

INTRODUCTION TO SOCIOLOGY (SOC101)

VIRTUAL UNIVERSITY OF PAKISTAN

Lesson-01**THE ORIGIN 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 human behavior, social groups, and society. Sociologists study structural and institutional forces that shape our everyday lives, behaviors, and social values and delve into how we help create those social structures and institutions. Sociology is an academic discipline, but this does not mean that it is simply “a thing to be studied . . . sociology is, first of all, a thing lived” (Lemert, 2008: xv). Perhaps sociologist Peter Berger (1963:4) rightly said when he wrote, “Sociology is not a practice but an attempt to understand.” This requires that sociologists deal with everyday events a little differently from the way most people do (Thomson and Hickey 2016).

Sociology provides us with the tools to analyze and interpret social phenomena. Sociology can be used to address social issues and promote social change. It is a broad and diverse field that covers a range of topics and approaches. Sociology is relevant to our everyday lives and the world we live in.

Topic-002: Scientific Thinking vs Tradition

The scientific revolution in the 17th century paved the way for a new approach to understanding the world. The scientific method emphasized empirical evidence and systematic observation. This approach challenged traditional beliefs and authority. It led to the development of new fields of study, including sociology. Sociology emerged as a response to the social changes and challenges of the modern era. It sought to apply the scientific method to the study of social phenomena. Sociology aimed to provide a rational and systematic understanding of society and human behavior. It challenged traditional ways of thinking and offered new insights into the social world.

Some Major Sociologists**Topic003: Positivism August Comte (1798-1857)**

According to Blumberg (1974) August Comte was born into an aristocratic Catholic family in France; he studied science and for many years was the private secretary and collaborator of Claude Henri de Saint-Simon (1760–1825), who emphasized an observation based, positivist social scientific method. Comte elaborated a “Positive Philosophy” for the study of humanity, and won renown for coining the term “sociology,” a word designed to capture his belief that a social physics, a science that would emulate the natural sciences, could discover laws explaining society (Dillon 2014).

Focus on Objectivity

In Comte's view, sociology would focus only on observable data, and approach its subject matter with the same objectivity and impartiality, and the same systematic attention to processes and causes, that physical scientists use; what, for example, biologists do in studying plants. We don't expect the biologist's empirical observations of plant life to be impacted by his or her values or social background; and so too, Comte believed that social life could be similarly studied (Dillon 2014).

Positivism

Applying the scientific method to the social world, a process known as positivism, apparently was first proposed by Auguste Comte. Reflecting on the upheavals of the French Revolution and on the changes, he experienced when he moved to Paris from the small town in which he had grown up, Comte became interested in what holds society together. He began to ask what creates social order, instead of anarchy or chaos. And once society does become set on a particular course, what causes it to change, he wondered. Comte decided that the scientific method was the key to answering such questions. Just as the scientific method had revealed the law of gravity, so, too, it would uncover the laws that underlie society. Comte called this new science sociology—“the study of society” (from the Greek *logos*, “study of,” and the Latin *socius*, “companion,” or “being with others”). The purpose of this new science, he said, would be not only to discover social principles but also to apply them to social reform. Comte developed a grandiose view: Sociologists would reform the entire society, making it a better place to live (Henslin 2010).

Law of three Stages

Comte viewed sociology as the product of a three-stage historical development. During the earliest, the theological stage, from the beginning of human history to the end of the European Middle Ages about 1350 C.E., people took a religious view that God's will is expressed through society. With the rise of the Renaissance in the fifteenth century, the theological approach gave way to a metaphysical stage of history in which people perceived society as a natural rather than a supernatural system. What Comte called the scientific stage of history began with the work of early scientists such as the Polish astronomer Copernicus (1473–1543), the Italian astronomer and physicist Galileo (1564–1642), and the English physicist and mathematician Isaac Newton (1642–1727). Comte's contribution came in applying the scientific approach to the study of society which was first used to study the physical world. (Macdonis 2012).

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

Spencer was born on 27 April 1820 in England. He is popularly known as the British Aristotle and often called the second founding father of sociology. The succeeding writers were highly influenced from his thoughts. The name of Spencer cannot be separated from the birth of sociology in England. He can be thought in terms of original and independent thinker. His contributions in the fields of knowledge like philosophy, biology, psychology, anthropology, and sociology are manifold. Following are some of the important books written by Herbert Spencer.

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

Societies go through a natural evolution, he said, evolving from lower (“barbarian”) to higher (“civilized”) forms. This natural process improves societies. As generations pass, the most capable and intelligent (“the fittest”) members of a society survive, while the less capable die out. The fittest members will produce a more advanced society—unless misguided do-gooders get in the way and help the less fit (the lower classes) survive. Spencer called this principle the survival of the fittest. Although Spencer coined this phrase, it usually is attributed to his contemporary, Charles Darwin, who proposed that organisms evolve over time as they adapt to their environment (Henslin 2010). Spencer and social Darwinism: Where Darwin refers to the evolution of organisms, Spencer refers to the evolution of societies. Because Darwin is better known, Spencer's idea is called social Darwinism. (If fame had gone the other way, we might be speaking of “biological Spencerism.”). Spencer's idea that it was wrong to help the poor offended many. Many wealthy businessmen of the time, however, liked the concept of the survival of the fittest: They saw themselves as “the fittest”—and therefore superior. I'm sure that Spencer's views also helped some of them avoid feeling guilty for living like royalty while people around them went hungry (Henslin 2010).

Ethics and Politics

According to Spencer, moral law was derived from individuals, yet, good and evil are determined by God. Evil resulted from non adaptation to external conditions which would diminish in a society which is [perfectly evolved. We can characterize Spencerian politics as libertarian because he was against state intervention in daily life matters especially economic matters. He also disapproved state centered charity, education, and other services such as garbage removal. Private philanthropy was also rejected by him because he was the advocate of survival of the fittest. According to him, charity, whether from state or private hands facilitated unhealthy and nonproductive members in society.

Topic-005: Origin of Sociology: Capitalism Karl Marx (1818-1883)

He was a German political philosopher and economist born in 1818 in Prussia. The year 1848 was the “Year of Revolutions” in Europe, as workers and ordinary people revolted against the ruling monarchies in Germany, Italy, Austria, Hungary, and France. Marx himself had participated in the German revolutionary movement, and that same year he and Friedrich Engels published their famous treatise The Communist Manifesto. Marx was expelled from Germany and subsequently too from France because of his revolutionary views. He died in 1883 (Dillon 2014).

Wage labor

Wage-workers think they are free; they may think of themselves as just trying to make a decent living, but in essence, as we recall, their Labor power is a commodity bought and sold on the market for others' profit accumulation (Dillon 2014).

Alienation

The division of labor may seem necessary to distributing responsibility and expertise for the many complex jobs that need to be done in society and ensuring that labor is used efficiently to produce the vast number of commodities that are needed to meet consumer demand. But Marx wants us to see it differently – to see it as dehumanizing of the individual and of society. Marx argues that the commodification of labor power such that workers are reduced to commodities (with exchange- and use-value) produces alienation, or alienated labor. Alienated labor is the result of the economic and social organization of capitalism, of capitalism's production objectives (e.g., profit) and processes such as the division of labor (Dillon 2014).

Capitalism as Structured Inequality

Capitalism is a mode of production based on unequal private ownership of the means of production (in contrast, for example, to state ownership in socialist societies, e.g., North Korea). Under capitalism, a minority of capitalists, the bourgeoisie, who own and monopolize the means of production, i.e., property – land, oil wells, railroads, factories, corporations – accumulate profit based on the labor of employees – the wage-workers, the proletariat, who must work hard to meet production demands in factories, farms, mines, corporate offices, and hotels and who through their work convert raw materials into commodities (including services and information) that are sold by the capitalists for profit. In turn, capitalists use this profit to expand their ownership of private property while the property-less workers – like hotel housekeepers continue to toil for minimal wages, thus maintaining, as Marx argued, the ever-growing economic and social gap between capitalists and workers (Dillon 2014).

Dialectical Materialism

Marx believes that history does not progress smoothly. Each historical-economic epoch (e.g., slave society, feudalism, capitalism) is featured as tensions or contradictions. Change emerges only when these contradictions, and the social forces and relations which reproduce these contradictions, are exposed, and ruptured through social revolution – “revolution is the driving force of history”. Marx's view of history emphasizes that the human-created economic conditions in place at a given historical moment give rise to particular economic and social practices. These practices motivate particular groups to challenge the unequal conditions of their existence, and this opens the way for the emergence of new material (economic) conditions and social relations. This historical process, for Marx, is dialectical materialism. The word “dialectic” derives from the Greek word *dialegein*, meaning “to argue,” and was used by philosophers from Plato down to Hegel to draw out the contradictions in the logic used in intellectual ideas. This method typically follows not a linear but a pendulum-like thesis–antithesis–synthesis form. Marx – given his focus on what he considered real history, i.e., the history not of ideas but of “the production of material life itself” (Dillon 2014).

