guards, gates, fences, and bars not only maintain the

both keep outsiders and prisoners out. Staff personnel keep an eye on the residents' daily activities. Eating, sleeping, taking a shower, and having fun are all standardized. Prisoners discover that their prior identities as students, employees, spouses, and parents are meaningless. Their current situation is the only thing that matters. Nobody escapes a whole institution undamaged since the experience leaves a permanent imprint on the person's identity and alters how they perceive the world. Both prison and psychiatric hospitals are cruel, long-lasting institutions. However, neither a recruit nor a prisoner has any trouble realising that the institution has had a significant impact on attitudes and life orientations (Henslin 2010).

SOCIALIZATION AND THE LIFE COURSE

Lesson Overview

- Childhood (from birth to about age 12)
- Adolescence (age 13 to 17)
- Transitional Adulthood (age 18 to 29)
- The middle years (age 30 to 65)
- The older years (About age 65 on)
- The social significance of the life course
- Are we prisoners of socialization?

Socialization through life course

College is a significant aspect of the time of your life that you are currently in. As you progress through life, you are aware that there are yet more stages to come. The life course refers to these phases, which span from conception to death (Elder, 1975; 1999). The life course has two implications for sociology. First off, each stage you go through has an impact on your behaviour and inclinations. Simply said, when you're 30 years old, married, have a child, and have a mortgage, your perspective on life is very different from when you're 18 or 20 years old, unmarried, and in college. Actually, as a freshman and a senior, you don't even view life in the same manner. Your life cycle also varies depending on your social position. Your gender, race, and social class, for instance, help to define specific worlds of experience. As a result, different life courses apply to different groups of people, including men and women, the wealthy and the destitute, etc. (Henslin 2010).

Topic-078: Childhood (birth to about age 12)

If you had been born in a different historical era, think about how your childhood would have been different. In European paintings from roughly A.D. 1000 to 1800, children were always dressed in adult clothes, according to historian Philippe Aries (1965). They were represented engaging in adult activities if they weren't stiffly posed, as in a family portrait. Aries derived a conclusion from this that provoked a discussion among historians: He claimed that childhood was not seen as a significant phase of life during this age in Europe. He claimed that children were employed at a young age by adults who treated them like miniature adults. A youngster might permanently leave home at the age of 7 to pursue a career as a stonecutter or goldsmith. In contrast, a girl stayed at home until she got married, but by the time she was 7, she was taking on her fair share of the chores. Although historians agree that these practices were common at the period, some believe Aries' conclusion to be absurd. They assert that more historical evidence shows childhood was valued as a special time in life (Orme 2002). Working children as grownups was not a thing of the Middle Ages. Today, it is still typical in the Least Industrialized Nations, where young people labour in a variety of jobs, from waiters to blacksmiths. They are most frequently seen as street vendors, peddling everything from chewing gum and candies to shoelaces. In addition to showing various activities, the image in the upper left corner of page 251 also shows a view of youngsters that is significantly different from that which is typical in the Most Industrialized Nations. Even child rearing differed considerably. In the past three hundred years, parents and educators believed it was their moral obligation to terrorize youngsters in order to keep them inline. Children would be kept in pitch-black closets, terrified to sleep with tales of hellfire and death, and made to see horrible acts.

The industrial revolution altered how we view children. Parents and authorities began to view children as delicate and innocent, needing greater care, comfort, and protection, when they had

the time and freedom to attend school and put off assuming adult tasks. These attitudes of dependence grew, and today we believe that for children to mature emotionally, intellectually, ethically, and even physically, they require gentle guidance. Our point of view is taken for granted because it is just "common sense." You can however see that our viewpoint is not "natural." As opposed to that, it has its roots in geography, history, and economic growth (Henslin 2010).

Topic-079: Adolescence (ages 13–17)

You might find it unusual, but adolescence is not a "natural" age divide but rather a societal construct. People simply transitioned from childhood to young adulthood without a halt in the past. The invention of adolescence was made possible by the Industrial Revolution. For the first time in history, there were so many material surpluses brought about by it that teenagers were no longer required in the labour market. At the same time, success became more dependent on education. A chasm between infancy and maturity was established in industrialised cultures as a result of the convergence of these two forces. Adolescence is the name given to this new stage of life, which has come to be known for its internal turbulence (Hall, 1904). Tribal communities undertake initiation rites to commemorate the transition of children into adults. Their self-identity is grounded by this. They are aware of their place in society. However, in the developed world, teenagers must "find" themselves as they struggle with the paradox that "I am neither a child nor an adult." What am I? Adolescents create their own subcultures with different attire, hairstyles, language, gestures, and music as they work to distinguish themselves from both the "younger" world being left behind and the "older" world that is still out of reach. We frequently forget that modern culture, not biology, is what gave rise to the era of internal upheaval that we refer to as adolescence (Henslin 2010).

Topic-080: Transitional Adulthood (ages 18–29)

Can civilization create new stages of life if it created adolescence? This is currently taking place. Sociologists refer to this era of extended youth as transitional adulthood (also known as adolescence), and it is being added to the life cycle in post-industrial nations. Millions of young folks delay taking on adult responsibilities by attending college after high school.

Despite being mostly liberated from parental authority, they are not required to provide for themselves. Many people who graduate from college choose to remain at home after they start their careers in order to save money and, of course, to continue "finding themselves." People are "neither psychological adolescents nor sociological adults" at this time, according to Keniston (1971). During this extended time of youth, young individuals eventually transition into adult duties. They get a full-time job, commit to a career, partake in courtship customs, tie the knot—and rack up debt (Henslin 2010).

Topic-081: The Middle Years (ages 30–65) The Early Middle Years (ages 30–49)

Most people are more confident in themselves and their life goals throughout their early middle years. But just like at any other stage of life, the self can experience shocking shocks. Divorce and job losses are frequent during this time. After such ruptures, it can take years for the self to stabilize. Many American women have a unique struggle in the early middle years because they have been taught—especially by the media—that they can "have it all." They can be all-around superwomen, super wives, and super mothers. But then reality sets in: there isn't enough time, there are too many obligations, and they even get too little sleep. Attempts to overcome this conundrum are anything but simple because something needs to give. Ages 50 to 65: The Later Middle Years. As people's bodies change in the latter middle years, they start to worry more and more about their health and mortality, especially if they see their parents get older, ill, and eventually pass away. A fundamental shift in thinking—from time from birth to time remaining

to live—is the result (Neugarten 1976). People try to assess the past and accept what comes ahead with this altered attitude. They contrast their accomplishments with their original goals. Many people also find themselves taking care of their ageing parents in addition to their own children. The "sandwich generation" refers to those in their later middle years because of this double burden, which is frequently oppressive. Not everyone finds this stage of life to be stressful. Many people consider their later middle years to be their most comfortable years. They have a higher quality of living and more job security than ever before; they also have bigger homes (some of which may be paid for); nicer cars; and longer and more extravagant vacations. Fewer disruptions are likely because the kids are grown, the self is established, and so on (Henslin 2010).

Topic-082: The Older Years (about age 65 on)

When most people in agricultural communities passed away young, old age was thought to start around the age of 40. The onset of "old age" increasingly extended as a result of improvements in public health, nutrition, and medicine brought about by industrialisation. Today's healthy individuals are beginning to view their 60s as an extension of their middle years rather than as old age. Since this transition occurred so recently, it appears that a new stage of life—the time between retirement (which typically begins at age 63) and old age, which more and more people now perceive to start at age 75—is emerging. This period is referred to as the older transitional years. This life period of transition is receiving increased attention from researchers. They discovered that persons who are more integrated into social networks maintain their mental sharpness and that social isolation is bad for both the body and the brain (Ertel et al. 2008). Two-thirds of men and two-fifths of women between the ages of late 60s and age 75 continue to engage in sexual activity due to improved health (Lindau et al. 2007). People at this time of life are not only engaging in more sex, but they are also finding it more enjoyable (Beckman et al. 2008). We are able to think about death because we have a self and the ability to reason abstractly. In our formative years, we view death as an ethereal idea or a remote prospect. However, the concept of death becomes less abstract as people witness their parents and friends pass away and notice their own bodies no longer functioning as they once did. People feel that "time is closing in" on them more frequently throughout this stage of life (Henslin, 2010).

Topic-083: The Sociological Significance of the Life Course

When most people in agricultural communities passed away young, old age was thought to start around the age of 40. The onset of "old age" increasingly extended as a result of improvements in public health, nutrition, and medicine brought about by industrialisation. Today's healthy individuals are beginning to view their 60s as an extension of their middle years rather than as old age. Since this transition occurred so recently, it appears that a new stage of life—the time between retirement (which typically begins at age 63) and old age, which more and more people now perceive to start at age 75—is emerging. This period is referred to as the older transitional years. This life period of transition is receiving increased attention from researchers. They discovered that persons who are more integrated into social networks maintain their mental sharpness and that social isolation is bad for both the body and the brain (Ertel et al. 2008). Two-thirds of men and two-fifths of women between the ages of late 60s and age 75 continue to engage in sexual activity due to improved health (Lindau et al. 2007). People at this time of life are not only engaging in more sex, but they are also finding it more enjoyable (Beckman et al. 2008). We are able to think about death because we have a self and the ability to reason abstractly. In our formative years, we view death as an ethereal idea or a remote prospect. However, the concept of death becomes less abstract as people witness their parents and friends pass away and notice their own bodies no longer functioning as they once did. People feel that "time is closing in" on them more frequently throughout this stage of life (Henslin, 2010).

Topic-084: Are We Prisoners of Socialization?

You could infer from our explanation of socialization that sociologists view persons as robots: The behaviour emerges from the socialization that has taken place. People are completely at the mercy of the thoughts, feelings, and actions that come from their exposure to socializing agents. Sociologists do not view individuals in this manner. We all have strong socialization that has a significant impact on us, but we also have a sense of self. Our self is dynamic, continuously changing as a result of experience beyond childhood. Our self is not a passive sponge that passively takes in effects from the world; rather, it is a vital, active aspect of who we are that enables us to impact the environment. People are not robots, which is why it is so difficult to predict their behaviour. Each of us combines the numerous responses of others. We all internalize or "put together" these countless reactions as the self grows, creating a singular entity known as the person. Every person in the world utilizes their brains to reason and make decisions. Each of us is actively involved in the process of creating the self in this way. Our essential life orientations are established by our familial experiences, but we are not obligated to maintain them if we don't like them. We can deliberately expose oneself to other ideologies and groups. Each of those encounters will have an impact on who we are in turn. In conclusion, despite the influence of socialization, we are still capable of changing our own selves within the constraints of the framework established by our social environments. And that self is the key to our behaviour, coupled with the possibilities offered by society (Henslin 2010).

DEVIANCE AND SOCIAL CONTROL

Lesson Overview

- Making moral judgments
- Defining normal and deviant behavior: The functions of deviance
- Defining normal and deviant behavior: The dysfunctions of deviance
- Identity as deviance
- Mechanisms of social control: Internal means of control
- Mechanism of social control: external means of social control
- Social control and deterrence
- Informal and formal social control

Topic-085: Making Moral Judgments

Culture defines normal behaviour, which differs throughout societies and eras. Moral evaluations are frequently used to discern between acceptable and unacceptable behaviour. Moral judgement may be impacted by societal conventions, tradition, and even religion. Homosexuality is frequently regarded as a deviant behaviour in Pakistan due to cultural and religious norms. Drug usage is prohibited in Pakistan and is frequently seen as aberrant behaviour. The distinction between acceptable and unacceptable behaviour can be arbitrary and ever-evolving.

Topic-086: Defining Normal and Deviant Behavior: The Functions of Deviance

Deviance is a term used by sociologists to describe any breach of norms, whether the transgression is trivial like exceeding the speed limit or major like murder. This seemingly straightforward description gets to the heart of the sociological viewpoint on deviance, which was best summed up by sociologist Howard S. Becker in 1966 as follows: The behaviours themselves do not constitute deviation; rather, it is the responses to the actions that do.

One of the main points emphasized by symbolic interactionist is the relativity of deviance. What is abnormal to one group may not be abnormal to another since various social groupings have distinct norms. This idea is applicable to all societies and cultures. As a result, behaviours that are regarded normal by one group within a community or in one culture may be viewed as deviant by another group within the same society. This idea also holds true for a certain kind of deviation known as crime, which is the breaking of laws. An act that is praised by one group may, at its most extreme, be so reviled by another group that it is capital offence. One example is making a significant profit on commercial transactions.

Sociologists, in contrast to the general public, use the term "deviance" in a nonjudgmental manner to describe any action that elicits unfavourable reactions. When sociologists use this phrase, it doesn't necessarily mean they concur that a particular action is bad—just that others do. Therefore, according to sociologists, everyone is a deviant in some way because we all occasionally transgress social standards. A person need not even act abnormally to be deemed abnormal. The term stigma was coined by sociologist Erving Goffman in 1963 to describe traits that cast people in a negative light. The norms of ability (blindness, deafness, mental impairments) and appearance (a face birthmark, a big nose) are among them. Involuntary memberships such as being an AIDS victim or the sibling of a rapist are also included. The stigma may grow to define a person as deviant, making it their master position (Henslin, 2010).

The Functions of Deviance

Most of us believe that society would be better off without deviation, especially crime, and are angered by it. But Emile Durkheim, a well-known functionalist theorist, reached an unexpected result. He claimed that crime and other forms of deviance are necessary for society because they help maintain the social order. Its three key jobs are as follows:

1. Deviance clarifies moral boundaries and affirms norms:

The moral limits of a group are defined by its beliefs about how individuals should think and behave. Deviant behaviour tests those limits. To call a member into account is to effectively declare, "You broke an important rule, and we cannot tolerate that." Punishing non-compliant members reinforces the group's rules and clarifies what it means to be a group member.

2. Deviance promotes social unity:

It strengthens the sense of "we" among the group's members to uphold the moral boundaries of the group by punishing transgressors. "You can't get away with that," the throng cries, "affirming the righteousness of our own ways."

3. Deviance promotes social change:

The best course of action for dealing with individuals who challenge conventional wisdom is not always agreed upon by groups. The rule-breaking behaviour may even have the support of some group members. When boundary transgressions receive enough support, they develop into brand-new, accepted behaviour. Therefore, deviance may drive a group to reconsider and revise its moral guidelines, assisting groups—and entire societies—in adapting to changing conditions (Henslin 2010).

Topic-087: Defining normal and deviant behavior: The Dysfunctions of Deviance

Deviance can also have detrimental effects on society, such as instilling dread and insecurity. Deviance can also cause societal disarray and the collapse of social structures. The emergence of extremist organisations in Pakistan has disrupted society and instilled terror among the populace. Deviance can also result in injustice and prejudice towards vulnerable populations. Deviance's dysfunctions can be challenging to overcome and have long-lasting impacts on society. The detrimental effects of deviance can be avoided, nevertheless, by addressing their underlying causes.

Deviance as Social Pathology

Herbert Spencer's (1889) claim that deviation is a type of social pathology is a precursor to the structural functionalist approach to deviance. Spencer shared the functionalist belief that society is made up of a basic structure with a number of interrelated and dependent components. Spencer believed that a problem in one area of an organism has an impact on the entire organism. Many early sociologists saw aberrant behaviour as a type of social illness, an issue that could endanger society's survival, drawing on Spencer's parallel of the organic world. It was thought that social pathologies including crime, mental illness, drug misuse, suicide, and other types of deviance needed to be studied and treated. The structural functionalist approach to deviance, which eventually came to be known as structural or strain theories, has its theoretical foundation in Spencer's theory of deviance (Thompson and Hickey 2016).

Topic-088: Identity as Deviance

A career model of deviance created by Howard Becker in 1963 illustrates how the use of the label and the subsequent internalization of it result in continuous and greater deviation. The fact that deviation frequently becomes a master status—a status that dominates and, in many circumstances, overrides whatever other statuses an individual holds that would run counter to it—was highlighted by Becker's emphasis on the developmental process. According to Edwin Schur (1971), people frequently internalize the deviant identity to the point where they begin to see themselves as being generally abnormal rather than abnormal in respect to a particular behaviour or trait. According to Schur, who coined the term "role engulfment," people frequently become so engrossed in their deviant identity that it influences their subsequent behaviour and causes them to live up to the expectations connected with the deviant role. Similar to Becker, Thompson and Hickey (2016) found that labelling someone as generally deviant as opposed to especially deviant results in a self-fulfilling prophesy.

Topic-089: Mechanisms of Social Control: Internal Means of Social Control

Internal control mechanisms refer to a person's internal sense of good and wrong. This can comprise morality, values, and personal convictions. In Pakistan, religion is a major factor in many people's internal systems of control. An individual's internal mechanisms of control can also be influenced by family upbringing and cultural norms. It is possible to effectively direct behaviour and foster social cohesion through internal techniques of control. However, they might not always be in line with social expectations and can differ widely among people. Internalized or Voluntary Social Control People internalizing society's values and standards and exercising self-control is one of the best ways to control people's behaviour. For instance, the most of us have never killed someone, but this is more because we feel it is immoral to take another person's life than it is because it is against the law and we are afraid of getting discovered and punished. Most of the time, people voluntarily conform. What psychologists refer to as "conscience" is the sense of guilt we experience when we disobey or even consider disobeying societal rules. Sociologists extend this logic by saying that, in addition to taking into account other people's norms, values, and beliefs, we also examine how our actions will be received by others before we take them (Thompson and Hickey, 2016).

Topic-090: Mechanism of Social Control: External Means of Social Control

The term "external means of control" describes the application of external factors to control behaviour. Laws, established institutions, and social standards can all be considered here. Governmental institutions and the judicial system act as external social control mechanisms in Pakistan. Family obligations and gender-based social standards can also function as outside sources of control. The promotion of social norm compliance and the prevention of deviation can both be accomplished through external measures of control. They can, however, also be limiting and oppressive, especially for marginalized populations.

Topic-091: Social control and Deterrence

According to some sociologists, social control is the most crucial component of sociological study, and deterrence is its most crucial component. According to the deterrence hypothesis, negative social sanctions, particularly punishment, will be avoided if they are viewed as being certain, quick, and harsh (Gibbs, 1975). Theorists of deterrence distinguish between specific deterrence, which involves punishments that prevent a person from repeating a particular behaviour, and general deterrence, which involves deterring others from

doing comparable things. For instance, the death penalty is an entirely effective deterrent. There has never been a situation where someone who has been executed went on to conduct another crime. States that use the death penalty have greater rates of violent crime than those that do not; nonetheless, there is very little evidence that it is an effective general deterrent. Additionally, a state may execute a person for capital murder at 12:01, and at 12:02, another person may commit the same crime. According to Thompson and Hickey (2016), ideal social control methods should achieve both targeted and broad deterrence.

Topic-092: Informal and Formal Social Control

Informal Social Control: Informal social control procedures may be used when voluntary social control is insufficient and folkways or mores are broken. For instance, gossip is an extremely powerful tool for punishing conduct. Gossip can be a potent deterrent to veering off the path in small towns or groups where everyone knows everyone else. Another popular and efficient tactic of informal social control is ridicule or disgrace. Few people like being the brunt of jokes made about them. Teenagers in America seem to be particularly skilled at exercising this kind of unofficial influence on their classmates. According to research, compliance and shame are related, particularly when it comes to informal but omnipresent social supervision by others (Scheff, 1988). Ostracism, or removing someone from social acceptance or group membership, is arguably one of the most powerful forms of informal social control. Shunning is the strongest negative sanction used by the Old Order Amish against church members who gravely violate their faith's moral and social teachings. The person who has been shunned is not permitted to have meals with others, is not acknowledged or spoken to, and is prohibited from taking part in any communal events. Primary interaction is crucial to daily life in small, interdependent communities like those established by the Old Order Amish, and shunning is equivalent to "social death" (Hostetler, 1980; Thompson, 1986). In many cases, informal social control alone is sufficient to deter deviation and promote compliance. However, when formal norms are broken, formal controls may be added to and reinforced by informal social control (Thompson and Hickey 2016).

THEORIES OF DEVIANCE AND CRIME**Lesson Overview**

- Symbolic interactionism: differential association, control theory, labeling theory
- The functional perspective: can deviance really be functional for society?
- The functional perspective: Strain theory: How mainstream values produce deviance.
- The conflict perspective: class crime and the criminal justice system.
- Theories of Crime and Deviance: Biological Theories
- Theories of Crime and Deviance: Psychological theories

Topic-093: Symbolic interactionism: Differential Association, Control Theory, Labeling Theory

It will become clearer when we investigate symbolic interactionism why sociologists are dissatisfied with theories that have their roots in socio-biology or psychology. We are thinking beings who act in accordance with how we see the world, which is a fundamental tenet of symbolic interactionism. Let's think about how our group affiliation affects how we perceive the world and, ultimately, how we behave (Henslin 2010).

Differential Association Theory: Sociologists emphasise our experiences in communities, clearly contradicting the notion that biology or personality are the causes of deviance (Deflem 2006; Chambliss 1973/2007). Take two extremes as examples: youth who join street gangs and youth who join the Scouts. Each person will undoubtedly develop unique attitudes and behaviours towards deviation and conformity. Differential association is a phrase that Edwin Sutherland used to describe how we learn to break from or comply with social standards depending on the groups we associate with (Sutherland 1924, 1947; Sutherland et al. 1992).

Although Sutherland's theory is more nuanced than this, it essentially states that the various groups we connect with—what he called "differential association"—send us signals about conformity and deviation. Although there may be conflicting messages, we ultimately receive more of one than the other (or, as Sutherland phrased it, "an excess of definitions"). An imbalance results—attitudes that slant us one way or the other. As a result, we develop the ability to either conform or deviate.

Families: Since our families play such a significant role in shaping our attitudes, it should be clear to you that the family has a significant impact on whether we develop deviance or compliance.

Researchers have validated this unofficial finding. This one sticks out among the many confirming studies: About half of all prisoners in the United States have a parent, sibling, spouse, or sibling who has served time behind bars. In other words, families with a history of crime tend to raise their kids to be lawbreakers.

Friends, Neighbourhoods, and Subcultures: Although most individuals are unfamiliar with the term differential association, they are aware of its principles. The majority of parents desire to leave "bad" neighbourhoods because they are aware that if their children hang out with criminals, they are likely to follow suit. This widely held perspective is also supported by sociological studies (Miller 1958; Chung and Steinberg 2006; Yonas et al. 2006). Some neighbourhoods even foster a violent subculture. Even a light-hearted comment might result in instant death in some places. The neighbour will not testify if they believe that the victim

deserved to be slain because "he got what was coming to him" (Kubrin and Weitzer 2003). Killing is also regarded as a noble deed in some localities (Henslin 2010).

Control Theory: Two control mechanisms oppose human desires to deviate, according to control theory's creator, sociologist Walter Reckless (1973). Our internalised morality—conscience, religious beliefs, and concepts of good and wrong—comprises one of our internal regulators. The desire to be a "good" person, sentiments of integrity, and dread of punishment are additional examples of inner controls (Hirschi 1969; McShane and Williams 2007). People who inspire us to stay on course, like family, friends, and the police, make up our outside controls. Our internal controls are more effective the closer we are to society (Hirschi 1969). Bonds are formed through attachments—our love and respect for those who adhere to social norms—commitments—having something to lose in society, like a respected position in your family, a good grade in school, or a good job—involvements—taking part in sanctioned activities, and beliefs—convictions that some behaviours are immoral. Sociologist Travis Hirschi argues self-control is a good way to sum up this notion. Socialisation is essential for developing high levels of self-control, especially in early life. By watching over them and correcting their misbehaviour, parents can assist their kids in learning self-control (Gottfredson and Hirschi 1990; Hay and Forrest 2006). They occasionally discipline their kids with shame. That forefinger was probably shaken at you. I know it was directed at me (Henslin 2010).

Labelling Concepts: Imagine, for the sake of argument, that you were known as a "whore," "pervert," or "cheat." What influence, if any, such a reputation would have on how you are perceived by others and how you perceive yourself? What if you gained a reputation for being "very intelligent," "truthful in everything," or "honest to the core"?

(Select one.) You can see how someone with such a reputation could have different expectations of your behaviour and character. Labelling theory focuses on the importance of reputations and how they influence our behaviour, either by leading us down the path of deviance or by leading us away from it.

Labelling theory holds that people's opinions of themselves and others are influenced by the labels they are given, which causes their behaviour to be either deviant or conformist. A similar phrase is "degradation ceremony," which Harold Garfinkel used to describe a ritual intended to change a person's identity by erasing that person's self identification and imprinting a new identity in its stead.

How do labels function? We can observe that labels open and close doors of opportunity despite the fact that the issue is complicated since it involves self-concept and responses that differ from person to person. In contrast to its sociological definition, the word "deviant" has an emotional connotation that implies some type of condemnation. This label can exclude individuals from conforming groups and force them to interact almost exclusively with others who have received a similar label (Henslin 2010).

Topic-094: The Functional Perspective: Can Deviance Really be Functional for Society?

According to the functional perspective, deviation can benefit society by promoting change or reinforcing social norms. The functional perspective, however, is frequently criticized for disregarding the undesirable effects of deviation, such as social inequity and disarray. Although protesting against government corruption in Pakistan can be considered as a useful tactic, it has also contributed to bloodshed and societal unrest. Promoting a just and equitable society necessitates weighing deviance's potential benefits against its drawbacks.

Topic-095: The Functional Perspective: Strain Theory: How Mainstream Values Produce Deviance

Functionalists contend that crime is a normal component of society rather than an anomaly or an outside force in our midst. Even crime can be caused by mainstream values. To find and teach its gifted people—whether they were born into riches or poverty—so that they might take over the essential technical jobs of society, sociologists Richard Cloward and Lloyd Ohlin (1960) recognised this as the industrialised world's most pressing issue. Nobody can predict which newborns will have the potential to become dentists, nuclear scientists, or engineers. Society strives to inspire everyone to pursue achievement in order to attract the most gifted people to compete with one another. It accomplishes this through stoking unhappiness—making individuals feel unsatisfied with their current circumstances so they will want to "better" themselves. Almost everyone is persuaded to desire cultural goals, achievement of some kind, such as riches or prestige, and we are quite successful in doing this. However, we struggle to ensure that everyone has equitable access to institutionalized tools and legal avenues for achieving those ends. Sociologist Robert Merton (1956, 1968) created strain theory as he examined how success is socialized and how access to it is restricted. When someone wants to succeed but has obstacles in their path, they experience strain, which is frustration. When they help you advance, like when you work hard or pursue higher education, it is simple to identify with mainstream norms, but when they don't seem to be working for you, you get dissatisfied. You might even think the system has done you wrong. You may feel anomie, or a lack of feeling of norm, which Merton called the gap when conventional standards appear to be unjustified. We all have to deal with these cultural objectives and institutionalized techniques as part of living in society. Table 8.1 contrasts the diverse responses that individuals have to them. The first response, according to Merton, is conformity, which entails attempting to achieve cultural objectives through the use of socially accepted means. Most people in industrialized societies want to obtain respectable employment, a top-notch education, and other things. When lucrative employment aren't available, people adopt less appealing positions. They attend a state university instead of Harvard or Stanford if they are not admitted. Others enrol in night classes and attend career colleges. In short, most people choose the course that is accepted by society.

Four Deviant Paths: The aberrant four remaining responses reflect people's reactions to the tension they experience between their desired goals and their access to the institutionalized tools to achieve them. Let's investigate each. People who accept societal ideals but employ unethical methods to try to achieve them are innovators. For instance, crack traffickers embrace the desire to get wealthy but reject the acceptable means to achieve so. Embezzlers, thieves, and con artists are more instances. People who feel disheartened and give up on accomplishing cultural aspirations follow the second aberrant path. But they continue to adhere to accepted moral standards. This response was described as ritualism by Merton. The only way ritualistic may thrive at work is by strictly adhering to the regulations set forth by their employer. For instance, teachers whose ideals have been dashed (those who are considered to have "burnout") continue to teach in a dreary manner. Their response is viewed as abnormal since they stick to their position despite having given up their original objective, which might have been to inspire young minds or improve the world. those who opt for

Retreatism, the third aberrant option, rejects both the institutionalized means and the cultural objectives. Some people give up on success and turn to drink or drugs as a coping mechanism. Women who join a convent or men who join a monastery are both Retreatism, despite the fact that their routes to withdrawal are very different. Rebellion is the final deviant reaction type. Rebels, like treatises, reject both the societal objectives and its institutionalized tactics because they believe their society to be corrupt. Rebels, as opposed to treatises, want to provide society new objectives as well as new ways to achieve them. The most devoted kind of rebels are revolutionaries (Henslin 2010).

Topic-096: The Conflict Perspective: Class Crime and the Criminal Justice System

The Law as a Tool of Oppression: According to conflict theorists, social inequality and power are the two main facets of society. They emphasise how the criminal justice system is used by the ruling class to maintain its dominance and privilege. They assert that the notion that the law functions impartially to uphold justice is a lie propagated by the capitalist class. (Chambliss 2000, 1973/2007; Spitzer 1975; Reiman 2004) They make the argument that the law is basically a weapon of oppression, a device created by the strong to protect their privileged position. The working class and those below them represent a unique challenge to the ruling class due to their size. Being the least materially rewarded members of society, they have the capacity to rebel and topple the status quo. The law punishes its adherents severely for breaking the rules in order to avoid this. The working poor and the underclass constitute a special problem. They have the smallest social roots. If they have jobs at all, they are low-paying, part-time, or seasonal jobs with little qualifications. They receive harsh punishment because the social order that keeps the ruling class in power is threatened by their street crimes. The majority of American prisoners are drawn from this class. Therefore, the criminal justice system does not concentrate on the harm that corporate CEOs cause by producing unsafe products, causing pollution, and manipulating prices. However, the abuses of the capitalist class cannot be completely disregarded because if they become too flagrant or oppressive, they may enrage the working class and inspire a revolution. A gross offence committed by a member of the capitalist class is occasionally prosecuted in order to stop this. By offering proof of the "fairness" of the criminal justice system, the media attention provided to the case aids with social system stabilisation. The wealthy, however, can frequently avoid going to court altogether by going before a body that lacks the authority to arrest people (like the Federal Trade Commission). These organisations are run by affluent individuals who understand the complexities of the corporate world.

Topic-097: Theories of Crime and Deviance: Biological Theories

Biological theories contend that a person's physical or genetic make-up plays a role in criminal behaviour. These ideas suggest that certain people's biological characteristics incline them to criminal behaviour. According to Cesare Lombroso's atavism theory, criminals are "throwbacks" to earlier periods in human evolution. Research has connected genetic variables to Pakistan's high rate of violent crime.

Topic-098: Theories of Crime and Deviance: Psychological Theories

According to psychological views, mental, emotional, or personality abnormalities are what lead to criminal behaviour. According to Sigmund Freud's psychoanalytic theory, conflicts in the unconscious mind that go unresolved lead to criminal behaviour. According to the social learning theory, people pick up illegal behaviour through watching and imitating others. High levels of poverty and social inequality in Pakistan have been associated in certain studies to a higher likelihood of mental illnesses and criminal behaviour.

TYPES OF CRIME-I**Lesson Overview**

- Types of crime: juvenile crime
- Types of crime: violent crime
- Types of crime: property crime
- Types of crime: white collar crime

Biological Theories of Crime and Deviance

Sociobiologists seek explanations for deviation within people. They believe that genetic predispositions cause people to engage in criminal behaviour and juvenile delinquency (Lombroso 1911; Wilson and Herrnstein 1985; Goozen et al. 2007). These three hypotheses were among their explanations: 3. Body type: People with "squatish, muscular" physique are more prone to commit street crime, such as mugging, rape, and burglary. 1. Intelligence: Low intelligence leads to crime. 2. The "XYY" theory: An extra Y chromosome in males leads to criminality. We should first point out that the majority of those with these allegedly "causal" traits do not go on to commit crimes. You are already aware that most persons with low IQ do not commit crimes, whereas some criminals are highly brilliant. Concerning the extra Y chromosome, the majority of males who commit crimes have the typical XY chromosomal combination, but the majority of those with the XYY combination do not. This explanation cannot even be used to explain female criminals because no women have this particular genetic mix. Criminals exist in all shapes and sizes, and the majority of those with "squatish, muscular" bodies do not end up as street criminals. 2010 (Henslin).

Psychological theories of Crime and Deviance

Psychologists concentrate on the individual's aberrations as well. They look at things referred to as personality disorders. They assume that deviant personalities are present in deviant people (Barnes 2001; Mayer 2007) and that these personalities are the result of subconscious motivations. However, no particular childhood event is always associated with deviation. Children who had "bad toilet training," "suffocating mothers," or "emotionally aloof fathers" may grow up to be dishonest bookkeepers—or competent accountants. The same way that deviants represent a range of negative and positive childhood experiences, so do college students, instructors, and police officers. Similar to this, those who have "suppressed anger" can become military heroes, motorway snipers, or anything else. In other words, no childhood experience has an unavoidable result. According to Henslin (2010), there is no specific personality trait linked to deviation.

Topic-099-102: Types of Crime**Juvenile Crime**

The crime committed by people of younger age is known as juvenile crime.

Violent Crime

The fact that violent crimes entail crimes against people makes them the most dangerous. According to Thompson and Hickey (2016), these crimes include robbery, which is defined as stealing from a person using force or the threat of force, aggravated assault, forcible rape, and the willful taking of another person's life.

Property Crime

Despite the fact that people are most afraid of violent crimes, they are considerably more likely to become victims of property crimes, which happen much more frequently. The most serious property offenses include burglary (illegal access with the intent to steal), larceny-theft (stealing anything worth more than \$100), motor theft, and arson (intentionally starting a fire) (Thompson and Hickey 2016).

