

Introduction to Sociology

(SOC101)

VIRTUAL UNIVERSITY OF PAKISTAN

Lesson-01**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

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 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 versus 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

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

Alienation

It could seem that the division of labour is necessary for the development of science 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

structures (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 ground-breaking 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 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, in 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 s en 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

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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] 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 the "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:

(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 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.

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 t
archers
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

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.

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.

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

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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

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

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),

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

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).