Marx vision of communism: In Marx's evolutionary view, communism is the type of society that would emerge following the overthrow of capitalism. It would be a society features as the abolition of private property, profit, the division of labor, and social classes. The logic of material production in communist society would require each person to contribute their labor to the everyday material and social good of the community on the basis of their diverse and multifaceted abilities (to build cabins, grow tomatoes, cook, sew, sing). In a communist society – i.e., a society in which private property, profit, and inequality would be eliminated and thus no one class (e.g., slave-owners, feudal lords, capitalists) would control the means of production (slaves, land, capital) – there would be no more tensions and contradictions to resolve. Hence the dialectic of history (dialectical materialism) would come to a stop. Marx's vision of communism, therefore, would entail the emancipation not only of the working class, but of all people; it would represent "universal human emancipation" (Dillon 2014).

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

Emile Durkheim was born in April 1858 into a middle-class orthodox Jewish family in France. Living through a period of social, economic, and political upheaval, unsurprisingly, like Marx, the center of his focus was social change and industrial society. But unlike Marx, who focused on the structural contradictions in capitalism (e.g., class inequality), the question of social order preoccupied Durkheim. Like Saint-Simon, Comte, and Rousseau, he was interested to unearth how social order can be achieved and maintained while social progress is ongoing (Bellah 1973: xviii).

Social Structures

Durkheim conceptualized society as a complex system whose component parts or structures (e.g., economic activity, law, science, family structure, religion, etc.) are all interrelated but whose independent functioning allows smooth functioning of whole society. because of this, his sociology is often called functionalism or structural functionalism (Dillon 2014).

Scientific Sociology: The Study of Social Facts

Durkheim has a long-lasting impact on the everyday practice of sociology. This is particularly true of American sociology. Although many sociologists today might not acknowledge any debt to Durkheim, the dominant way sociologists go about studying the world owes much to his methodological approach. He outlined a scientific sociological methodology in *The Rules of Sociological Method*, first published in 1895, and in a pioneering study of suicide rates in nineteenth-century Europe (published in *Suicide*, 1897) demonstrated the scientific method that has inspired what sociologists do in carrying out quantitative research. This includes the definition and measurement of social variables and the statistical study of the relations between independent and dependent variables. Durkheim gave the concept of social facts, which refers to all those external and collective ways in which society shapes, structures, and constrains behavior of its members. According to Durkheim, "the first and most basic rule is to consider social facts as things" – as things that objectively exist in society, and which can objectively be studies. social facts as things that objectively exist outside of us and which can be objectively measured using various indicators, we can study social phenomena irrespective of our own views of, or feelings toward, the phenomenon. Consider religion. Religion concerns a lot of unknowns. Does God exist? Does God answer prayers? Is there an afterlife? These are questions that no researcher, and not even the most devout faith believer, can verify

empirically. However, many sociologists, following Durkheim, study religion as a social fact, as an objective thing in society – using indicators of its thingness, such as how often individuals attend church. These sociologists then investigate how frequency of church attendance constrains and is constrained by other forms of social behavior, such as volunteering in the community, alcohol consumption, voting.

Social facts should not be equated with “statistical facts,” such as the percentages of girls and boys who go to college, or the divorce or birth rates, though all these facts too are social facts because they shape social behavior: they structure social policies, cultural expectations, and individuals’ decisions about various things. But social facts encompass much more than statistical facts; they include all the ways in which social structures and social norms and collective expectations constrain social behavior (Dillon 2014).

Nature of Society

For Durkheim, society is not simply a collection of individuals but is a collectivity with own characteristics and features. Society is beyond the sum of the individuals that comprise it; it includes social relationships (e.g., family, friends, community), social patterns (e.g., demographic trends), and forms of social organization (e.g., occupational divisions, bureaucracy, marriage, church), and these collective forces independently regulate individual and group behavior. Although marriage, for instance, is contracted by two individuals, marriage as a social fact predates and outlives the lifetime of any couple, and the propensity of individuals to marry is itself constrained not alone by romantic attraction (itself a social fact), but by many other social facts including, for example, the state of the economy, church expectations and prohibitions, divorce legislation, and cultural expectations (e.g., of age of marriage/cohabitation, etc.). Thus, Durkheim argues, society has its own reality, what he calls a *sui generis* reality, that is, a collective reality that exerts its own force independent of individuals. Society, therefore, through its various social structures and everyday customs and norms, constrains how we think, feel, and act. These external constraints exist outside of the self; they have an independent existence in society and cannot be willed out of existence by the individual (Dillon 2014).

Data centered Sociology/Empirical Sociology

Durkheim asserts that to treat phenomena as things is to treat them as data and this constitute the starting point for science. In this scientific process, the whole of social reality is open to empirical investigation, wherein “the conventional character of a practice or an institution should never be assumed in advance”. Therefore, although we study things that may seem obvious or that we think we already know, such as friendship, crime, families, by studying these social phenomena scientifically – using data and making inferences based on data – we will likely discover or clarify characteristics about the phenomenon. He demonstrated this by carrying out an empirical study, *Suicide* (1897), where he addressed suicide rates in 19th century Europe. Using suicide as the dependent (outcome) variable, he examines how social integration or regulation varies by several independent (predictor) variables to increase the likelihood of suicide (Dillon 2014).

Suicide: A Social Fact

Although suicide is an individual act, it is also a social phenomenon. And although we might think of suicide as a “social problem,” it is “normal” in the Durkheimian sense because every

society has a certain level of suicide. Already in the early nineteenth century, Harriet Martineau had defined suicide as “the voluntary surrender of life from any cause” and as Durkheim would too, she recognized it as a normal social fact, and one indicative of varying levels of social regulation and integration. From a sociological perspective, therefore, notwithstanding the unique personal circumstances in which individuals commit suicide, suicide can – and should, according to Durkheim – be studied in terms of its antecedent social context, specifically, its relation 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). Social groups and the extent to which those groups are tightly integrated exert a constraining influence on the individual. He distinguished between four types of suicides (Dillon 2014).

Altruistic Suicide

Dillon (2014) notes that the type of suicide which occurs due to excessive integration of individual with his social group is known as altruistic suicide. In these circumstances of high social integration, individuals are so closely oriented to fulfilling the expectations of the community or group that suicide becomes the obligatory honorable option when they fail to meet those expectations (Su 221).

Egoistic Suicide

Egoistic as the label suggests, refers to suicide under social conditions in which individuals are excessively self-oriented, and hence only very loosely bound to other individuals and social groups. In modern western society individualism is highly valued; the advanced division of labor associated with industrialization requires, as Durkheim emphasized, individual specialization. The collective conscience does not rein in the individual's egoistic appetites, and indeed celebrates individual freedom and ambition. It is not so surprising, then, that some individuals become so self-oriented they have fewer outlets and opportunities for social relations (family, friends, community) (Dillon 2014).

Anomic Suicide

Anomie is a French word meaning the absence of norms or of established standards; it refers to circumstances when the normal patterns of social life are suddenly uprooted. In contemporary times, many people live in communities that are aptly characterized as “places without roots,” places that attract transients, people on the move for various economic and personal reasons, and as such it is difficult for these communities to provide a socially integrating anchor for individuals and families. In these anomic places, we would expect suicide rates to be high (Dillon 2014).

Social Solidarity: Organic Solidarity and Mechanical Solidarity

Mechanical Solidarity

The structural and cultural sameness that characterizes the beliefs and social relationships in traditional societies produces what Durkheim calls mechanical solidarity; the creation and maintenance of social ties are mechanical, i.e., they are built into the very structure of the community. When people in a community have relatively similar occupations, family histories, experiences, and beliefs, and overlapping social relationships, these similarities make it relatively easy to produce social cohesion. Vacherie, Louisiana, the most rooted town

in the most rooted state in America, is a good illustration of the mechanical solidarity that Durkheim attributes to traditional communities. Its tightly bounded and overlapping family and neighborhood relationships, the force of its collective expectations on social habits (e.g., Sunday dinner with the extended family), and long-established shared occupational histories and leisure routines ensure a mechanical maintenance of the community's social ties, order, and cohesion (Dillon 2014).

Organic Solidarity

The interdependence that is required by and results from the highly specialized division of labor leads to, what Durkheim calls, organic solidarity. "This solidarity is like that observed in the higher animals. In fact, each organ has its own special characteristics and autonomy, yet the greater the unity of the organism, the more marked the individualization of the components. employing this analogy, we propose to call 'organic' the solidarity that results from the division of labor" (Dillon 2014).