White Collar Crime

White collar crime is the term used to describe nonviolent crimes committed by people in positions of authority or control. Fraud, theft, and insider trading are a few instances of white collar crime. White collar crime and commercial and government corruption are frequently linked in Pakistan. White collar crime in Pakistan is demonstrated by the 2017 Panama Papers leak, which named several prominent officials and businessmen from the nation. White-Collar Offenses: The more affluent classes' crime patterns mirror their socioeconomic circumstances, much like the poor do. And how various are their illegal opportunities! While they don't rob cabbies, doctors do defraud Medicare. Investors all throughout the world are defrauded by fraudulent schemes perpetrated by investment managers like Bernie Mad off. This more privileged world does not include mugging, pimping, or burglary, but it does include income tax evasion, buying off government officials, and embezzling. The phrase "white-collar crime" was first used by sociologist Edwin Sutherland in 1949 to describe crimes committed by respectable and well-to-do individuals while engaged in their line of work. Corporate crime, or offenses committed by executives for the profit of their company, is a particular type of white-collar crime. Even when it results in death, corporate crime is rarely taken severely (Henslin 2010).

TYPES OF CRIME-II**Lesson Overview**

- Types of crime: victimless crime
- Crime against people: Murder, rape, personal assault, child abuse, harassment
- Crimes against property: Computer crime, organized crime
- The emergence and importance of law

Topic-103: Victimless Crime

Public order crimes, sometimes known as victimless crimes, include prostitution, unlawful gambling, and the usage of illicit drugs. The typical citizen feels significantly less concerned by these crimes since there is no obvious victim. However, a lot of people contend that these crimes do not have no victims because they disturb social order and jeopardize society's moral fabric, which causes harm to all members of society. All cultures institutionalize means to restrain criminals, according to Émile Durkheim, who also recognized that crime is a regular aspect of all society. One of the most intricate and sophisticated criminal justice systems in the world was developed in the United States as a result of societal concerns about crime and efforts to punish offenders. Law enforcement, the courts, and corrections are the three main components of the criminal justice system (Thompson and Hickey 2016).

Topic-104: Crime against people: Murder. Rape. Personal Assault. Child Abuse. Harassment

Crimes against persons are those in which there is direct or implied threat or use of force against another. These crimes include murder and manslaughter, which are both defined as the intentional killing of one person by another. An unlawful attack by one person on another with the intent to cause serious or grievous physical injury is referred to as an aggravated assault. Robbery, taking or attempting to remove anything of value from a person or individuals' care, custody, or control by force, threat of force, or violence, and/or creating fear in the victim are examples of forced rape.

Topic-105: Crimes Against Property: Computer Crime. Organized Crime

Even though violent crimes cause the most fear in individuals, they are considerably more likely to result in victimization than property crimes, which happen much more frequently. The most serious property offenses include burglary, which is defined as "unlawful entry with the intent to steal," larceny-theft, which is defined as "the theft of anything valued at over \$100," motor theft, and arson, which is defined as "intentionally setting a fire."

Cyber-Crime

The current development in information technology has significantly aided global organized crime. On the one hand, technological development has provided fascinating inventive prospects, but on the other, it has increased crime vulnerability. While the scope of cyber-crime is difficult to assess, it is defined as illegal acts carried out with the aid of information technology.

Topic-106: The Emergence and Importance of Law

Early human cultures used law as a method to control behaviour and settle disputes. Customs and traditions served as the foundation for the first types of law, which were frequently enforced informally. To enforce rules and punish offenders, formal legal systems emerged as civilizations got more sophisticated. In contemporary countries, the protection of individual rights and the advancement of social order are important functions of law. The legal framework in Pakistan is a synthesis of British common law and Islamic law (Sharia). The criminal and civil laws are both part of the Pakistani legal system.

FORMAL SOCIAL CONTROL MECHANISMS

Lesson Overview

- Formal social control mechanisms: criminal justice system
- Criminal justice system: the police
- Criminal justice system: the court
- Criminal justice system: the prison
- Crime in Pakistan

Topic-107: Formal Social Control Mechanism: Criminal Justice System

In complex societies, formal social control mechanisms are crucial for upholding social order and policing behaviour. One of the most significant institutional systems for social control is the criminal justice system. The police, courts, and correctional facilities are only a few of the entities that make up the criminal justice system. The criminal justice system's goal is to uphold the law and punish those who break it. The state's power and authority are fundamentally dependent on the criminal justice system. The criminal justice system is a topic of constant discussion and criticism, especially in relation to questions of bias and impartiality.

Topic-108: Criminal Justice System: The Police

The criminal justice system's most obvious and immediate connection to the general population is through police officers. They assume main accountability for enforcing the law. The police have two key responsibilities: to apprehend offenders and to uphold law and order in an effort to reduce crime. Police officers spend a lot more time in the second job than they do in the first, despite the media's emphasis on the "crime-fighter" image of police work. Since the 1960s, technical advancements have made it possible to have more complex communication and monitoring systems, squad cars that are better equipped, and more advanced weapons. Of course, greater technology has also benefited thieves. Many local leaders have highlighted the need to reemphasize police-community ties in light of these and other events. Thus, in an effort to rebuild community trust and collaboration in the early 1990s, many cities adopted community policing tactics and reassigned police officers to walk beats. In practically every American city today, community policing is a significant component of law enforcement (Thompson and Hickey 2016).

Topic-109: Criminal Justice System: The Courts

Despite the fact that every criminal has a right to a day in court, over 90% of criminal cases are settled before a trial ever begins. Instead, prosecuting attorneys for the state and defence attorneys for the accused typically negotiate a plea bargain in which the defendant consents to enter a guilty plea to a charge that is typically less serious than the one that was initially brought. Criminal court dockets are backed up even with only 10% of cases proceeding to trial, and it may take a year or more for a case to be tried. In the court phase of criminal justice, judges are crucial. When accepting pleas, admitting evidence, guiding juries, and determining punishments for individuals found guilty of crimes, they have a considerable degree of discretion. Due to the fact that they make up jurors in court proceedings, ordinary persons play a significant part in this area of the criminal justice system as well. If a defendant is found guilty or enters a plea agreement in a criminal matter, the judge or jury will determine the criminal's sentence. The third and last stage of the criminal justice system, corrections, now officially starts (Thompson and Hickey 2016).

Topic-110: Criminal Justice System: The Prison

In order to house convicted criminals and keep them away from society, prisons are a crucial part of the criminal justice system. Prisons have a variety of uses, such as deterrent, rehabilitation, and punishment. Prison circumstances can significantly affect inmates' physical and emotional health as well as their risk of committing new crimes. The provincial governments of Pakistan are in charge of running the prison system. There are numerous distinct types of prisons, including central jails, district jails, and women's jails. Regarding issues of overcrowding, subpar conditions, and inhumane treatment of detainees, the prison system in Pakistan has drawn criticism and controversy.

Corrections

A correctional system, as its name suggests, is society's attempt to "correct" individuals who have disobeyed its laws. Corrections may involve rehabilitation and an attempt to change criminals, although they typically involve retribution or punishment. The most typical punishment for non-serious offenses and minor property crimes is probation, which allows offenders to return to society with some freedom restrictions once they have paid fines or made restitution to the victim. Offenders are more likely to have their freedom restricted by incarceration in a local, state, or federal institution for more serious property offenses and violent crimes.

The majority of inmates are freed on parole before completing their terms. Similar to those on probation, parolees are required to report to a court official on a regular basis and adhere to a set of regulations that limit their personal freedom. Executing a criminal is the most severe kind of social control, or capital punishment. The majority of sociologists concur that it might be challenging to ascertain whether formal social control and punishment serve as effective deterrents to crime and other types of aberrant behaviour. Although many of us interact with the police, courts, or corrections at some point in our lives, the majority of people's perceptions of deviance, crime, and the criminal justice system are formed through images portrayed by the mainstream media, particularly television and newspapers. As we previously covered, it is common belief that the media is mostly to blame for social deviation. The media are frequently seen as contributing to the issue, but they are also seen as a part of the solution. More than ever, media is being created and used to regulate, deter, and prevent crime and deviance, notably computers and other advanced techno media (Thompson and Hickey 2016).

Topic-111: Crime in Pakistan

In Pakistan, crime is a significant social issue, with a variety of various forms of crimes occurring often. Theft, robbery, and burglary are the most frequent criminal offenses in Pakistan, along with more serious offenses like murder and terrorism. Numerous elements, such as destitution, unemployment, social injustice, and political unrest, have an impact on crime in Pakistan. In Pakistan, there are a variety of legal and informal means for combating crime, such as the criminal justice system, neighbourhood policing, and conventional conflict resolution procedures. In Pakistan, efforts are being made to address the issue of crime, including the creation of new laws and regulations as well as the bolstering of institutions for law enforcement and criminal justice. The government, civil society, and other stakeholders must work together to make a concerted and sustained effort to address Pakistan's ongoing and complicated crime problem.

SOCIAL STRATIFICATION

Lesson Overview

- What is social stratification?
- Systems of social stratification: (slavery)
- Systems of social stratification: (Caste)
- Systems of social stratification: (Status)
- Systems of social stratification: (Estate)

Topic-112: What is Social Stratification?

A system of classifying people into groups based on their respective wealth, status, and power is known as social stratification. It is crucial to stress that social stratification does not apply to specific people. It is a method for organizing big groups of individuals into a hierarchy based on the relative privileges they possess. The fact that every civilization divides its people into strata should also be noted. Social stratification is prevalent in all societies, however some have greater disparity than others. Additionally, gender is a basis for social stratification in every community in the globe. People's access to the positive aspects of their society is either granted or prohibited based on their gender (Henslin, 2010).

Systems of Social Stratification

There are four major systems of social stratification.

Topic-113: Slavery System

Slavery, which is fundamentally defined as when some people own other people, has been prevalent throughout world history. Even the treatment of slaves by owners is outlined in the Old Testament. Likewise, the Koran. Slaves were also owned by the Romans, Africans, and Greeks. Slaves performed the labour in antique Greece and Rome, freeing the people to participate in politics and the arts. The prevalence of slavery was highest in agrarian communities and lowest among nomads, particularly hunters and gatherers (Landtman 1938/1968).

Causes of Slavery

Contrary to common belief, one of three other factors, not racism, was typically the cause of slavery. Debt came first. In some societies, debtors who were unable to pay their debts would be sold into slavery. Secondly, there was crime. The family of the victim may choose to enslave a murderer or thief as retribution for their loss rather than execute them. War was the third. When one group of people overcame another, they frequently made some of the defeated into slaves. According to historian Gerda Lerner (1986), women were the first individuals to be made slaves through conflict. The women were taken back as slaves after being raped by tribal males who had raided another group, who had slaughtered the men. The value of the women was for sexual activity, procreation, and labour. Slavery was prevalent in Greece about two thousand five hundred years ago, when it was just a collection of city-states. When a city rose to power and overcame another, some of the defeated were sold into slavery. Greeks made up both the owners and the slaves. Similar to this, when Rome assumed dominance over the Mediterranean region some 2000 years ago, they subjected some of the Greeks they had defeated to slavery in accordance with the norm of the day. Some of these slaves, who were better educated than their conquerors, worked as teachers in Roman families. Consequently,

slavery was a symbol of debt, criminality, or military loss. It wasn't an indication that the slave was thought of as being inherently less than (Henslin 2010).

Conditions of Slavery

Slavery has been practised under a variety of settings around the world. Slavery was a transient institution in several countries. Every fifty years, the Israelites had a jubilee year during which their slaves were freed. Roman slaves typically had the option to buy their own freedom. They were aware of their purchase price, and some of them were able to pay it off by haggling with their owner or charging others for their services. But for the most part, slavery was a permanent state. For instance, some convicts who received life sentences as oarsmen on Roman warships eventually became slaves. Death, which often came fast to those doing this taxing service, was served there till the end. Slavery was not always a pass-downable trait. The majority of the time, slaves' offspring were also slaves. However, in some cases, the offspring of a slave who worked for a wealthy family would even be adopted by that family and grow up to be an heir who shared the family name with the other sons or daughters of the home. Children of slaves were always free in ancient Mexico (Landtman 1938/1968:271). Not all slaves were helpless and destitute. In almost all cases, slaves lacked both power and property. However, there were other societies where slaves were able to amass wealth and even advance to positions of authority. On rare occasions, a slave may even grow affluent, lend money to the owner, and, even though they are still slaves, own slaves themselves (Landtman 1938/1968). But this was uncommon (Henslin 2010).

Topic-114: Caste System

Caste is the second type of social stratification. Status in a caste system is defined at birth and is permanent. No matter how much in life a person may succeed, if they are born into a low-status group, they will always have low status. An ascribed position is the foundation of a caste system, according to sociology. The position a person occupies in this system cannot be altered by achieved status. Societies with this type of stratification make an effort to maintain clear caste boundaries. They forbid intermarriage and practise endogamy, marriage within their own group. Contact between castes is kept to a minimal by elaborate ceremonial contamination regulations that state that touching a member of a lower caste will infect a member of a higher caste (Henslin 2010).

India's Religious Castes

The best illustration of a caste system is seen in India. India's caste system, which is based on religion rather than race, has been in place for close to three thousand years. Although the caste system was officially abolished by the Indian government in 1949, centuries-old customs are difficult to get rid of, and the system is still present in India today (Beckett 2007). Caste, for instance, controls the rituals individuals observe at births, marriages, and funerals (Chandra 1993a). The upper castes fear the ascent of the untouchables and occasionally resort to murder and ritual suicide to stop it (Crossette 1996; Trofimov 2007).

Example from South Africa

The government, the police, and the military in South Africa were once under the hands of Europeans of Dutch ancestry, known as Afrikaners. They employed these means of authority to impose the racial segregation system known as apartheid (ah-PAR-tate). Everyone was categorised under the law into one of four groups: Asians, Coloureds (mixed races), Europeans (whites), and Blacks from Africa. These divisions dictated where individuals might live, work, and attend school. Since white people were prohibited from socialising with the other groups

by legislation, it also determined where they may go swimming or to the movies. After years of economic embargoes and sports boycotts, Afrikaners started to abolish their caste system in 1990, and a black man named Nelson Mandela was elected president in 1994. Public spaces are merged, Black Africans are no longer required to carry special passes, and all racial and ethnic groups are eligible to vote and hold office. Even though apartheid has been abolished, South Africa is still plagued by its legacy. The majority of black people are still ignorant and poor, and white people still control the social institutions of the nation. For those who cannot afford them, many new rights—including the right to higher education, the right to dine in restaurants, and even the right to consult a doctor—are of limited use (Henslin 2010).

Topic-115: Status System

Differences in social prestige, which may be based on elements like work, education, and lifestyle, are the basis for the social stratification system known as status. Status is frequently linked to contemporary, industrialized countries, when social standing is more flexible and dependent on personal success and merit. Numerous factors, such as wealth, education, occupation, and cultural capital, can determine status. People who are at the top of the social and economic food chain frequently have more access to those resources as well as more political power and influence.

A variety of social institutions, such as education, the media, and cultural practices, can support status. Certain professions or careers, including those of doctors, lawyers, and business executives, are frequently linked to status. Social mobility, or the capacity to move up or down the social ladder based on personal performance and effort, is frequently associated to status. In Pakistan, social stratification is heavily influenced by status, especially in urban areas and among the middle and upper classes.

Topic-116: Estate System

Europe created an estate stratification system throughout the Middle Ages. There were three estates or groups. The nobles, the affluent family that dominated the nation, made up the first estate. The source of wealth at the time was the land, which belonged to this people. The nobility didn't do any "work" at all, even farming. Work was regarded as beneath their dignity and the purview of servants. It was the duty of the nobles to manage their domains and lead "genteel" lives befitting of their exalted status. The clergy made up the second estate. At this time, the Roman Catholic Church was a major political force. It also possessed a sizable quantity of land and levied taxes on each and every person who resided within a parish's boundaries. Because of the church's immense power, kings had to ask the pope for permission before being crowned. Primogeniture, the practise of permitting only firstborn sons to inherit land, was used by members of the nobility to prevent their huge land holdings from being divided into smaller parcels. The other sons needed to find a method to support themselves, and becoming clergymen was one of the more popular options. The ordinary people made up the third estate. They were considered serfs and belonged to the land. The serfs were a part of any land that was purchased or inherited. Slaves were born into the third estate and passed away there as well. A guy who was knighted for remarkable bravery in combat or someone "called" into a monastic vocation were the only two people who managed to escape the third estate (Henslin 2010).

Women belonged to their husbands' estates. As with their spouses, women in the first estate did not labour because it was deemed beneath their dignity. They were in charge of running the home and supervising the staff and kids. As the Roman Catholic clergy did not marry, the nuns in the second estate were an exception to the rule that women belonged to the estate of their husbands. Third estate wives had the same hardships as their husbands, including physical labour and a lack of food. They also ran the risk of being raped by upper class men. A few

commoners who attracted the attention of men from the first estate did get married and join them there. But this was uncommon (Henslin 2010).

Women in the Estate System

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Class System

As we've seen, caste, estate, and slavery-based stratification structures are strict. There is minimal to no migration from one group to another, and the boundaries between individuals are clearly defined. In contrast, a class structure is significantly more flexible because it is mostly based on money or other attainable material things. This system is also in effect from birth, when children are given the status of their parents, but unlike the other systems, it allows people to alter their social class based on their successes (or failures) in life. Additionally, no regulations restrict interclass marriage or define people's vocations based on their birth. Therefore, the class system's somewhat fluid boundaries are a key feature. Social mobility and class ladder climbing are made possible by a class structure. People are greatly motivated to succeed in school and put forth great effort because they are aware of the possibility of improving their lives or slipping further down the social scale. In the most extreme cases, a child's familial background may create impediments that make it difficult for him or her to advance in life, or it may grant privileges that make it nearly impossible for them to down the social ladder (Henslin 2010).

THEORETICAL PERSPECTIVES ON SOCIAL STRATIFICATION-I**Lesson Overview**

- Theoretical perspectives on stratification: Functionalism
- Theoretical perspectives on stratification: Conflict theory
- Theoretical perspectives on stratification: Symbolic interactionism
- Theoretical perspectives on stratification: Feminism
- What determines social class? Max Weber: property, power, and prestige

Topic-117: Theoretical Perspectives on Stratification: Functionalism**The Functionalist view: motivating qualified people**

Functionalists take the position that the patterns of behavior that characterize a society exist because they are functional for that society. Because social inequality is universal, inequality must help societies survive. But how?

Davis and Moore's Explanation: Kingsley Davis and Wilbert Moore (1945, 1953), two functionalists, debated this issue. They came to the conclusion that social stratification was inevitable.

1. Society is required to ensure that open posts are filled.
2. Some jobs carry more weight than others.
3. The most qualified individuals must fill the most critical roles.
4. Society must provide them with bigger benefits in order to encourage the better qualified individuals to fill these roles.

Consider college presidents and military generals to support this functionalist claim. Since the president's decisions touch a big number of people, including many students, it is more vital to be the college president than to be a student. Boards of trustees are another party to whom college presidents must answer for their performance. The same is true of generals. Numerous people are impacted by their choices, which occasionally even determine life and death. Generals have two sets of superiors to answer to: other generals and the head of state.

Why do individuals take jobs with so much pressure? Why don't they simply accept less difficult jobs? According to Davis and Moore, the solution is that society rewards its more demanding and accountable jobs with greater rewards such as prestige, income, and benefits. Some roles offer a salary of \$2 million per year, a country club membership, a private jet and pilot, and a chauffeured limousine in order to attract highly skilled candidates to compete with one another. For less difficult jobs, a \$30,000 wage without perks is sufficient to attract hundreds of applicants. A job must also provide a higher wage and additional benefits if it necessitates extensive training. Why put yourself through the several exams and term papers that college demands if you can make the same amount of money with a high school diploma? In 2010 (Henslin).

Topic-118: Theoretical Perspectives on Stratification: Conflict Theory

Conflict theorists don't only fault the functionalist argument's finer points. Instead, they aim for the throat and criticize its foundational tenet. They emphasize that social stratification results through conflict rather than from any practical purpose.

The Case of Karl Marx. Karl Marx would be furious to hear the functionalist defence if he were still alive. According to him, contrary to what functionalists would have us believe, those in positions of authority are not there because they possess superior qualities. The elite utilize this ideology to support their position at the top and to persuade the subjugated that their welfare depends on remaining silent and doing what they are told. Marx posed the question, "What is human history but the history of class conflict?" The entire story of human history is one of oppressed groups attempting to end their own oppression while tiny, powerful groups used social resources for their own gain and the oppression of those under them. Marx anticipated a workers' uprising. They are currently blinded by capitalism, but one day class consciousness will remove that covering and reveal the truth. Workers will resist if they recognise their shared oppression. The conflict over the means of production may begin subtly, manifesting as industrial sabotage and work slowdowns. But eventually the resistance will come to the surface. The bourgeoisie dominate the police, the military, and even the educational system, where they instill false class consciousness in the children of the workers (Henslin 2010). As a result, the revolution won't be simple.

Current Applications of Conflict Theory

Some contemporary conflict sociologists share Marx's attention on major historical occurrences, such as the accumulating of wealth and power and the fight between workers and capitalists. They examine how elites in different countries govern workers and how power shifts when capital is moved around between them in order to analyse global stratification and global capitalism (Sklair 2001). Contrarily, some conflict sociologists look at conflict everywhere it occurs, not just in relation to capitalists and workers. (Schellenberg 1996; Collins 1988, 1999) They look at how groups within the same class compete with one another for a bigger piece of the pie. For example, even within the same industry, union will compete with union for better pay, more control, and fewer hours. Conflict between racial and ethnic groups as they contend for prestige, housing, and other societal advantages has received particular attention. Another area of study has been on relationships between men and women, which conflict theorists claim may best be understood as a struggle for control of social resources. Contrary to functionalists, conflict theorists contend that conflict is barely contained beneath the surface of what may appear to be a peaceful society (Henslin 2010).

Topic-119: Theoretical Perspectives on Stratification: Symbolic Interactionism

All classes employ symbols, language, clothes, and other means to set themselves apart from others at lower social levels, according to interactionist. Lifestyles, or the unique ways in which members of a group consume goods and services and demonstrate rank, are fundamental to class. Thorsten Veblen (1899) remarked that people at the top of the social hierarchy frequently use ostentatious consumption and conspicuous leisure to turn their money into reputation. The Chicago School's emphasis on social ecology was introduced by Veblen's book *Theory of the Leisure Class* (1899), which also served as the foundation for the interactionist theory of social stratification. The use of eyes, hands, and posture, among other subtle nonverbal cues, can discriminate across social classes and act as significant social barriers. For instance, upper-class people seldom use their hands to provide instructions or directions. That is more characteristic of many ethnic groups and the working class, who provide instructions by pointing and gesturing with their arms. Patterns of sociability and community involvement are also based on class, claims Granovetter (1995). Working-class people frequently have extensive family relationships and a high number of kin, according to study. In contrast, people of the middle and upper classes have a variety of associations and social networks that improve job prospects and social mobility (Henslin 2010).

Topic-120: Theoretical Perspectives on Stratification: Feminism

A sociological viewpoint known as feminist theory emphasises the ways in which patriarchy and gender inequality fuel social inequality and injustice. Feminist theory holds that social stratification is based on racial, ethnic, and other types of social differences in addition to economic ones. Social class and gender, according to feminist theory, are connected, and women are frequently subjected to double oppression because of both their gender and social class. Feminist viewpoints on stratification in Pakistan are frequently linked to the ways in which women are oppressed and excluded from significant social, economic, and political realms.

Topic-121: What Determines Social Class? Max Weber: Property, Power and Prestige

In the early days of sociology, a disagreement arose about the meaning of social class. Let's compare how Marx and Weber analyzed the issue.

Max Weber: Possessions, Authority, and Prestige Marx's critic, Max Weber (1864–1920), was vociferous. Property, according to Weber, is merely one aspect of the situation. Property, power, and prestige, according to him, make up social class (Gerth and Mills 1958; Weber 1922/1978). These are referred to as the "three PS" of social class. Despite the fact that Weber used the phrases class, power, and status, some sociologists believe that property, power, and prestige are more precise. You could want to swap wealth for property to make them even more obvious.) According to Weber, having property (or wealth) has a substantial impact on a person's social position. On that point he agreed with Marx. Weber clarified that there are other important aspects of property besides ownership. For instance, some strong individuals, such as corporate executives, have control over the means of production even though they do not actually own them. It practically makes no difference that managers do not own the property they use so freely for their own benefit if they can control it and exploit it for their own gain while giving themselves lavish incentives and benefits. The second component of social class is power, which is the capacity to exert control over others despite their resistance. Although he noted that it is not the only source, Weber agreed with Marx that property is a significant source of power. For instance, power can be attained through prestige. Shows the relationship between wealth, power, and prestige are two well-known examples: actor Arnold Schwarzenegger, who was elected governor of California, and Ronald Reagan, who was elected governor of California and president of the United States. The third component of Weber's theory, prestige, is frequently derived from wealth and influence since others have a tendency to look up to them. However, prestige may also be determined by other elements. Olympic gold medalists, for instance, may not be wealthy or powerful but nevertheless enjoy considerable prestige. Some are even able to convert their status into material possessions, such as those who receive large sums of money for endorsing a certain line of sportswear or for stating that they have "the breakfast of champions" in the morning. In other words, despite the fact that prestige might bring property, the relationship between the two is reciprocal.

Karl Marx: the Means of Production

Many peasants were uprooted from their traditional lands and vocations as agrarian society gave way to an industrial one. As they fled to cities, they fought for the few jobs that were still open. They received a pitiful wage for their labour, lived in rags, went without food, and spent the night under bridges and in shacks. The factory owners, on the other hand, constructed mansions, employed staff, and lived luxuriously. Karl Marx (1818–1883) came to the conclusion that social class is based solely on a person's relationship to the means of production, which include the tools, factories, land, and investment capital used to create wealth (Marx 1844/1964; Marx

and Engels 1848/1967). This conclusion was supported by the stark disparity between owners and workers. Marx claimed that the distinctions people frequently make among one another—such as those based on attire, speech, education, pay cheque, where they reside, and even the type of vehicle they drive—are unimportant. These items mask the one line of demarcation that matters. According to Marx, there are only two classes of people: the proletariat (workers), who do the owners' jobs, and the bourgeoisie (capitalists), who possess the means of production. In a nutshell, a person's social class is determined by their relationship to the means of production. Farmers and peasants, a lumpenproletariat (those on the periphery of society, such as beggars, vagrants, and criminals), and a middle class of independent professionals were all categories that Marx did recognise. However, because these groups lack class consciousness—a sense of a shared identity based on their place in the means of production—Marx did not consider them to be social classes. They did not see themselves as exploited workers whose position might be improved by group effort, to put it another way. Marx considered these groups to be unimportant in the workers' revolution that would topple capitalism in the future he predicted. Marx predicted that the conflicts would intensify and the capitalists would get even wealthier. Workers will band together and free themselves from their oppressors once they realise that capitalists are to blame for their exploitation. They will seize the means of production in a bloody revolution, establishing a classless society where the few no longer prosper at the cost of the many. False class consciousness, or workers mistaking themselves for capitalists, is what prevents the workers from uniting and carrying out their revolution. For instance, employees with a small amount of money in the bank may forget that they are employees and mistakenly believe that they are capitalists or investors who are going to start a profitable business (Henslin 2010).

In Sum: Marx believed that property, and more especially, a person's relationship to the means of production, was the only distinction that mattered. Everything else depends on whether we are owners or employees because our lifestyle and outlook on life are shaped by this. In contrast, Weber asserted that social class is made up of three elements: prestige, power, and property (Henslin 2010).

THEORETICAL PERSPECTIVES ON SOCIAL STRATIFICATION -II**Lesson Overview**

- Theories of global stratification
- Modernization theory
- Dependency theory
- World system theory
- Maintaining global stratification: Neocolonialism and Multinational corporations

Topic-122-124: Theories of Global Stratification:**Modernization Theory: A Functionalist Approach**

For around 50 years, economists and government officials have utilised the modernization theory, which emphasizes the critical role of technology in national development, to explain the variations in the conditions of rich and poor countries. According to modernization theory, technology and advanced industrial nations support the advancement of underdeveloped countries in the process of global development. It is influenced by functionalism and evolutionary theory. Many of the early models underlined how internal issues impacted each nation's position in the global hierarchy; as a result, many low-income nations experienced poverty as a result of some kind of national "deficit." It has occasionally been said that the weather is to blame when there is too much or not enough rainfall to enable economic expansion. Sometimes modernization theorists cited terrain or poor soil as obstacles to building deep seaports, roadways, or the economic infrastructure necessary for industrialization and trade. Political factors were also cited. Many developing nations were said to be hindered by political corruption and "warlords wasted money and drained wealth from the business sector." Many developing countries' delayed progress has also been attributed by some modernization theorists to traditional institutions and customs. Religious beliefs and paranormal issues were occasionally seen as distinct development barriers. For example, religious leaders in developing countries have come under fire for spending excessive amounts of money on "unproductive" religious facilities and festivals that could have been utilized to spur economic growth. Others asserted that "irrational" family and kid commitments caused financial waste and decreased national surpluses. Others attributed the problem to a global urban poor culture that was allegedly pervasive. Some modernization theorists believed that if people in underdeveloped countries embraced a more individualistic attitude and a strong work ethic, it would be difficult for them to fail to improve (Lewis, 1966). Modernization theorists have refuted many of these theories. As a result of modernization, more rigid standards and values give way to more sensible ones. However, Western and American values are not the only route to world success. In some circumstances, such as those in the Pacific Rim, studies have shown that traditional values like paternalistic management, authoritarian leadership, and an emphasis on the communal may actually boost economic success. Singapore, which underwent strong authoritarian control developed from a backward agrarian community into one of Asia's most advanced, high-tech nations, may be the best example of this concept. (So, 1990; McCord, 1991; Inglehart and Baker, 2000). For more than 30 years, Singapore has only had one prime minister. Later studies like (McCord, 1991; So and Chiu, 1996) show that modernization is depending on a variety of internal and external factors. The United States and Britain have contributed significantly to modernization alongside local efforts to industrialize by giving vast sums of money and weapons to South Korea, Taiwan, and other regional allies. This new emphasis on geopolitics and external forces may have led to convergence between the modernization theory and several primary conflict theories, which highlight how economic competitiveness and power have a substantial impact on global development (Thompson and Hickey, 2016).

Dependency Theory:

The Conflict Approach

Dependency theory holds that a number of dependencies prohibit emerging countries from catching up to prosperous industrialized ones. One academic claims that the World Bank, the World Trade Organization (WTO), and the International Monetary Fund (IMF), which are all run by the most industrialized countries, are essential to "globalization" and the disparate treatment of wealthy and developing nations. Dependency theorists argue that wealthy countries use resources like foreign aid, military aid, and educational support to promote relationships of dependency and alliance. The three most prevalent categories of reliance at the moment are trade, industrial, and investment (Thompson and Hickey 2016).

1. Trade Dependency: A Step Forward for Colonialism. Industrial nations continue old colonial patterns by buying minerals, such as minerals, coffee, sugar, and sugar, at the lowest possible prices, processing the raw materials at home, and then reselling the finished goods to developing countries for many times the price of the agricultural produce or raw materials. Trade dependence is maintained by Most Favoured Nation Treaties and other agreements that facilitate trade between wealthy nations but do not extend to poor nations.

2. Industrial Dependency: Corporate advantage-seeking. In order to take advantage of the low cost of labour, get access to regional markets, benefit from tax breaks, and get around various government restrictions and environmental laws in their home nations, corporations build factories in the Southern Hemisphere. There have been some constructive interactions between corporations and underdeveloped countries. Others raise money for factories and other upgrades by taking money away from domestic business development and agriculture, with the majority of revenues going to wealthy countries.

3. Investment Dependency: credit and debt cycles are destructive. International financial institutions support dependency relationships by providing more than half of the loan capital for the World Bank from a limited number of large industrialized and post-industrial nations. This means that for nations with debts of \$100 to \$130 billion, like Mexico and Brazil, the bulk of export income are used to pay off loans rather than to boost economic growth or meet the needs of the population. Over the past 20 years, policies of expansive credit have been alternated with strict debt-reduction measures by Western banks and the International Monetary Fund. The wealthy have been inconvenienced and development has been impeded by these austerity measures. However, they have had a severe impact on the lives of the underprivileged, leading to a protracted famine and pervasive poverty (Thompson and Hickey, 2016). 2016).

World System Theory:

The second explanation of how global stratification came about was proposed by Immanuel Wallerstein (1974, 1979, 1990). According to world system theory, industrialization led to four groups of nations. The first group consists of the core nations, the countries that industrialized first (Britain, France, Holland, and later Germany), which grew rich and powerful. The second group is the semi periphery. The economies of these nations, located around the Mediterranean, stagnated because they grew dependent on trade with the core nations. The economies of the third group, the periphery, or fringe nations, developed even less. These are the eastern European countries, which sold cash crops to the core nations. The fourth group of nations includes most of Africa and Asia. Called the external area, these nations were left out of the development of capitalism altogether. The current expansion of capitalism has changed the relationships among these groups. Most notably, eastern Europe and Asia are no longer left out of capitalism.

The Globalization of Capitalism—

The widespread embrace of capitalism has strengthened relationships between countries all around the world. Trade and production are now so intertwined that global events touch us all. Sometimes this is apparent right away, as when a civil war interrupts the supply of gasoline or, shudder to think of it, as would be the situation if terrorists were to obtain nuclear or biological weapons. Sometimes the impacts are more gradual, like when a government implements a policy that gradually reduces its capacity to compete in international markets. Therefore, all societies in existence today, regardless of where they are, are a part of a global system. The links are especially pronounced among countries that engage in heavy trade (Henslin, 2010).

Topic-125-126: Maintaining Global Stratification:**Neocolonialism**

Why do the same countries continue to be rich while the rest of the world continues to live in poverty year after year, regardless of how the world's nations grow stratified? Let's look at two theories on why global stratification continues to exist.