Collective Conscience

This term (translated from the French *conscience collective*) is used by Durkheim to refer to a society or community's collectively shared feelings, values, and ideals. the collective conscience exerts a strong authority over the whole community, maintaining social order and cohesiveness by tightly regulating the expectations and behavior of individuals. In Vacherie, Louisiana, for example, it would be hard for a woman to defy the expectation of helping to prepare the extended family's Sunday dinner. In traditional communities there is little individualism, little personal freedom, and anonymity – the individual, rather, "is absorbed into the collective". This brings a strong feeling of social belonging, but it also means that the individual has little freedom to stray from the norms and authority of the community. Anyone who has grown up in a small town knows this feeling well; it's hard to escape your neighbor's watchful eyes, and particularly as you move through your teenage years looking for excitement, you might find the community's "social horizon" too limiting, too constraining and overpowering of your individual desires (Dillon 2014).

Religion and Science

Durkheim recognized that with the rise of modern society, particularly, the increase in individualism (required by the specialized division of labor) and the expansion of science as the basis of knowledge – the dogmatic hold of traditional religious systems would vanish. However, Durkheim also believed that scientific knowledge alone does not suffice to connect people together. He did not see science and religion in contradiction with one another, but as having functions which are interlinked. Science offers knowledge, but religion (and its functional equivalents such as baseball, soccer, etc.) provides action – the "moral remaking," the social bonding, that revolve around its rituals. thus, "religion cannot be replaced by science. For if science expresses life, it does not create it". It does not revitalize social bonds. Thus, Durkheim argued, religion would maintain itself as an eternal social fact; it would adapt and transform rather than wane. As we see today, although traditional religion is a vital source of social integration in many societies (and especially in the US), there are also many other sacred things (e.g., sports events, knitting groups, book clubs) that draw people together and invigorate social cohesion and solidarity (Dillon 2014).

Lesson-02**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

Sociology provides a fascinating view of social life. The sociological perspective (or imagination) opens a window onto strange worlds—and offers a fresh look at familiar ones. The sociological perspective gives importance to the social contexts in which people live. It investigates how these contexts impacts people's lives. At the heart of the sociological perspective is the question of how groups influence people, especially how people are influenced by their society—a group of people who share a culture and a territory. To find out why people do what they do, sociologists look at social location, the corners in life that people occupy because of where they are in a society. Sociologists look at how jobs, income, education, gender, race–ethnicity, and age affect people's ideas and behaviour. Consider, for example, how being identified with a group called females or with a group called males when you were growing up has shaped your ideas of who you are growing up as a female or a male has influenced not only how you feel about yourself but also your ideas of what you should attain in life and how you relate to others. Sociologist C. Wright Mills (1959) put it this way: “The sociological imagination enables us to grasp the connection between history and biography.” By history, Mills meant that each society is in a broad stream of events. This gives each society specific characteristics—such as its ideas about the proper roles of men and women. By biography, Mills referred to our experiences within these historical settings, which give us our orientations to life. In short, people don't do what they do because they inherited some internal mechanism, such as instincts. Rather, external influences—our experiences—become part of our thinking and motivation. In short, the society in which we grow up, and our location in that society, lie at the centre of what we do and how we think. (Henslin 2011).

The Global Context and the Local

How life has changed! Our predecessors lived on isolated farms and in small towns. They grew their own food and made their own clothing. They bought only sugar, coffee, and a few other items that they couldn't produce. Beyond the borders of their small communities lay a world they perceived only dimly. The labels on our clothing (from Hong Kong to Italy), in contrast, as well as the many other imported products that have become part of our daily lives shout that our world has shrunk into a global village. Even though we can pick up a telephone or use the Internet to communicate instantly with people anywhere on the planet, we continue to occupy our own little corners of life. Like those of our predecessors, our worlds, too, are marked by differences in family background, religion, gender, race–ethnicity, and social class. In these corners, we continue to learn distinctive ways of viewing the world. One of the

beautiful—and fascinating—aspects of sociology is that it enables us to look at both parts of our current reality: being part of a global network and our unique experiences in our smaller corners of life. This text reflects both worlds, each so vital in understanding who we are (Henslin 2011).

Social Problems

What motivates sociologists to investigate social phenomena? Why do they study obesity as a social phenomenon, for example? An important reason for sociologists to study certain topics is when these are considered social problems. But what are social problems? A social problem, also named public issue, is commonly understood as a problem that (Mills, 2000):

1. Goes beyond the individual (it affects many people)
2. Is an issue about which many people are concerned (it is in conflict with certain values).

Social problems are more severe the more people are affected (criterion 1) and the more strongly they conflict with prevalent values (criterion 2).

Topic-007: Sociological Imagination (C Wright Mills)

By using our sociological imaginations, we can better see the relationship between ourselves and the society in which we live. Sociologist C. Wright Mills (1959) contended that this requires that we grasp the connection between history (events that have shaped an entire society's values and beliefs) and biography (an individual's life experiences within a particular society). This important link is often overlooked, but it is essential for sociological understanding, because it places individual behavior in a larger social context. It reminds us that we, as individuals, are to some extent products of the particular society and historical period in which we live, but also acknowledges that we are history makers who help produce and change society by our actions (Thompson and Hickey 2016).

Personal Troubles versus Social Issues: A sociological imagination allows us to see the important relationship between personal troubles, which affect an individual (e.g., being an alcoholic), and social issues, which reflect a problem for the entire society (e.g., alcoholism) (Mills, 1959). This distinction is a critical component of sociology because it enables us to see the general in the particular (Berger, 1963). Sociologists study patterns of behavior to draw general conclusions about a social issue that transcend the effect of the problem or issue on any individual. For example, although alcoholism may have devastating consequences for the alcoholic and his or her immediate family, sociology focuses on the larger problem of alcoholism and its impact on society. This broader sociological focus may include cross-cultural values and attitudes toward alcohol consumption, alcohol use and abuse on college campuses, drinking and driving, the differences and similarities between alcoholism and other forms of drug abuse, and other sociological issues. This is not to say that sociologists are unconcerned about individuals and their lives, but sociology's emphasis is on the way individuals relate to others, peoples' positions in society, and the interdependence between society and individuals (Thompson and Hickey 2016).

Topic-008: Thinking like a Sociologist: Key Questions

- What are the social structures and institutions that shape human behavior?

- How do social norms, values, and beliefs influence human actions and interactions?
- How does power and inequality operate in society?
- What are the causes and consequences of social problems?
- How do individuals and groups create and maintain social order?
- What are the implications of social change and social movements for society and individuals?
- How can we use sociological knowledge to promote social justice and social change?
- Example from Pakistani society: Examining the role of religion and caste in shaping social stratification and inequality.

Topic-009: Sociology and Common Sense

Isn't sociology just common sense? It could be a friend who raises this question with you, a family member or someone else to whom you talked about sociology. Sociology is a relatively young discipline compared with other sciences such as physics and biology, starting off in real spirit roughly around the year 1900. In slightly more than 100 years it has witnessed an enormous growth of scientific observations and explanations and has become a respected social science with clear societal relevance. However, sometimes people are not aware of the progress that has been made in sociology and think that sociological work is no different from common sense and conventional wisdom. Why are people sometimes thinking this way?

In his book *Why Everything is Obvious—Once You Know the Facts*, the sociologist Duncan Watts argues that common sense helps us with practical issues that we encounter daily (Watts, 2011). For example: how should we behave when talking to people, how do we navigate through the traffic to our work and how to keep relationships going on well. We use common sense often implicitly, intuitively and it helps to solve all kinds of small things. However, he also makes clear that such common-sense thinking is often utterly wrong when it comes to understanding social phenomena. What is worse, people often think that only other people are subject to the failure of common sense, whereas everyone happens to be prone to failures of common-sense thinking. Watts, who trained as a mathematician and physicist before he turned to sociology, makes the interesting observation that few people nowadays would dare to apply common-sense thinking regarding physics—which often shows counter-intuitive findings—whereas many people still do so when it comes to social phenomena. It is easy to come up with explanations for human behavior, as we are human beings, rather than to imagine oneself being an electron, for example, and explain the way electrons behave. Watts argues that people have too much confidence in their common sense when it comes to understanding such social behavior.

Sociological knowledge often challenges common sense, i.e., people's descriptions of reality and their explanations. Indeed, an important role for sociologists is to debunk myths and uncover social patterns that are sometimes surprising and counter intuitive. All of us, as human beings, are private sociologists, because we engage in social life and develop our own, private, beliefs about social phenomena, about what's happening and why. For many daily situations, our common-sense thinking is sufficiently accurate, however there is a major gap between this common-sense thinking of private sociologists on the one hand and academic sociology on the other hand. One difference is that, in academic sociology, knowledge

becomes available to others, it becomes public, “objective,” and hence the subject of critique and systematic inquiries by many people.

Topic-010: Perspectivising Human Behavior

- Understanding that human behavior is shaped by multiple factors, including social, cultural, and psychological influences
- Recognizing the importance of individual agency and free will in shaping behavior
- Examining the interplay between individual and societal factors in shaping behavior
- Appreciating the diversity and complexity of human experience and behavior
- Recognizing the influence of power and inequality on individual and group behavior
- Using different theoretical perspectives to analyze human behavior, such as functionalism, conflict theory, and symbolic interactionism
- Applying sociological concepts and theories to real-life situations and issues
- Example from Pakistani society: Analyzing the impact of honor culture on individual behavior and social relationships.

Topic-011: Understanding Causality

- Recognizing the complexity of causal relationships in social phenomena
- Avoiding simplistic and reductionist explanations of social phenomena
- Using systematic research methods to establish causal relationships
- Understanding the difference between correlation and causation
- Considering alternative explanations and potential confounding factors in establishing causal relationships
- Being mindful of the ethical implications of causal research and interventions
- Using causal knowledge to inform policy and practice
- Example from Pakistani society: Investigating the causes of child labor and developing effective interventions to address the issue.

We need three things to establish causality: temporal order, empirical association, and the elimination of plausible alternatives. An implicit fourth condition is that the causal relationship makes sense or fits with broader assumptions or a theoretical framework. Let us examine the three basic conditions. In addition to these three, a full explanation also requires specifying the causal mechanism and outlining a causal chain.

1. Temporal order means that the cause must come earlier in time than an effect. This common-sense assumption establishes the direction of causality: from the cause toward the effect. You may ask how the cause can come after what it is to affect. It cannot, but temporal order is only one of the conditions needed for causality. Temporal order is necessary but not sufficient to infer causality.

2. An association means that two phenomena occur together in a patterned way or appear to act together. People often confuse the word correlation with association. Correlation has a specific technical meaning and there are certain statistical requirements for it. Association is the more general idea.

3. Eliminating alternatives means that we must show that the effect is due to the causal variable, not to something else. It is also called no spuriousness because an apparent causal relationship that is due to an alternative but unrecognized cause is called a spurious relationship. While we can observe temporal order and associations, we cannot empirically eliminate all logical alternatives. Eliminating possible alternatives is an ideal. This means we can demonstrate this only indirectly or rule out the more obvious alternative explanations.

4. Specifying the mechanism in a causal relationship means that when we create a causal explanation, we must have more than two variables that are correlated, which is “a satisfactory explanation requires that we also specify the social ‘cogs and wheels’. We go beyond saying that an independent and dependent variable are linked, as if the connection were through a “black box” of unknown processes. A full causal explanation identifies a causal relationship and specifies a causal mechanism (Neuman 2014).

Topic-012: Sociological Themes and Topics

- Social stratification and inequality
- Race, ethnicity, and discrimination
- Gender and sexuality
- Family and kinship
- Education and socialization
- Religion and spirituality
- Globalization and transnationalism
- Health, illness, and medicine

Lesson-03**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)

Facts never interpret themselves. To make sense out of life, we place our experiences (our “facts”) into a framework of more-or-less related ideas. This gives us a way of interpreting them. Sociologists do this, too, but they place their observations into a conceptual framework called a theory. A theory is a general statement about how some parts of the world fit together and how they work. It is an explanation of how two or more “facts” are related to one another. Sociologists use three major theories: symbolic interactionism, functional analysis, and conflict theory. Each theory is like a lens through which we can view social life (Henslin 2011).

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

- Micro level analysis refers to the individual level of analysis and focuses on individual actions, behaviors and attitudes.
- Macro level analysis refers to the society level of analysis and focuses on large scale social structures and institutions.
- Meso level analysis refers to the intermediate level of analysis and focuses on groups and organizations.

In Pakistani society, micro level analysis could include studying the impact of individual beliefs and attitudes on gender roles, macro level analysis could include studying the impact of political structures on the distribution of power, and meso level analysis could include studying the impact of cultural organizations on local communities.

A major difference among these three theoretical perspectives is their level of analysis. Functionalists and conflict theorists focus on the macro level; that is, they examine large-scale patterns of society. In contrast, symbolic interactionists usually focus on the micro level, on social interaction—what people do when they are in one another's presence. To make this distinction clear an example can be given.

For instance, to study homeless people, symbolic interactionists would focus on the micro level. They would analyse what homeless people do when they are in shelters and on the streets. They would also analyse their communications, both their talk and their nonverbal interaction (gestures, use of space, and so on). This micro level, however, would not interest functionalists and conflict theorists. They would focus instead on the macro level; how changes in some parts of society increase homelessness. Functionalists might look at how jobs have dried up—that there is less need for unskilled Labor and how millions of jobs have been transferred to workers overseas. Or they might focus on changes in the family—how because of divorce and smaller families many people who can't find work don't have others

to fall back on. For their part, conflict theorists would stress the struggle between social classes. They would be interested in how the decisions of international elites affect not only global production and trade but also the local job market, unemployment, and homelessness.

Topic-014: Structural Functionalism

The central idea of functional analysis is that society is a whole unit, made up of interrelated parts that work together. Functional analysis (also known as functionalism and structural functionalism) is rooted in the origins of sociology. August Comte and Herbert Spencer viewed society as a kind of living organism. Just as a person or animal has organs that function together, they wrote, so does society. And like an organism, if society is to function smoothly, its parts must work together in harmony. Emile Durkheim also viewed society as being composed of many parts, each with its own function. When all the parts of society fulfill their functions, society is in a “normal” state. If they do not fulfill their functions, society is in an “abnormal” or “pathological” state. To understand society, then, functionalists say that we need to look at both structure (how the parts of a society fit together to make the whole) and function (what each part does, how it contributes to society) (Henslin 2011).

Robert Merton and Functionalism: Robert Merton (1910–2003) dismissed the organic analogy, but he did maintain the essence of functionalism—the image of society being composed of parts that work together. Merton used the term functions to refer to the beneficial consequences of people’s actions: Functions help keep a group (society, social system) in balance. In contrast, dysfunctions are the harmful consequences of people’s actions. They undermine a system’s equilibrium. Functions can be either manifest or latent. If an action is intended to help some part of a system, it is a manifest function. For example, suppose that government officials become concerned that women are having so few children. Congress offers a \$10,000 bonus for every child born to a married couple. The intention, or manifest function, of the bonus is to increase childbearing within the family unit. Merton pointed out that people’s actions can also have latent functions; that is, they can have unintended consequences that help a system adjust. Let’s suppose that the bonus works. As the birth rate jumps, so does the sale of diapers and baby furniture. Because the benefits to these businesses were not the intended consequences, they are latent functions of the bonus. Of course, human actions can also hurt a system. Because such consequences usually are unintended, Merton called them latent dysfunctions. Let’s assume that the government has failed to specify a “stopping point” regarding its bonus system. To collect more bonuses, some people keep on having children. The more children they have, however, the more they need the next bonus to survive. Large families become common, and poverty increases. Welfare is reinstated, taxes jump, and the nation erupts in protest. Because these results were not intended and because they harmed the social system, they would be latent dysfunctions of the bonus program.

In Sum: From the perspective of functional analysis, society is a functioning unit, with each part related to the whole. Whenever we examine a smaller part, we need to look for its functions and dysfunctions to see how it is related to the larger unit. This basic approach can be applied to any social group, whether an entire society, a college, or even a group as small as a family (Henslin 2011).

Topic-015: Conflict Theory

Conflict theory provides a third perspective on social life. Unlike the functionalists, who view society as a harmonious whole with its parts working together, conflict theorists stress that society is composed of groups that are competing with one another for scarce resources. The surface might show cooperation but scratch that surface and you will find a struggle for power.

Karl Marx and Conflict Theory

Karl Marx, the founder of conflict theory, witnessed the Industrial Revolution that transformed Europe. He saw that peasants who had left the land to work in cities earned barely enough to eat. Things were so bad that the average worker died at age 30, the average wealthy person at age 50 (Edgerton 1992:87). Shocked by this suffering and exploitation, Marx began to analyse society and history. As he did so, he developed conflict theory. He concluded that the key to human history is class conflict. In each society, some small group controls the means of production and exploits those who are not in control. In industrialized societies, the struggle is between the bourgeoisie, the small group of capitalists who own the means to produce wealth, and the proletariat, the mass of workers who are exploited by the bourgeoisie. The capitalists control the legal and political system: If the workers rebel, the capitalists call on the power of the state to subdue them. When Marx made his observations, capitalism was in its infancy and workers were at the mercy of their employers. Workers had none of what we take for granted today—minimum wages, eight-hour days, coffee breaks, five-day work weeks, paid vacations and holidays, medical benefits, sick leave, unemployment compensation, Social Security, and, for union workers, the right to strike. Marx's analysis reminds us that these benefits came not from generous hearts, but by workers forcing concessions from their employers.