Neo-colonialism, in the opinion of sociologist Michael Harrington (1977), replaced colonialism when it lost favour. After World War II changed public opinion against sending soldiers and colonists to exploit weaker countries, the Most Industrialized Nations resorted to the global markets as a way to dominate the Least Industrialized Nations. By lending them goods, notably the armaments that its elite require to hold onto power, the Most Industrialized Nations keep the Least Industrialized in a never-ending cycle of debt. As many of us learn the hard way, having a big debt and falling behind on payments puts us at the mercy of our creditors. In the same way, Neo-colonialism exists. The practise of selling manufactured products and weapons on credit to the Least Industrialized Nations makes them lifelong debtors. Instead of making investments in their own businesses, they settle debt, which balloons in size with rising interest. Neo-colonialists coerce these nations to accept their trading conditions by keeping them in debt (Carrington 1993; S. Smith 2001).

Relevance Today

Neocolonialism may appear to have no bearing on our day-to-day activities, but its effects are still felt today. Consider the oil-rich Middle Eastern countries, the two Persian Gulf Wars, and the terrorism that originates from this region (Strategic Energy Policy 2001; Mouawad 2007). The nations themselves are modern, despite the fact that there have been ancient civilizations in this area. Great Britain established Saudi Arabia's borders, founded the country, and gave it the name Ibn Saud in honour of the monarch they chose. As a result, the Saudi family accrued debt, which it repaid over many years by providing cheap oil to the Most Industrialized Nations to support their way of life. The Saudis helped keep prices low by filling the gap when other nations cut their oil production, whether it was due to a revolution or an effort to raise prices. In return, the United States (and other nations) provided the Saudi royal family with the newest weapons while ignoring their violations of human rights in order to keep them in power. This relationship is still mutually advantageous, but it is no longer as strong because of changes in the oil supply (Henslin 2010).

Multinational Corporations

Thanks in part to multinational corporations that conduct business across several national boundaries, the world's most industrialized countries continue to rule. Occasionally, multinational corporations directly exploit the Least Industrialized Nations. A good example is the United Fruit Company, which previously controlled local and regional politics in Central America. This American corporation controlled over Central American nations as its fiefdoms for personal gain while the U.S. Marines waited in the wings. Local governments were periodically reminded of the milit

ary might backing American corporations by invasions to subdue dissenters. However, multinational corporations frequently support the continuation of global stratification merely by conducting business. A single multinational corporation may manage mining operations in numerous countries, make goods in additional countries, and market its products globally. Regardless of where earnings are generated or reinvested, the Most Industrialized Nations, in particular the nation where the multinational corporation is headquartered, are the biggest winners.

Buying Political Stability: Multinational corporations must cooperate with the power elites of the Least Industrialized Nations in order to achieve their financial objectives (Sklair 2001; Wise and Cypher 2007). In exchange for giving the elites money and selling them new weapons, the firms gain a "favourable business climate," or low taxes and readily available workforce. The money that corporations provide to the elites is formally referred to as "subsidies" and "offsets" by the corporations since such words sound far nicer than "bribes." These elites live opulent upper-class lifestyles in the country's main cities and are also able to gain from their country's tax system and government spending. The wealthy can afford to send their children to prestigious Western colleges like Oxford, the Sorbonne, and Harvard even if the majority of citizens in these countries struggle to make ends meet (Henslin 2010).

SOCIAL MOBILITY**Lesson Overview**

- Defining social mobility
- Types of social mobility
- Women in the study of social mobility
- Patterns of social mobility
- Structural mobility and individual mobility
- Downward mobility
- Social mobility in Pakistan

Topic-127: Defining Social mobility

Our society is dynamic and marked by substantial social change. The phrase "social mobility" refers to how individuals or groups move over time between different social strata or spheres of influence. Social status, educational attainment, financial stability, and professional standing all change. It is possible for social mobility to be upward, downward, or both

Topic-128: Types of Social Mobility

Intergenerational, structural, and exchange mobility are the three main categories of social mobility. Sociologists distinguish between changes in social position over shorter and longer time periods. A shift in social standing across a person's lifetime is referred to as intergenerational social mobility (intra is Latin for "within"). Intergenerational social mobility, which refers to the upward or downward social mobility of children relative to their parents, is significant because it frequently shows long-lasting societal changes, such as industrialization, which have an impact on everyone. When adult children find themselves on a different rung of the social class ladder than their parents, this phenomenon is referred to as inter-generational mobility. Upward social mobility is achieved when a used car salesman's college-educated offspring finally owns a Toyota dealership. The owner of the car dealership's child, on the other hand, is badly impacted in terms of social mobility if he or she engages in excessive partying, drops out of college, and ends up working as a car salesperson. We prefer to believe that people rise and fall in social classes on the basis of their own successes and failures. In these circumstances, one can observe the distinction between tenacity, altruism, and ambition on the one hand, and sloth and drug misuse on the other. Sociologists believe that structural mobility is the most important component in determining social mobility, even though personal characteristics like these also play a role. The second important sort of mobility is persons moving up or down the class ladder as a result of societal changes. Consider how some people move up the social class ladder while others go down it as you try to grasp structural mobility. For instance, the development of computers resulted in the quick emergence of new employment categories. Many people transitioned from blue-collar to white-collar occupations by taking part in seminars and challenging courses. Others, however, lost their jobs as a result of technological replacement. Although there was undoubtedly human effort involved—some people took advantage of the chance, while others did not—the primary root of the problem resided in a massive societal revolution that changed how employment was structured. Additionally, millions of people slide down the social scale during depressions when opportunities disappear. Additionally, their new position in this situation is more a result of social structural changes than of individual behavior. When numerous people move up and down the social class ladder at the same time that the ratios of the various social classes stay largely fixed, this is referred to as exchange mobility, which is the third type of social mobility. Think about the effects on society if a million or more workers gained training in a new technology. Remember too that an increase in imports will shift a million skilled employees into

lower-status jobs. Despite the fact that millions of people move between socioeconomic strata, there is still interchange. The overall outcome is generally balanced and upholds the fundamental structure of the class system. Despite the fact that millions of people move between socioeconomic strata, there is still interchange. The class structure largely doesn't alter because of the overall balance (Henslin 2010).

Topic-129: Women in Studies of Social Mobility

Sociologists have found that around half of sons dropped down the social class ladder beyond their fathers, one third stayed at the same level, and one-sixth moved up (Blau and Duncan 1967; Featherman 1979). Feminism critics questioned it. In their eyes, spouses did not have separate social class standing, as evidenced by the way they disregarded daughters and assigned women to their husbands' social rank (Davis and Robinson 1988). The male sociologists of the time disputed these accusations, claiming that there weren't enough women working to make a difference. Simply put, these sociologists were out of touch with contemporary life. They were unprepared for the steady but progressive rise in the number of women working for pay. There is currently little information on how married women's social classes compare to those of their husbands, even though sociologists are now incorporating women in their research on social mobility (McCall 2008). Sociologists Lynn Weber and Elizabeth Higginbotham polled 200 working-class women in Memphis who later rose to positions of leadership, administration, and professional responsibility in 1992. Nearly all of their parents had instilled in them the value of achievement when they were still young girls and advised them to put off marriage and pursue further education. This study provides evidence for the significance of the family in the socialization process. It also supports the notion that obtaining a college degree is the main route to upper middle class status. Millions of new roles held by women now would not exist if society had not undergone a fundamental transformation (Henslin 2010).

Mobility and Marriage

Marriage has a major effect on social standing, according to study. In a study of women and men in their forties, Jay Zagorsky (2006) found that those who marry and stay married generate wealth at a pace that is nearly twice that of those who are single or who divorce. One reason for this gap is because couples who live together frequently have two incomes and pay only half as much in bills as they would if they were unmarried and keeping separate dwellings. In comparison to those who are unmarried, married men and women most likely work more and save more money. Why? The main reason is that they work to support not just those who depend on them but also themselves (Popenoe, 2006). Divorce often lowers social standing, much like how marriage enhances it. Two households are supported financially by divorcing couples. Due to the fact that men frequently earn more money than women do, women suffer more after divorce. According to Weitzman (1996), many divorced women lose benefits including health care and insurance coverage in addition to the majority of their income (Macionis 2012).

Topic-130: Patterns of Social Mobility

Different communities and historical periods experience social mobility in different ways. The term "**structural mobility**" refers to changes in social status resulting from alterations in the social order, such as those brought on by political or economic change.

Social mobility is a zero-sum game because **exchange mobility** occurs when one person's upward mobility comes at the expense of another's downward mobility.

According to the idea of **status-attainment mobility**, a person's social mobility is influenced by their education, achievements, family, and social networks.

Topic-131: Structural Mobility and Individual Mobility

Structural mobility refers to changes in social status that are the result of changes in the structure of society, such as economic growth, political change, or technological advancements. **Individual mobility** refers to changes in social status that are the result of an individual's efforts, education, and achievements. Structural mobility is often considered to be the result of economic and political policies and is generally associated with more equal and democratic societies. **Individual mobility** is often linked to an individual's education, training, and skills, and is often associated with merit-based societies.

Topic-132: Downward Mobility

Downward mobility refers to the movement of individuals or groups from a higher social position to a lower one. This can be caused by various factors such as job loss, economic recession, personal health issues, or social and cultural discrimination. Downward mobility can have significant negative impacts on individuals and their families, including a decrease in income and social status, and increased stress and mental health problems.

Topic-133: Social Mobility in Pakistan

Pakistan is a society with significant economic, political, and cultural inequalities, which affect the social mobility of its citizens. Education is a key factor in social mobility, but access to education is limited in Pakistan, particularly for women and marginalized groups. Inequality in income and wealth is also a major challenge to upward social mobility, with the majority of the country's resources controlled by a small elite. Discrimination on the basis of gender, religion, and ethnicity also limits social mobility for many groups in Pakistan. Political instability, corruption, and weak institutions are additional barriers to social mobility in Pakistan.

Lesson-25**THE FAMILY: GLOBAL VARIETY-I****Lesson Overview**

- The family in history
- The development of family life
- Changes in family patterns worldwide
- Family diversity: a global portrait
 - Decent pattern
 - Family pattern
 - Courtship, marriage, and divorce patterns
 - Residence and authority patterns

Topic-134: The Family in History

Sociologists once thought that prior to the modern period the predominant form of family in western Europe was of the extended type. Research has shown this view to be mistaken. The nuclear family consisting of a father, mother and dependent children seems long to have been pre eminent. Premodern household size was larger than it is today, but the difference is not especially great. In England for example, throughout the seventeenth, eighteenth and nineteenth centuries the average household size was 4.75 percent. The current average in the UK is 2.4. Since the earlier figures included domestic servants, the difference in family size is small. Children in premodern Europe were often working, helping their parents on the farms, from the age of seven or eight. Those who did not remain in the family enterprise frequently left the parental household at an early age to do domestic work in the houses of others to follow apprenticeship. Children who went away to work in other households would rarely see their parents again. Other factors made family groups then even more impermanent than they are now, in spite of the high rates of divorce in current times. Rates of morality (the number of deaths per thousand of the population in any one year) for people of all ages were much higher. A quarter or more of all infants in early modern Europe did not survive beyond the first year of life (in contrast to well under 1 percent today), and women frequently died in childbirth. The death of children or of one or both spouses often shattered family relations (Giddens 2006).

Topic-135: The Development of Family Life

Over the past century, family life has undergone substantial upheaval, especially in wealthy nations. Declining marriage rates, later marriage, higher divorce rates, and an increase in cohabitation are some of the trends. Families' structural variety is expanding globally as single-parent families, blended families, and same-sex families become increasingly prevalent. Gender norms and the division of household duties have changed as a result of women's increased employment and educational opportunities. Family life has been impacted by the advancement of reproductive technologies as well as changes in society's attitudes around sexuality. Other notable effects of the COVID19 epidemic on family life include elevated stress levels, job losses, and adjustments to childcare and education.

Topic-136: Changes in Family Patterns Worldwide:

There are many different types of family structures in existence today across various societies. In some regions, such as more distant areas, Asia, Africa, and the Pacific Rim, the traditional family structure has not changed significantly. However, most developing nations are undergoing s

significant transformations. Despite the complexity of the factors causing these transformations, a few stand out as being especially crucial. One is the spread of western civilization. Another problem is the expansion of centralized authority in areas where independent local societies once thrived. Participation in a nation's political system has an effect on the lives of its citizens. Governments also make a concerted effort to change ingrained social norms. For instance, due to the issue of the nation's rapid population growth, China frequently introduces initiatives that promote smaller families. Another factor is the significant migration from rural to urban areas. Men frequently leave their families in the hamlet where they were raised in order to work in urban areas. Instead, a nuclear family will move into the city as a whole.

In both cases, traditional family structures and kinship networks could suffer. Last but not least, and perhaps more significantly, family systems that were previously based on landed production in the neighbourhood are often disrupted by employment opportunities in places like government bureaucracies, mines, plantations, and, where they exist, industrial firms (Giddens 2006).

Topic-137-141: Family Diversity:

A Global Portrait

Other people's cultural perspectives on sex, marriage, and the family might at first seem weird. Most Americans believed that a century ago, men had great sex desires but women had none. In the Middle East today, the majority of people hold the opposite belief: that women should be shielded from males because they have an insatiable sexual appetite. In some tribes, men and women can get married to each other. In some communities, women may also enter into a "ghost marriage" in order to continue a familial line (Evans-Pritchard, 1951; Schultz and Lavenda, 2008). Families can exist in a variety of ways. Family and kin groups often tend to be modest and tenuously related in the majority of industrialized and post-industrial countries. Close relatives may number in the dozens or even hundreds, in contrast to the vast majority of industrializing countries that define family relatively broadly. Traditional communities also usually have larger, younger, and more functionally diverse families than do industrial societies. Over the past century, comparative studies have taught us a lot. First, it's important for everyone to be conscious of ethnocentric biases because marriage and family are highly valued in both a moral and practical sense. Second, opinions on relationships between people and families are not completely subjective; rather, they are influenced by certain ecological and historical settings. Third, family and marriage structures are not always adaptable. It is evident that all cultures adhere to a small number of principles and conventions, including descent patterns, family patterns, courting and marriage patterns, and habitation and authority patterns, if we look past the exotic and frequently flimsy distinctions. Hickey and Thompson (2016).

Decent Pattern

What people do you regard to be your family? The bulk of us have more relatives than we could possibly count, even though we hardly ever think of it in this way. There are affinal kin, or those connected via marriage, in addition to consanguineal kin, or those connected by biological or "blood" ties. Examples of affinal kin include parents, step-relatives, and in-laws of siblings and sisters. Additionally, a lot of people have invented relatives or kin that they acquired through rituals (such as becoming godparents) or close friendships. Additionally, there are people who have been adopted. Your family tree and the family trees of the majority of people would contain millions of people if all types of kin were combined. For Americans or anyone from any culture, it is impractical or impossible to identify family links to so many people. Because of this, every culture organizes the available relatives into groups that are socially advantageous. 2009 (Peoples and Bailey)

Bilineal Descent: if we trace our family tree back to both our mother's and father's sides. This kinship system is known as bilineal descent. In our system, few middle-class people can go back more than four or five generations in their family tree. The wealthy, DAR members, and certain others frequently go back far further in their ancestry research. They have instead produced a pedigree that excludes many other relatives and only includes those who are famous or of social significance.

Patrilineal and Matrilineal Descent

Despite producing a large number of potential relatives, bilineal descent systems do not create clear social boundaries for inter group cooperation or the transfer of property.

By tracking ancestors and only handing down property through the father's or mother's lines, the bulk of preindustrial societies circumvent this problem. Systems of patrilineal descent only trace the male ancestors' lineage. Under such systems, male dominance and favouritism are common in politics, the inheritance process, and other areas of society.

Systems of **matrilineal descent** only track female ancestors. In small-scale horticultural societies, like that of the Navajo Indians of Arizona, where women are the principal producers and men are frequently gone for long stretches of time, matrilineal descent is widespread. After being married, Navajo men move into their wives' homes, and any children they have join the wife's kin groupings rather than the husband's. Fathers may show their children affection and provide them some things, but according to Thompson and Hickey (2016), their greatest lifelong commitments and allegiances are to their nieces and nephews, who are also family members in their matrilineal groups.

Family Patterns

The fundamental difference between family patterns around the world, especially those in contemporary industrial civilizations, is the relative importance of kin and marriage ties. The nuclear family, which consists of parents and their children who live apart from other family members, is where the couple has their strongest emotional ties and primary allegiances. Despite the fact that they do not live together, the married couple cooperates and spends time with a select group of close relatives who "provide a variety of services and satisfactions that conjugal relationships by themselves do not provide" (Hill, 1988:741).

The extended family consists of two or more closely related families who live together and depend on one another both materially and emotionally. For instance, among the Navajo, sisterly and other female relatives' relationships frequently take precedence over husband-wife ones because they are thought to be more fulfilling and women—rather than husbands and wives—live together, work together, and own property in common. The two main types of extended families are vertical extended families, which encompass three or more generations—parents, their married children, grandkids, etc.—and joint families, which are made up of siblings and their spouses and children. It is normal for a variety of patterns to coexist in most countries due to the family's versatility and capacity to fulfill a wide range of situations, despite the fact that one- or two-family patterns are typically the normative ideal in many nations. A collection of individuals is referred to as a "kinship group" if they share a common ancestry (blood), marriage, adoption, and/or affinity (such as being godparents). A kin group may live together, cooperate, pool resources, and engage in communal religious and social activities in preindustrial civilizations. However, because of dropping fertility, increased migration, and a considerable rise in the number of people living alone, household sizes are becoming smaller more commonly in both industrialized and developing nations. Today, many white, middle-class Americans rarely visit their family, often only doing so during holidays or other special events, with the exception of their parents, siblings, and a small number of other "close kin." Additionally, they have no strong feelings of loyalty or concern for their more distant relatives. However, many ethnic groups, especially Mexican Americans, maintain extensive familial

networks with frequent visits and exchanges among their members because doing so is not only beneficial to one another but is also regarded as proper and fun (Vega, 1990, 1995). According to Howard (1996), kinship networks are crucial and frequently give their members access to homes, jobs, and other forms of support. For people at the top of the socioeconomic scale, like the Kennedy and DuPont families, this is especially true. In order to meet their requirements, those who are chronically poor also maintain tight relationships with their families (Thompson and Hickey 2016).

Courtship, Marriage, and Divorce Patterns

Every society has laws governing love and marriage. The strongest taboo is the prohibition against mating with and marrying "close kin," or incest. The definition of a "close relative" in different cultures varies substantially. The incest taboo essentially always forbids romantic relationships and unions between siblings and their parents. All three societies permitted father-daughter and brother-sister marriages within royal families since monarchy was believed to be semi-divine and hence immune from the laws of common mortals (Middleton, 1962). The Inca of South America, the Hawaiians, and ancient Egypt were the exceptions to this norm. Other cultures, however, expand the taboo to cover more distant kin. For example, in more than half of the states in the US, it is illegal to marry one's grandparents, uncles, aunts, nephews, nieces, or first cousins. Other civilizations include people as "relatives" who second cousins and other links that Americans wouldn't consider close relatives (Thompson and Hickey 2016). Even people with the same surname are featured in some ritual.

Exogamy and Endogamy

Exogamy is a social custom that requires singles to hunt for spouses outside of their immediate social network. Exogamy is typically used by societies that need to access rare items or social and political networks outside of their immediate bounds. The opposite strategy is frequently used by societies that want to keep their wealth, status, or power among their own members. In these tribes, endogamy, which forbids people from mating with anybody outside of their own group or social level, is the norm. Because of societal stratification, people frequently experience intense social pressure to marry within their own classes, racial, ethnic, and religious communities. Exogamy among Americans of African descent is still relatively uncommon due to "socially constructed boundaries between black and white Americans" (Bankston and Henry, 1999:1). Cajuns in Louisiana struggle with endogamy because to their low socioeconomic level and geographic isolation (Bankston and Henry, 1999). Most people in contemporary industrialized societies have a great deal of freedom when it comes to selecting partners, and satisfying emotional and physical ties are seen as prerequisites for a successful marriage. When marriage decisions affect not only the couple but also the financial security, social standing, or political influence of entire kin groups, endogamy is frequently chosen and the choice is made by family elders (as well as among the elite classes in industrial countries). Furthermore, romantic love is devalued or, worse yet, seen as a potential threat to kinship and marriage. For instance, arranged marriages are common in China, where individuals have the false assumption that, despite scientific evidence to the contrary, "love matches start out hot and grow cold, while arranged marriages start out cold and grow hot" (Thompson and Hickey, 2016).

Monogamy and Polygamy

Monogamy—the union of one woman and one man—is the only type of marriage that is socially and legally acceptable in the majority of industrialized countries. In America and many other industrialized countries with high divorce rates, a sizable portion of the population engages in serial monogamy, a marriage pattern in which a person has multiple wives throughout the course

of their lifetime, but only one at a time. The majority of people were monogamous in nearly all nations, according to George Murdock's World Ethnographic Sample from 1950, although polygamy—a type of marriage in which a person has numerous spouses—was accepted or sought in nearly 70% of societies. Only a few societies practice polyandry, in which one woman marries two or more men, whereas polygyny, in which a man marries two or more women, was the most typical pattern of marriage in the preindustrial world. Historical rarities also apply to other types of partnerships, such as same-sex unions and group weddings, in which two or more men have one or more wives. According to Hoebel (1960) and Haviland (2008), some Plains Indian societies authorized men to marry berdaches—guys who behaved, dressed, and identified socially as women. According to Evans Pritchard (1951), it was also acceptable for a woman to marry a "ghost"—a guy who passed away without leaving behind male heirs—among the Nuer of the Sudan. According to Thompson and Hickey (2016), a close male relative of the deceased guy frequently assisted in continuing the "ghost's" line.

Dissolving Marriages

In the same way as norms set forth marital and family interactions, they also specify the circumstances under which marriages may end. A valid reason for divorce in many preindustrial communities where children are highly valued is infertility or impotence. Men just need to say "I divorce thee" three times in front of two witnesses to end a marriage in some traditional, patriarchal Islamic nations. Courts in Egypt, Malaysia, the United Arab Emirates, and Qatar must now determine if a husband who sends his wife three texts saying "I divorce you" dissolves a marriage due to the advent of technical media (Wire Reports, 2008). Murdock (1950) said that among the matrilineal Zuni Indians of Arizona, a woman might dissolve her union by merely placing her husband's possessions outside the door (Thompson and Hickey 2016).

Residence and Authority Patterns

Social standards also dictate who should make major family decisions and where newlyweds should live; in most cases, residence and authority structures are intertwined. Neolocal dwelling, which happens when married couples start their own independent homes, is the most prevalent type of housing in industrial society. Neolocal living has come to be associated with egalitarian power structures where husbands and wives have equal say in most home choices as more women have entered the workforce and earned more financial independence. Matrilocal residency occurs when a spouse moves in with his wife and her family unit in conjunction with matrilineal descent. Because of this, women frequently continue to hold a lot of authority and influence in household affairs. According to a patrilocal residency pattern, 67% of married couples in the 565 societies in Murdock's World Ethnographic Sample lived with or close to the husband's family (Ember & Ember, 2007). A "patrilocal residence" is a community where men who are older make the majority of the decisions and where women have little authority over their own life. Many sociologists have questioned the functionalist emphasis on the social benefits that marriage and family bring to society due to the historical and cross-cultural dominance of patriarchal authority, patrilineal descent, and patrilocal residence—as well as the numerous issues connected with this family form (Thompson and Hickey 2016).

THE FAMILY: GLOBAL VARIETY -II

Lesson Overview

- Trends in families: Divorce
- Single parent families
- Blended families
- Same sex families
- Problems related to the family: Work family balance
- Domestic violence

Topic-142: Trends in Families: Divorce

Many societies, including Pakistan, are seeing an increase in divorce rates. Divorce rates have recently increased in Pakistan, especially in urban areas and among better-educated and wealthier families. This development is influenced by a variety of causes, including shifting cultural norms, women being more economically independent, and divorced persons having easier access to legal assistance and support. Islamic law, which is complex and difficult, governs the divorce procedure in Pakistan. Recent divorcees frequently experience severe social embarrassment and may find it difficult to find new love.

Topic-143: Single Parent Families

Single-parent families have advanced the most over the past few decades of any family type. Children who are cared for and reside with single-parent families are common. Contrary to today, when only 10% of single-parent families are the result of the death of a spouse, the majority of single-parent households around the turn of the 20th century were. More than 70% of single-parent households created since World War II are the result of divorce or separation; the other 30% are made up of unmarried mothers or fathers who decide to raise their children alone. The single-parent family is still the most typical family structure among individuals who are economically disadvantaged, while growing more prevalent across all social levels. However, working women who choose to use donor insemination to conceive their children make up a small but rising part of single-parent homes. Because poverty is the main cause of stress in most one-parent households, understanding it requires viewing it through that prism. There are significant effects that not only have an impact on these parents and their kids but also on society as a whole. According to Thompson and Hickey (2016), children from single-parent households are more likely to have behavioral issues at school, drop out of school, get arrested, have physical health problems, have mental health problems, and be divorced.

Topic-144: Blended Family

When at least one adult stepparent is also a part of the adult relationship, that speaks of a family. A mixed family is created when two divorced people remarry and both bring their children to the new house. Millions of children spend a portion of their childhood in blended homes as a result of the high divorce rate. Blended families need to be resourceful and adaptable in order to function. It can be challenging to comprehend the responsibilities of biological parents and stepparents in remarriages, and many people still think stepmothers and stepfathers are intrinsically terrible. Blended families frequently start off with great hopes that this time they will "get it right," and stepparents frequently want to be "supermoms" or "superdads" to the new stepchildren (Kantrowitz and Wingert, 1990:30). Stepparents generally anticipate that the various family members would get along and function in a similar manner to how they did in

their previous families. Contrary to common assumption, most families don't mix to the point that they lose their distinct identities, sense of self, and emotional links to their birth families (Cherlin, 1998). Instead, blended families have a separate history and set of expectations. According to Ihinger-Tallman and Pasley (1994), "both patience and a strong support network are essential until sufficient time passes for collective experience to result in a shared (and, preferably, positive) history" for the vast majority of blended families. (2016) Thompson and Hickey. Ser fixes your grammar so you can quickly and effectively edit and rewrite your text.

Topic-145: Same Sex families

In many Western nations, same-sex families—in which a partner of the same sex raises a kid or children—are becoming more prevalent and accepted. However, as same-sex relationships and families are deemed unconstitutional in Islamic philosophy, they are not recognized under Pakistani law. On the other hand, European civilizations, particularly atheistic ones, view such relationships as normal and founded on people's autonomy. In the US in 2019, there were over 980,000 same-sex couple households with a marriage status of 58% and a separate living arrangement of 42%.

Topic-146: Problems Related to Family: Balancing Family and Work

Families today face a variety of difficulties and changes. Nearly 75% of married women with children in school-age children and more than 50% of women with young children in preschool are employed right now. According to Hochschild, 1997; Polatnik, 2000; Skolnick & Skolnick, 2009, the shift to provider families has not been without issues and in many ways is still an incomplete experiment. Women have joined the paid labor sector in record numbers during the past few decades and have almost entered every profession. Despite these attempts, the role of women in the home hasn't changed significantly. Working wives continue to perform an excessive amount of household duties, such as shopping, cleaning, and child care. This was confirmed by a global investigation (Davis and Whitehead, 2007), not only in the US but also in 27 other nations. Women's health may even be negatively impacted by the strain of juggling job and family obligations (Schnittner, 2007). There has been some improvement in how much men participate in childcare and household duties. When their mothers were at work in 1980, less than 15% of preschoolers had their fathers watch over them. This proportion has increased to roughly 18%, indicating that the "housework gap" between married men and women has shrunk from 29 to 9 hours per week, according to Barbara Schneider and Linda Waite (2005:467). However, when both parents are at home after work, women spend nearly twice as much time on childcare as do males. Many women who have access to resources and other options outside of marriage see this situation as unfair and intolerable, according to Lennon and Rosenfield (1994). Women are thought to spend 32.7 hours a week on housework, compared to 17 hours for men, according to Shelton (2000). This is still far from equality, notwithstanding certain historical variances (Thompson and Hickey 2016).

Topic-147: Domestic Violence

The greatest insult to beloved presumptions about the family is seeing marital violence on television and in the media. One of the most persistent problems in the field of human rights, according to social activists, is violence against women and girls. Violence against women and girls, which encompasses actions like rape in marriage, sexual harassment of partners, and many other offenses that are still viewed as private, personal, and familial problems, is illegal in less than half of all countries. The three basic categories into which sociologists classify family violence are spousal, child, and elder abuse. Spousal abuse is one of the most common forms of violence in the US. Then nationwide studies first began in the 1970s, "police reports of domestic violence by a husband or lover have ranged from 2 to 8 million per year, although the actual rate of spouse assault has been estimated as high as 18 million incidents per year" (Wallace, 1996:193).

Umberson et al. (1998) asserted that domestic abuse has "a more serious impact on women's sense of well-being and control than it does on men in similar violent domestic relationships" (Thompson and Hickey 2016). The prevalence of child abuse is also rather high. Most surveys revealed that 3 out of 4 parents acknowledged to beating their children at least once a year, and 4 out of 100 said they had abused their children severely by punching, kicking, or biting them. Between the early 1970s and the mid-1990s, the number of reports of child abuse and neglect more than doubled to over 3 million. Family violence may be declining, or at the very least, there were several factors that made the problem less severe in the 1980s, claim Gelles and Straus (1988). Many more women are working now that they have the power to leave abusive partners. The potential for the future may also lay in the rapid expansion of treatment and prevention programs like battered women's shelters, as well as in higher arrest rates and tougher penalties for abusers (Gelles and Conte, 1990). In particular, prime time television shows, network news, and home movies that document gruesome instances of domestic abuse have all contributed to the media's influence on public policy (Thompson and Hickey, 2016)..

FUNCTIONS OF FAMILY

Lesson Overview

- Reproduction and union formation
- Mate selection
- Arranged marriages
- Childcare and child rearing
- Functions of family
- The functionalist perspective: Family functions and dysfunctions

Topic-148: Reproduction and Union Formation

Social norms and legal restrictions control how people reproduce and establish unions. Cultures have different customs around courtship, dating, and marriage. In many countries, social status, race, and religion are strongly connected with both reproduction and union formation. Arranged marriages are still common in many Pakistani communities, and parents are typically quite active in the selection of a partner. Economic factors like employment and educational possibilities can have an impact on the creation and growth of unions. Some people choose to delay getting hitched and having children in order to focus on their careers.

Topic-149: Mate Selection

The process by which people choose their love relationships is called mate selection. This process may be influenced by a variety of factors, such as socioeconomic status, personality traits, and physical attractiveness. In some cultures, choosing a mate can be significantly influenced by family and social expectations. In Pakistan, factors including caste, religion, and family history are typically taken into consideration while choosing a mate. The selection of a mate can also be influenced by gender conventions and expectations, as men and women usually have different standards for choosing partners. To enhance the number of potential partners in their lives, some people may employ matchmaker or online dating services.

Topic-150: Arranged Marriages

Parents or other family members actively participate in selecting the spouses for their children in arranged marriages. These unions are still common in many nations around the world, including Pakistan. Many people regard arranged marriages as a way to make sure the partners are compatible and to strengthen links within the family and the community. As part of an arranged marriage, families in Pakistan would trade gifts or dowries. Some people might not have much say in how they choose their mate, particularly women who might feel pressured into arranged weddings. However, a lot of couples report having a happy marriage, demonstrating that planned unions can also work.

Topic 151: Childcare and Child Rearing

Parents and other people take care of the social, emotional, and physical needs of children. Although fathers and other family members frequently help out, raising children is frequently seen as the mother's responsibility in Pakistan. Examples of extended family members who commonly help with childcare and support parents include grandparents, aunts, and uncles. In Pakistan, traditional gender standards are typically reflected in childcare and child-rearing. Religious and cultural standards have an impact on how children in Pakistani homes are raised

and socialized. Due to changes in social and economic conditions, more families in Pakistan are turning to outside childcare providers and early childhood education facilities.

Topic-152-153: Functions and Dysfunctions of Family: The Functionalist Perspective

According to functionalists, a society must provide for its fundamental requirements in order to survive. Marriage and families are viewed by functionalists in relation to other facets of society, particularly in terms of how they impact the general level of living (Henslin, 2010). According to the functionalist viewpoint, the family is the basis of social order because it performs crucial tasks like (1) defining and limiting who has access to sexual relations with whom; (2) conceiving new members, assimilating them into the community, and replacing dying members; (3) caring for the young, the ill, and the elderly; (4) integrating new members; and (5) assigning people with ascribed statuses—social class, race, and ethnicity—that signify a person's social standing. According to the functionalist viewpoint, some marital traditions (such as polygamy and child marriage in preindustrial countries) are ecological "adaptations" that improve both social and personal survival. In a similar vein, functionalists sometimes assert that monogamous nuclear families are "well suited" to contemporary industrial cultures with high rates of social and geographic mobility. According to functionalists, not all family and marriage traditions have positive effects on society; those that depart from custom or cause unpredictability are considered as dysfunctional (Thompson and Hickey, 2016).

Why the Family Is Universal: Even though marriage and family structure differ from tribe to tribe, the family is a universal institution. Functionalists assert that this is the case because the family serves six fundamental requirements for the existence of society. These needs, or functions, include generating income, raising children, caring for the elderly and the sick, having fun, controlling sexual urges, and procreating. Every human community has made certain modifications to the family to make sure that these responsibilities are met.

Socialization: The family is the primary and most important habitat for raising children. Parents should encourage their kids to integrate completely and contribute to society. There is no question that family socialization continues throughout life. Marriage brings about changes in adults, and as any parent will confirm, both parents and children learn from one another.

Regulation of sexual activity: Every community has laws governing sexual behaviour to protect established family units and property rights. The incest taboo, a societal convention, bans some relatives from having sexual relations or getting married. While there is a universal taboo against incest, many cultures have varying rules on the marriage of related people.

Functions of the Incest Taboo: The taboo against incest, according to functionalists, helps families avoid confusion over duties. Kids can socialize more easily as a result of this. If father-daughter incest were permitted, how should a woman view her daughter, for example, as a daughter, a submissive second wife, or even a rival? Should the girl see her mother as the first wife, a rival, or a mother? Would her father be attracted to her or adore her? What role would the wife play in this scenario—would she be the husband's primary partner, his second wife, or perhaps the "mother of the other wife"? If the daughter gave birth to a child with her father, what kind of connections would everyone have? Maternal incest would cause these confusing problems in addition to others. In addition, the stigma associated with incest forces people to look outside of their families for romantic partners. Anthropologists claim that exogamy was especially helpful in tribal societies because it helped forge alliances between tribes that may have otherwise wiped each other out. Exogamy still broadens the social networks of both the bride and the groom by adding and deepening connections with their spouse's family and friends nowadays (Henslin 2010).

You are aware that functionalists also research dysfunctions. The relative isolation of the nuclear family in modern culture is one of these dysfunctions. Members of extended families have access to a variety of social and financial advantages because they are a part of vast kinship networks. In nuclear households, on the other hand, the challenges brought on by tragedies like losing a job—or even the normal stresses of a rushed life, as illustrated in our opening vignette—are shared by fewer individuals. This results in increased stress for every family member and emotional tiredness. The nuclear family is additionally vulnerable to a "dark side" because of its relative isolation, which includes incest and various other types of abuse (Henslin 2).

FAMILY AND MARRIAGE IN TRANSITION

Lesson Overview

FAMILY AND MARRIAGE IN TRANSITION

Lesson Overview

- Defining marriage: marriage rules
- Meaning of family and marriage
- The conflict perspective: struggle between husband and wife
- The symbolic interactionist perspective: gender, housework, and childcare
- The transformation of family
- Remarriage and step families
- Child custody laws

Topic-154: Defining Marriage

Marriage refers to —a group's approved mating arrangements, usually marked by a ritual of some sort (the wedding) to indicate the couple's new public status (Henslin 2010).

Topic-155: Meaning of Family and Marriage

A family is a particular kind of social structure made up of a group of people who are related to one another by blood, marriage, or adoption. Families can be single parent, nuclear, big, or any combination of these. Extended families are common in Pakistan, and multiple generations typically live together in the same house. Because marriage is generally seen as a way to start a new family unit, the expectation is that the couple will eventually produce children and continue the family line.

Topic-156: The Conflict Perspective: Struggle between Husband and Wife

Anyone who has been married or observed one from the inside would attest to the fact that conflict will always develop in a marriage, despite the best efforts of the pair. Conflict is inevitable when two people share nearly every aspect of their lives, from their aspirations and bank accounts to their bedrooms and children. Eventually, their objectives and worldviews diverge, sometimes subtly and other times quite harshly. Conflict in marriage is so common that it frequently shows up in books, music, movies, and soap operas. Power has been a major source of conflict between wives and husbands throughout history: females have always felt that their husbands had far more power than they did. As you are aware, America has undergone a huge transition. Do you think that wives will eventually have more power than husbands? Maybe they already do it. As you can see, wives now decide more about the family finances than their husbands do. Future studies are required to verify these unexpected findings. When a marriage is distinguished by heated arguments or icy apathy, divorce is a popular alternative. Divorce can either mean that the marriage and all of its problems are finished, or it can just mean that the couple has a new legal status, in which case their problems still exist as they continue to quarrel over finances and children (Henslin 2010).

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Topic-157: The Symbolic Interactionist Perspective: Gender, Housework and Childcare

The symbolic interactionist approach is a theoretical school of sociology that underlines the importance of symbols and interactions in shaping social conduct. The interactions between individuals and their interpretations of diverse symbols and behaviour, according to symbolic

interactionists, are what create society. Particular focus is placed in this point of view on the way individuals actively shape their social reality through interactions with others.

Symbolic interactionists are interested in how people create, interpret, and use symbols in social interactions to convey meaning and understanding. Given the importance of interpersonal interactions and how people interpret them, this point of view is particularly relevant to the study of gender, domestic work, and childcare. We can better understand how gender norms and expectations are established and maintained in Pakistan via everyday encounters by adopting a symbolic interactionist perspective. This point of view underlines how routine behaviour in the context of marriage generate and reinforce gender roles. In Pakistan, men are typically expected to provide the family's income while women are frequently expected to do the majority of household chores and childcare responsibilities.

Topic-158: The Transformation of the Family

Changes in Traditional Orientations: Males have historically shied away from getting involved in household chores and child care since they are perceived as "women's work." However, when more women began to work for income, men began to feel compelled to assist with housework and take a more active role in raising their children. But no man wanted to be seen as helpless or dependent on a woman; doing so would go against his culturally established notions of manhood and the reputation he sought to uphold among his friends and family. As women worked increasing hours at paid jobs, males finally began to perform more housework and assume more responsibility for raising their children. Male diaper-changing initially became popular, at least in public, and it garnered media attention. Even comedians cracked jokes about Mr. Mom to address the general public's concerns about the feminization of men in the future. (Could Mr. Mom save the country by fighting?) Men and women started to be perceived as having equal responsibilities for paid work, childcare, and housework as cultural norms slowly but definitely began to change. (Slowly but gradually) more women are joining the armed forces.

Where does the extra time come from if parents are spending more time with their children? We are aware that families do not spend their days casually lying around as huge salaries stream in. Parents today are able to give their children more time by volunteering less and spending less time at social activities. This only partially explains the situation, though. Despite the fact that men are doing more housework than they used to, the amount of time that husbands and wives spend on housekeeping has reduced from 38.9 to 29.1 hours per week. Much more time is available today to spend with the children. Does this suggest that parents now are less fussy about housework than their parents were, and as a result, homes today are messier and dirtier? It is possible that will happen. Or perhaps the fault lies with technology. Thanks to innovations like microwaves, dishwashers, more efficient washing machines and dryers, and wrinkle-free clothing, home hygiene may be similar to before (Bianchi et al. 2006). As more people consume "fast foods," the "McDonaldization" has saved a lot of time. The proposed explanations are both likely true. Finally, it is evident that men and spouses have different hobbies and pastimes. In what sociologists refer to as a gendered division of labour, husbands continue to carry the bulk of the responsibility for earning money, while wives carry the bulk of the responsibility for taking care of the home and children. You can also see a shift in this traditional gender orientation: Wives spend more time working to support the family while men spend more time on housework and childcare. Given these advances and altering gender norms on what is proper for husbands and wives, we can anticipate greater marital equality in the future (Henslin 2010).

Topic-159: Remarriage and Step Families

What happens in second marriages? Without regard to having children, initial marriages and subsequent marriages both experience divorce at the same rate. The likelihood of getting divorced again is higher for people who have children from a later marriage, nevertheless (MacDonald and DeMaris 1995). These relationships are obviously more demanding and harder.

The absence of clear standards to follow could also have a role (Coleman et al. 2000). According to sociologist Andrew Cherlin (1989), we don't have good names for stepmothers, stepfathers, stepbrothers, stepsisters, step aunts, step uncles, step cousins, or step grandparents. These terms, while awkward to use, also denote linkages that are not clearly defined. You might be surprised to learn that women with less education and younger mothers are more likely to remarry (Schmiege et al. 2001; Glick and Lin 1986). Women who are more independent, educated, and childless appear to have greater discretionary income. Men are more likely than women to remarry, probably because they have access to a wider range of potential spouses (Henslin 2010).

The Future of Marriage and Family

What can we expect for marriage and family life in the future? Marriage has a lot of problems, but it is not in danger of dying out. Marriage exists in every community because it fulfills such a crucial function. The vast majority of Americans will therefore continue to view marriage as being crucial to their welfare. Certain trends have a strong foundation. Cohabitation, births to single mothers, older-age first marriages, and grandparent-parental parenting will all rise. As more married women work, wives will continue to exert more influence over their marriages. More couples will need to divide their time between raising their own children and caring for their parents because there will be more old people and more elderly people. Our culture will continue to be plagued by the false impressions of marriage and family that are presented in the media and backed by cultural myths. Sociological study can help us understand how our own family experiences fit into the larger cultural patterns while also addressing these distortions. The crucial question is: How can social policies be developed to promote and enhance family life? can be addressed via sociological study as well. (Henslin) In 2010.

Topic-160: Child Custody Laws

Child custody rules relate to the legal process by which the child's care and control are determined when parents are unable to agree on a custody plan. Cultural and religious values can have an impact on national and local laws affecting custody. The majority of Pakistan's custody laws are based on Islamic law, which gives preference to mothers for custody of young children. Complex and painful custody battles can have a long-lasting impact on parents and children. Sociologists study child custody laws to learn more about how legal systems impact family dynamics and relationships. Child custody laws can be used to highlight larger social issues including gender inequality and the treatment of marginalized groups. Pakistan's child custody laws have been the subject of discussion, particularly when non-Muslim families or fathers are involved. Conflict between parents can arise as a result of custody disagreements, which can be expensive both emotionally and financially. There is a growing need for flexible custody laws that priorities the child's best interests and take into account the unique needs of each family. decision-making and control over the household budget than their spouses. Future studies are required to verify these unexpected findings. When a marriage is distinguished by heated arguments or icy apathy, divorce is a popular alternative. Divorce can either mean that the marriage and all of its problems are finished, or it can just mean that the couple has a new legal status, in which case their problems still exist as they continue to quarrel over finances and children (Henslin 2010).

Lesson-29**HEALTH AND MEDICINE-I****Lesson Overview**

- Sociology and the study of medicine and health
- The symbolic interactionist perspective: The role of culture in defining health and illness
- The functionalist perspective: The sick role
- The conflict perspective: effects of global stratification on health care

Topic-161: Sociology and the Study of Medicine and Health

Sociologists are crucial to the study of medicine, which is how a society typically treats illness and injuries. For instance, sociologists analyse how self-regulation, the bureaucratic structure, and the profit motivation are influenced by medicine because it is a profession, a huge business, and all three in the United States. Sociologists also investigate the many non-biological factors that affect one's health and well-being, such as social class, cultural beliefs, and way of life. The sociology of medicine is one of sociology's applied fields as a result of these emphasizes. Sociologists are frequently employed by medical institutions, including hospitals (Henslin, 2010).

Topic-162: The Symbolic Interactionist Perspective: The Role of Culture in Defining Health and Illness

We apply our cultural notions of wellness and disease. Consider mental "illness" and mental "health." Nobody qualifies as "crazy" simply because they behave in a certain way. As opposed to that, they are categorized as "crazy" or "normal" based on society conventions. Americans are likely to be classified as insane and, for the good of others, confined to a mental institution if they speak aloud to spirits that no one else can see or hear. On the other hand, a person who can speak with invisible spirits may be revered in some tribal societies for having a deep link to the afterlife and designated as a shaman, or spiritual intermediary, for the benefit of all parties. The shaman would then determine and take care of any health problems. Contrary to what one may believe, the terms "illness" and "health" are not absolutes. Instead, these are problems with cultural definition. Every culture has norms that its members use to determine whether they are "healthy" or "sick" (Henslin, 2010).

Topic-163: The Functionalist Perspective: The Sick Role

Functionalists begin with an obvious point: If society is to function well, its people need to be healthy enough to perform their normal roles. This means that societies must set up ways to control sickness. One way they do this is to develop a system of medical care. Another way is to make rules that help keep too many people from "being sick" (Henslin 2010).

Elements of sick role: Talcott Parsons, a functionalist, defined four aspects of the sick position: you are not held responsible for your illness, you are excluded from regular responsibilities, you dislike the job, and you will have expert support so you can get back to your regular activities. People who ask for authorized aid are treated with kindness and encouragement; those who don't get the finger. People who don't receive high-quality care are made to feel responsible for their illness, aren't given the opportunity to sympathize with them, and aren't given the go-ahead to take time off work. They are suspected of making up their illnesses (Henslin 2010).

Gender Differences in the Sick Role: Women are more likely than men to play the part of the sick person when they are ill. Compared to men, they visit doctors and hospitals more frequently (Statistical Abstract 2011: Tables 162, 165, 172). It's obvious that the sick figure does not

represent the macho image that most boys and men aspire to project. Most men strive to live up to the cultural notion that they should be brave, hide their pain, and "tough it out." The female role model, on the other hand, is more likely to promote emotional expression and seeking for help from others, traits that fit the sick position (Henslin 2010).

Topic-164: The Conflict Perspective: Effects of Global Stratification on Health Care

The conflict perspective's primary focus is on how people compete for scarce resources. Health care is one such resource. The first nations to industrialize, as is widely known, achieved the economic and military might that brought them wealth and gave them the power to govern over other nations. This ultimately led to a stratification of medical care on a global scale, as illustrated in the graphic below. For instance, open heart surgery is now typical in the world's most advanced nations. The Least Industrialized Nations, however, cannot afford the technologies required for open heart surgery. So, AIDS is a real disease. Due to costly drugs, AIDS patients' lifespan have been extended in the United States and other developed countries. The majority of AIDS patients in the Least Industrialized Nations are unable to purchase these treatments. For them, HIV/AIDS is a death sentence. Life expectancy and infant mortality rates also tell a tale. In contrast to Afghanistan, Nigeria, and South Africa, where the average individual does not even live to the age of 50, the average person in the industrialized world may expect to live to be around 75 years old. Even the diseases we catch are influenced by global stratification to some extent. Imagine you were born in a tropical, underdeveloped nation. In your much shorter life, you would suffer from four major diseases and causes of death: malaria (from mosquitoes), internal parasites (from contaminated water), diarrhoea (from food and dirt polluted with human faces), and famine. As "luxury" diseases, heart disease and cancer are only found in industrialize nations where individuals live long enough to get them. People live longer as a result of industrialization, which also improves health care and nutrition. Locals are now more concerned about cancer and heart attacks as a result of the decrease in the big killers that once plagued them. Another problem is the social stratification in the Least Industrialized Nations. Many diseases that affect the impoverished in these countries may be controlled if more money was spent on public health. The other leading causes of death might be significantly decreased with improved water supplies and increased food production, while malaria can be controlled with affordable treatments. However, this is not how these countries use their scarce resources. The rich class instead spends a disproportionate amount of the nation's resources on themselves. For their own medical treatment, they also send a few children to the top medical schools in the West. They can now use modern technology, such as X-rays and life support systems. On the other hand, the less fortunate residents of these nations continue to die young and lack access to even the most fundamental medical treatment (Henslin, 2010).

HEALTH AND MEDICINE-II

Lesson Overview

- The medicalization of society
- Epidemiology: the social dimensions of health
- Alternative medicine: From quackery to integrative health care

Topic-165: The Medicalization of Society

We all know that women's reproductive systems and childbirth are now considered to be medical issues. The act of making something that was not previously thought of as a medical issue into a medical topic is known to sociologists as "medicalization." One example is "bad" behaviour. If a psychiatric model is used, crime becomes a sign of unresolved mental issues that were developed during childhood rather than intentional behaviour that needs to be punished. Doctors must handle the treatment of these issues. The human body is one of medicine's favourite targets. Once-commonplace traits like wrinkles, acne, balding, sagging chins, protruding tummies, and tiny breasts have evolved into medical conditions that require professional medical care. We once again get conflicting opinions on the medicalization of such human situations from the three theoretical approaches. A symbolic interactionist would emphasize that conditions such as wrinkles, acne, balding, sagging chins, etc. are not essentially medical in nature. It comes down to definition: Such issues were once seen as common life concerns, but people are now beginning to reinterpret them as medical issues. Functionalists would emphasize that the medicalization of these illnesses serves the interests of the medical industry. By increasing the number of patients it serves, it enhances the medical industry. The more conditions of life that doctors can medicalize, the higher their profits and influence, according to conflict sociologists, who contend that this demonstrates the growing authority of the medical establishment.

Medically assisted suicide: Thinking about medically assisted suicide exposes us to contentious topics that are upsetting and challenging to settle. Should medical professionals be authorized to provide fatal medications to people who are near death? According to others, this will lessen suffering and enable people to pass away in dignity. Some claim that these legislation would simply make murder legal (Henslin 2010).

Topic-166: Epidemiology: The Social Dimensions of Health

Epidemiology is the study of the frequency and distribution of health and illness in a society. Numerous socioeconomic factors and health levels have been linked closely by epidemiologists all around the world. These factors all show the most distinct patterns: age, sex, race and ethnicity, socioeconomic status.

Age: Thanks to advancements in medical science, better diet, and a generally high standard of living, Americans today live longer and in better health than at any other time in history. The average lifespan, or life expectancy, is increasing, and more senior Americans are living longer and in better health. Age-related diseases and chronic health conditions can exist, nevertheless. The elderly have higher incidences of vision and hearing impairment, gastrointestinal disorders, arthritis, hypertension, heart disease, Alzheimer's disease, strokes, and some types of cancer than their younger counterparts. Additionally, according to Health and Age (2009), they are more susceptible to illnesses including the flu, the common cold, and respiratory infections. However, some illnesses don't simply affect the elderly; they can also afflict young children,

teenagers, or individuals in other life stages. For instance, some infants and young toddlers die suddenly while they are sleeping due to a respiratory illness known as sudden infant death syndrome (SIDS). Even while measles, mumps, and chicken pox can all be contracted at any age, they are frequently associated with childhood diseases. Although everyone who engages in sexual activity can contract an STD, teens and young adults are the most frequently impacted (Thompson and Hickey 2016).

Sex and Gender: In the general population, different medical disorders and diseases are distributed differently by sex. Some of the more noticeable ones include ailments, infections, and medical conditions related to menstruation, pregnancy, and childbirth. In addition, although men can get breast cancer, the majority of people who get it—as well as people who get ovarian, fallopian, cervical, and uterine cancers—are women. On the other hand, problems like impotence, testicular cancer, and prostate cancer only afflict men. The biggest health differential between the sexes may be the difference in life expectancy between men and women, with women outliving males in the US by an average of 7 to 10 years. Women's illnesses are more usually linked to morbidity (chronic debilitation) than men's illnesses, which are typically associated with mortality (death). The likelihood that women will seek medical attention for their concerns is higher than that of men, increasing the likelihood that they will identify serious illnesses early on (Clements and Hales, 1997).

Race and ethnicity: are important factors, but sex is the best indicator of life expectancy in the United States. On average, white people may expect to live roughly 5 years longer than non-white people. Infant mortality rates are greater among Native Americans, African Americans, and Mexican Americans than among white people, and they are higher in the United States than in several developing nations. Furthermore, minorities in the US have much greater rates of illness and demise from diseases that can be prevented than do white individuals (Thompson and Hickey, 2016).

Socioeconomic Status: Research spanning several centuries demonstrates that the health and quality of life differ amongst socioeconomic classes. Because they live longer and are in better health than those at the bottom of the social ladder, people at the top perform better than those in the middle. In the United States, access to healthcare and health are unequally distributed based on socioeconomic status, much as how poverty affects health when we compare wealthy and poor countries. The disparity in physical health between the rich and the poor, according to Thompson and Hickey (2016), can be largely ascribed to wealth—or lack thereof. Many of its practitioners, who are medical doctors, underline that each person must be accountable for their own health and well being. This is true even if they understand that serious illnesses call for hospitalization and professional medical attention. Holistic medicine is a component of the wellness movement, and its proponents contend that healthy living may be sustained by diet, exercise, meditation, and rest. In contrast to mainstream scientific medicine, which has a propensity to be reactive, responding to poor health and disease, holistic medicine and certain other alternative approaches take a proactive approach with an emphasis on preventative treatment and the preservation of good health. Johns Hopkins University is still looking into the impact of prayer on healing, especially for people who have cancer and other serious illnesses (Hales, 2003). According to Rosenfeld (1997), integrative medicine and other alternative healthcare techniques are expected to play a bigger part in the future. More than 55 U.S. medical schools already offer courses in alternative medicine, and the National Institutes of Health, the pinnacle of scientific medicine, has actually established an Office of Alternative Medicine to investigate promising alternatives to conventional medical therapies (Thompson and Hickey 2016).

Topic-167: Alternative Medicine: From Quackery to Integrative Health Care

Alternative medicine has changed from being frequently scoffed at as "quackery medicine" to being recognized as a part of integrated healthcare, reflecting changing attitudes and increased acceptance of numerous therapeutic techniques. Here is a brief summary of this modification.

Historic Context Alternative medicine, often known as complementary or alternative medicine, refers to a wide range of practices, therapies, and treatments that fall outside the purview of conventional medicine. Many of these traditions have long histories and are still practised in numerous nations today.

Initial Skepticism: Alternative medicine has always been considered as quackery and with mistrust by both the medical community and the general population. Safety and effectiveness difficulties existed, and numerous practices lacked scientific backing.

Growing Popularity: Despite the cynicism, alternative medicine has grown in acceptance as more people seek out alternative healthcare choices, sometimes due to dissatisfaction with conventional medicine, a desire for more holistic care, or cultural and philosophical convictions. analyzing and integrating: There has been a move towards doing scientific research to evaluate the effectiveness and safety of various alternative medications. Some methods, like acupuncture and herbal remedies, have produced effective results and are now regarded as acceptable therapy options.

Research and Integration: The phrases "integrative medicine" and "integrative healthcare" were created to describe a process that combines conventional medical procedures with evidence-based complementary and alternative therapies. The delivery of healthcare will be more thorough and patient-focused thanks to this integration.

Research Continues: There is ongoing study More evidence of the effectiveness and safety of complementary and alternative therapies is being added to the body of scientific study on these practices every day. The ongoing study helps to inform the suggestions offered by healthcare experts.

Cautious Evaluation: Despite developments, some complementary and alternative medicine practices may still lack scientific support and are not all recognized as safe or helpful. These medications require an evidence-based approach from both patients and healthcare practitioners. Finally, it should be noted that the progression of alternative medicine from quackery to integrative healthcare is a result of evolving ideologies, technical advancements, and an appreciation of the significance of patient-centered, holistic approaches to health and welfare. By combining the best elements of complementary and conventional therapy, integrative medicine seeks to provide complete and tailored care.

Lesson-31**RELIGION-I****Lesson Overview**

- Defining religion:
- The sacred and profane
- Religious symbols, beliefs and rituals
- The difference between religion and magic
- Global religions diversity: (Animatism, Animism, Theism)

Topic-168: The Sacred and Profane

One of Durkheim's initial findings, which is still essential to the sociological understanding of religion today, is that people everywhere establish a line between the sacred and profane. The sacred, which are unique and unusual aspects of social life that inspire sentiments of awe, reverence, and respect in believers, are what religion is concerned with, according to Durkheim. He made a comparison between this and the profane, which is a term that refers to common, accepted, and everyday behaviour that individuals engage in while going about their daily lives. According to Durkheim, an object, person, place, or event isn't always sacred. Instead, some objects are given "sacredness" by a group of believers. This leads to the possibility that something sacred to one group may be profane to another. For instance, the majority of farmers in America do not hesitate to send dairy cows to slaughter when their milk production declines since they see them as valuable animals. Hinduism is an Indian religion that values cows. Government agencies are compelled to keep elderly, sick, and infirm cows in bovine rest homes due to their cherished status and the fact that they are not permitted to be consumed (Harris, 1974; Thompson and Hickey, 2016).

Topic-169: Religious Symbols, Beliefs and Rituals

Because the supernatural resides outside of this world of senses, all religions have holy symbols. This category includes holy phrases, places, meals, clothes, people, and other material objects that enable interaction with the sacred, as well as icons—holy pictures, statues, masks, and relics. Since they are symbolically transformed from regular food and drink into the flesh and blood of Christ in churches, respectively, bread and wine are two of the most potent religious symbols for Christians. All religions include ideas that influence how individuals perceive and think about the natural and supernatural worlds as well as plans for action (Johnstone, 2007; McGuire, 2008). For example, most of us usually ignore strange noises and attribute them to the wind or other natural forces. However, many Native Americans pay special attention to them because they believe that spirits utilize them to communicate important information to the living. The majority of historical religions also offer a cosmology, which is a general theory of the cosmos that explains creation, how the world works in relation to humans, and a future vision. However, formal, intellectual ideas that are crafted into complex doctrines and creeds are given a lot of importance in Western countries. Religion includes a vast variety of myths, stories, proverbs, and folktales in addition to official doctrines (McGuire, 2008). Religion and myth use words and images to express the sacred order, while ritual dramatizes them through performance. Rituals in the context of religion are formal, stylized representations of ideas that distance participants from the "ordinary" and focus their attention on the sacred. Prayers, chants, dances, fasting, and sacrifice are just a few of the many ritual forms that enable humans to connect with the divine and experience a deeper, more meaningful reality. Religious ceremonies can be quick and private or involve extensive public celebrations, such as seasonal festivals or rites of passage

connected to birth, puberty, marriage, and death that cause a significant change in a person's social position (Paden, 1995) (Thompson and Hickey, 2016).

Topic-170: The Difference between Religion and Magic

Religious rituals are collective actions with long-term objectives, while magical rituals are solitary actions with instant ends. Additionally, unlike prayer and sacrifice, which ask for supernatural entities or forces to intervene on one's behalf, magic is a ritual attempt to compel them to influence events in the natural world. In a world where much of life is unpredictable, preliterate cultures use magical rites and charms to lower the likelihood of crop failure, sterility, illness, and death. In contemporary industrialized countries, magic mostly coexists with science and religion on the margins or as a supplement to both. Are you a frequent user of magic? Exams are one example of a high-risk, unexpected activity where meticulous preparation and hard work may not be enough. Magic is common in many professions where there is a lot of risk, like as among professional athletes, Wall Street speculators, or gamblers in Las Vegas. Professional athletes, for instance, adopt scientific techniques to help them hit home runs or score goals in football and soccer. But many people also practise mystical rituals that have worked in the past and wear lucky charms. This opinion is shared by a lot of police officers, firefighters, and others in other high-risk occupations (Johnstone, 2007). According to Chalfant et al (1994), there is another noteworthy difference between the two. In contrast to magic rituals, which are employed to address urgent and specific problems like generating rain during a drought or getting an A on a test, religion addresses the bigger questions of life's meaning (Thompson and Hickey 2016).

Topic-171: Global Religious Diversity

The earliest evidence of magic and religion can be discovered in caves in Europe that are 35,000 years old. Grave goods, which many societies still utilize to mark the passing of the dead, can be found in some graves, indicating a belief in an afterlife. Animism, animism, theism, and ethical religions based on abstract ideals are the four ideal types that sociologists have constructed a classification system based on essential religious ideas. The goal of this method is to draw attention to the variations and commonalities across the tens of thousands of religions that have developed throughout the ages.

A system of beliefs known as **animatism** holds that supernatural "forces" rather than "beings" (Gods or spirits) govern the cosmos. Like the indigenous societies in the Pacific Islands, most small-scale, preliterate communities have beliefs in impersonal supernatural forces. Many believe that mana, a nebulous and impersonal force, bestows magical power upon things, places, and people. The South Sea Islanders believe that mana is neither good nor bad, like electricity. Instead, it is a concentrated form of pure supernatural energy that, in the hands of individuals with the knowledge and special skills to do so, can be employed for good or evil (Marett, 1909). Although few are aware of it, animatism is pervasive in contemporary industrial culture. Crystals, pyramids, and the power of a rabbit's foot are a few of its modern forms. Many social situations exhibit comparable beliefs in mana-like abilities. If there are four live bunnies present, can the losing streak of a baseball team be ended? In 1991, the Milwaukee Brewers shared this belief, and together they launched an extended winning streak (Thompson and Hickey 2016).

Animism: is the belief that spirits exist in our world but exist on a different level than humans. Animistic religions are prevalent in preindustrial societies when people are considered as an essential component of nature rather than as superior to it. Examples of spirits include ghosts, the souls of the deceased, animals, guardian angels, ancestral spirits, fairies, and demons. Many people believe that spirits can enter the world of the living to do either good or bad things, therefore they feel the need to please them or perform rituals in their honour. Naturally, both pre-industrial and modern industrial nations hold a lot of animistic ideas. Guardian angels are

frequently invoked by Roman Catholics and people of various faiths. In a 2004 Gallup poll, more than 50% of respondents claimed to have a personal guardian angel, and 78% of Americans believed in angels. Furthermore, 70% of respondents said they believed in demons, and certain groups perform rituals to ward them off. According to Bloom (1996) (Thompson and Hickey 2016), people employ either oracles or spirit mediums in many other parts of the world to enable them connect with the dead and other spiritual beings.

Polytheism: Polytheism, which involves the adoration of several deities said to possess varied degrees of power, is the most widespread theistic belief system in the world. However, a sizable minority—particularly in complicated, stratified societies—recognize a "high god" or "ultimate principle" that is more powerful than others. A excellent illustration of the latter is Hinduism, the third most popular religion in the world with approximately 820 million followers (Thompson and Hickey 2016).

Monotheism: The three most dominant faiths in the world today are monotheistic religions, or religions that affirm the presence of a solitary, all-powerful deity. They are Islam, Christianity, and Judaism. The first of the Ten Commandments, which states, "I am the Lord your God; you shall have no other gods before me," for Jews and Christians, contains this essential principle. The first of the Five Pillars, "There is no god but Allah, and Muhammad is his prophet," states the same thing in terms of Muslim belief. Although each has an official monotheistic, there are clear polytheistic tendencies in their unofficial or folk religious traditions, and many people believe in angels or jinn. There are numerous religious ceremonies and ideas that are shared by Judaism, Christianity, and Islam. Over time, each has had a significant impact on the others. The three religions all originated in the Middle East, with Judaism emerging earliest around 1500 B.C. Around 33 A.D., Christianity emerged as a branch of Judaism. The prophet Mohammed, who lived in the Arabian Peninsula in the late sixth and early seventh century, created Islam. Monotheism has extended to the far reaches of the world as a result of Christianity and Islam actively proselytizing to new converts (Thompson and Hickey 2016). Currently, more than 3 billion people worldwide identify as either Christians or Muslims.

RELIGION-II

Lesson Overview

- Religion and society: three perspectives
- Religion and functionalism
- Religion from the conflict perspective
- Religion, interactionism and social change
- When religion and culture conflicts

Topic-172: Religion and Society: Three Perspectives

Sociology was created in the nineteenth century, a period of profound upheaval brought on by the Industrial Revolution and when institutions of all types appeared to be either failing or ready to collapse. Numerous sociologists of the eighteenth century saw this as an inevitable historical trend. For example, Auguste Comte believed that society had advanced to the point where individuals were prepared to transition from the theological stage, in which individuals believed that the world was full of mysteries, ghosts, and spirits, to the positive stage, in which individuals believed that the world was governed by scientific principles. Three more pioneering sociologists—Emile Durkheim, Karl Marx, and Max Weber—built on these early studies. Their perspectives have made a big difference in contemporary sociology and the academic study of religion.

Topic-173: Religion and Functionalism

Although many early scientists saw religion as “superstitions” that impeded progress and had other harmful effects, Durkheim ([1912] 1965) disagreed. Durkheim was aware the modern world was becoming more secular and individualistic, but he believed the functions religion performed were so important that all societies needed either religion or some means of re-creating the basic elements of religion in secular form.

Durkheim and Religion: Durkheim believed, like many social scientists at the turn of the 20th century, that by studying “primitive” religions, he could understand the true nature of religion. After considering a number, he came to the conclusion that totemism, a religion practised by Australian Aborigines and other preindustrial peoples, exemplified religion in its purest and most fundamental form. When clan members met to worship their totem, an emblem or object that symbolizes a clan's animal or plant ancestor from the dim mythological past, Durkheim claimed that they were actually worshipping their own civilization. Durkheim also argued that the profound veneration and awe that people experienced during group rituals, when they watched and felt the amazing power of the group, was the source of the very idea of the sacred.

Although most sociologists disagree with Durkheim's theories on the origins of religion, those who take a functionalist stance concur that religion has significant social and personal benefits. One way that religion might do this is through fostering societal cohesion through shared norms, symbols, and rituals. Additionally, it might offer psychological support and comfort, morale and inspiration, as well as a feeling of self for both people and communities.

Topic-174: Religion from the Conflict Perspective

Karl Marx and other nineteenth-century German social theorists believed the world would be a better place without religion because, to their thinking, religion was a weapon by which

wealthy and powerful groups maintained their privileged positions and oppressed those beneath them in the social hierarchy.

Karl Marx and Religion: Although most sociologists disagree with Durkheim's theories on the origins of religion, those who take a functionalist stance concur that religion has significant social and personal benefits. One way that religion might do this is through fostering societal cohesion through shared norms, symbols, and rituals. Additionally, it might offer psychological support and comfort, morale and inspiration, as well as a feeling of self for both people and communities.

Even if the majority of sociologists reject Durkheim's hypotheses regarding the origins of religion, those who adopt a functionalist viewpoint agree that religion offers important social and individual advantages. Through the promotion of shared norms, symbols, and rituals, religion may be able to accomplish this. Additionally, it might provide communities and individuals with a sense of self, morale, inspiration, and psychological support and comfort.

Marx was intrigued by how religion's solace-giving messages and promises of rewards in the afterlife served to divert people's attention from the social injustices and inequalities of the present. Marx claimed that religion represents the suffering of the oppressed, the sentiment of the heartless, and the soul of the soulless. It serves as the opiate of the people.

Marx argued that the economic base has an effect on all other social institutions. The most important factor was that the dominating class also controlled the religious ideas, which promoted submission and acceptance of injustice and poverty until a later life. Sociologists that use a conflict perspective claim that religion tends to promote cohesion and benefit society as a whole in relatively small, homogeneous societies. Conflict theorists assert that, rather than working in the best interests of the society, the ruling elites frequently use religion as a tool to advance their interests and requirements at the expense of the majority in increasingly complex, stratified societies. Conflict theorists have developed Marx's idea to take into account the possibility that subordinate groups may also use religious beliefs to subvert established social norms and bolster their own power, despite the fact that dominant groups do have a significant influence on religious beliefs. By referencing these same traditions, for example, "patriots mobilized the American people for revolution" even if the British used Protestantism to denounce violence and chaos in the colonies (Divine et al., 2007:145). Abolitionists used lines from their own preferred scriptural passages to argue against slavery, much like slave owners did while defending it.