Conflict Theory Today

Many sociologists extend conflict theory beyond the relationship of capitalists and workers. They examine how opposing interests run through every layer of society—whether that be a small group, an organization, a community, or the entire society. For example, when police, teachers, and parents try to enforce conformity, this creates resentment and resistance. It is the same when a teenager tries to “change the rules” to gain more independence. Throughout society, then, there is a constant struggle to determine who has authority or influence and how far that dominance goes (Turner 1978; Piven 2008; Manza and McCarthy 2011). Sociologist Lewis Coser (1913–2003) pointed out that conflict is most likely to develop among people who are in close relationships. These people have worked out ways to distribute power and privilege, responsibilities, and rewards. Any change in this arrangement can lead to hurt feelings, resentment, and conflict. Even in intimate relationships, people are in a constant balancing act, with conflict lying uneasily just beneath the surface.

Feminists and Conflict Theory: Just as Marx examined conflict between capitalists and workers, many feminists analyze conflict between men and women. Their primary focus is the historical, contemporary, and global inequalities of men and women—and how the traditional dominance by men can be overcome to bring about equality of the sexes. Feminists are not united by the conflict perspective, however. They tackle a variety of topics and use whatever theory applies (Henslin 2011).

Topic-016: Symbolic Interactionism

The central idea of symbolic interactionism is that symbols—things to which we attach meaning—are the key to understanding how we view the world and communicate with one another. Two major sociologists who developed this perspective are George Herbert Mead (1863–1931) and Charles Horton Cooley (1864–1929). Let's look at the main elements of this theory.

Symbols in Everyday Life: Without symbols, our social life would be no more sophisticated than that of animals. For example, without symbols we would have no aunts or uncles, employers, or teachers—or even brothers and sisters. I know that this sounds strange, but it is symbols that define our relationships. There would still be reproduction, of course, but no symbols to tell us how we are related to whom. We would not know to whom we owe respect and obligations, or from whom we can expect privileges—two elements that lie at the essence of human relationships.

Not only do relationships depend on symbols, but so does society itself. Without symbols, we could not coordinate our actions with those of others. We could not make plans for a future day, time, and place. Unable to specify times, materials, sizes, or goals, we could not build bridges and highways. Without symbols, we would have no movies or musical instruments, no hospitals, no government, no religion. The class you are taking could not exist—nor could this book. On the positive side, there would be no war (Henslin 2011).

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

Feminism is a theoretical approach that emphasizes the importance of gender in shaping social relations and structures. Post colonialism is a theoretical approach that emphasizes the importance of colonialism and its legacy in shaping social relations and structures. Post modernism is a theoretical approach that emphasizes the importance of language and discourse in shaping social relations and structures. In Pakistani society, feminism could be applied to studying the impact of gender on social inequality, post colonialism could be applied to studying the legacy of British colonialism on social structures, and post modernism could be applied to studying the impact of media and language on cultural norms and values.

Putting the theoretical perspectives together

Which of these theoretical perspectives is the right one? As you have seen, each is a lens that produces a contrasting picture of divorce. The pictures that emerge are quite different from the common-sense understanding that two people are simply “incompatible.” Because each theory focuses on different features of social life, each provides a distinct interpretation. Consequently, we need to use all three theoretical lenses to analyse human behavior. By combining the contributions of each, we gain a more comprehensive picture of social life. (Henslin 2011).

Lesson 04**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?

Science is based upon verifiable evidence. By evidence we mean factual observations other observers can see, weight, count, and check for accuracy. Scientific observation is not the same as just “looking at things”. We have all been looking at things all our lives, but this does not make us scientific observers any more than a lifetime of swatting flies makes us entomologists. Science constitute observation which differs from ordinary observation in following ways:

Scientific Observation is Accurate

Scientific observation tries to make sure that things are exactly as described and avoids jumping to conclusions. Novelists may fantasize and politicians may exaggerate, but the scientist must try to be accurate.

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

Scientific Observation is Systematic: unless observations are collected in an organized, systematic program, they turn out to be spotty and incomplete. Scientific observation is objective means scientific observation is unaffected by the observers’ own beliefs, preference, wishes, or values. In other words, objectivity means to see and accept facts as they are, not as one might wish them to be (Horton and Hunt 2004).

The Goals of Science

The first goal of each science is to explain why something happens. The second goal is to generalize, that is, to go beyond the individual case and make statements that apply to a broader group or situation. For example, a sociologist wants to explain not only why Mary went to college or became an armed robber but also why people with her characteristics are more likely than others to go to college or to become armed robbers. To achieve generalizations, sociologists look for patterns, recurring characteristics or events. The third scientific goal is to predict, to specify in the light of current knowledge what will happen in the future. To attain these goals, scientists do not rely on magic, superstition, or common beliefs, but, instead, they do systematic research. They explain exactly how they did their research so it can be reviewed by others. Secrecy, prejudice, and other biases go against the grain of science. Sociologists and other scientists also move beyond common sense—the prevailing ideas in a society, the things that “everyone knows” are true. “Everyone” can be misguided today just as everyone was wrong when common sense dictated that the world was flat or that no human could ever walk on the moon. As sociologists do their research, their

findings may confirm or contradict commonsense notions about social life (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.

These are of course two ways of saying much the same thing. If the first definition is accepted then sociology is a science to the extent that it develops a body of organized, verified knowledge which is based on scientific investigation. To the extent that sociology forsakes myth, folklore and wishful thinking and bases its conclusion on scientific evidence, it is a science. If science is defined as a method of study, then sociology is a science to the extent that it uses scientific method of study. All natural phenomena can be studied scientifically if one is willing to use scientific methods. Any kind of behavior whether of atoms, animals and adolescents is a proper field for scientific study. During human history few of our actions have been based on verified knowledge, for people through the ages have been guided mainly by folklore, habit, and guess work. Until a few centuries ago very few people accepted the idea that we should find out about the natural world by systematic observation of the natural world itself, rather than by consulting oracles, ancestors, and intuition. This new idea created the modern world. A few decades ago we began acting on the assumption that this same approach might also give useful knowledge about human social life (Horton and Hunt 2004)

Topic-019: Theory building process: Inductive vs Deductive

Inductive process

Inductive logical thought is reasoning that transforms specific observations into general theory. In this mode, a researcher's thinking runs from the specific to the general and goes something like this: "I have some interesting data here; I wonder what they mean."

Deductive Process

A second type of logical thought moves "downward," in the opposite direction: Deductive logical thought is reasoning that transforms general theory into specific hypotheses suitable for testing. The researcher's thinking runs from the general to the specific: "I have this hunch about human behavior; let's collect some data and put it to the test." Working deductively, the researcher first states the theory in the form of a hypothesis and then selects a method by which to test it. To the extent that the data support the hypothesis, a researcher concludes that the theory is correct; on the other hand, data that refute the hypothesis suggest that the theory needs to be revised or perhaps rejected entirely. Just as researchers often employ several methods over the course of one study, they typically use both kinds of logical thought.

Topic-020: Concepts and Variables

Concepts are the Building Blocks of Theory. A theoretical concept is an idea we can express as a symbol or in words. We often express theoretical concepts in natural science and mathematics in symbolic forms, such as Greek letters or as formulas (e.g., $s = d/t$). Let us look

at a simple example concept with which you are already familiar, height. You can say the word height or write it as a symbol, h. The combination of letters in the word or its sound symbolizes, or stands for, an idea in your head. Concepts exist outside of social science theory. They are everywhere, and we use them all the time. Height is a simple concept from everyday life, but what does it mean? We may find it easy to use the concept height but difficult to define or describe the concept itself. This is often the case: We may use concepts but find it difficult to think through their full meaning and give them good definitions. The concept height is an abstract idea about a physical relationship. As a characteristic of a physical object, it indicates the distance from top to bottom. We typically define concepts both by using other concepts and with examples. We can define height by using the concepts of top, bottom, and distance and can illustrate it with numerous examples in the physical world.