Religion's Two Faces: Although most sociologists disagree with Durkheim's theories on the origins of religion, those who take a functionalist stance concur that religion has significant social and personal benefits. One way that religion might do this is through fostering societal cohesion through shared norms, symbols, and rituals. Additionally, it might offer psychological support and comfort, morale and inspiration, as well as a feeling of self for both people and communities.

Even if the majority of sociologists reject Durkheim's hypotheses regarding the origins of religion, those who adopt a functionalist viewpoint agree that religion offers important social and individual advantages. Through the promotion of shared norms, symbols, and rituals, religion may be able to accomplish this. Additionally, it might provide communities and individuals with a sense of self, morale, inspiration, and psychological support and comfort.

Dwight Billings (1990) reached precisely the same conclusion when he compared the role of religion in labour disputes between textile workers and coal miners in the rural South after World War I. According to Marxist doctrine, religious leaders ought to have sided with the owners in both cases and condemned union activities as "ungodly and wicked." Instead, he found that the evangelical Protestant clergy supported quiet in mill towns but agitation in coal districts. According to Billings (1990:27), religion is a "mediating variable" that can be used to support or challenge the status quo.

For example, after leaving the company church, miners in the Appalachian coal fields established their own church and served as lay ministers. According to Flora et al. (1992), mill owners had more influence over church affairs in general and over decisions concerning ministers' remuneration and other resources in particular because churches and ministers were integrated into the society in North Carolina mill towns (Thompson and Hickey 2016).

Topic-175: Religion, Interactionism, and Social Change

Although most sociologists disagree with Durkheim's theories on the origins of religion, those who take a functionalist stance concur that religion has significant social and personal benefits. One way that religion might do this is through fostering societal cohesion through shared norms, symbols, and rituals. Additionally, it might offer psychological support and comfort, morale and inspiration, as well as a feeling of self for both people and communities.

While some religious groups were very conservative, others, particularly Protestant Puritanism, were the driving force behind significant social and economic changes in Western Europe and America, according to Max Weber's thorough study of faiths around the world. Using an interactionist methodology, Weber came to the conclusion that while economic forces do influence religion, there are also instances in which the opposite can happen, and religious values and beliefs may actually encourage economic and social change—even revolutions.

In *The Protestant Ethic and the Spirit of Capitalism*, Weber's most well-known work, he highlighted that capitalism emerged far more quickly in the Protestant nations of England, Holland, and Germany than it did in the majority-Catholic nations of Europe. Calvinists were also among the earliest and most prosperous business executives, and they were at the vanguard of the capitalist movement among all Protestant organizations. Weber questioned how Calvinism, with its ascetic moral ethic of self-denial and rejection of material luxuries, could motivate its adherents to engage in worldly pursuits like amassing wealth.

The Calvinist idea of predestination held the solution to this conundrum, according to him. According to this teaching, God already knew whether a person would be among the "elect" or the damned before they were even born. A person could not alter the outcome according to the initial ideology. This idea represented a major shift from past Christian understandings that featured a variety of means for people to win God's Favour, such as paying church officials. Many Calvinists were very anxious in the absence of any of these benefits. Weber claims that individuals started looking for indications that they were among the chosen. They ultimately came to the conclusion that material success attained through toil, thrift, organization, discipline, and postponed satisfaction was proof of both human virtue and God's Favour. Early Calvinists were determined and successful capitalists because of this confluence of qualities, which Weber called the Protestant ethic: while their labour and discipline earned them great profits, they were unable to spend those funds on themselves or their families and instead had to reinvest them in their businesses.

When *The Protestant Ethic* was published in 1904, there was a lot of debate surrounding it, and some people charged Weber with having a biased religious interpretation. Weber disputed this, asserting that he did not claim that religious convictions were the root cause of capitalism but rather that they were a component of a sophisticated network of institutions that had a significant impact on its growth. Weber conducted an extensive study of Eastern faiths to bolster his argument. He found that one significant distinction between Eastern and Western religions was how they viewed salvation. In Protestantism, personal salvation entails a spiritual transformation and being "born again."

The majority of Eastern religions required the exact opposite. Harmony, uniformity, and submission to authority were stressed in Hinduism, Buddhism, and Confucianism, which, when paired with structural considerations, frequently inhibited change, including the emergence of industrial capitalism, at least in its early phases (Thompson and Hickey 2016).

Topic-176: When Religion and Culture Conflicts

Cults and sects represent a break with the past. This division threatens the social order and frequently results in conflict. How do faiths and the societies they are a part of handle conflict?

The first option is for religious followers to reject the dominant culture and stay away from people who do not share their beliefs. Like the Amish, they might withdraw into segregated villages. The Swiss-German Mennonites broke away from the Amish in 1693. The way of life of their forefathers, who lived in a more straightforward time before the development of television, movies, vehicles, computers, or even electricity, is something they strive to preserve. To do this, they promote the importance of family life and traditional roles for men and women. They continue to use oil lamps to light their homes, to dress in the style of their ancestors from three hundred years ago, and to speak German both at home and in church. Additionally, they continue to oppose radio, television, motorized vehicles, and education beyond the eighth grade. They do mix with non-Amish people when they go shopping in town, but their means of transportation—horse-drawn carriages—as well as their clothes and voice set them apart.

In the second pattern, Simply said, a cult or sect rejects specific elements of the prevailing culture. For instance, religious principles may dictate that it is improper to wear makeup or attend to the movies, or that it is wrong to dress provocatively by donning short skirts, skimpy bikinis, low-cut gowns, etc. However, the majority of its features are acknowledged. Despite some activities being forbidden, members of the church are permitted to participate in most aspects of larger society. They decide to resolve this minor conflict by adhering to their faith or by "sneaking," or engaging in illegal activity clandestinely.

In the third pattern, The society disapproves of the religious cult. We cited the Texas authorities' seizure of young Mormon sect members as an example in our opening vignette. In extreme situations, political officials might even make an effort to wipe out the group, as they did with the early Christians. The Roman emperor declared the followers of Jesus to be Rome's enemies and gave the command to seize and destroy them. Following the expulsion of the new Mormons from numerous locations and the subsequent murder of Joseph Smith, the founder of their faith, crowds decided to utterly reject the dominant culture in the United States. In what is now known as Utah's Great Salt Lake Valley, they established a residence there in 1847 (Bridgwater, 1953). In the last twenty years, the Branch Dravidian cult was destroyed by American police in 1993, which was the most prominent incident. Twenty-five children who died cuddled up next to their moms were among the more than eighty adults who died (Henslin, 2010).

GOVERNMENT AND ECONOMY-I**Lesson Overview**

- Politics, power, and authority
- Government and the state: functions of the state
- Types of states: (authoritarianism, totalitarianism)
- The economy and the state: capitalism

Topic-177: Politics, Power, and Authority

Power and authority are essential to the political process, thus politicians utilize both to affect other people's actions. People in positions of authority have the capacity to coerce compliance and compel others to take actions they may not want to. People in positions of authority command subordinates to do what they are told, not because they have to but because they want to or feel it is their duty.

Power, according to Max Weber (1968), is the ability to achieve one's goals despite the disapproval and opposition of others. If the conversation shifts to power within groups and organizations, power can also be defined as the social capacity to make decisions that are legally binding and have significant societal effects (Orum, 2001). Politics, which is a social process by which people and groups acquire, exercise, maintain, or lose authority over others, naturally centers around power. practically all social interactions, including romance, parent-child relationships, friendship, and practically all political institutions—very durable social structures that distribute and exercise power—represent power. There are many different sources of power. Income and wealth are crucial sources. The fact that CEOs and other top executives have control over assets worth billions of dollars in addition to their own personal riches gives them tremendous political influence and power at all levels of politics. In contemporary industrial and post-industrial cultures, fame in academia, sport, and entertainment may also translate into power. Can you think of any athletes or movie stars who have become important political figures, for example? Other sources of power include the democratic process and group organizations. Even the lowest of the poor, the homeless, "who have only their bodies and their time as resources" (Wagner and Cohen, 1991:545), can influence public policy without any financial or organizational backing.

Despite the inherent strength of any of these resources, governments historically have frequently placed a high priority on coercion. Public policies are developed and implemented by the people and organizations that make up governments. Power and coercion are two sides of the same coin. Power is the capacity or propensity to use force to accomplish a goal, whereas coercion is the recognition of a threat. Max Weber emphasized the critical idea that employing coercion to rule others is costly and futile since the moment leaders stop using it, followers immediately stop obeying their commands. Power can be exercised in a variety of ways, with authority being one of the most effective over time (Thompson and Hickey, 2016).

The state, also referred to as the government, claims to have exclusive use of physical force or violence. Max Weber's claim that the state possesses the unique authority to use violence and the power to punish anybody who does so is essential to our understanding of politics. You cannot aggressively take something from someone who owes you money or even put them in jail. On the other hand, the state can. The supreme example of the state's authority is the fact that you cannot kill someone because you believe they have committed a crime, but the state can. Berger (1963), who summed up this topic, said that violence is the ultimate basis of all political organization.

Topic-178: Government and the State: Functions of the State

The state plays a central role in the governance of a society and serves several essential functions. These functions are collectively aimed at maintaining order, ensuring the well-being of its citizens, and facilitating the functioning of society as a whole. Here are the primary functions of the state:

Maintaining Law and Order: Making and upholding rules that govern how people and organizations behave within its borders is one of the state's primary duties. This comprises upholding law and order, stopping crime, and settling conflicts using the judicial system.

Providing Security: Both sustaining national defence and defending its population from outside dangers are under the purview of the state. To protect the nation's sovereignty and the security of its people, this involves keeping up armed forces, law enforcement organisations, and other security measures.

Justice and Legal System: A just and impartial justice is provided through the state's administration of the legal system. This includes offering courts, judges, and legal processes for conflict settlement, criminal prosecution, and the defence of individual rights.

Public Services: Essential public services like education, healthcare, transportation, and infrastructure development are provided by the states. The quality of life and general well-being of the populace are improved through these services.

Economic Regulation: The state controls economic activities that take place within its borders, including taxation, trade restrictions, and the application of consumer and labour protection laws. The objectives of these regulations are to safeguard economic stability and defend consumer and labour rights.

Social Welfare: To help residents in need, many states provide social welfare programs including unemployment insurance, health coverage, and support for vulnerable groups.

Diplomacy and Foreign Relations: To advance its interests, participate in global cooperation, and negotiate treaties and agreements, the state engages in diplomacy and maintains contacts with other nations.

Infrastructure Development: For the purpose of promoting social progress and economic development, states make investments in the construction and upkeep of essential infrastructure, such as public buildings, utilities, and roads.

Environmental Protection: In order to promote sustainable growth and reduce environmental harm, the state must regulate and manage the environment, including natural resources.

Cultural and Social Preservation: States frequently fund social and cultural endeavours like the protection of cultural diversity, the advancement of the arts, and the preservation of cultural heritage.

Crisis Response: The state is in charge of organizing and providing assistance during crises, natural disasters, and emergencies. It also oversees public safety, disaster response, and recovery.

Taxation and Revenue Collection: The state collects taxes and other revenues from its residents and businesses to fund its operations, and these funds are subsequently distributed to pay for public services and infrastructure.

These responsibilities of the state represent its central role in upholding law and order, delivering necessities, defending the rights of its citizens, and promoting the general welfare and growth of society. Because political systems, cultures, and historical settings differ from one nation to the next, so do the specific roles and obligations of the state.

Topic-179: Types of States

The ways in which governments exercise and distribute power, as well as the interactions between their rulers and the general populace, varied significantly among nation-states despite the fact that they have many similarities. Sociologists have found it useful to classify political systems—rules and policies that determine how government decision-making authority is organized, exercised, and transferred—along a continuum, with democratic systems—which allow for extensive public participation—at one end and authoritarian systems—which operate without the consent of the governed and stifle all opposition—at the other (Thompson and Hickey 2016).

Authoritarian Systems: Today, many people live under authoritarian regimes where control is concentrated in the hands of a single leader or is held by a small elite (an oligarchy), who rule without regard to the constitution and who see their only duty as to themselves rather than the general public. People in such regimes have little real influence over who the leaders are, and they have no real legal methods of ousting them from power. Most authoritarian regimes in existence today are dictatorships or oligarchies. A political system in which one person rules arbitrarily is called a dictatorship. However, most dictatorships are short-lived and frequently give way to oligarchies, which are made up of a limited number of powerful elites who answer exclusively to themselves. Elites always appear in huge organizations, according to the so-called iron law of oligarchy, since they have resources like organizational expertise, coherence, and information that neither individuals nor the general public have access to (Michels, cited in Levine, 1993). The military junta is currently the most prevalent type of oligarchy in South America, Asia, and Africa, where a small number of military officials overthrow established governments in coups d'états (Thompson and Hickey 2016).

Totalitarian regimes: They are the most severe and oppressive type of authoritarianism because they are not content to simply dominate; instead, they aim to control every aspect of peoples' lives and reshape both persons and societies in the service of some Utopian goal. A dictator and a small group of ideological purists typically grab control of the economy, educational system, media, and other institutions in order to realize their ideas, and they then employ terror and propaganda to do it. Examples from the 20th century include Hitler's Nazi regime, Stalin's communist regime, and the Khmer Rouge, which in the 1970s turned Cambodia into a "Killing Field" where millions of people perished (Levine, 1993).

Authoritarian governments frequently feel the need to "prove" that their subjects are willing to submit to them. Even though only one party and frequently just one candidate are on the ballot for each office, popular elections are being held in many modern authoritarian governments. The democratic flag is now freely waved by governments and organizations of all political stripes. the year 2016 (Thompson and Hickey).

Democratic Systems: A democracy is a form of government in which the people have ultimate power and are involved in decision-making. Only a handful of countries have opted for democracy, despite the fact that it is extremely popular. They comprise a solid core of long-standing democracies in Western Europe, a few former European colonies, such as Canada, Australia, New Zealand, and the United States, as well as Japan, India, Israel, and a few other countries that transformed into representative democracies following World War Two.

Conditions for Democracy: Since the 1950s, political scientists and sociologists have argued over the prerequisites for democracies to emerge and thrive. Today, there is agreement that four elements are particularly crucial:

1. Advanced Economic Development: Strong evidence that widespread wealth and advanced economic development serve as fundamental pillars of stable democracies may be found in Seymour Martin Lipset's (1963, 2004) comparative examination of 48 civilizations. Lipset emphasized that while these circumstances exist, democratic forms of government are not a given. According to a study by Edward Muller (1988), authoritarian leadership often replaces democratic institutions in areas with large income gaps between the rich and the poor.

2. Diffusion of Power: Among a variety of groups and organizations. According to Blau and Schwartz (1983), democracies function best when people are members of a variety of groups and organizations with overlapping interests and allegiances.

3. Cultural Heritage: That puts the focus on the individual and encourages tolerance and accommodation. Democracies thrive in political environments that value each person's inherent worth, protect civil freedoms, and place a strong emphasis on "the merits of citizen participation in politics" (Orum, 2001). As stated by Higley and Burton (1990:423), they also call for agreement among national elites on the "political game's rules and the value of political institutions."

4. Access to Information and Informed Citizens: Unrestricted access to various points of view is essential to democracy. Because most people rely on the mass media for a large portion of their knowledge, the media can either support democracy or, on the other hand, act as tools of oppression (Thompson and Hickey 2016).

Topic-180: The Economy and the State: Capitalism

Capitalism has three essential features:

- i. Private ownership of the means of production (individuals own the land, machines, and factories).
- ii. Market competition (competing with one another, the owners decide what to produce and set the prices for their products); and
- iii. The pursuit of profit (the owners try to sell their products for more than what they cost) (Henslin 2010).

In predominantly capitalist societies, private ownership is the hallmark of the economy and extends to the ownership of natural resources (e.g., forests, mines, and land), means of production (e.g., factories, industrial plants, and manufacturing sites), and businesses that provide important services. As an ideal type, capitalism promotes competition by allowing the relative value and cost of goods and services to be determined by their supply and demand in the marketplace. In its pure form, free economic competition requires a *laissez-faire* (hands-off) policy that allows the economy to be guided solely by the "laws" of the marketplace. In practice, most capitalist economies are subtly and sometimes forcefully guided by government leaders and agencies that regulate the distribution and consumption of goods and services. Despite government intervention, profit remains the driving force behind a capitalistic economy. Most supporters of capitalism agree that the profit motive is essential to a dynamic and efficient society. Because private producers and owners of businesses are forced to compete for profits, they must search for ways to cut costs and increase their share of the consumer market. Hence, capitalism is almost always accompanied by dynamic growth. Since Max Weber's classic work on *The Protestant Ethic and the Spirit of Capitalism* (1958a), sociologists have been intrigued with the relationship among capitalism and religion and other social institutions (Tester, 2000) (Thomson and Hickey 2016).

GOVERNMENT AND ECONOMY-II

Lesson overview

- The economy and the state:
- Socialism
- Capitalist view of socialism
- Democratic socialism
- Political change: (institutionalized political change, rebellions, revolutions)
- Types of authority: (traditional, rational-legal, charismatic)

Topic-181-183: The Economy and the State:

Socialism

Three key elements of socialism are:

1. Public ownership of the means of production is first,
2. and then there is central planning.
3. The distribution of products without a view towards profit.

In socialist economies, the government owns the means of production, including the land, railroads, oil wells, and gold mines in addition to the industries. A central committee determines that the nation need X number of toothbrushes, Y number of toilets, and Z number of shoes, in contrast to capitalism, where supply and demand factors determine both what will be produced and the prices that will be charged. The committee determines how many of each will be made, which manufacturers will do it, the price that will be charged for the goods, and where they will be sold.

Because things are sold at set prices regardless of the amount they cost to produce or the demand for them, socialism is meant to eliminate competition. Not making a profit, promoting the purchase of low-demand items by lowering the price, or discouraging the purchase of difficult-to-find goods by raising the price are the objectives. Instead, the objective is to generate things for the welfare of all and distribute them in accordance with people's needs, not their means of subsistence.

Every link in the economic chain serves the government in a socialist economy. Government personnel include the central committee members who set production targets, the managers who carry out their instructions, the factory workers who create the goods, the truck drivers who transport them, and the sales clerks. They may hold various positions, such as those in farms, offices, or nursery facilities, but those who purchase the goods are also government workers.

Socialism does not exist in its purest form, just as capitalism does not. Although communist countries found it necessary to offer higher salaries for specific tasks in order to persuade workers to take on larger responsibilities, socialism's philosophy advocates for resources to be distributed according to need rather than ability to pay. For instance, industrial managers always received higher pay than factory employees. But socialist states built much better income equality by reducing the wide salary discrepancies that characterize capitalist countries.

Socialism holds that capitalism is based on short-term hedonism and is ultimately bound to failure because people compete for their own financial gain. Socialism, on the other hand, is justified by the social principle that the welfare of the community comes before personal interests. Socialists therefore think that government planning and economic collaboration are preferable ways to achieve the societal objectives as a whole. Power and privilege are no longer the sole purview of the state and the managers in charge of redistribution when countries go from socialism to capitalism, as happened in the republics of the former Soviet Union and to a lesser extent in China (Nee, 1989, 1991). Instead, they are shared by the workers engaged in production and the market economy.

Capitalist View of Socialism

Socialism is frequently viewed with scepticism and criticism from a capitalist standpoint. The approaches used by capitalism and socialism to economic organization and the function of the state are fundamentally different from one another. The capitalist perspective on socialism is summarized as follows:

Economic Efficiency: The most effective system for allocating resources, encouraging innovation, and fostering economic growth, according to capitalists, is free-market capitalism with minimum government intervention. They hold that market forces and competition drive efficiency and motivate companies to successfully meet customer requests.

Innovation and Entrepreneurship: It is believed that capitalism is a system that rewards enterprise and creativity. Profit incentives drive people and businesses in a capitalist society, which promotes the creation of new goods, services, and technologies.

Individual Freedom: The right to private property and individual liberty are important to capitalists. They contend that capitalism enables people to make their own financial decisions, own property, and pursue their own economic goals without undue interference from the government.

Efficient Resource Allocation: Capitalists claim that socialism can result in inefficient resource allocation due to its centralized planning and government ownership of important sectors. They contend that the allocation of resources under capitalism is improved by market-driven price mechanisms that take supply and demand into account.

Risk and Reward: The "risk and reward" notion is frequently linked to capitalism. Capitalists contend that people who take chances and succeed should be rewarded for their efforts, while those who fail should pay the price for their mistakes without the help of the government.

Critique of Socialism: Socialism is criticized by capitalists because it might hamper entrepreneurship, innovation, and economic expansion. They contend that governmental ownership and control of an industry can result in bureaucratic inefficiencies and a lack of competition.

Incentive Structure: Capitalists hold that capitalism's strong incentive to maximise profits encourages people and businesses to put in more effort, make investments, and innovate. They claim that the socialist emphasis on equality and income redistribution can lessen these incentives.

Market Competition: Capitalists emphasize how competition drives product and service innovations that result in improved quality and cheaper costs. They contend that because socialism lacks competition, consumers may experience inferior quality and fewer options.

It's crucial to keep in mind that these are broad justifications from a capitalist viewpoint, and that opinions on socialism might range greatly. Socialism's proponents frequently highlight how it may lessen wealth disparity, offer social safety nets, and guarantee access to necessities like healthcare and education. Each system has supporters and detractors, and the conflict between capitalism and socialism continues to be a central and ongoing subject in economics and political philosophy.

Democratic Socialism

Sweden and Denmark created democratic socialism (sometimes referred to as welfare socialism), dissatisfied with the exploitation and selfishness of capitalism and the lack of freedom and individuality in socialism. In this type of socialism, the government and private citizens both generate and distribute products and services. The nation's telephones, television stations, and airlines are all owned and operated by the government, as are the steel, mining, forestry, and energy industries. The majority of the service sectors, farms, manufacturing, and retail establishments are still privately owned (Henslin 2010)

Topic-184: Political Change: (Institutionalized Political Change, Rebellions, Revolutions)

Political change encompasses various processes, including institutionalized political change, rebellions, and revolutions. Here's a concise overview of each

Institutionalized Political Change: The political institutions and systems of a nation are being changed gradually and systematically. Elections, constitutional amendments, and other formally recognized processes like these frequently lead to it. Aiming to enhance or modify the current political structure within the confines of the law, institutionalized political reform is often nonviolent.

Rebellions: Acts of disagreement or resistance to firmly established political powers are known as rebellions. They frequently involve organized groups or movements that oppose the ruling elite or power institutions. Armed uprisings and nonviolent demonstrations are both examples of rebellions, which seek to oust the established order in order to bring about change.

Revolutions: Revolutions aim to radically alter a nation's political, social, and economic structures. They are more severe and frequently violent upheavals. Typically, they entail sizable mass uprisings that oppose and depose the governing elite or the current administration. Political persecution, economic inequality, and social injustices are just a few of the grievances that can ignite revolutions, which frequently lead to profound changes in governance and society institutions.

In conclusion, there are a variety of processes that make up political change, ranging from incremental institutional changes to more jarring manifestations of resistance and transformation. The choice of strategy is determined by the unique conditions, complaints, and objectives of people agitating for political change.

Topic-185: Types of Authority

People obey individuals in positions of authority because they feel they have a right to do so and that position enjoys broad social acceptance. For instance, even though sociology lecturers frequently discuss touchy topics that some students may not want to, most do because they think their instructors have the "authority" to speak these concerns. Most of the time, people may be persuaded to comply with even more demands by those in positions of authority larger than teachers. As an illustration, many individuals consent daily to invasive body examinations and

occasionally even strip searches by complete strangers at airports all over the world, in part due to their perceived "authority."

Traditional, legal-rational, and charismatic authority were the three main categories of lawful power that Max Weber distinguished. We add expertise as the fourth main source of authority since Weber's passing in 1920 because it has grown in significance since then (Thompson and Hickey 2016).

Traditional Authority

Traditional authority is a type of power rooted in long-gone customs and habits that is frequently approved by religion. For instance, Christian fundamentalists cite the Bible to justify claims that men should be in charge of women, claiming that not only is this divinely mandated, but it has also been the case "since the time of Adam and Eve." People typically follow those in positions of traditional authority because they have done so for a long time, not because they are particularly morally upright, just, or intelligent (Thompson and Hickey 2016). Traditional authority is frequently inherited and based on ascriptive statuses (e.g., age, race, sex, religion).

Legal-Rational Authority

Legal-rational authority, also known as bureaucratic authority, is based on specific laws, policies, and procedures that specify who has the reins of authority and how it will be used and dispersed. Legal-rational authority emphasizes credentials, credentials, and other accomplishments that permit a person to occupy a position of power and is justified by law rather than custom. People in positions of legal-rational authority are chosen or appointed to carry out particular tasks, and the relative authority of each office is spelt out in faculty handbooks, corporate charters, and constitutions (Thompson and Hickey 2016).

Charismatic Authority

Charismatic authority is founded on exceptional personal traits, which include the capacity to enthuse and motivate followers. Anyone who possesses it always becomes the centre of attention wherever people are gathered. One of the authors came across Robert Kennedy while strolling down a city street in the 1960s. He still recalls the tense atmosphere that surrounded Kennedy and his entourage. The enthusiasm was brought on by Kennedy's charisma, which in Greek means "gift of grace" (Thompson, 1990). Kennedy was Attorney General at the time, a position of great influence but not much glamour (Thompson, 1990). The most flimsy and fragile type of authority is charismatic, which depends on the charm and skills of the person in question. It is frequently brief and may come to an abrupt end when a leader dies or when followers lose faith in their leader's unique "gifts" due to a single incident (Thompson and Hickey, 2016).

GENDER: A SOCIAL CONSTRUCTION

Lesson Overview

- Defining sex and gender: Problematizing the binary construction of sex and gender
- Gender and biology: Natural differences
- The social construction of gender and sex
- Femininities, masculinities, and gender relations
- Issues of sex and gender

Topic-186: Defining Sex and Gender

The first thing that typically comes to mind when thinking about how males and females differ is sex, the biological traits that set males and females apart. Contrarily, gender is a social, not a biological, trait. Whatever actions and viewpoints a group regards as appropriate for its males and females make up gender. Therefore, gender differs from society to society. Gender, as opposed to sex, refers to the masculine or feminine, respectively. In other words, you inherit your sex, but you learn your gender as you become accustomed to the behaviour and attitudes that your culture deems proper for each gender. Around the world, there are different gender expectations. Since they differ so much, some sociologists propose using the terms masculinities and Femininities instead of masculinity and femininity. The sociological significance of gender is that it serves as a tool for social control over its constituents. Based on sex, gender categorizes us into various life situations. Doors to wealth, authority, and even prestige are opened and closed by it. Gender, like socioeconomic class, is a structural aspect of society (Henslin 2010).

Topic-187: Gender Differences in Behaviour: Biology or Culture?

The anthropologist Margaret Mead conducted groundbreaking gender study. She reasoned that if gender was based on the biological distinctions between men and women, everyone should define "feminine" and "masculine" in the same way; if gender was based on culture, these conceptions ought to differ. Mead (1963, originally 1935) investigated three New Guinean societies. Mead noticed very similar attitudes and behaviour in both men and women in the Arapesh's mountain home. She claimed that both sexes exhibited empathy and cooperation, or in other words, traits that our culture would categorize as "feminine."

Mead observed the Mundugumor after moving south, a people whose cannibalism and headhunting stood in stark contrast to the Arapesh's mild ways. Both sexes were typically violent and egotistical in this civilization, which are characteristics that we classify as "masculine." Then, after moving west to the Tchambuli, Mead discovered a culture that, like our own, distinguished between genders. The Tchambuli, on the other hand, flipped many of our preconceived ideas about gender: Males were subservient, emotional, and loving towards children, while females were dominant and rational. Mead deduced from her observations that culture is the key to gender variations since what one society views as masculine may be perceived as feminine in another. Some opponents think Mead's conclusions are "too neat," as if she only found the patterns she was looking for in these three societies. Deborah Gewertz (1981) argued that Tchambuli males are actually the more aggressive sex, refuting what she dubbed Mead's "reversal hypothesis." Mead visited the Tchambuli (who spell their own name Chambri) in the 1930s after they had lost a lot of their possessions in tribal warfare, and Gewertz notes that he saw men rebuilding their dwellings, a transitory function for Chambri males (Henslin 2010).

Topic 188: The Social Construction of Gender and Sex

A well-known nursery rhyme from the eighteenth century claims that little girls are made of "sugar and spice and everything nice," whereas small boys are formed of "frogs and snails and puppy dogs' tails." Baby girls are frequently referred to as "beautiful," and newborn baby boys are frequently described as "bouncing." We distinguish between boys and girls in this way for what reason? Biological and physiological differences between males and females are present from birth; however, these differences do not account for the significant social and cultural inequalities based on sex that are made as individuals mature.

The most significant differences between the sexes are learned through socialization as we all learn to perform the gender roles and cultural and social expectations related to a person's sex. The social structure of gender is fundamental, and masculinity and femininity are outcomes of human perception, social and cultural context, and interpersonal interaction (Thorne, 2007). Every element of our lives is impacted by these gender roles, including how we eat, who our neighbour are likely to be, our political and religious beliefs, how long we live, and what causes us to die. In other words, these gender roles have an impact on how we perceive and experience life itself (Thompson and Hickey 2016).

Topic-189: Femininities, Masculinities and Gender Relations

The term "masculinity" describes traits deemed suitable for men. Being aggressive, athletic, physically active, rational, and dominant in social interactions with women are among these traits that are traditionally valued in American culture. Contrarily, femininity refers to traits that are traditionally connected to proper behaviour for women, and in Pakistan, these traits include passivity, docility, fragility, emotionality, and subjugation to men. By the age of four, according to research by Carol Gilligan and her students at Harvard's Department of Gender Studies, children are well aware of these strong gender norms and feel pressure to comply to them (Kantrowitz and Kalb, 1998). According to Barrie Thorne (2007:317), by the time children reach preschool age, both boys and girls have established their sexual and gender identities and prefer to hang out with others of "their own kind." Gender roles are solidly established by adolescence, according to Peggy Giordano's research (Giordano et al., 2006).

Some claim that sex-related gender qualities, including male aggression, are innate features tied to sex and independent of cultural meanings. The majority of studies, however, shows that degrees of aggression range greatly among the sexes as well as between them and that both genders are capable of being equally violent in various social and cultural contexts (e.g., Fry, 1988; Butler, 1990; Wilton, 2005). According to Lieberman et al. (2000), Rachel Simmons takes great effort to give their kids names that are gender-appropriate. Names may also represent certain personality attributes in different cultures, such as fierceness, courage, shyness, or humility, in addition to recognizing various familial or clan relationships.

Our names only scratch the surface of gender identification. According to Thompson and Hickey (2016), girls are encouraged to create feminine identities while males are encouraged to develop masculine traits due to pronounced distinctions in language, communication, play, attire, and grooming.

Topic-190: Issues of Sex and Gender

Sexism: inequality based on sex and gender: Sexism is the idea that one sex is inherently superior to or inferior to the other. It supports prejudice (attitudes) and discrimination (actions), both personally and institutionally. Similar to racism and ageism, the ideology of sexism promotes the unjust and unequal treatment of people based on their ascribed traits, in this case, their sex. Both men and women are subject to sexism. Due to attitudes, practices, rules, and

policies based on conventional gender stereotypes, men can also encounter sexism in various contexts (Goldberg, 1976; Franklin, 1988; Pollack and Shuster, 2000). The feminist scholar Carol Gilligan wrote in Gilligan (2006) that "both sexes suffer when one is not understood—this is not a zero-sum game" (Thomson and Hickey 2016).

Lesson-36**Perspectives on Education and Schooling-I****Lesson Overview**

- Functionalist perspective on schooling
- Innovation
- Postponing job hunting
- Anticipatory socialization
- Latent functions of school

Topic-191: Functionalist Perspective on Schooling**Providing Social Benefits**

The core tenet of functionalism is that when a society functions effectively, each component contributes to its stability or well-being. Manifest functions are the desired outcomes that people wish their activities to produce. Latent functions are the favourable effects they did not want to occur.

Teaching Knowledge and Skills

The most obvious and manifest goal of education is to impart information and skills, whether they are the traditional three R's or their more contemporary equivalents, such as computer literacy. Each generation is responsible for preparing the subsequent one to fill the essential roles in the organization. They are offered by the schools since our post-industrial society needs highly educated people.

Sociologist Randall Collins claims that credential societies have developed in industrialized nations. He meant to imply that organizations use credentials such as degrees and certifications as grading scales to determine who is qualified for a post. Because they are unable to interview and screen applicants, employers rely on colleges to weed out the unqualified. For example, when you graduate from college, potential employers will presume that you are a responsible person since you attended several classes, turned in a lot of assignments, and shown that you have the core writing and thinking skills. They will then graft their unique employment skills onto this, which has been supported by your college foundation.

Before you can begin working, you may need to acquire the appropriate employment skills. Before the advancements in information and technology, becoming an engineer or airline pilot could be accomplished with only on-the-job training. For this precise reason, doctors display their credentials prominently. Their framed credentials indicate that they have permission to treat your body from a university (Henslin 2010).

Cultural Transmission of Values

The cultural transmission of values—a process by which schools transmit a society's fundamental ideals from one generation to the next—is another obvious role of education. As a result, socialism is valued highly in schools in socialist societies, while capitalism is valued highly in schools in capitalist societies. For instance, American schools place a strong emphasis on the value of private property, individualism, and competition. No matter the economic structure of a nation, patriotism is a cultural value that is taught in schools all across the world. Schools throughout the world, including those in the United States, praise the founding fathers

of the society, their fight for freedom from oppression, and the virtues of the nation's social structures. Rarely is this purpose as clear as it is in Japan, where schools are required by law to "cultivate a respect for tradition and culture, and love for the nation and homeland" (Henslin 2010).