Concepts have Two Parts

A symbol (a word, term, or written character) and a definition. We learn definitions in many ways. We probably learned the word height and the idea it represents, or its definition, from our parents. We learn many concepts as we learn to speak and learn to be socialized to a culture. Our parents probably did not give us a dictionary definition. Instead, they taught us through a diffuse, nonverbal, informal process. They showed us many examples; we observed and listened to others use the word. We used the word incorrectly and got confused looks or someone corrected us. We used it correctly, and others understood us. Eventually, we mastered the concept. This is how we learn most concepts in everyday language. Had our parents isolated us from television and other people and then taught us that the word for the idea of distance from top to bottom was zodge, we would have had difficulty communicating with others. To be of value, people must share the symbols/terms for concepts and their definitions with others. Most of the concepts we use in everyday life have vague, unclear definitions. Likewise, the values and experiences of people in a specific culture can influence or limit everyday concepts. Preindustrial people in a remote area without electricity who never used a telephone have trouble understanding the concept of a computer or the Internet. Also, some everyday concepts (e.g., evil spirits, demons) have roots in misconceptions, ancient myth, or folklore. Everyday concepts and those used in social science differ, but the difference is not rigid or sharp. Some social science concepts first developed in research studies with precise technical definitions have diffused into the larger culture and language. Over time, they have become less precise or developed an altered meaning. Concepts such as sexism, lifestyle, peer group, urban sprawl, and social class started as technical concepts in a social theory (Neuman 2014)

Topic-021: Causation vs Correlation

While linking variables sociologists should be careful not to confuse correlation, when two variables that are related in such a way that a change in one is accompanied by a change in the other, with causation, when a change in one variable creates a change in another variable. To establish causation, (1) the two variables must be related; (2) the cause must precede the effect; and (3) the relationship between the two variables must persist when all other relevant variables are controlled. Sometimes an apparent relationship between two variables is meaningless. We call this type of relationship spurious. For example, it could be demonstrated that as the deadline for filing income taxes approaches, the sale of swimsuits

increases. Despite the strong statistical correlation between the two, it would be ludicrous to assume that filing income taxes causes people to want to wear swimsuits. A much more likely explanation is that because the tax filing deadline falls on April 15, about the same time summer clothing debuts in department stores, people begin to anticipate the oncoming swimming season. Can you think of examples of spurious relationships that are commonly accepted and may go unchallenged? For example, does watching violence on television lead to aggressive and violent behavior? Does capital punishment deter crime? (Thomson and Hickey 2016).

Topic-022: Is Sociology a Science?

Sociology uses scientific methods to study social phenomena. It relies on empirical observation, data analysis, and theory building to understand the social world. It aims to develop testable and falsifiable explanations of social phenomena. It incorporates peer review and replication to ensure the validity and reliability of findings. However, some argue that sociology cannot be a science due to the complexity and subjectivity of social phenomena. Others argue that sociology can be a science if it adheres to scientific methods and principles. Example from Sociology: Studying the relationship between religion and mental health using scientific methods.

Lesson 05**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

Defining the research problem and research question. Developing a research hypothesis and theoretical framework. Selecting an appropriate research design and research methods. Collecting data through primary or secondary sources. Analyzing and interpreting the data using statistical or qualitative methods. Drawing conclusions and making generalizations based on the data. Disseminating the research findings through publications or presentations. Example: Conducting a study on the impact of social media on mental health among Pakistani youth.

First, why do we need sociological research? Why can't we simply depend on common sense, on "what everyone knows"? In order to answer a question, we need to move beyond guess work and common sense. We want to know what is really going on. To find out, sociologists do research on about every aspect of social life (Henslin 2011).

A Research Model

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

Selecting a Topic

The first step is to select a topic. What do you want to know more about? Many sociologists simply follow their curiosity, their drive to learn more about social life. They become interested in a particular topic and they pursue it. Some sociologists choose a topic because funding is available for that topic, others because a social problem such as domestic violence is in the news, and they want to help people better understand it—and perhaps to help solve it.

Defining the Problem

The second step is to define the problem, to specify what you want to learn about the topic. My interest in the homeless increased until I wanted to learn about homelessness across the nation. Ordinarily, sociologists' interests are much more focused than this; they examine some specific aspect of the topic, such as how homeless people survive on the streets. In the case of spouse abuse, sociologists may want to know whether violent and nonviolent husbands

have different work experiences. Or they may want to learn what can be done to reduce spouse abuse. The topics that sociologists study are far-ranging. In fact, sociologists do research on any aspect of social life that interests them.

Reviewing the Literature

You must read what has been published on your topic. This helps you to narrow the problem, identify areas that are already known, and learn what areas need to be researched. Reviewing the literature may also help you to pinpoint the questions that you will ask. You might even find out that the problem has been answered already. You don't want to waste your time rediscovering what is already known.

Formulating a Hypothesis

The fourth step is to formulate a hypothesis, a statement of what you expect to find according to predictions from a theory. A hypothesis predicts a relationship between or among variables, factors that change, or vary, from one person or situation to another. For example, the statement "Men who are more socially isolated are more likely to abuse their wives than are men who are more socially integrated" is a hypothesis. Your hypothesis will need operational definitions—that is, precise ways to measure the variables. In this example, you would need operational definitions for three variables: social isolation, social integration, and spouse abuse.

Choosing a Research Method

You then need to decide how you are going to collect your data. Sociologists use seven basic research methods (or research designs), which are outlined in the next section. You will want to choose the research method that will best answer your questions.

Collecting the Data

When you gather your data, you must take care to assure their validity; that is, your operational definitions must measure what they are intended to measure. In this case, you must be certain that you really are measuring social isolation, social integration, and spouse abuse—and not something else. Spouse abuse, for example, seems to be obvious. Yet what some people consider to be abuse is not regarded as abuse by others. Which definition will you choose? In other words, you must state your operational definitions so precisely that no one has any question about what you are measuring.

Analyzing the Results

You can choose from a variety of techniques to analyse the data you gather. If a hypothesis has been part of your research, now is when you will test it. (Some research, especially participant observation, and case studies, has no hypothesis. You may know so little about the setting you are going to research that you cannot even specify the variables in advance.) With today's software, in just seconds you can run tests on your data that used to take days or even weeks to perform. Two basic programs that sociologists and many undergraduates use are Micro case and the Statistical Package for the Social Sciences (SPSS). Some software, such as the Meteorologist's Toolchest, provides advice about collecting data and even about ethical issues.

Disseminating the Results

To wrap up your research, you will write a report to share your findings with the scientific community. You will review how you did your research, including your operational definitions. You will also show how your findings fit in with what has already been published on the topic and how they support or disagree with the theories that apply to your topic. When research is published, usually in a scientific journal or a book, it “belongs” to the scientific community. Your findings will be available for replication; that is, others can repeat your study to see if they come up with similar results.

Research Designs

Topic-024: Surveys

Let us take the example of “Spousal abuse”. Suppose that you want to know how many wives are abused each year. Some husbands also are abused, of course, but let’s assume that you are going to focus on wives. An appropriate method for this purpose would be the survey, in which you would ask individuals a series of questions. Before you begin your research, however, you must deal with practical matters that face all researchers which are as follows:

Selecting a sample: To investigate spousal abuse, ideally, you might want to learn about all wives in the world. Obviously, your resources will not permit such research, and you will have to narrow your population, the target group that you are going to study. Let’s assume that your resources (money, assistants, time) allow you to investigate spouse abuse only on your campus. Let’s also assume that your college enrolment is large, so you won’t be able to survey all the married women who are enrolled. Now you must select a sample, individuals from among your target population. How you choose a sample is crucial, for your choice will affect the results of your research. For example, married women enrolled in introductory sociology and engineering courses might have quite different experiences. If so, surveying just one or the other would produce skewed results. Because you want to generalize your findings to your entire campus, you need a sample that accurately represents the campus.

How can you get a representative sample? The best way is to use a random sample. This does not mean that you stand on some campus corner and ask questions of any woman who happens to walk by. In a random sample, everyone in your population (the target group) has the same chance of being included in the study. In this case, because your population is every married woman enrolled in your college, all married women—whether first-year or graduate students, full- or part-time—must have the same chance of being included in your sample. How can you get a random sample? First, you need a list of all the married women enrolled in your college. Then you assign a number to each name on the list. Using a table of random numbers, you then determine which of these women will become part of your sample. (Tables of random numbers are available in statistics books and online, or they can be generated by a computer).

Questionnaires and Interviews

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

Questionnaires

Questionnaires is the list of questions to be asked, can be administered in ways that are flawed. There are two basic techniques for administering questionnaires. The first is to ask

the respondents to fill them out. These self-administered questionnaires allow a larger number of people to be sampled at a lower cost, but the researchers lose control of the data collection. They don't know the conditions under which people answered the questions. For example, others could have influenced their answers. The second technique is the interview. Researchers ask people questions, often face to face, sometimes by telephone or e-mail. The advantage of this method is that the researchers can ask each question in the same way. The main disadvantage is that interviews are time-consuming, so researchers end up with fewer respondents. Interviews can also create interviewer bias; that is, the presence of interviewers can affect what people say. For example, instead of saying what they really feel, respondents might give "socially acceptable" answers. Although they may be willing to write their true opinions on an anonymous questionnaire, they won't tell them to another person. Some respondents even shape their answers to match what they think an interviewer wants to hear.