Social Integration

Another advantage of schooling is social integration. To promote a sense of national identity, teachers encourage students to salute the flag and sing the national anthem. One of the most glaring examples of how American schools promote political integration is the way that mainstream beliefs and values have been taught to tens of millions of immigrants. As they began to see themselves as Americans, the immigrants gave up their former national and cultural identities (Carper 2000; Thompson 2009). Beyond bringing people together in terms of look, speech, or even intellectual processes, education serves an integrating role. A national identity cannot be established until the political system has been consolidated. If people connect with a society's institutions and think they are the foundation of their own welfare, they are less likely to rebel. In respect to this function, the lower socioeconomic classes—from which the majority of social revolutionaries hail—are particularly significant. It will be much easier to keep a social structure in its current form if the underclass can identify with it as it is (Henslin 2010). The wealthy already have a strong incentive to keep things as they are.

Gatekeeping

Gatekeeping, or selecting who will enter what professions, is another goal of schooling. Credentialing determines who is competent for a job by using credentials and degrees. It functions as a form of gatekeeping system that grants some people access to opportunities while excluding others. Students are routinely tracked and grouped into different educational courses based on their estimated talents to conduct gatekeeping (Henslin, 2010).

The merit-based gatekeepers were supported by functionalists Wilbert Moore (Davis and Moore 1945), Kingsley Davis, and Talcott Parsons (1940). They developed the social placement theory, which contends that some jobs only require rudimentary skills and are thus suitable for persons of lesser intelligence. Other occupations, like that of a doctor, demand a higher level of education and intelligence. Capable individuals are persuaded to postpone satisfaction and put up with years of difficult study through the use of high pay and prestige benefits. According to Henslin (2010), functionalists see education as a system that divides people into groups based on their abilities and goals for the good of society.

Replacing family functions

The functions of schools have grown with time and are now comparable to some family functions. Childcare is an illustration. For households where both parents work or for single mothers who are also employed, grade schools double as babysitters. Since it was an unanticipated result, childcare has always been a latent function of formal education. However, with most families now having two wage earners, childcare has emerged as a clear need. Some schools even provide before- and after-school care. For the children of their adolescent students, some high schools even offer nurseries (Bosman 2007).

Other Functions

Education has extra benefits as well. First, there is dating. Due to the fact that the majority of students are unmarried, many people meet their future brides for the first time in high school and college. Schools help people choose partners who have similar interests, educational backgrounds, and life experiences, which has sociological implications. Additionally, schools serve as a hub for social networks. Some students establish lifelong friendships there, while

others network for potential jobs. Education also brings down the unemployment rate. Millions of young people must finish their education in order to stay out of the workforce. Schools also contribute to the upkeep of society by keeping these millions of people off the streets, where they would be holding demonstrations and demanding political system reform. In a number of different businesses, schools also provide career opportunities (Henslin, 2010).

Topic-192: Innovation

Schools are responsible with imparting knowledge, but they are also required to foster the development of new knowledge and technology as well as the intellectual development and creativity of their students. Both outdated knowledge and new applications of it must be developed. Even in the most ancient tribal societies, novel ideas and inventions that give a better way to accomplish a task or enhance quality of life are usually welcomed. In highly technical civilizations, schools, particularly large research institutes, are essential for the production of new knowledge and technology. But it takes time for educational institutions to evolve, and schools frequently have to walk a fine line between encouraging social innovation and cultural change and working to uphold tradition and the status quo. This is particularly true in countries like Japan and Britain where social custom, history, and tradition are highly cherished. One of the writers claims that for the past 300 years, the "core" curriculum at Cambridge has stayed virtually constant. The general education standards, however, have altered three times in the past 10 years at the American university where the author previously taught (Thompson and Hickey 2016).

Topic-193: Postponing Job Hunting

The possible financial challenges, resume gaps, and increased competitiveness when reentering the job market can be outweighed by the long-term benefits of deferring job searches for education, personal reasons, or skill development. Maintaining ties throughout this time requires networking and skill development.

Topic-194: Anticipatory Socialization

Another essential component of education is anticipatory socialization, or imparting the skills necessary for successfully adopting future roles and statuses. Children who understand and internalize this position will be well-equipped for adult work roles in enterprises, bureaucracies, and other industrial environments in addition to being prepared for a successful academic career. By arranging activities for their children after school, parents are said to contribute to this type of anticipatory socialization (Adler and Adler, 1994). Beyond establishing the student position, anticipatory socialization involves many other steps. Being a student is not highly regarded in less sophisticated groups because education is largely intended to teach survival skills, sex roles, and the oral history and traditions of the tribe or village. Even in minor preindustrial civilizations, control over education is usually taken away from the family and given to those with specialized training. However, the family may take on these responsibilities on occasion. In industrialized and post-industrial nations, the educational goal of anticipatory socialization is becoming more and more difficult to achieve. Technical advancement and a complex division of labour almost invariably go hand in hand. Numerous trained individuals are needed to fulfil a variety of highly specific occupational duties. Educational institutions must work to match students' abilities and skills to a continuously altering labour market in order to balance supply and demand in particular industries. It is inevitable that there would be a discrepancy between business and industry expectations and educational institutions' ability to produce qualified people. As a result, there are alternative "shortages" and "gluts" when schools produce either too few or too many specialists in particular areas. However, employers insist that it is crucial for prospective

employees to possess the cognitive and vocational abilities necessary for jobs in a high-tech and changing environment (Thompson and Hickey 2016).

Topic-195: Latent Functions

Unexpectedly, people tend to live longer on average the further along in their schooling, according to research. Meara et al. (2008) found that although Americans who complete their education live to an average age of 82, those who drop out of high school survive to an average age of 75. The most likely explanation is that more educated people have healthier lifestyles (better diets and less smoking), have better jobs, earn more money, and have better access to healthcare (Henslin 2010).

Lesson-37

FUNCTIONS OF SCHOOLING-II

Lesson Overview

- The conflict perspective:
 - Social control
 - Screening and allocation
 - Credentialed society
- Interactionist perspective: Self-fulfilling prophecy

Topic-196-198: The Conflict Perspective:**Social Control**

Schools act as social control systems for society, according to the conflict perspective of sociology. It means that formal education maintains and reinforces existing social and power inequities. The following are the main ways that the conflict perspective sees education's involvement in social control.

Reproduction of Social Inequality: According to conflict theorists, educational institutions contribute to the maintenance of social inequality. They contend that by classifying students according to their social backgrounds, the educational system maintains inequities in access to opportunities and resources. Students from low-income families may face challenges that hinder their academic progress, yet they are typically more likely to receive an education of a higher calibre.

Legitimization of Social Order: Schools regularly impart values, customs, and beliefs that uphold and reflect the prevailing social order. Conflict theorists assert that schools propagate prevalent cultural norms and ideas, which may help to maintain the status quo and the current power structure. This could involve the reinforcement of societal norms including submission to authority, conformity, and acceptance of the current political and economic system.

Control of Knowledge: Schools determine what constitutes legitimate knowledge and curriculum. Conflict theorists contend that this informational control can be used to promote some ideas while marginalizing others. It may place limitations on critical thinking and diametrically opposed viewpoints, maintaining a sense of societal control.

Social Stratification: The educational system can contribute to social stratification by providing students with unequal access to educational resources and opportunities. With increasing access to positions of authority and power as a result, an educated elite may emerge, while others may face grim futures.

Preparation for the Workforce: Conflict theorists see education as a way to get students ready for their future jobs. They contend that education reinforces the division of labour and class distinctions by preparing students to fit into particular social and economic positions.

Resistance and Counter-Narratives: Conflict theorists are aware that there may be disagreement inside educational institutions. Students and teachers can raise issues with the dominant narratives and advocate for inclusive and equitable educational practise.

In conclusion, education functions as a social control mechanism that sustains existing power structures and social hierarchies from a conflict perspective. This point of view emphasizes how education contributes to inequality and the status quo while simultaneously allowing for the possibility of social change and resistance inside educational institutions.

The Conflict Perspective: Social Stratification

Most societies, especially those that place a high value on knowledge and technology, have some form of stratification in place. Given this, education is viewed from a conflict perspective as a valuable resource, a goal in and of itself, as well as a means of attaining other socially desirable traits like wealth, power, reputation, and material possessions. Conflict theorists highlight how, despite the value put on mass education and its potential to achieve equality, educational systems in both capitalist and communist states actively promote and sustain inequality. The main subjects of this analysis are the hidden curriculum in schools, how educational credentials enable schools to act as "screening devices" for society, the connection between educational attainment and unequal occupational opportunities, unequal access to education, and inequality among schools (Thompson and Hickey 2016).

Unequal Access to Schooling and Educational Inequality

Because they believed that the bourgeoisie used limited access to education as a tool to oppress and rob the proletariat, Karl Marx and Friedrich Engels (1848–1979) fought in favour of universal access to free education. As a matter of fact, formal education has traditionally been a benefit reserved for the wealthy, privileged, and governing classes and has been more closely correlated with leisure than with employment. As our discussions of education in Great Britain and the United States have demonstrated, mass education did not become a priority until after their industrial revolutions, and Japan did not adopt the concept until after World War II. In the US and many other countries, equal access to education is now considered as a symbol of a nation's commitment to not only knowledge and technology but also to individual freedom and social mobility. Is that really the situation? (2016) Hickey and Thompson.

The Hidden Curriculum

The "hidden curriculum" is the term used to describe the unwritten moral principles and attitudes that schools teach in addition to the formal curriculum. Deference to authority and adherence to social norms are two examples. Conflict theorists underline that the hidden curriculum helps keep societal inequities in place.

To understand this crucial concept, think about how English is taught. Since middle-class teachers are aware of the direction their students are taking in life, they place a strong emphasis on "proper" English and "good" manners. Racial and street slang are allowed in the classroom by teachers in inner-city schools who are also aware of the future plans for their students. Every educational approach supports the maintenance of socioeconomic class. In other words, they are all training their students for careers that are similar to those of their parents. Due to their social status, some children are destined for positions of greater responsibility. For these positions, they demand "refined" speech and manners. Others' social destinies are low-status vocations. They only need to adhere to the guidelines established for this position (Bowles and Gintis 1976; 2002). It would be pointless to attempt to instill "refined" speech and manners in these students. To put it another way, even the teaching of English and manners helps keep social classes in place throughout time (Thompson and Hickey, 2016).

Tilting the Tests: Discrimination by IQ Even intelligence tests help to keep the social class system intact. The questions asked in intelligence tests contain cultural biases. Children from some backgrounds are more familiar with such question wordings than other students. (Henslin 2010).

The Correspondence Principle: Samuel Bowles and Herbert Gintis, conflict sociologists, first used the term "correspondence principle" to describe how schools mirror society in 1976. According to this idea, a country's social standards ought to be represented in the curriculum of its public schools (Henslin, 2010).

The bottom line: family background

It suggests that family background weighs more heavily than test results in choosing who will attend college. Children from affluent parents are more likely to attend the nation's most prominent institutions in addition to attending college, regardless of their specific talents. They consequently find better-paying jobs with more prestige after they graduate, which strengthens their advantages. The elite colleges wouldn't be complete without these students' more privileged upbringing (Henslin 2010).

Screening and Allocation

The conflict approach in sociology looks at how social inequality and power dynamics affect student placement and selection in schools. It focuses on how differences in resource accessibility, observation methods, and competitiveness might reinforce social hierarchies and limit opportunities for disadvantaged groups. From this vantage point, resolving these disparities and promoting educational equity are significant issues.

Educational Credentials

Using schools as a tool for screening One of the things that schools are recognized for is awarding educational credentials, such as grades, certificates, diplomas, and degrees. Most people would want to believe that the pyramidal distribution of educational degrees is directly tied to academic talent, intellectual prowess, and a desire for study. Regrettably, while these characteristics do influence the granting of academic degrees, other considerations are also of utmost importance.

Topic-199: Symbolic Interactionist Perspective: The Self-Fulfilling Prophecy

The daily activities that take place at schools and how they affect the students, teachers, and administrators who are a part of such social environments are of interest to interactionist sociologists. By the time a child is five or six years old, the family usually gives some of its socialization responsibilities to the school. However, many kids are now beginning their educational careers much younger because to the increase in preschools and kindergartens. As a result, school is where most of the most crucial time for personal and social development is spent (Thompson and Hickey, 2016).

Labelling Students: The Self-Fulfilling Prophecy

Students who are predicted to fail may be neglected by teachers until they, too, get the desired outcome since they are compelled to work with them to ensure that they succeed and thrive. In education, this is referred to as the Pygmalion effect. As a result, tagging youngsters frequently has the unintended effect of having the students' future attitudes and behaviour confirm the assumptions made about their ability. Typically, socioeconomic position, gender, and ethnicity are nonacademic characteristics that have an impact on these classifications and forecasts.

Schools classify pupils based on their personalities, appearances, attitudes, levels of compliance, and academic achievement (e.g., clever, dumb, gifted, or slow learners). Students who are

considered of as outgoing and intellectually bright profit from their real and perceived successes, but students who are thought of as smart arse, troublemakers, or frauds find it extremely difficult to shed those unattractive labels. The Labelling procedure has a substantial social impact on interactions between students, instructors, and administrators in addition to having an impact on grades and other academic credentials (Thompson and Hickey, 2016).

POPULATION STUDY AND ITS SIGNIFICANCE

Lesson Overview

- Population dynamics:
 - Fertility
 - Mortality
 - Migration
- Population composition and density
- Population growth
- Population control: the importance of family planning
- Problems in forecasting population growth

Topic-200-202: Population Dynamics:

Fertility

Fertility: The average number of children that a woman has is known as the fertility rate. According to the average global fertility rate of 2.6, a woman has 2.6 children in her lifetime. American women have a substantially lower fertility rate, at 2.1 (Haub and Kent 2008). Occasionally, the terms "fertility" and "fecundity," or the greatest number of children a woman is capable of having, are used interchangeably. This number is rather high considering that some women have given birth to 30 children (McFalls, 2007). The world's highest fertility rate is found in Middle Africa, where women give birth to 6.1 children on average, while the lowest fertility rate is found in Eastern and Southern Europe, where women give birth to 1.4 children on average (Haub and Kent 2008). Macao has the lowest fertility rate in the entire globe. There, a lady typically gives birth to just one kid. Five of the countries with the lowest birthrates are from Asia. Europe is where the rest of them live. The countries with the highest birth rates are also grouped together. With the exception of Afghanistan and Timor-Leste, which are all in Asia, they are all in Africa. The highest birthrate in the world is shared by the West African countries of Niger and Guinea-Bissau. There, a woman has seven more children on average than she would in Macao—7.1 in all. To ascertain a country's fertility rate, demographers look to the government's birth registration records. The number of live births per 1,000 persons in the country is determined using these figures. Clearly, there is a great deal of space for error. Birth records are, at best, unreliable in several of the Least Industrialized Nations (Henslin 2010).

Mortality

The second demographic element is measured using the yearly crude mortality rate, or the number of deaths per 1,000 people. Furthermore, it differs widely from one nation to another. In Africa, Swaziland set a record with 31 fatalities per 100,000 residents. The lowest death rate worldwide is 2 and is shared by three oil-rich countries: Kuwait, Qatar, and the United Arab Emirates (Henslin, 2010).

Migration

The third demographic factor is migration, or the transfer of people from one location to another. In migration, there are two types. The first category includes those who move inside the same nation. In what is known as "The Great Migration," millions of African Americans relocated

from the South to the North during and after World War II. In a historical shift, many individuals are returning to the South in order to benefit from its thriving economy, enjoy its warmer climate, and reestablish family ties (Frey 2004, 2006). The second kind of migration is when people move across different countries. Demographers refer to the ratio of emigrants (people leaving a nation) to immigrants (people entering a country) per 1,000 inhabitants as the net migration rate. Contrary to fertility and death, migration has little effect on global population because people are merely shifting their domicile from one country or region to another. What makes people decide to go to a country with unfamiliar customs and a foreign language in order to leave the security of their friends and family behind? To understand migration, push and pull variables must be taken into account. The push factors include people's aspirations to escape poverty or persecution because of their political and religious views. The magnets that draw people to relocate to a new location include better prospects for employment, higher standards of education, freedom of expression and religion, and a more promising future for their children. After "migrant paths" are established, immigration frequently picks up speed; networks of kin and friends attract additional people from the same nation, sometimes even from the same villages. Globally, the Least Industrialized Nations to the Industrialized Nations represent the majority of migratory movements. Without a doubt, the United States is the best option on the planet. Each year, the United States accepts more immigrants than the rest of the world combined. Henslin (2010) estimates that 38 million Americans, or one in every eight, were born abroad.

Topic-203: Population Composition and Density

Along with counting people, demographers are also interested in how demographic characteristics impact people's lives. Two elements are of great interest to sociologists. The population's composition is the number and diversity of people it consists of, as determined by elements such as age, sex, race, and ethnicity. The amount of people living in a certain area per square mile is referred to as population density. One of the simplest measures of population composition is the sex ratio, or the proportion of males to females. The sex ratio is generally below 100 since women live longer than males do. According to the sex ratio, there are around 95 men for every 100 women in the United States. The age distribution of the population is rapidly shifting. A noteworthy demographic trend that deserves more than passing consideration is the ageing of the world's population. For instance, as more people reach the age of 65, the elderly will soon surpass all other demographic groups as the largest population component in the United States. Age and sex information when combined provide a plethora of social and demographic information on a given group. A frequent method of presenting this data is using an age-sex pyramid, claim Thompson and Hickey (2016).

Topic-204: Population Growth

With more than 368,000 newborns born each day, the world's population of over 6.7 billion people is growing by about 80 million every year (World Health Organization, 2009). Sociologists are very concerned about population expansion because many individuals think that as population grows, quality of life declines (Thompson and Hickey 2016).

Growth rates and doubling times

The population growth rate is the annual percentage difference between the numbers of people who are added to and withdrawn from a particular population. Currently, the population growth rate is less than 1% in the majority of developed nations, while it is over 3% in several emerging nations. While birthrates are declining, the population is growing at a rate of roughly 1.2 percent year (World Health Organization, 2009).

expansion rates, which only provide a partial picture of population expansion, are not as useful a measure of population growth as the number of years it takes for a population to double in size. By the end of the twenty-first century, the population of the United States will have doubled, reaching 600 million people. A country's population will double with a growth rate of 1% in roughly 70 years and with a growth rate of 2% in around 35 years. The population of 82 countries will double in 30 years or less if current trends continue. The world's population has doubled over the past 40 years, and at current rates, it could do so again in the next 50 years, according to the world health organization (2009).

Many people are concerned about the current growth rates and timetables for doubling. They fear that if worldwide action is not made to cut birthrates, the standard of living would decline. Such concepts are not novel; in fact, Thompson and Hickey (2016) link them to one of the earliest theories of population growth.

Topic-205: Population Control: The Importance of Family Planning

Population control through family planning is a critical component of sustainable development and has several important implications for individuals, societies, and the environment

Reducing Overpopulation: Family planning aids in regulating population growth, which is crucial in areas experiencing high population growth. Resource depletion, overcrowding, poverty, and environmental damage are all consequences of overpopulation.

Improved Health and Well-Being: The timing and spacing of children can be planned by individuals and couples who have access to family planning services. This results in healthier pregnancies, lower rates of mother and newborn death, and better family-wide health outcomes.

Empowering Women: Women are empowered by family planning because it provides them more control over their reproductive options. By allowing women to pursue education, employment, and other goals in life, it improves gender equality.

Economic Benefits: As families become smaller, they can have more financial options. If families have fewer dependents, they may have more money to invest in improving their standard of living, healthcare, and education.

Environmental Sustainability: Ecosystems and natural resources may be under stress as a result of population growth. By reducing consumption, population growth, and environmental impact, family planning can help ease this pressure.

Improved Quality of Life: Smaller families are typically connected with greater living standards because they may allocate more resources per child to nutrition, healthcare, and education.

Global Demographic Transition: Promoting family planning aids in the global population's transition from high birth and death rates to low rates more akin to developed countries. This transformation is associated with economic growth and rising levels of living.

Family planning should always be voluntarily undertaken, with due regard for individual rights and preferences, and with comprehensive sexual and reproductive health education included. Policies and activities that assist family planning should prioritize access to information and services while also taking into account cultural, religious, and societal traditions.

Family planning is crucial for achieving goals for sustainable development, promoting public health, empowering women, and addressing environmental challenges. In defining how society will advance, how people will live, and how the earth will fare, it is essential.

Topic-206: Problems in Forecasting Population Growth

The three demographic variables of fertility, death, and net migration are combined together to determine the growth rate of a country, or the net change after people have been added to and removed from a population. Demographers' simple explanation of the fundamental demographic equation is as follows:

$$\text{Growth rate} = \text{births} - \text{deaths} + \text{net migration}$$

If only biological factors were responsible for population expansion, demographers' jobs would be straightforward. However, social factors that affect migration, birth, and death rates include wars, economic booms and busts, plagues, and famines. Abortion also has an effect on population growth. Politicians make projections much more difficult. On occasion, governments make an effort to persuade women to have fewer or more kids. Hitler ruled that Germany needed more "Aryans," therefore the government outlawed abortion and paid women who were expecting money. There was population growth. Because birth rates have declined so much, European leaders are worried that their populations may be on the decline. Due to the nation's dwindling population, Russian authorities are rewarding pregnant women financially (Chivers 2006).

In China, the situation is exactly the opposite. Few people are aware of how strict the government's "One couple, one child" policy, which tries to slow population growth, is enforced in China. Whether or not she wants one, every woman receives an IUD (intrauterine device) after having her first child, according to Steven Mosher (2006), an anthropologist who performed fieldwork in China. If a woman has another child, she is sterilized. If a woman becomes pregnant without the government's consent, the foetus is terminated (yep, you read that right). If a woman refuses to get an abortion even if she is nine months pregnant, one is nonetheless performed on her. Unmarried women are not allowed to become parents; any unmarried woman who becomes pregnant is imprisoned and forced to have an abortion. Authorities in some locations allow women to become pregnant again, but only if their first child was a girl (Henslin 2010).

THEORIES OF POPULATION GROWTH

Lesson Overview

- Malthusian theory of population growth
- The population bomb: Malthusian theory revived
- Demographic transition theory
- Marxian theory of population growth
- Second demographic transition
- The neo-Malthusians
- The anti-Malthusians

Topic-207: Malthusian Theory of Population Growth

The story begins with the common potato. The Spanish conquistadors took some of this vegetable back to Europe to grow, but the Andean people consumed it. Initially viewed with suspicion by Europeans, the potato has since changed to become the main diet for the lower classes. As food became more plentiful, fertility increased and the death rate dropped. Europe's population approximately doubled in the 1700s (McKeown 1977; McNeill 1999). This sharp increase caught the attention of English economist Thomas Malthus (1766–1834), who saw it as a sign of approaching doom. In 1798, he released the well-known *An Essay on the Principle of Population* (1798). In it, Malthus proposed what is now known as the Malthus theorem. He argued that despite the population growing geometrically (from 2 to 4 to 8 to 16 and so on), the food supply only increases arithmetically (from 1 to 2 to 3 to 4 and so forth). This suggested, in his opinion, that if birth rates are not managed, a country's population—or maybe the entire world—will surpass its capacity to feed itself (Henslin 2010).

Topic-208: The Population Bomb: Malthusian Theory Revived

The *Population Bomb* was released in 1968 by Paul Ehrlich, a biology professor at Stanford University, earning him the moniker "modern-day Malthus." "The book's cover proclaimed, 'Five individuals, largely children, have died of starvation—and forty more infants have been born—while you are reading these lines. The book's cover has a picture of a baby inside a glass 'bomb' with a lit fuse. Ehrlich's theory, albeit more sophisticated in terms of science and statistics, is remarkably similar to Malthus's. According to Ehrlich (1971:3), 'no matter how you slice it, population is a numbers game,' and in his perspective, the statistics predicted a gloomy future in the absence of swift action. If current patterns continue, according to Ehrlich's prediction, there would be 60 million billion people on the world in about 900 years. In other terms, 'about 100 persons for each square yard of the earth's surface, land and sea' would exist (Ehrlich, 1971:4). By the 1990s, thousands of people will die from starvation and malnutrition, according to Ehrlich, who remarked that the growth of the world's population has outpaced increases in the food supply. Ehrlich argued that the problem goes beyond concerns with food supply and population growth, going beyond the Malthusian paradigm. He underlined the importance of the environment, especially the availability of clean water and air (Thompson and Hickey 2016).

Topic-209: Demographic Transition Theory

The three primary stages of population expansion, according to the demographic transition theory, are high birth and death rates, high birthrates and low mortality rates, and low birth and death rates.

Stage 1: is characterized by both high birth and death rates. Because it was typical for women to have 13 or 14 children at that time, colonial America offers as an illustration of this period. However, because of the high newborn mortality rates and the impact of infectious diseases, only half of these kids or fewer lived to adulthood. Low life expectancy allowed high mortality rates to keep population growth stable despite high birthrates.

Stage 2: is marked by high birth rates and low death rates. A stage 2 nation during the beginning of industrialization was the United States. Women continued to have a lot of kids, and big families were still supported by culture. But because infant mortality rates were reduced, more of those children survived to become parents and, at the same time, life expectancy gradually increased. The good news is that the US has a sizable amount of territory where its population can increase.

The demographic transition's **third stage**, which is typified by low mortality and birth rates, has now begun in the US. In complex industrialized economies, large families limit geographic mobility, and kids frequently wind up being expensive. Furthermore, birth control is frequently available and well-known. As a result, values change, encouraging parents to have fewer children. Countries in stage 3 enjoy a moderate population increase. The demographic transition theory predicts that all countries will eventually go through all three stages. Although population trends predict disastrous impacts until the final transition is complete, they are nevertheless much more optimistic about population expansion than Malthusian theory. Since so many countries are caught in stage 2 of the demographic trap, millions of people die from starvation and disease as a result of the population outpacing the quantity of available land, clean water, and food supply. The demographic transition theory, however, is supported by data from Crenshaw et al. (2000) that demonstrate a general decline in birth and mortality rates as these less developed countries modernize (Thompson and Hickey 2010).

Topic-210: Marxian Theory of Population Growth

The demographic perspective of Marx and Engels arose in reaction to Malthus.

Causes of population growth: Marx and Engels did not clearly examine the causes and strategies for population expansion. They don't seem to have argued much about this with Malthus. Malthus asserted that population growth typically outpaces resource availability, despite the fact that his followers preferred to view human activity as the product of particular social and economic contexts rather than as an eternal or inherent rule of nature. Marxists hold that each society has its own population law that controls how population growth affects a society at each stage of its history. In contrast to socialism, where population expansion is easily absorbed by the economy with no adverse side effects, capitalism leads to overpopulation and poverty. Instead of an outright denial of Malthus' hypothesis of why population increases, this way of thought led to a rejection of the repercussions of population growth.

Consequences of population growth: Marx and Engels explicitly rejected the notion that poverty is the fault of the poor. Instead, they argued that poverty is the result of a badly managed society, particularly a capitalist one. Latent in Marx and Engels' writings is the notion that a sizable increase in productivity ought to be the anticipated outcome of population growth. Each worker had to be producing more income than they required in order for their entire family to thrive, including the manufacturers. In a well-functioning society, there ought to be more wealth rather than more poverty if there are more people (Engels 18444). Marx and Engels notably disagreed with the Malthusian assumption that resources could not develop as rapidly as people because they found no reason to think that science and technology could not increase the supply of food and other products at least as quickly as population growth.

Topic-211: Second Demographic Transition

The Second Demographic Transition (SDT), often known as a series of socioeconomic changes, has been occurring in many Western countries since the middle of the 20th century. Some of these changes include lower birthrates, changing family dynamics, postponed marriage, personal life choices, and a higher tolerance for non-traditional relationships. Among the causes of these shifts are improved access to contraception, deferred parenthood, and evolving cultural norms. The SDT has an impact on family dynamics, social policy, labour markets, and population ageing. Although it varies depending on where you are, it has a significant impact on many areas.

Topic-212: The Neo-Malthusians

Was Malthus right, or not? The topic has generated intense debate among demographers. According to one group, the New Malthusians, the situation now is at least as dire as—if not worse than—whatever Malthus could have foreseen. For instance, the rate at which the world's population is growing is so rapid that between 20,000 and 40,000 more children will be born in the time it takes you to finish reading this chapter! There will be an additional 224,000 people on the earth at this time tomorrow. Day after day, hour after hour, its expansion is unabated.

The New Malthusians claim that global population growth is exponential. This suggests that if growth doubles over nearly equal time intervals, it will suddenly accelerate. The inhabitants of New Malthus are persuaded that a war over food and population is close at hand. In 2050, it's expected that the combined populations of China and India would outnumber those of the entire world (Haub and Kent 2008). It is obvious that we will run out of food if we don't stop the population growth. More distressing television footage of undernourished children may soon be available (Henslin 2010).

Topic-213: Anti-Malthusians

Positive demographers, or what we might call the Anti-Malthusians, present a quite different picture. They claim that Europe's demographic transition offers a more precise look into the future. For the vast bulk of its history, Europe was in Stage 1. Its population over time remained largely steady due to high death rates that were slightly offset by high birth rates. The "population explosion" that so incensed Malthus occurred in stage 2 after that. The population of Europe increased quickly because birth rates remained high and mortality rates fell. The population stabilized as people adjusted their birth rates to match their declining mortality rates as Europe entered Stage 3.

According to the Anti-Malthusians, this will also happen in the Least Industrialized Countries. Simply said, the demographic transition has reached Stage 2 in this country as evidenced by the recent population growth. Their death rates have decreased while their birth rates have stayed high thanks to hybrid seeds, medical treatments from the Most Industrialized Nations, and safer public water supplies. When they enter Stage 3—which they will, without a doubt—we will be confused. Their growth is really already sluggish (Henslin 2010).

Along with their overall conviction that poverty was not a result of population growth, Marx and Engels specifically asserted that even at the time there was enough wealth in England to eradicate poverty. More people in England had resulted in greater wealth for the capitalists rather than the workers since they were keeping a percentage of the workers' earnings as profits.

Marx also said that capitalism employed the labour of the working class to create profits, which were then utilized to buy machines that would supplant employees and cause unemployment and poverty. Because of this, the poor were not poor because they ate all the food that was available, but rather because capitalists had first partially decreased their wages and then completely eliminated jobs, replacing them with machines. Thus, Malthus' hypotheses about the consequences of population growth were actually hypotheses about the consequences of a capitalist society.

Lesson-40

ENVIRONMENT AND SOCIETY

Lesson Overview

- Nature, environment, and society
- The environment as a sociological issue
- The environment and sociological theory
- Our common environment: Are limits to growth?
- Our common environment: sustainable development
- Risk technology and the environment
- Environmental problems in Pakistan

Topic-214: Nature, Environment and Society

Throughout the entire planet, the human species has prospered and expanded swiftly. Currently, an increasing share of the world's population lives in cities, in vast urban areas that offer a higher standard of living than rural places. But these improvements come at a hefty price. We have never placed such demands on the planet in human history. The chapter's final section, which examines the interactions between society and the environment, is brought about by this disquieting trend. Along with demography, ecology is sociology's other distant relative and is more properly defined as the study of interactions between living things and their natural settings. The study of ecology has benefited from the contributions of both natural and social scientists.

The natural environment on Earth is comprised of the planet's surface and atmosphere, any existing life, as well as the air, water, soil, and other resources needed to sustain life. Like all other organisms, humans are dependent on their surroundings to survive. However, because of our capacity for cultural development, humans are unique among all other species because we are the only ones that actively seek to alter the world in order to further our own objectives, whether good or bad.

Why is the environment intriguing to sociologists? Environmental problems like pollution, acid rain, or global warming are not caused by the natural world on their own. These problems are social problems since they are a direct result of how people behave (Maconis 2012).

The Global Dimension

It is essential to have a global perspective when studying the natural world. The solution is simple: Regardless of political boundaries between states, the world is one ecosystem, a system made up of interactions between all living creatures and their natural environs.

The word "Eco" is derived from the Greek word for "house," which serves as a reminder that this planet is our home and that all living things and their natural environments are interconnected. The entire world ecology will be impacted by any change to the natural environment. Think about how our love of hamburgers affects the earth. Brazil, Costa Rica, and other Latin American nations have seen tremendous expansion in their ranching industries as a result of the enormous demand for beef created by people in North America (and, increasingly, around the world). To create the lean meat that fast food chains want, cattle are fed grass throughout Latin America, but this takes up a lot of space. In order to provide space for grazing, ranchers in Latin America clear thousands of square kilometers of forest every year. These tropical forests are essential to the maintenance of the Earth's atmosphere. Deforestation ultimately puts everyone in peril, even Americans who consume hamburgers (N. Myers, 1984a) (Maconis 2012).

Topic-215: The Environment as Sociological Issue

According to Dunlap and Catton (1979, 1983; Bell 2009), environmental sociology is a branch of sociology that focuses on the interactions between human societies and the environment. Environmental sociology is built on these fundamental ideas:

1. The natural environment ought to be a major consideration in social studies.
2. Humans are simply one of many species that are dependent on the natural environment.
3. Because of how nature reacts to humans, human actions can result in a variety of unforeseen consequences.
4. Economic growth is physically limited since the world is finite.
5. Increased exploitation of environmental resources is required by rising economic growth.
6. Ecological problems result from increased resource extraction.
7. These environmental problems have limited economic potential.
8. Governments promote money accumulation, which exacerbates environmental problems.
9. The welfare of humanity depends on finding solutions to environmental problems.

Instead than trying to avoid pollution or nuclear power, environmental sociology aims to understand how people (and their cultures, attitudes, and behaviors) affect the physical environment and how the physical environment affects human activities. Environmental sociology attracts environmental activists, and the American Sociological Association's Section on Environment and Technology strives to influence public policy (American Sociological Association n.d.) (Henslin 2010). This is not surprising.

Environment and Society

Throughout the entire planet, the human species has prospered and expanded swiftly. Currently, an increasing share of the world's population lives in cities, in vast urban areas that offer a higher standard of living than rural places. But these improvements come at a hefty price. We have never placed such demands on the planet in human history. The chapter's final section, which examines the interactions between society and the environment, is brought about by this disquieting trend. Along with demography, ecology is sociology's other distant relative and is more properly defined as the study of interactions between living things and their natural settings. The study of ecology has benefited from the contributions of both natural and social scientists. This essay focuses on ecological issues that are connected to well-known social concepts and issues. The natural environment on Earth is comprised of the planet's surface and atmosphere, any existing life, as well as the air, water, soil, and other resources needed to sustain life. Like all other organisms, humans are dependent on their surroundings to survive. However, because of our capacity for cultural development, humans are unique among all other species because we are the only ones that actively seek to alter the world in order to further our own objectives, whether good or bad. Why is the environment intriguing to sociologists? Environmental problems like pollution, acid rain, or global warming are not caused by the natural world on their own. Since these problems are a result of certain human activities, they are social problems.

Technology and environment: Unavoidably, humans will keep developing new technology. The destruction of our environment by these technologies is not inevitable, though. To put it plainly, it would be a mistake to decide to destroy our planet.

If we want to live on a planet that will be worth passing on to future generations, we must work towards technological and environmental balance. It's not going to be easy. To protect the environment, some people hold the extreme view that industrialization must halt and that we must revert to a tribal way of life. On the other end of the spectrum are individuals who advocate global industrialization at a quick pace while being utterly naive of the harm being done to the environment. There must be a middle ground, one that recognizes both the enduring nature of industrialization and our influence as its creators. If industrialization is correctly managed, it can enhance our quality of life; if not, we will perish.

Therefore, we need to come up with ways to reduce or stop the harm that technology does to the environment. Controls over the production, use, and disposal of technical waste are included in this. The concern is, of course, whether we will have the strength to make the necessary sacrifices to safeguard the environment for future generations. Our planet's survival is at stake, nothing less. That ought to be enough to motivate us to act morally (Henslin, 2010).

Topic-216: The Environment and Sociological Theory

Sociological theory plays a significant role in understanding and analyzing the relationship between society and the environment. Several sociological perspectives provide valuable insights into how human societies interact with and influence the environment. Here are some key sociological theories and their relevance to environmental issues

Structural-Functionalism: This method emphasizes the interdependence of several social structures within a society. It underlines how several parts of society, such as the government, the economics, and culture, affect the stability or degeneration of the environment. It helps in figuring out the functions that environmental practise and regulations serve in a society and the impacts that they have on the social system as a whole.

Conflict Theory: Societal power disparities and social injustices are of particular interest to conflict theorists. This environmental stance examines who gains from environmental legislation, how resources are distributed, and who is in charge of environmental deterioration. It highlights the role that enterprises, governments, and economic interests all play in ensuring that environmental injustices continue.

Symbolic Interactionism: This theory examines the interpretations that individuals and groups make of environmental issues and how these interpretations influence individuals' conduct. It looks at how a person's attitudes, convictions, and values influence their interactions with others and their surroundings. Symbolic interactionism provides an explanation for the importance of culture and public discourse in framing environmental issues and potential remedies.

Ecological Modernization: This point of view focuses on the potential shift to more environmentally friendly behaviour by industrial civilizations. It suggests that, within current economic systems, technological advancements, environmental legislation, and public opinion changes might lead to ecologically benign improvements. It highlights how crucial social change and institutional development are to achieving environmental sustainability.

Human Ecology: Human ecology is the study of how human populations interact with their surroundings. It looks into how migratory patterns, urbanization, and population growth affect the environment. When examining how anthropocentric activity impacts ecosystems and landscapes, this frame of view is particularly crucial.

Environmental Sociology: Environmental sociology is a branch of sociology that focuses on how society and the environment interact. It examines environmental attitudes, practise, and movements in addition to social factors that influence environmental policy development and decision-making.

Risk Society Theory: Ulrich Beck's idea holds that modern civilizations are characterized by a number of threats, including environmental ones. It underlines how industrialization and technological advancement lead to brand-new environmental concerns that are usually unanticipated. It also examines how civilizations respond to and handle these dangers.

Topic-217: Our Common Environment: Are there Limits to Growth?

Our common environment: The study of environmental ecology focuses on problems relating to adverse effects of humans on nature, such as global warming and the destruction of tropical rain forests. Public concerns about the environment have led to the emergence of green parties and non-governmental organizations (NGOs) that support environmental problems, such as Friends of the Earth and Green Peace. Despite the diversity of green ideologies, all of them share a commitment to preserving the environment, conserving the planet's resources, and preserving the remaining animal species (Giddens 2006).

Are there limits to growth: The limits to development, a renowned Club of Rome report from the early 1970s, had a considerable influence on the creation of green movements and the general public's concern over environmental issues. The Club of Rome commissioned a study that used computer modelling to calculate the impacts of ongoing economic growth, population growth, pollution, and resource depletion. What would happen if patterns that evolved between 1900 and 1970 continued until the year 2100 was shown using a computer simulation. The computer estimates were altered to produce a range of probable outcomes depending on the varied rates of growth of the components taken into account. The researchers found that every time they altered one factor, an environmental disaster eventually materialized. The main conclusion of the study was that industrial growth rates are not compatible with the planet's limited natural resources, population growth potential, and ability to clean up pollution. The study concludes that the world cannot continue at the existing rates of population growth, industrialization, pollution, food production, and resource depletion (Giddens 2006).

Topic-218: Our Common Environment: Sustainable Development

Instead of advocating for the economic expansion to be limited, more recent developments have focused on the concept of sustainable development. The phrase was first used in a 1987 UN-commissioned report titled "Our Common Future." The authors of the research argued that the amount of resources being consumed by the present generation was not sustainable.

Examples of sustainable development include the use of renewable resources to support economic growth, the protection of biodiversity and animal species, and a dedication to upholding clean air, water, and land. The commission defines sustainable development as meeting current needs without compromising the ability of future generations to meet their own needs. In order to achieve sustainable growth, physical resources should be recycled rather than depleted, and pollution should be kept to a minimum. This is what sustainable development entails.

Governments and environmentalists started using the phrase "sustainable development" more frequently after the publication of Our Common Future. It was used at the 1992 UN Earth Summit in Rio de Janeiro and has subsequently been used at additional UN-organized ecological summit events, such as the 2002 World Summit on Sustainable Development in Johannesburg. The Millennium Development Goals (MDGs), which include sustainable development, have been adopted by 191 countries in order to fight various forms of poverty in the next decades (Giddens, 2006).

Topic-219: Risk Technology and the Environment

Technology is necessary for understanding and managing environmental threats. This allows for the monitoring, modelling, and mitigation of problems including pollution, climate change, and natural disasters. Early warning systems and renewable energy are only two examples of how

technology is crucial for protecting the environment and the general public. However, it does bring issues that need to be properly examined, such as electrical waste and energy utilization.

Topic-220: Environmental Problems in Pakistan

Numerous environmental issues in Pakistan make it difficult for the nation to remain stable and for its people to live in peace.

Air pollution: is one of the main environmental problems in Pakistan. Pakistan has a serious problem with air pollution, especially in cities like Lahore and Karachi. Poor air quality is a result of heavy industrial pollution, high levels of vehicle emissions, and the burning of solid waste. As a result, the populace develops respiratory illnesses and other health issues.

Water Scarcity: Pakistan is a country with a water shortage, with the Indus River serving as its main source of water. Water scarcity problems have become more severe as a result of poor management, water waste, and climate change effects. There is a severe dearth of clean, safe drinking water in many parts of the nation, which causes health issues and disagreements over water rights.

Deforestation: In Pakistan, deforestation is a serious environmental issue. Soil erosion, biodiversity loss, and reduced carbon sequestration have been caused by the clearing of trees for timber, the expansion of agriculture, and urban development.

Land Degradation: Due to unsustainable farming practices, deforestation, and climate change, Pakistan continues to face problems with soil erosion, salinity, and desertification. Rural communities' ability to feed themselves and maintain their way of life are at risk.

Climate change: Pakistan is particularly susceptible to its effects, including catastrophic weather occurrences like floods and droughts. The country's water supply is long-term threatened by the melting of the northern glaciers.

Waste Management: The inappropriate disposal of solid waste and insufficient waste management practise both contribute to environmental degradation in metropolitan areas. The frequent disposal of trash in open landfills or bodies of water causes pollution and poses health risks.

Loss of Biodiversity: A variety of human activities pose a threat to Pakistan's unique ecosystems, including its marshes and forests. Many indigenous species have seen a reduction in population as a result of this.

Pakistan is experiencing an energy crisis: which has increased its reliance on fossil fuels and increased air pollution and greenhouse gas emissions. Although there are obstacles, efforts to switch to greener, more sustainable energy sources are ongoing.

Illegal Wildlife Trade: The illegal commerce in wildlife and its byproducts is a serious issue, especially in border regions. This imperils ecosystems and adds to the extinction of threatened species.

Urbanization: The rapid urbanization and population growth in Pakistan's cities has resulted in a rise in the need for resources, the expansion of infrastructure, and changes in land usage, frequently at the expense of the environment.

SOCIAL CHANGE-I

Lesson Overview

- What is social change:
- Macro change
- Micro change
- Sociological approaches to social change: Cyclical approaches
- Functionalist and evolutionary perspective on social change
- Conflict perspective on social change
- Contemporary perspectives on social change
- Social movements and change

Topic-221-222: What is Social Change? Macro Change

What is social change?

Social change is a process that involves the gradual alteration of social behaviour patterns, social ties, social institutions, and stratification systems. Like nature, everything is subject to change, and societies are no different. However, the pace of evolution differs from society to society. Change was gradual throughout much of human history, and while hunting-gathering tribes did adopt new practise and give up long-standing traditions, they did so over the course of years or even millennia. The pace of development accelerated with the advent of agriculture and cities, and with the rise of industry, social changes that once took generations or more were made in a matter of decades or even a few years. No culture on earth had ever seen such "earthquakes of change" at such a quick rate as contemporary American society, according to C. Wright Mills (Thompson and Hickey 2016). His observation is much more striking today than it was when he first made it.

Macro-Change

Macro-changes occur gradually, on a huge scale, and are invisible to people as they go about their daily lives because they happen over extended periods of time. A good illustration of this type of macro-change is modernization, a process through which societies transition from simple to complex social institutions while becoming more internally differentiated and complicated. Other types of macro-change might occur more quickly, over the course of a few generations, like the present transition from manufacturing-based industrial civilizations to information- and service-based post-industrial societies (Thompson and Hickey, 2016).

Micro Change

Micro-changes are rapid, small changes that result from people's daily interactions with others and the numerous decisions they make. Every day, millions of everyday individuals make micro-changes in their families, businesses, and numerous other priorities. Aside from powerful individuals whose acts can have an immediate impact on our lives, small decisions made by regular people could silently and gradually affect societal institutions and, in the long run, entire societies. Like other parts of society, how people view the future is paradoxical. Although everyone's ambitions and dreams are stored in the future, everyone's fears are also represented by the future. Because of this, some individuals and groups perceive change as positive and advantageous, while others see it as destructive and a possible threat to their needs, goals, and "futures." Even when a change is well-planned and has widespread support, it frequently has societal impacts that were not intended or anticipated. Though it may be resented and fought against, or wished away and longed after, change cannot be halted. However, neither the speed

nor the direction of change occur at random. Every civilization, according to Clark Kerr's view (quoted in McCord, 1991:58), "moves towards its future in terms of its past, its own institutions, and traditions" Barrett (1991) claimed that when societies encounter novel situations, they do so within the context of preexisting sociocultural constraints, which have an impact on how those members view the situation and how they make judgments (Thompson and Hickey, 2017).

Topic-223: Sociological Approaches to Social Change: Cyclical Approaches

Sociological approaches to social change

Turner and Killian (1989) assert that intense conflict and social upheaval can occasionally give rise to novel ideas and wholly distinct worldviews. For instance, the Industrial Revolution of the nineteenth century provided an ideal setting for the creation of a "new science" that could explain the profound societal changes taking place in Europe and America. Due to the advancement and respectability of science, many people believed that sociology, like the other sciences, would discover "laws" that would not only explain social development but also lead to the creation of "better societies" (Thompson and Hickey 2016).

Cyclical Approaches

For the most of human history, cyclical notions of social change dominated people's thinking. Prior to the invention of clocks during the Industrial Revolution, the basic rhythms of people's lives were in harmony with the continuously occurring cycles of nature. The sun rose and set, the seasons changed, and other natural cycles impacted how people went about their everyday lives and viewed societal change. Many Native Americans still struggle to make a clear distinction between the past and the present. They find no difference between one another since history repeats itself constantly in cycles (Thompson and Hickey 2016).

Classical Cyclical Theories:

Early scientists and historians disproved traditional cyclical views, but some of them continued to use biological metaphors to argue that societies have "inherent life spans" and that they are born, mature, and finally decay and die. Oswald Spengler's *The Decline of the West* ([1922] 1962) describes this cycle of societies being replaced by cultures in their youth and prime. 576 20. According to *Social Change, Collective Behaviour, and the Future*, Western European culture would inevitably degrade. Arnold Toynbee, a supporter of the cyclical hypothesis, had similar views, but he disagreed with the notion that civilizations must inevitably devolve in order to survive.

Sociologist Pitirim Sorokin developed the cyclical theory of change in 1941 by claiming that civilizations alternated between three different "mentalities" or worldviews: ideational, which places an emphasis on faith and spirituality; senate, which places an emphasis on practical and utilitarian approaches to reality; and idealistic, which strikes a balance between the practical and transcendental. According to Sorokin, all cultural systems undergo change when a certain method of thinking reaches its illogical extremities. For instance, people "turn to ideational systems as a refuge" when a senate society becomes unduly hedonistic and sensuous (Ritzer, 2008:202). Thompson and Hickey (2016).

Contemporary Cyclical Approaches:

The rise and fall of academic theories, fashion trends, fads, and crazes, changes in dietary habits, and shifts in public opinion are just a few examples of similar oscillations that Theodore Caplow found in contemporary industrial societies. Cyclical interpretations of change, such as

"everything that goes around comes around," have become somewhat popular among New Age movements. However, according to the majority of contemporary sociologists, in addition to charting development, we also need to look into the complex processes that brought us from the Stone Age to the Space Age (Thompson and Hickey 2016).

Topic-224: Functionalism and Evolutionary Perspective on Social Change

Functionalism and Evolutionary Perspectives

During the Industrial Revolution, when clocks and watches were widely accessible, linear views—which assert that time progresses in a distinct, non-repetitive manner—became prevalent. Business people naturally chose linear models since they facilitated industrial production and the pursuit of profit. In linear models, time can either be discretized into discrete units and "made better use of," or it can be "lost," "wasted," or "squandered." In linear views, which also place a strong focus on planning, the "future" rather than the "past" serves as the dominant direction (Thompson and Hickey, 2016).

Classical evolutionary models: A theory known as unilineal evolution, which was widely adopted by sociologists, proposed that all biological forms—and, by analogy, all societies—"progressed" from simple to complex forms, with each form being an improvement over its forebears. The biological sciences, which had grown significantly in renown during the nineteenth century, provided the models for this hypothesis. Similar to how biologists categorized biological forms according to complexity, social scientists developed their own ranking systems to represent humankind's "steady ascent up a ladder of predictable stages" (Caplow, 1991:11).

Savagery, barbarism, and civilization are the three main stages that all societies pass through, according to a well-known thesis from the nineteenth century. **Auguste Comte**, who is usually referred to be the father of sociology, developed a similar strategy. He claimed that all societies went through theological, metaphysical, and positivistic stages, with European societies being in the latter stage, and that this stage was the highest and last stage of human progress (**Thompson and Hickey 2016**).

During the same period as Comte, **Herbert Spencer** was also influenced by the biological concepts of evolution. Spencer, who first used the phrase "survival of the fittest" before it was connected to Charles Darwin and biological evolution, thought that both depended on an organism's or society's capacity to adapt to a changing environment. Because Western societies were "better suited" than non-Western ones to the conditions of the nineteenth century, Spencer thought that Western civilizations had attained the highest state of society. It should come as no surprise that these ideas gained a lot of traction during the era of industrialization and colonization by Europeans. Additionally, they acquired ideological support when European colonial powers redefined their actions from conquest and exploitation to the moral duty of a "superior race" to assist natives in the difficult journey from "savagery" to "civilization." Thompson and Hickey (2016).

A different classical theorist, **Émile Durkheim**, disagreed that economic competition would lead to anarchy. He asserted that new forms of social solidarity or feelings of collective conscience will emerge in order to maintain social order. According to Durkheim's two-part model, everyone in basic societies performed the same tasks, was interchangeable, and shared similar views and ideals. He referred to the homogeneity that helped to bind society as mechanical solidarity. In the nineteenth century, it was clear that industrialization, fast population increase, and competition were destroying long-standing social solidarity practise. According to Durkheim, those who survived the intense economic competition increasingly

assumed specialized roles and built networks of exchange, which prompted the emergence of what he called organic solidarity (Thompson and Hickey 2016).

Topic-225: Conflict Perspective on Social Change

The Conflict Perspective

Like other nineteenth-century social philosophers, Karl Marx was influenced by evolutionary theory. He underlined the importance of the economy in maintaining the social order and realized that societies needed to change in order to exist. Additionally, he believed that social institutions and individuals' perspectives reflected their material situations. In accordance with the prevalent linear models of evolution at the time, he also believed that civilizations were inexorably moving towards a higher and ultimate state—in his view, from class to a society without classes (Thompson and Hickey 2016).

Class Warfare and Change: Marx, however, had a far different viewpoint than most of his contemporaries on how the effects of the Industrial Revolution and social transformation were perceived. Marx thought that the most significant Transformative processes were driven by social class disparities, disputes, and tensions.

According to Marx's theory of revolutionary transformation, workers would endure a downward spiral of wages, unemployment rates, poverty, and destitution while capitalists would grow stronger and more ruthless in their chase of profits as they bought off rivals. Everywhere workers would eventually recognize their common enemy and join a revolutionary movement to overthrow capitalists and the system of private property, taking control of the economy and managing it for the good of all. As a result, there would be increasing levels of alienation, unhappiness, and severe economic crises—each more severe than the last. Where exactly did Marx go wrong? Despite monopoly capitalism, cyclical economic crises, and irate workers in many industrial cultures, there have been no revolutions in industrial capitalist countries, and capitalism looks to be expanding rather than contracting—even into regions where socialism once predominated. The dramatic improvements in transport and communication, which have subjugated the entire world to capitalism and allowed transnational corporations to exploit resources, labour, and profits unimaginable a century ago, are seen by Marxists as one of the main causes of the revolution's stalling (Thompson and Hickey 2016).

Revolutionary Change: Marx's idea of revolutionary change also seems to have overemphasized the role of the economy. Theda Skocpol investigated the French, Russian, and Chinese revolutions and found that, in each case, national, political, and economic elites failed to meet the needs of transnational or international relations, which "helped shape revolutionary struggles and outcomes." Revolutionary change also occurred amid severe economic crises and class conflicts.

However, they have now expanded their horizons to include all other social conflicts, such as those that are based on race, ethnicity, religion, gender, age, and others that are addressed in this book. Current conflict theorists are still investigating the societal implications of class conflict. Once more, the fall of the Soviet Union is instructive because the persistent ethnic and religious conflicts in many areas of Eastern Europe—as well as the attempts by some groups at "ethnic cleansing"—show the compelling nature of ethnic conflict as a driver for social change (Thompson and Hickey 2016).

Topic-226: Contemporary Perspective on Change

Since there is no single "grand theory" of social change, few sociologists do so today. Some people use ideas from Neo-evolutionary theory, stress adaptation, and economic concerns to the process of change. The majority also emphasizes conflict between and within nations that is motivated by class and other considerations. In a similar vein, most believe that change is the consequence of the complex interaction of many causes, both internal and external to a nation, rather than trying to explain it in terms of a single element. However, certain factors may occasionally have a stronger impact than others in various historical and social circumstances (Thompson and Hickey 2016).

Sources of Change: Some of the most major sources of change include the physical environment, technology, population, cultural innovation, and social conflict.

The physical environment: includes catastrophic events including earthquakes, volcanic eruptions, floods, and droughts. Human activity, particularly industrial activity during the past 200 years, which has resulted in acid rain, global warming, massive deforestation, deserts, and holes in the ozone layer, is a byproduct that has changed society. In the ensuing century, society may also be significantly impacted by these developments.

Technology, the practical application of knowledge, has been a powerful force for societal change ever since the invention of the first tool. Lasers, fiber optics, biotechnology, genetic engineering, computer-aided technologies, and other technical developments may dramatically enhance people's quality of life. Although technology can make our lives better, it also has the potential to give strong companies the ability to control and monitor us in ways that were before impracticable or even inconceivable.

Migration, alterations in population size and composition, and other demographic influences are additional key change-causing factors. One of the most important modern changes over the past 200 years has been the steady rise in the world's population. Societal transformation is significantly influenced by cultural innovation, which includes invention, diffusion, and cultural borrowing. Today, through tourism, international trade, and the global telecommunications industry, Western concepts, goods, and values have been continuously exported throughout the world. Popular culture, materialism, and individualism are just a few examples. Of course, diffusion is rarely a one-way process, and goods and concepts from all around the world influence what we eat, wear, and listen to as well as the majority of other aspects of American culture and society.

Social conflict in today's global society can take many different forms, including racial, ethnic, religious, gender, and nationalist disagreements. Because they have a great stake in preserving the status quo, elites usually oppose change and suppress subordinates who seek it.

However, when elites break apart or lose their legitimacy, there may be significant societal upheaval. Along with war and terrorism, ordinary people have the capacity to quickly change things when they unite together to improve their living conditions.

Topic-227: Social Movements and Social Change

The objective of social movements is to alter the social, political, or cultural landscape of society. Social movements are coordinated, cooperative activities by individuals or groups. They usually form in response to perceived injustices or complaints, unite people around specific goals, and use strategies including protests, lobbying efforts, and civil disobedience to raise awareness and influence policymakers. These movements have historically played a significant

role in bringing about significant societal reforms, such as the advancement of civil rights and the establishment of environmental protection laws. Because of their ongoing efforts, which frequently involve several coalitions, social movements play a significant role in defining the trajectory of human civilizations. These initiatives upend the status quo, spread awareness, and give people and communities the tools they need to address pressing societal issues.

Social movements are large-scale, coordinated actions taken by numerous people in favour or against change outside of established institutions. It should be obvious that some social movements, like the feminist and civil rights movements, have had a significant influence on American society despite the fierce opposition to grassroots protest and challenge. It is possible for grassroots movements to have a substantial impact on people's lives even when they go unrecognized. For instance, Sherry Cable found that when rural activists took on leadership roles, they not only succeeded in getting a nearby tannery to stop polluting the area's streams, but also "experienced changes in their perceptions and grievances, of themselves, and of their own SMO roles." Many of the women claimed that as a result, they felt more empowered, which led to further changes in their domestic lives. Even movements that appear to have failed, such as Poland's Solidarity movement in the early 1980s, can set off a series of events that result in significant political change. Even at its lowest point, when its leaders were imprisoned, solidarity "succeeded in infusing the system with the 'logic of reform,' expanded the scope of participation in political life, and transformed the balance of forces in political elites," according to Piotr Sztompka.

According to Goldberg (1991), the United States and other major industrial countries have become more accepting of protest groups, maybe because they see themselves to be beneficiaries of social movements and collective acts in Eastern Europe and other places. It is difficult to predict whether democratic movements that permit peaceful protest will persist, fade, or extend to other parts of the world, despite a wealth of evidence to the contrary. Additionally, as economic competition on a worldwide scale rises, waves of protests, strikes, and "food riots" are occurring increasingly frequently in the developing world.

According to Boswell and Dixon (1990), as nations modernize, income inequality and class polarization worsen, and the lower classes have greater resources available for planning protests, uprisings, and rebellions will rise in the absence of harsh official repression. Local protests, in the words of Verta Taylor, are "routine" and crucial to building a feeling of citizenship, purpose, and multiculturalism in the United States. Data indicate that protests are increasing globally as a result of national elite intervention becoming less economically feasible and more politically dangerous due to the unprecedented rise of anti-interventionist and human rights organizations **(Thompson and Hickey 2016)**.

Lesson-42**SOCIAL CHANGE-II****Lesson Overview**

- Global social change
- Change and social crisis in societies
- Social change in Pakistan
- Sources of social change: Internal and External sources
- Ideas and social change: Max weber
- Conflict and social change: Karl Marx

Topic-228: Global Social Change

The concept of "global social change" refers to how human behaviour, cultures, and communities are evolving on a worldwide scale. It consists of a broad range of interconnected components that influence how people interact, organize themselves, and live across international borders. Some of the elements driving this problem include advancements in technology, economic globalization, cultural interaction, political movements, environmental challenges, and population shifts. The necessity of international cooperation and teamwork in addressing the complex problems and opportunities that transcend national borders is emphasized by the global social change, which also highlights how intertwined our society is. It has an impact on all part of our life, including how we interact with others, conduct business, and respond to global issues with social justice, environmental sustainability, and public health. Understanding and navigating global social change is essential for individuals, communities, and governments in an increasingly interconnected and interdependent world.

Topic-229: Change and Social Crisis in Societies

Change and social crises are connected phenomena that have a significant influence on how societies evolve. Only a few instances of the natural and continual process of change include social, cultural, economic, technical, and political developments. Social crises, on the other hand, are situations or events that are typified by unpredictability, upheaval, and a breakdown in normal social functioning. Here's a look at how social crises in societies relate to change.

Change as a Catalyst for Social Crises: Change can lead to societal crises if it occurs too quickly or disruptively. Societies that experience large economic revolutions, technical advancements, or cultural upheavals may experience disorientation, inequality, and conflicts that could lead to crises. For instance, the rapid industrialization and urbanization of the 19th century led to social crises in many Western cultures, which led to strikes and protests over poor working conditions.

Resistance to Change: Change is frequently resisted by societies, particularly when it conflicts with ingrained values, norms, or systems of authority. Social unrest or crises

may result when people or organizations vehemently oppose changes that are imposed upon them. For instance, resistance to civil rights and desegregation in the United States led to social crises that included protests, violence, and civil disobedience.

Political Change and Social Unrest: Social crises can be brought on by political change, such as revolutions or changing governments. Unrest in politics and society can result from unstable or overthrown administrations. For instance, the early 2010s Arab Spring uprisings were sparked by calls for political reform but resulted in severe societal unrest.

Economic Change and Inequality: Economic change, such as recessions, depressions, or rapid economic expansion, can have an impact on social crises. Financial crises throughout history have demonstrated how often economic downturns lead to unemployment, poverty, and social unrest. On the other hand, rapid economic growth may exacerbate income disparity and lead to social upheaval.

Cultural and technological change: Cultural and technology advances have the potential to trigger social crises when they challenge conventional wisdom or create cultural discord. The introduction of new technologies, such as social media, can hasten the distribution of knowledge and the mobilizing of social change, but it can also intensify societal polarization and conflict.

Environmental Change: Environmental changes, such as natural disasters and climate change, can cause social crises when they upend communities, force evictions, and strain resources. Social discontent may increase in societies that are going through protracted environmental catastrophes.

Topic-230: Social Change in Pakistan

Social change in Pakistan is a multifaceted, ongoing process that is impacted in several ways. One prominent aspect of this development is the population's urbanization, which has led to changes in lifestyles and employment trends. The growth of education, which has aided in increasing literacy rates and fostering awareness and critical thinking, has also been a significant role. The cause of women's rights and gender equality has benefited from the success of women's empowerment campaigns and legislative initiatives. The development of technology, the media, and political movements for democracy and social justice have all contributed to an increase in political and social consciousness. Discussions on the role of religion in public life are fueled by Pakistan's continued influence as an Islamic state on its social structure. The development of the country's social infrastructure has been significantly impacted by improvements in social and healthcare services, civil society activism, and globalization. The ongoing security challenges as well as enduring problems like poverty and inequality emphasize the complexity of social transition in Pakistan, which is touched by a delicate mix of cultural traditions, economic variables, and political dynamites. Social change in Pakistan is a multifaceted, ongoing process that is impacted in several ways. One prominent aspect of this development is the population's urbanization, which has led to changes in lifestyles and employment trends. The growth of education, which has aided in increasing literacy rates and fostering awareness and critical thinking, has also been a significant role. The cause of women's rights and gender equality has benefited from the success of women's

empowerment campaigns and legislative initiatives. The development of technology, the media, and political movements for democracy and social justice have all contributed to an increase in political and social consciousness. Discussions on the role of religion in public life are fueled by Pakistan's continued influence as an Islamic state on its social structure. The development of the country's social infrastructure has been significantly impacted by improvements in social and healthcare services, civil society activism, and globalization. The persistence of problems like poverty and inequality as well as ongoing security issues illustrate the complexity of social development in Pakistan, which is touched by a delicate mix of cultural traditions, economic variables, and political dynamics.

Topic-231-232: Sources of Social Change: Internal and External Sources

Social transformation is influenced by three main variables.

Through **invention**, new items, ideas, and social conventions are created. The development of spacecraft that reach for the stars is a result of rocket propulsion research that began in the 1940s. Today, we take such technology for granted, and space travel may significantly rise in the coming century.

Second, **discovery** occurs when people pay attention to what is already present in the world. For instance, advances in medicine increase our understanding of the human body. The "greying" of many modern societies has been accelerated by greater life expectancy, which has effects beyond those on human health.

Third, **diffusion** results in change when products, people, and information spread between cultures. According to Ralph Linton (1937a), many of the well-known aspects of our culture were imported. For instance, the world's clocks were made in Europe, the materials used to make our clothing were made in Asia, and the coins we use every day were made in what is now Turkey. Usually, material things change more quickly than cultural ideas. In other words, scientific developments such as the power to alter and potentially even create life are happening more swiftly than we can even imagine whether they are morally right (**Macdonis 2012**).

Demographic Change

Population dynamics also have an impact on social transformation. In comparison to today, the average household size was about twice as large a century ago (4.8 persons). Women are having fewer children and more people are living alone. In addition, adjustments are being made as our population matures.

Immigration, both within and between civilizations, is another demographic factor that promotes change. Between 1870 and 1930, tens of millions of immigrants settled in American industrial centers. Millions of people from rural areas rushed in. Farm villages were forced to consolidate, metropolitan areas expanded, and the United States for the first time became largely urban. Similar changes are taking place right now as people move from the Snowbelt to the Sunbelt and mix with recent immigrants from Latin America and Asia (**Macdonis 2012**).

External Sources

The complicated process of social development is influenced by a wide range of elements, including external forces that can put a lot of pressure on society to change and adapt. These external influences frequently have an impact on changes in societal

norms, beliefs, institutions, and behaviour. Here are a few notable extra-societal factors that have influenced societal change.

Technological Advancements: Technical advancement Technological developments have a big impact on civilization. New technologies' development and use could change how people interact, live, work, and communicate. For instance, the internet and cellphones have altered how information is received, which has had an impact on how people communicate, learn, and conduct business.

Economic Forces: Globalization, economic crises, and changes in the employment market are examples of economic pressures that can have an impact on social development. For instance, cultures, ideas, and products have migrated beyond national boundaries as a result of increased global connectivity. Economic downturns can alter the way people are paid and the patterns of their employment, which can have an effect on social structures and behaviour.

Political Movements and Policies: Political movements and governmental policies may serve as catalysts for social transformation. For instance, the American civil rights campaigns in the middle of the 20th century brought about significant judicial and social changes, such as the repeal of segregation laws and the development of civil liberties. Government health, education, and social welfare policies have an effect on societal norms and practise.

Cultural interchange and the Media: Cultural interchange can introduce novel ideas, beliefs, and lifestyles to a culture. International travel and the media make this feasible. The media, which includes music, films, television, and the internet, are crucial for influencing public opinion and for disseminating cultural influences.

Environmental Factors: Environmental issues, like global warming and natural disasters, can lead to social change. These issues may lead to changes in environmental policy, practise, and attitudes towards sustainability and conservation.

Demographic Changes: Social dynamics may be affected by changes in the population's size, composition, and distribution. A society's cultural, social, and economic environment might change as a result of factors including immigration, urbanization, and variations in the birth and mortality rates.

International Relations: Events and developments in the international arena, including conflicts, treaties, and alliances, can have repercussions on a nation's policies and priorities, leading to social changes within that country.

Events of Crisis: Crises like wars, pandemics, or natural disasters may compel society to adapt and evolve in order to solve present issues. These disasters typically necessitate changes in public policy, healthcare systems, and emergency response procedures.

Cultural Diffusion: When cultural norms, beliefs, and values are transmitted from one community to another, it may lead to the adoption of new behaviour and viewpoints. This might occur through trade, migration, or cultural exchange.

Educational Institutions People can be exposed to novel perspectives and ideas through educational systems and institutions, which can change their views and behaviour. Modifications to school curricula and pedagogical techniques may alter social attitudes and values.

Topic-233: Ideas and Social Change: Max Weber

The way we see societal development has also been influenced by Max Weber. Although Weber recognized that conflict may bring about change, he thought that ideas were the main driver of the majority of social growth. People with charismatic communication skills, like Martin Luther King Jr., can influence history. Weber underlined the importance of ideas further by demonstrating how early Protestants' theological beliefs prepared the stage for the growth of industrial capitalism. Weber argues that the Protestant work ethic's dominance in portions of Western Europe, where industrial capitalism mostly developed, is proof of the ideas' transformational force.

Similar to this, thoughts direct societal movements. When people get together to work towards a shared goal, such as protecting the environment or improving the lives of the oppressed, change occurs (Macionis 2012).