In some cases, structured interviews work best. This type of interview uses closed ended questions—each question is followed by a list of possible answers. Structured interviews are faster to administer, and they make it easier to code (categorize) answers so they can be fed into computer for analysis (Henslin 2011).

Topic-025: Case Study

To do a case study, the researcher focuses on a single event, situation, or even individual. The purpose is to understand the dynamics of relationships, power, or even the thought processes that led to some event. Sociologist Ken Levi (2009), for example, wanted to study hit men. He would have loved to have had many hit men to interview, but he had access to only one. He interviewed this man repeatedly, giving us an understanding of how someone can kill others for money. Sociologist Kai Erikson (1978), who became intrigued with the bursting of a dam in West Virginia that killed several hundred people, focused on the events that led up to and followed this disaster. For spouse abuse, a case study would focus on a single wife and husband, exploring the couple's history and relationship. As you can see, the case study reveals a lot of detail about some particular situation, but the question always remains: How much of this detail applies to other situations? This problem of generalizability, which plagues case studies, is the primary reason that few sociologists use this method (Henslin 2011).

Topic-026: Observation

Using direct or participant observation to collect data on social behavior and interactions. Identifying the social setting and context in which the observation takes place. Recording the data using field notes or audio/video recordings. Analyzing the data using qualitative or quantitative methods. Assessing the strengths and limitations of observational research. Example: Conducting an observation study on the gender dynamics in Pakistani workplaces.

Topic-027: Experiments

In commonsense language, to experiment means to modify one thing in a situation and then compare an outcome to what existed without the modification. Experiments are useful for determining cause and effect relationships between variables. Experimental research builds on the principles of a positivist approach. Natural scientists (e.g., chemists or biologists) and researchers in related applied fields (e.g., agriculture, engineering, and medicine) conduct experiments. We use experiments in education, criminal justice, journalism, marketing,

nursing, political science, psychology, social work, and sociology to examine many social issues and theories.

There are three critical steps in an experiment: (1) start with causal hypothesis, (2) modify one specific aspect of a situation that is closely connected to the cause, and (3) compare outcomes. An experiment can powerfully test and focus evidence about causal relationships. Compared to other research techniques, it has both advantages and limitations, and these help to see where it is most appropriate. The experiment is often artificial. It is a purposeful simplification of the complex social world. Artificial means that the experimenter consciously controls the study situation and purposely incorporates theoretically relevant variables while removing variables without a causal importance for a hypothesis. Artificial also means a sharpened focus and narrowly targeted effects that we may not easily encounter in the natural world (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 sometimes use unobtrusive measures, observing the behaviour of people who are not aware that they are being studied. For example, social researchers studied the level of whisky consumption in a town that was legally “dry” by counting empty bottles in trashcans (Lee 2000). Researchers have also gone high-tech in their unobtrusive measures. To trace customers’ paths through stores, they attach infrared surveillance devices to shopping carts.

Grocery chains use these findings to place higher-profit items in more strategic locations (McCarthy 1993). Casino operators use chips that transmit radio frequencies, allowing them to track how much their high rollers are betting at every hand of poker or blackjack (Sanders

2005; Grossman 2007). Billboards read information embedded on a chip in your car key. As you drive by, the billboard displays your name with a personal message (Feder 2007). The same device can collect information as you drive by. Cameras in sidewalk billboards scan the facial features of people who pause to look at its advertising, reporting their sex, race, and how long they looked (Clifford 2008). The billboards, which raise ethical issues of invasion of privacy, are part of marketing, not sociological research (Henslin 2011).

Secondary Analysis

In secondary analysis, a fourth research method, researchers analyse data that others have collected. For example, if you were to analyse the original interviews from a study of women who had been abused by their husbands, you would be doing secondary analysis. Ordinarily, researchers prefer to gather their own data, but lack of resources, especially money, may make this impossible. In addition, existing data could contain a wealth of information that wasn’t pertinent to the goals of the original researchers, which you can analyse for your own purposes. Like the other methods, secondary analysis also poses its own problems. How can a researcher who did not carry out the initial study be sure that the data were gathered

systematically and recorded accurately and that biases were avoided? This problem plagues researchers who do secondary analysis, especially if the original data were gathered by a team of researchers, not all of whom were equally qualified (Henslin 2011).

Documents

The fifth method that sociologists use is the study of documents, recorded sources. To investigate social life, sociologists examine such diverse documents as books, newspapers, diaries, bank records, police reports, immigration files, and records kept by organizations. The term documents are broad, and it also includes video and audio recordings. To study spouse abuse, you might examine police reports and court records. These could reveal what percentage of complaints result in arrest and what proportion of the men arrested are charged, convicted, or put on probation. If these were your questions, police statistics would be valuable (Kingsnorth and MacIntosh 2007).

Topic-029: Research Ethics

In addition to choosing an appropriate research method, we must also follow the ethics of sociology (American Sociological Association 1999). Research ethics require honesty, truth, and openness (sharing findings with the scientific community). Ethics clearly forbid the falsification of results. They also condemn plagiarism—that is, stealing someone else’s work.

Another ethical guideline states that research subjects should generally be informed that they are being studied and should never be harmed by the research. Ethics also require that sociologists protect the anonymity of those who provide information. Sometimes people reveal things that are intimate, potentially embarrassing, or otherwise harmful to themselves. Finally, although not all sociologists agree, it generally is considered unethical for researchers to misrepresent themselves (Henslin 2011).

Lesson 06**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 is the process by which people act and react in relation to others and what people do when they come together. Social interaction is the focus of micro sociology. Sociologists who use this approach are likely to analyse the men's rules, or "codes," for getting along; their survival strategies ("hustles"); how they divide up money, wine, or whatever other resources they have; their relationships with girlfriends, family, and friends; where they spend their time and what they do there; their language; their pecking order; and so on. Micro sociology is the primary focus of symbolic interventionists.

Importance of Understanding Social Interaction

Understanding social interaction is important in analyzing and explaining social phenomena and social change. Example from Pakistan: Analyzing the impact of social media on social interaction and communication patterns in Pakistani society.

Topic-031: Non-Verbal

Non-verbal communication refers to the use of gestures, facial expressions, and body language to convey meaning and emotions. Non-verbal communication can be intentional or unintentional and can have significant impacts on social interaction and relationships. Non-verbal communication can vary across cultures and can sometimes lead to misunderstandings and conflicts. Example from Pakistan: Examining the use of non-verbal communication in Pakistani culture and its role in social interaction and relationships.

Topic-032: Types of Social Interaction**Exchange and Cooperation:**

Exchange is perhaps the most basic form of social interaction (Blau, 1963, 1964). Exchange can be voluntary or coerced and can occur in various social contexts, such as markets, families, or organizations. Social exchange theorists maintain that our interactions with others are guided by the "profit motive"; that is, we seek to maximize rewards and minimize costs (Homans, 1961). Social exchange is based on the norm of reciprocity—that we help and not harm those who have helped us (Gouldner, 1960). This norm establishes the expectation that gifts, recognition, love, and other favors will be returned. In a day, people exchange smiles, waves, and other simple courtesies. Exchanges of this kind are most often taken for granted—at least until people fail to meet our expectations. The norm of reciprocity, of course, has a

negative side, which includes the expectation that hostilities, threats, social slights, and other acts meant to harm will be reciprocated. Exchange theorists believe that people, groups, organizations, and nations keep a running account of what they are owed and what they owe others. Top priority is given to exchange relationships with business partners, political allies, friends, kin, or lovers who provide the greatest benefits at the lowest costs. Because people have an interest in searching for the most favourable cost-benefit ratios in their dealings with others, relationships are forever shifting. Nevertheless, exchanges and ties of mutual obligation are vital social glue (Thomson and Hickey 2016).

Cooperation is a pattern of interaction in which individuals, groups, and societies work together to achieve shared goals. Cooperation is fundamental to human survival; without it social life would be impossible. Cooperation sustains routine, face-to-face encounters. It is also necessary if people are to make love, raise children, protect themselves, and make a living. Some societies place greater emphasis on cooperation than others. For example, the Japanese, whose norms, and values promote sharing and “selflessness,” have altered the American version of baseball, which stresses individualism and encourages “stars” to stand out from the group. In Japan, people expect all players to exhibit *we*, a sense of team spirit that obligates the individual to subordinate everything to the group. Team members always eat together and sleep together (Thomson and Hickey 2016).

Topic-033: Competition and Conflict

Competition is much like cooperation, in that both individuals and groups strive to achieve a shared goal. It differs from cooperation, however, in that in competition, instead of joining with others to achieve valued goals, people or groups contest for them, recognizing that society’s prizes are in limited supply and only one person or group can attain them. Competitive relationships are especially common to capitalist economies and pervade almost all aspects of people’s lives. For example, corporations compete for customers, professional athletes vie for prizes, students compete for grades, political rivals contest for votes, and even pastors must win converts from competitors (Thomson and Hickey 2016).