Topic-234: Conflict and Change: Karl Marx

Conflict and inequality in a society can also spark change. According to Karl Marx, social conflict between classes is what moves society from one historical era to the next. In industrial-capitalist civilizations, he contended, the struggle between capitalists and workers forces society towards a socialist mode of production. In the 130 years that have passed since Marx's death, this idea has shown to be oversimplified. Marx, however, correctly foresaw that social conflict sparked by inequality would force changes in every society, including our own, to improve the lives of those who work (Macionis 2012). This social conflict would involve not only class, but also race and gender.

Lesson-43**COLLECTIVE BEHAVIOR****Lesson Overview**

- Interpreting collective behavior
- Crowd, masses, and collective behavior
- Social movements
- Perspectives on social movements
- Social movement organizations
- The life course of social movements
- Dispersed collective behavior: fads and fashions, rumors, public opinion, mass hysteria
- Social tolerance
- Social intelligence

Topic-235: Interpreting Collective Behavior

Social scientists take several approaches to these and other forms of collective behavior. They include contagion theory, convergence theory, emergent norm theory, and value-added theory.

Contagion Theory: The majority of early group behaviour scientific hypotheses focused on "crowd psychology." For instance, in Gustav LeBon's "contagion theory," the focus was on intense, "contagious" emotions that, when combined with the anonymity of the crowd, led people to behave carelessly or even cruelly. According to the theory of contagion, people become susceptible to the opinions of the crowd due to the power of suggestion (Thompson and Hickey, 2016).

Few social theorists believe that people's moods and actions are entirely uniform in crowds or even that there is a typical emotional reaction in crowds, even if the majority of them agree that emotions are significant in such groupings (McPhail, 1994; Miller, 2000). Ralph Turner and Lewis Killian (1987:27) do, however, agree with the contagiousness idea in one specific way: the more uncertain the issue, the more susceptible people are to "the suggestions of others." Thompson and Hickey (2016).

Convergence Theory: The convergence theory contends that rather than consisting of just common people who are overcome by powerful emotions, mobs are made up of groups of people who are already predisposed to act violently and destructively because they share specific attitudes and interests. However, sociologists have discovered that there is no difference in the attitudes and viewpoints of participants and nonparticipants for the bulk of collective actions (Thompson and Hickey 2016).

Emergent Norm: Theory According to emergent norm theory, individuals do not become emotionally dominated by one another or passively imitate one another when groups of collectivists form. Instead, individuals develop new or developing "group norms of judgement" over the course of interaction by observing one another and taking cues from them regarding appropriate behaviour (Turner and Killian, 1987:27). For a very long period, Chinese authorities were ardent proponents of emergent norm theory. For instance, when large crowds assembled, Chinese

authorities incarcerated suspected militants because they believed their tactics and the potentially violent norms they were seeking to propagate were far more dangerous than the crowd itself (Thompson and Hickey 2016).

Value-Added Theory: It is required to go beyond crowd dynamics and take into account the larger social context in which collective activity occurs in order to fully understand Neil J. Smelser's (1962) value-added theory. According to Smelser's concept, several factors increase the likelihood of collective behaviour.

1. Structural Conduciveness: This refers to how institutions are built up so as to encourage collective conduct. For example, democratic governments are essentially better adapted to rioting and mob activity than authoritarian ones, which strictly prohibit and repress all public gatherings. Similar to this, the media has the ability to embellish the truth, arouse emotions, and spread rumour, fads, and trends.

2. Social Control Factors: Either the government's inaction, uncertainty, and wavering or the elites' explicit backing may encourage group behaviour.

3. Structural Strains: Any social situation that strains social bonds is a structural tension, including poverty, injustice, discrimination, and economic uncertainty.

4. Generalized Beliefs—about their situation that sum up the problem, identify the perpetrators, and suggest a plan of action.

5. Mobilization for Action: According to Thompson and Hickey (2016), this phenomena often occurs when leaders appear and recruit sympathetic or curious bystanders as active players.

Topic-236: Crowds, Masses and Collective Behavior

Sociologists have taken into account two crucial characteristics when classifying the various forms of collective behaviour:

(1) The main feeling expressed, such as happiness, rage, horror, and other emotions; and (2) How the linked collectivity is structured (Lofland, 1985). In a throng, people are more closely spaced apart than they are in a bulk (Turner and Killian, 1987).

The most extreme and dramatic kind of crowd behaviour is mass suicide. Members of apocalyptic religious groups who think the world is about to end and a hostile government force is ready to launch an armed attack have traditionally been linked to such instances. More than 900 members of the People's Temple sect committed mass suicide in Jonestown, Guyana, in 1978 by drinking cyanide-laced Kool-Aid (Robbins, 1986). Haught (1995) contends that the Waco disaster involved an armed millenarian organization that felt threatened and was under siege by government authorities, even if the precise reason of the fire that killed David Koresh and over 90 Branch Dravidian is still unknown (Thompson and Hickey 2016).

Collective Behaviour and Masses

In contrast to crowds, where people can affect one another directly, mass behaviour involves people who are not physically present together but can nonetheless have an impact on one another indirectly thanks to a common information source or mode of

communication. Personal networks are still essential, but television, cell phones, and other forms of communication have a growing impact on large-scale collective conduct. Once again, we want to underline that while the media may support collective action, it may equally work against it. For instance, Gary Fine and Ryan White examined how "human interest stories" are exploited by the mainstream media to garner interest, elicit discussion, and promote group affiliation. For more than a century, media outlets have favoured tales of stranded people and animals, children lost in the wilderness, missing climbers, and babies in need of unique medical attention. Similar to media stories that detail the tribulations of celebrities, human-interest stories, however, rarely inspire collective action. In actuality, because human interest stories tend to be so intensely personal and seem to have little social value, "the call for collective action and political action is muffled and muted." This might become more important given the "stabilization of the media" that is occurring. Nowadays, prominent instances of collective action include trends, rumour, urban legends, and public panic (**Thompson and Hickey 2016**).

Fads: are passing social trends that are frivolous, odd, and only enjoy by a small percentage of the population. Many things defy convention and authority, including young people who dress like well-known rock artists. Other trends include kids colouring their hair green and college students "streaking" (running barefoot across public areas). Some tendencies are more acceptable and advantageous for businesses and other interests. Crystals, ferret pets, inline skates, and Wii video games are a few examples of such items. Additionally, they could consist of dances like the Macarena or Lambada or actions like bungee jumping. The Futurist magazine asserts that global fads and trends will shape the future (2000a).

Fashions: include widely adopted and comparatively long-lasting items like clothing, haircuts, and even home and car designs. Rapid changes in demographic and economic trends are reflected in fashion.

Rumour: are the exact opposite of fashion in many ways. While tales that are common and "low-brow" are commonly associated with the "high-brow" culture. They are a result of regular folks, culture, tabloids, and "trash TV." Unconfirmed information that spreads through word of mouth is referred to as a rumour. During times of change or when people are in need of reliable information, they could become widely widespread. People's ingrained anxieties, prejudices, expectations, and worries are reflected in rumours. Activists and others can also use them to spread information about social concerns and support or oppose change. (**2016**) **Hickey and Thompson.**

Topic-237: Social Movements

Social movements are organized, targeted actions taken by many people to support or oppose change outside of officially sanctioned organizations. In contrast to fads, riots, panics, and other sorts of spontaneous social activity, social movements are relatively long-lasting and have an organizational structure, leadership, and an intellectual underpinning for collective action. Due to their persistence and organizational skills, social movements have been potent agents of social change (Della Porta and Diani, 2006; Eitzen and Stewart, 2007).

Studies like those by Meyer (2006) and Lofland (1996) claim that social movements are "non institutional challenges to the mainstream." Contrary to the activities of lobbyists, political parties, and interest groups, which are crucial elements of the political order, social movement organizations are not involved in the formal political process. They are political outsiders instead, whose viewpoints and alternative future visions are either excluded in contemporary society or deemed unacceptable (Thompson and Hickey, 2016).

Topic-238: Perspectives on Social Movements

According to the relative deprivation theory, social movements start when people feel inferior to others or earlier generations. Social movements are substantially more common in civilizations that are somewhat rich than they are in civilizations that are profoundly impoverished. They typically occur when things are improving but not fully or as rapidly as people would prefer.

Resource mobilization theory: In line with this view, social movements are not primarily fueled by resentments and alienation. McCarthy and Zald (1977), for instance, suggested that while dissatisfaction is commonplace in all groups, collective action is extremely uncommon. They stated that when underprivileged groups mobilise, it's not because people are more unhappy; rather, it's because they have figured out effective ways to garner support from others and resources, such as leadership, money, organizing skills, and media attention, for their causes. The resource mobilization strategy places a strong emphasis on the methods and strategies used by leaders to win over elite groups, mobilize resources from both within and outside their ranks, and eliminate external threats.

Ideology and what David Snow and Robert Benford (1988) named "**frame alignment**" have an impact on a movement's viability. Through this process, the values, beliefs, and objectives of potential recruits are placed in service of the movement, making them consistent with and enhancing the movement's value orientation (Snow et al., 1980, 1986). A social movement's leaders must provide potential members a reason to join or stay a part of it, according to Snow and Benford (1988). In order to negotiate the nature of a problem, who is responsible for it, and potential solutions, a movement must first determine its "core framing," as the authors put it (Benford and Snow, 2000:615). The degree to which a movement's messages compete with those of other movements and, most significantly, with those of the powerful political forces it opposes determines how successful that movement will be in the long run (Eitzen and Stewart, 2007). In essence, movements work to create meaning for their followers. Social movements should be viewed as an integral part of the political process since, like political parties and interest groups, they seek to influence public policy. However, compared to parties and interest groups, which are a part of the formal political process, the "irregular players" in social movements are less well-funded than their adversaries and have less access to traditional avenues of influence and power. "Aware of power realities, movement leaders mobilize recruits to pursue goals in unconventional and innovative ways," wrote Robert Goldberg (1991:3) (Thompson and Hickey 2016).

Topic-239: Social Movement Organizations

Social Movement Organizations Depending on their tactics and contacts with authorities, whether they look to the past or the future, and how much change they push for, social movements can be categorized into four ideal types: reform, Utopian, revolutionary, and resistance. A reform movement is the most common and well accepted type of social movement. They simply want to slightly alter the way things are now. Consider the Children's Rights Movement as an example. It has been working for many years to improve the health and welfare of American children (Hawes, 1991). Reform organizations attempt to function inside the current political channels, despite the fact that they frequently have militant wings (Thompson and Hickey 2016).

Utopian movements: strive to create "perfect societies," typically by establishing communities that promise to satiate each individual's need and desire as well as serve as examples for future social behaviour.

Revolutionary movements have both Utopian objectives and specific plans for managing a society once they have obtained power. Revolutionary movements aim to oust outmoded institutions and replace them with new ones that reflect a fundamentally different vision of society. Only a small fraction of revolutionary movements succeed in achieving their objectives, but those that do—like the American and French Revolutions—bring about enormous changes that have changed society almost everywhere in the world.

Resistance movements or Counter movements:The objectives of resistance movements or counter movements are to reverse or resist change and to reinstate "traditional values" that allegedly predominated at one point in time. Resistance movements are frequently sparked by reform efforts. For instance, Phyllis Schlafly's conservative Eagle Forum opposes the goals of the National Organization for Women (NOW), and there are other well-organized movements supporting and opposing abortion rights, gun control, the death penalty, civil rights, and homosexual rights. The websites of these and other social movements are used to communicate information, find new members, and link to the websites of other social movements (Thompson and Hickey, 2016).

Topic-240: The Life Course of Social Movements

Sociologists have identified five stages in the growth and maturity of social movements.

1. Initial unrest and agitation: During this stage, people are worried about a societal issue and want to see it changed. Leaders emerge who articulate problems and people's feelings. Most social movements fail at this point. After a brief period of activity, they are unable to amass sufficient support and eventually vanish.**2. Resource mobilization:** The ability of social movements to continue past the early stage is made possible by resource mobilization, which is a crucial element. This phrase is used by sociologists to describe the management and utilization of resources like time, money, information, mailing lists, and people's skills. Utilizing social media sites, blogs, websites, and tweets as well as getting media attention are also covered. One of these resources for the Civil Rights Movement was access to churches for planning protests (Mirola 2003).

2. Resource mobilization: Some organizational members mobilize these resources. Other organizations, without effective leadership, use "guns for hire," or outside professionals, to carry out their duties. Numerous people may disagree with a social issue, but without the mobilization of resources, these disagreeable people remain only troubled individuals—possibly even agitators—and do not constitute a social movement, according to sociologists John McCarthy and Mayer Zald.

3. Organization: A system of labour division has been put in place. While the top decides on policies, the rank and file perform the everyday tasks necessary to maintain the movement. The issue, which is the movement's main point of emphasis, still sparks a lot of interest among the general public.

4. Institutionalization: At this point, the movement has created a bureaucracy. The movement for which the organization's founding leaders made sacrifices is led by career officials, who may be more focused on preserving their own place within the organization than on it. All of the participants' excitement lessens.

5. Decline and death: During this phase, the leadership is mostly concerned with managing the day-to-day operations of the organization. It's likely that the general public's viewpoint has changed and that there is no longer a committed team of individuals working towards the same objective. The movement will eventually burn out, even though a small crew may stick around for years until all of the financing is gone (Henslin 2010).

Topic-241: Dispersed Collective Behavior: Fads and Fashions, Rumors, Public Opinion, Mass Hysteria

Large, frequently geographically dispersed groups of people engaging in collective actions or holding shared beliefs and behaviour without overt coordination is known as scattered collective activity. This vast field of human conduct and communication also encompasses rumour, public opinion, and mass panic in addition to fads and styles.

Fads and Fashions: are examples of dispersed collective behaviour in which trends in clothing, consumer products, or pastimes become popular and spread swiftly among a society. These trends can spread quickly, but they are typically cyclical since they are frequently influenced by social media, commercial, or societal pressures.

Rumour: are unfounded facts or stories that are spread about a community or culture. They frequently spread swiftly through social media, word-of-mouth, or other channels of communication. Rumour can influence public opinion and behaviour in a positive or negative way, but they can also be completely harmless.

Public Opinion: The collective views, attitudes, and sentiments of a society, or a significant portion of them, are referred to as public opinion. Dispersed collective conduct affects public opinion as people converse with one another and develop shared opinions on a range of topics, from politics and social issues to cultural trends.

Mass Hysteria: When a large group of people displays strong emotional reactions, including dread or worry, which are typically prompted by a perceived threat or event, this is known as mass hysteria. This phenomenon may result in panic and other inappropriate actions. Mass panic is typically characterized by a shared emotional state that spreads rapidly among people.

Topic-242: Social Tolerance

Social tolerance, often referred to as social acceptance or tolerance, describes how people and communities view and interact with those who have diverse cultures, ideologies, values, and identities. It is a fundamental idea in society. It requires valuing diversity, even though one may not fully understand or concur with the differences. Social tolerance is the cornerstone of harmonious and inclusive societies. It stands for a readiness to acknowledge and accept the existence of many perspectives, histories, and identities. Fundamentally, social tolerance encourages courteous, peaceful interactions between people and groups, allowing everyone to express themselves freely without fear of discrimination or prejudice. It necessitates the adoption of a nonjudgmental mindset in which individuals recognize the intrinsic worth of others and refrain from presuming anything about them based on their race, religion, gender, sexual orientation, or any other difference. Social tolerance encourages collaboration and understanding between people and groups with various origins and experiences in addition to promoting fairness and justice, ultimately building and uniting societies all over the world.

Topic-243: Social Intelligence

Social intelligence refers to a broad range of critical skills that individuals require in order to successfully negotiate social interactions. Empathy, or the capacity to understand and relate to the experiences and viewpoints of others, is a fundamental component of social intelligence. Effective communication is based on this ability, which is also the cornerstone of clear expression, active listening, and the capability to read nonverbal cues like body language and voice tone. Socially intelligent individuals also have a deeper comprehension of social dynamics and norms, which allows them to adapt their behaviour to meet various situations and cultural norms. Conflict resolution and perspective-taking are crucial components in order to address issues constructively and bridge any gaps that may exist. Additionally, networking and social influence are included in social intelligence, which supports the development of positive connections and the ability to successfully influence and uplift others. In general, social intelligence plays a critical role in developing meaningful connections, whether in personal or professional contexts, by fostering comprehension, empathy, and effective communication.

Lesson-44**MODERNITY AND POST MODERNITY****Lesson Overview**

- A disappearing world: Premodern societies and their fate
- The modern world: The industrialized societies
- Change in the modern period
- Understanding late modern societies

Topic-244: A Disappearing World: Premodern Societies and their Fate

Trading, missionaries, and explorers came into contact with a broad variety of people throughout Europe's great age of discovery. Hunting and gathering societies, more extensive pastoral or agricultural societies (including farming or caring for domestic animals), and traditional or pre-industrial states can really be divided into three major categories, each of which is mentioned in Harris's description. **(Giddens) In 2006.**

The earliest societies: hunters and gatherers: The earliest societies were hunter-gatherer ones. Except for a very brief time, much of human history on earth has been spent in communities of hunters and gatherers. Hunters and gatherers made a living by hunting, fishing, and collecting wild food plants. These cultures are still present in several parts of the world, such as a few arid areas of Africa, the jungles of Brazil, and Guinea. Compared to contemporary, larger societies, the majority of hunting and gathering tribes have less inequality. According to **Giddens (2006)**, hunters and gatherers aren't particularly interested in acquiring wealth beyond what they require to meet their bare necessities.

Pastoral and agrarian societies: Around 20,000 years ago, a few hunting and gathering tribes switched to cultivating a specific plot of land and raising domesticated animals as a means of subsistence. Pastoral communities are those that rely primarily on domesticated cattle. While agricultural societies produced crops. Many communities have coexisted with agrarian and pastoral economies **(Giddens 2006).**

Nonindustrial and traditional civilizations: Beginning around 6000 BCE, there is evidence of larger societies than have ever been recorded and that are very different from earlier forms. These societies developed alongside cities, featured glaring inequalities in wealth and power, and were ruled by kings or emperors. Since they involved the use of writing and saw the development of science and art, they are frequently referred to as civilizations. The first civilizations often developed in the fertile river valleys of the Middle East **(Giddens 2006).**

Topic-245: The Modern World: The Industrialized Societies

Industrialized societies are a stage of societal evolution characterized by significant advancements in the economy, science, and society. They are sometimes referred to as advanced or developed societies. In many modern civilizations, industrial and postindustrial economies have supplanted rural and traditional economies. The

following are some fundamental characteristics and attributes of industrialized societies in today's world:

Industrialization: In industrialized civilizations, agriculturally based agrarian economies have given way to industrial economies centred on manufacturing, technology, and services. This time period is marked by factory expansion, mechanization, and mass production of goods.

Technological Advancements: These societies are renowned for embracing new technology quickly and innovating them. Technology advancements in areas like information technology, transportation, healthcare, and communication have altered a lot of aspects of daily life.

Urbanization: As a result of the rapid urbanization caused by industrialization, a significant portion of the population today lives in cities and metropolitan areas. Cities serve as hubs for commerce, employment opportunities, and cross-cultural exchange.

Economic Prosperity: Cultures that have undergone industrialization tend to have greater standards of life, more affluent economies, and a larger range of businesses. They benefit from having access to contemporary infrastructure, financial systems, and global markets.

Education and Knowledge-Based Economies: knowledge-based economies that prioritize the improvement of human capital through education. The majority of these nations' universities and educational institutions support knowledge-based economies that rely on human capital and skilled labour.

Healthcare Systems: Advanced healthcare systems, which provide people with access to high-quality medical care, research, and public health programme, are a defining feature of industrialized countries. Life expectancy is normally higher, and healthcare outcomes are generally better.

Social Safety Nets: Industrialized cultures usually have substantial social welfare systems that give citizens access to a range of assistance, including pension plans, health insurance, and unemployment benefits.

Cultural Diversity: In industrialized communities, a range of ethnicities, languages, and religious beliefs coexist. Diversity and cross-cultural interaction are valued and strengthen society.

Political Stability: These civilizations frequently have the rule of law, democratic institutions, and stable political systems. Political stability is essential for both economic growth and social cohesion.

Environmental Concerns: The consequences of industrialization on the environment are a major concern. Industrialized civilizations are emphasizing sustainability, renewable energy, and environmental protection more and more in order to address ecological challenges.

Globalization: Industrialized nations actively participate in trade, banking, and diplomacy and are completely integrated into the global economy. They frequently occupy the forefront of international politics.

Social Mobility: Industrialized societies offer opportunities for social mobility and economic prosperity, but they can also experience issues with wealth and income distribution that are the focus of debate in society and governmental action.

Information and media: Access to information and media is readily available because of advanced telecommunications networks and a diverse media environment. This has a big effect on culture and public discourse.

Industrialized societies have greatly benefited humanity and raised living conditions while promoting technical advancement and cultural development. They also have to deal with issues like environmental sustainability, injustice, and managing complex, interconnected systems.

Topic-246: Change in the Modern Period

What causes societal change to spread so quickly in the contemporary age, which has lasted for the past 200 years? Despite the complexity of the subject, it is simple to pinpoint some of the influencing factors. It shouldn't be a surprise that we can categorize them similarly to how social change has been influenced historically, with the difference that we will include the physical environment's effect under the overall relevance of economic aspects (Giddens 2006).

Cultural influences: Two examples of cultural factors that have influenced societal change in modern times and contributed to the critical and inventive nature of the modern worldview are the development of science and the secularization of ideas. Conventions and habits are no longer taken for granted only because they are backed by tradition that has withstood the test of time. Instead, the need for a logical foundation for our way of life is growing.

Ideas have developed in both form and content along with how we think. The values of self-improvement, freedom, equality, and democratic participation have all largely evolved over the last two or three centuries. Such ideologies have sparked revolutions and other processes of social and political upheaval. These ideas go against conventional wisdom and promote constant lifestyle change for the benefit of humanity. Despite having their roots in the west, these ideas have expanded around the globe and are now practically applied everywhere (**Giddens 2006**).

Economic influences: The most ubiquitous of these impacts is industrial capitalism. Capitalism fundamentally differs from earlier production systems due to its ongoing output expansion and continuous wealth accumulation. Since traditional production methods were created to satisfy familiar, customary requirements, production levels tended to be rather stagnant in those settings. Capitalism promotes continuous advancements in manufacturing technology, an activity that science is increasingly entwined with. The influence of science and technology on how we live may be

significantly influenced by economic factors, but this influence also goes beyond the world of business **(Giddens 2006)**.

Political influences: The third major area of influences on changes in the modern age is political events. Competition between governments to improve their power, wealth, and military might has been a driving force for change throughout the past two or three centuries. Only the elites often altered the political system in ancient civilizations. This is not the case in modern political systems, as the public's daily lives are constantly impacted by the decisions made by elected officials and other government employees. Today, political decision-making has a significant impact on and drives internal and external societal change. Political evolution has probably influenced economic change during the last two or three centuries, just as economic change has influenced politics. All industrialized nations today have extensive state meddling in production, with the government being by far the largest employer. Governments also play a significant role in fostering (and occasionally limiting) rates of economic growth. **(Giddens) In 2006.**

Topic-247: Understanding Late Modern Societies

Late modern society is characterized by complexity, globalization, technological breakthroughs, individualization, identity variety, and digital culture. They contend with issues including consumerism, political polarization, and environmental difficulties. You can better understand late modernity by being aware of these dynamics and how they affect individuals and groups.

Lesson-45**MODERNITY AND POST MODERNITY-II****Lesson Overview**

- Post Modern theories:
- Michel Foucault
- Jurgen Habermas
- Ulrich bech
- Manuel castells
- Anthony Giddens
- Post modernism and Pakistan

Topic-248-252: Post Modern Theories:**Michel Foucault**

Michael Foucault profoundly influenced postmodern philosophy, despite his refusal to identify as a postmodernist. He made an effort to highlight the conceptual changes that set current thought apart from prior eras in his work. He examined the rise of contemporary institutions like prisons, hospitals, and schools that have become increasingly important in managing and keeping an eye on the social population in his writings on crime, the body, madness, and sexuality. He intended to demonstrate that enlightenment theories of individual liberty had another side that was concerned with order and surveillance. In regard to contemporary organizational structures, Foucault made significant contributions to our understanding of the interplay between power, ideology, and discourse.

The conventional wisdom regarding the nature of scientific knowledge is at odds with Foucault's revolutionary new approach to social theory. Foucault's archaeology is the term used to describe this method, which permeated many of his early works. Unlike other social scientists, who attempt to make sense of the strange by making comparisons to the known. In order to make sense of the familiar by delving into the past, Foucault set about doing the exact opposite. The notions, beliefs, and structures of the present that are widely unseen because they are unfamiliar were vigorously assailed by Foucault. For instance, he looked at how social evolution processes developed the idea of sexuality, which has not always existed. Similar remarks can be made regarding how we currently perceive sanity and insanity, normal and abnormal behaviour, and other concepts. In his endeavour to make the present visible by drawing on the past, Foucault sought to expose the underlying assumptions that underlie our modern practices and beliefs. However, we are only able to comprehend pieces of society, social evolution, and modernity as a whole (**Giddens 2006**).

Jurgen Habermas

German social theorist Jürgen Habermas thinks that changing the way we discuss and approach the important economic, political, and social problems (like prejudice towards immigrants) that plague our day is the only way to cure the modern

diseases that currently afflict us. He expands on the notion of communicative action as a potential means of reclaiming the "proper" application of reason, i.e., to use reasoned argumentation to analyse the values and presumptions that underlie all social action and to criticize rational instrumental control. Habermas is unwavering in his commitment to the Enlightenment's conception of reason. In other words, he believes that rational public discourse can be utilized to further liberating objectives such as greater economic and social equality as opposed to primarily being used to advance tactical objectives such as social control, dominance, and oppression.

Concerns with Habermas' application of reason to drive communicative activity include his disregard for issues of power and inequality as well as his marginalization of emotion and other non-rational sources of action (such as custom and religion). But Habermas' perspective on reason and modernity has since shifted. This transition was brought about by his awareness of the problems still present in both Europe and the US as a result of the financial crisis as well as the challenges in building an economically and socially cohesive Europe (caused, for example, by inequality, immigration, etc.). Even while he is still firmly committed to the Enlightenment ideas of reason and progress, Habermas has conceded that the Enlightenment goal of modernization has veered off course significantly. In addition to the severity of global socioeconomic inequality, he expresses alarm over what he terms the political indifference of the general people to inequality. He focuses in particular on how globalizing economic marketplaces defy rational consensus judgments.

Given that current globalization pressures may "degrade the capacity for democratic self-steering" both within and across countries, Habermas argues that the need for public communicative reasoning is even more essential. He looks for new or underutilized cultural resources that could be used to revive democratic engagement as a consequence. It is unexpected that Habermas is suddenly focusing on religion given his longstanding opposition to the idea that religion can liberate or strengthen modern society politically. Therefore, in accordance with Habermas, a modernity that is repentant and characterized by a number of social pathologies or problems that need to be resolved may benefit from norms and ethical intuitions that have religious roots: "A contrite modernity can find help in letting itself out of its [economic and political] dead-end only through a religious orientation towards a transcendent [non-material] point of reference" (**Giddens 2006**).

Post secular society: Habermas refers to how his ideas on religion have evolved since 2001 and how they have been portrayed in various contexts as a "post-secular society" in his writings. He uses the term "post- secular" to describe the contemporary era as one in which religion has not disappeared or lost its significance, as opposed to that which was founded on the idea of secularization (e.g., Weber, Parsons). Instead, as Habermas now concedes, religion nevertheless plays a large role in relatively secular cultures (like the UK and France). The phrase, in the words of Habermas, describes secularized cultures where "religion maintains a public influence and relevance, while the secularistic certainty that religion will disappear globally in the course of modernization is losing ground." In light of this, post-secular society "must adapt to the persistence of religious communities in a secularizing environment" (**Giddens 2006**).

Ulrich Beck

A second German sociologist, Ulrich Beck, rejects the idea of post-secular. We are already entering a phase of what he calls the "second modernity," not a world that is **"beyond the modern."** The second modernity is the globalization of modern institutions and the freedom from the restrictions of convention and tradition of daily life. The preceding industrial society is being replaced by a "risk society". In contrast to postmodernists, who perceive disorder or a lack of order, Beck sees danger or uncertainty. Risk management is the essential component of the global order.

Our sophisticated modernity(ies), despite taking many various forms, have provided people and society unheard-of freedom and prosperity. The interaction between a person and society, which Durkheim initially thought to be problematic, is still very limited. Although some social institutions, such as religious institutions and some family structure standards, may have lost some of their influence, it is also mediated by worries caused by the increasing diffuseness, opacity, and ubiquity of risk and its uncertainties. Risk is nonetheless harmful even if it is mostly caused by society, particularly by the increased drive for economic prosperity and advancement (Beck 1992: 40). Since we can now travel around the globe fairly quickly, this efficiency also applies to the movement of contaminated food and disease, which has the effect of speeding up the spread of illness (such as the SARS outbreak, AIDS, and swine flu) and bringing back illnesses that were believed to have disappeared or not exist (such as tuberculosis in the US). In a similar line, advances in scientific technology have enabled both new technologies with increased risk (such as military nuclear weaponry technology) and new tactics for identifying and controlling various dangers (such as nuclear medicine). Additionally, because of technologies like genetic profiling and WebMD, we now have better access to and more understanding about the dangers that are all around us (such as the risk of contracting cancer, living in a polluted area, etc.).

Risk is nothing new; it has always been an element of human society. But Beck (1992) and Giddens (2003) both underline how unique our current degree of detail understanding risk and its potential consequences is. According to Beck (1992), we are unable to control or totally eliminate the uncertainty surrounding the likely outcomes of many risks (**Giddens 2006**), therefore risk and its uncertainties influence us all.

Manuel Castells

As Castells puts it, "humanity's nightmare of our machines taking control of our world seems on the verge of becoming reality," though not in the form of government computers or job-killing robots but rather as an electronic-based system for conducting financial transactions (Giddens, 2006).

Castells does not reveal much about how these changes are effecting gender. However, he does say a good deal about their effects on personal identity and social life. In the network society personal identity becomes a much more open matter. We don't any longer take our identities from the past, we have actively to make them in interacting with others. This directly affects the sphere of the family and also more generally the structuring of male and female identities. Men and women no longer get their identities from traditional roles. Thus, women's place was once in the home, whereas that of men was to be out at work. That division has now broken down.

Castells calls the new global economy the automation. Like Habermas he thinks that we no longer fully control the world we have created. Castells statements here echo

those made a century earlier by Weber, who thought that the increase in bureaucracy would imprison us all

in an iron cage. As Castells puts it, humankind's nightmare of seeing our machines taking control of our world seems on the edge of becoming reality, not in the form of robots that eliminate jobs or government computers that police our lives, but as electronically based system of financial transactions (**Giddens 2006**).

Anthony Giddens

Social reflexivity: According to Anthony Giddens, social reflexivity has increased as a result of the information era. Our constant need to think about or think about the context in which we live is described by the concept of social reflexivity. In societies that were more based on custom and tradition, people might follow established practices with less reflection. We now have the option to make open decisions about many aspects of life that previous generations took for granted. For example, humans lacked effective techniques of limiting the size of their families for hundreds of years. Parents can now choose not just the amount of children they want to have, but also the sex of those children thanks to modern contraception and other technological developments in reproduction. These new possibilities, of course, raise new moral dilemmas. We may yet have some degree of influence on the future. In the global age, nations surely lose part of their historic power. For instance, countries no longer have the same level of influence on economic policy as they once had. However, governments still have a lot of power. Working collaboratively, nations can unite to establish their control over the rogue world. Organizations and movements that work outside of the mainstream political system, as those Beck mentioned, can have a big impact. They won't take the place of conventional democratic politics, though. Democracy is still necessary due to the competing claims and interests of organizations in the sub political sphere. These people might include, for example, those who are outspoken proponents of expanded abortion tolerance as well as those who hold the polar opposite opinion. Democratic governments must assess and respond to these numerous assertions and problems.

Democracy cannot be limited to the public arena as defined by Habermas. There is a possibility that emotions will become democratic in daily living. A democracy of the emotions is the development of family systems in which men and women participate equally. Almost all traditional families were established on the dominance of men over women, which was frequently sanctioned by the law. Both the right to vote and the rising equality between the sexes must apply to the personal and intimate sphere. A step forward in the democratization of personal life is the extent to which relationships are based on communication, tolerance, and mutual respect (**Giddens 2006**).

Topic-253: Post Modernism and Pakistan

Postmodernism is a complex and multifaceted philosophical movement that originally emerged in the middle of the 20th century. Numerous academic fields, including

literature, the arts, philosophy, architecture, and cultural studies have all felt its effects to a significant degree. Pakistan has seen a variety of repercussions, much like many other countries, despite the fact that it is a global issue:

Literature: English-language literature in Pakistan has been influenced by postmodern ideas. Authors like Salman Rushdie, who was born in Bombay (now Mumbai) but has strong ties to Pakistan, have used postmodernism. His novel "Midnight's Children" is sometimes cited as an example of postmodern writing due to its complex narrative structure and inter textual references.

Art: Current art in Pakistan has also been influenced by postmodernism. Pushing the limits of conventional creative expression, Rashid Rana and Shahzia Sikander are two artists who have incorporated postmodern ideas and techniques into their works.

Architecture: Postmodern architecture, which emphasizes eclecticism and whimsy, may be seen in certain contemporary buildings in Pakistan's urban centers. Occasionally, architects have created structures that blend traditional and modern components to symbolize the diversity of the country's cultures.

Cultural Studies: Postmodernism has influenced Pakistani cultural studies, encouraging scholars to critically evaluate the ways in which identities, power structures, and discourses operate in the nation. This has increased understanding of issues relating to gender, class, and ethnicity in the context of Pakistan.

Media and Popular Culture: Postmodern ideas have entered Pakistani popular culture through music, television, and cinema. For instance, music videos typically use postmodern techniques to visually communicate stories and provide inter textual connections.

Philosophy and Critical Theory: Some academics and intellectuals from Pakistan have used critical theory and philosophy in their studies to look at and evaluate social and political issues in their nation.