Conflict is a pattern of interaction in which people or groups struggle to achieve a “commonly prized object or goal” (Nisbet, 1970:75). Conflict is especially common when competitors violate rules and seek to gain their objective by any means available. Robert Nisbet (1970:76) wrote, “There is no group or relationship, however small and intimate, in which conflict does not occasionally occur.” We most often consider conflict to be opposed to human interests, harmful to the social order, and something to be avoided or resolved as quickly as possible. Yet, as conflict theorists emphasize, conflict has a positive side. It may enhance social solidarity, for nothing reduces conflicts and strains within a relationship (whether marital or between nations) better than an external threat (Simmel [1908] 1955; Coser, 1956; Nisbet, 1970). As Robert Nisbet (1970:76) observed, it also may serve as a vehicle for social change in which stagnant beliefs and values are dissolved, old tyrannies loosened, and individuals released to achieve new and higher goals (Thomson and Hickey 2016).

Coercion

When people or groups are compelled to interact with each other, coercion is the glue that binds them together. Coercion is the actualization of the threat of force that those with power

sometimes use to achieve their objectives. For example, in the United States, education is compulsory; children must attend school whether they want to or not. The relative strength of coercion as a cohesive force lies not so much in blatant expressions of power and authority as in the myriad expressions it may assume in everyday life. Ridicule, gossip, the silent treatment, and withdrawal of affection are but a handful of coercive devices people use in their daily interactions with others. Coercion involves an individual or group that dominates another, the superordinate, and a person or group that is dominated, the subordinate. There cannot be one without the other for, as Georg Simmel ([1908] 1955) noted, the behavior of one is conditioned by the other (Thomson and Hickey 2016).

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

Status: In every society, people build their everyday lives using the idea of status, a social position that a person holds. In everyday use, the word status generally means “prestige,” as when we say that a college president has more “status” than a newly hired assistant professor. But sociologically speaking, both “president” and “professor” are statuses, or positions, within the collegiate organization. Status is part of our social identity and helps define our relationship to others. As Georg Simmel (1950:307, orig. 1902), one of the founders of sociology, once pointed out, before we can deal with anyone, we need to know who the person is (Macionis 2012).

Example from Pakistan: Analyzing the role of status and role in the Pakistani caste system and its impact on social mobility.

Status Set

Each of us holds many statuses at once. The term status set refers to all the statuses a person holds at a given time. A teenage girl may be a daughter to her parents, a sister to her brother, a student at her school, and a goalie on her soccer team. Status sets change over the life course. A child grows up to become a parent, a student graduates to become a lawyer, and a single person marries to become a husband or wife, sometimes becoming single again because of death or divorce. Joining an organization or finding a job enlarges our status set; withdrawing from activities makes it smaller. Over a lifetime, people gain and lose dozens of statuses (Macionis 2012).

Ascribed and Achieved Status

Sociologists classify statuses in terms of how people attain them. An ascribed status is a social position a person receives at birth or takes on involuntarily later in life. Examples of ascribed statuses include being a daughter, a Cuban, a teenager, or a widower. Ascribed statuses are matters about which we have little or no choice. By contrast, an achieved status refers to a social position a person takes on voluntarily that reflects personal ability and effort. Achieved statuses in the United States include Honors student, Olympic athlete, nurse, software writer, and thief. In the real world, of course, most statuses involve a combination of ascription and achievement. That is, people’s ascribed statuses influence the statuses they achieve. People who achieve the status of lawyer, for example, are likely to share the ascribed benefit of being born into relatively well-off families. By the same token, many less desirable statuses, such as criminal, drug addict, or unemployed worker, are more easily achieved by people born into poverty (Macionis 2012).

Master Status

Some statuses matter more than others. A master status is a status that has special importance for social identity, often shaping a person's entire life. For most people, a job is a master status because it reveals a great deal about a person's social background, education, and income. In a few cases, name is a master status; being in the Bush or Kennedy family attracts attention and creates opportunities. A master status can be negative as well as positive. Take, for example, serious illness. Sometimes people, even long-time friends, avoid cancer patients or people with AIDS because of their illnesses. As another example, the fact that all societies limit the opportunities of women makes gender a master status. Sometimes a physical disability serves as a master status to the point where we dehumanize people by seeing them only in terms of their disability (Macionis 2012).

Role

Another important social structure is role, behaviour expected of someone who holds a particular status. A person holds a status and performs a role (Linton, 1937b). For example, holding the status of student leads you to perform the role of attending classes and completing assignments. Both statuses and roles vary by culture. In the United States, the status of "uncle" refers to the brother of a mother or a father. In Vietnam, the word for "uncle" is different on the mother's and father's sides of the family, and the two men have different responsibilities. In every society, actual role performance varies with an individual's unique personality, and some societies permit more individual expression of a role than other (Macionis 2012).

Role Set

Because we hold many statuses at once—a status set—everyday life is a mix of many roles. Robert Merton (1968) introduced the term role set to identify several roles attached to a single status (Macionis 2012).

Role Conflict and Role Strain

People in modern, high-income nations juggle many responsibilities demanded by their various statuses and roles. As most mothers (and more and more fathers) can testify, the combination of parenting and working outside the home is physically and emotionally draining. Sociologists thus recognize role conflict as conflict among the roles connected to two or more statuses. We experience role conflict when we find ourselves pulled in various directions as we try to respond to the many statuses we hold. One response to role conflict is deciding that "something has to go." More than one politician, for example, has decided not to run for office because of the conflicting demands of a hectic campaign schedule and family life. In other cases, people put off having children to stay on the "fast track" for career success. Even roles linked to a single status may make competing demands on us. Role strain refers to tension among the roles connected to a single status. A college professor may enjoy being friendly with students. At the same time, however, the professor must maintain the personal distance needed to evaluate students fairly. In short, performing the various roles attached to even one status can be something of a balancing act. One strategy for minimizing role conflict is separating parts of our lives so that we perform roles for one status at one time and place and carry out roles connected to another status in a completely different setting. A

familiar example of this idea is deciding to “leave the job at work” before heading home to the family (Macionis 2012).

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

Accommodation

Accommodation refers to the process of adjusting or adapting to cultural differences and similarities in order to coexist and cooperate with others.

Assimilation

Powerful ethnic groups also may encourage or demand that a minority group modify its way of life to conform to the dominant group. Assimilation is a process in which minority groups lose their distinctive identities and conform to cultural patterns of the dominant group. Milton Gordon (1964, 1978) identified three major variants of assimilation: cultural assimilation, in which a minority is encouraged or required to adopt the host group’s culture; structural assimilation, where members of the minority group are encouraged or required to participate in the dominant group’s social organizations, schools, and churches; and marital assimilation, where the minority is encouraged or permitted to marry members of the dominant group (Thomson and Hickey 2016).

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

Amalgamation refers to the process of blending or mixing different cultures or ethnic groups to create a new and distinct cultural identity. Diffusion refers to the spread of cultural traits or practices from one society to another through migration, trade, or communication. Amalgamation refers to the process of blending or mixing different cultures or ethnic groups to create a new and distinct cultural identity. Diffusion refers to the spread of cultural traits or practices from one society to another through migration, trade, or communication.

Lesson 07**SOCIAL GROUPS****Lesson Overview**

- Nature of Groups: Primary vs Secondary
- Functions of Groups: Part 1
- Functions of Groups: Part 2
- Types of Groups

Almost everyone wants a sense of belonging, which is the essence of group life. A social group is two or more people who identify with and interact with one another. Human beings come together in couples, families, circles of friends, churches, clubs, businesses, neighbourhoods, and large organizations. Whatever the form, a group is made up of people with shared experiences, loyalties, and interests. In short, while keeping their individuality, members of social groups also think of themselves as a special “we.” Not every collection of individuals forms a group. People all over the country with a status in common, such as women, homeowners, soldiers, millionaires, college graduates, and Roman Catholics, are not a group but a category. Though they know that others hold the same status, most are strangers to one another. Similarly, students sitting in a large stadium interact to a very limited extent. Such a loosely formed collection of people in one place is a crowd rather than a group. However, the right circumstances can quickly turn a crowd into a group. Unexpected events, from power failures to terrorist attacks, can make people bond quickly with strangers.

Topic-037: Types of groups: Primary and Secondary Groups

Primary Group: A primary group consists of people who regularly interact and have close and enduring relationships. When he coined the term, Charles Horton Cooley (1909:23) used the word primary because he believed small, intimate groups were “fundamental in forming the social nature and ideas of the individual.” In primary groups, people interact with one another on an informal basis, and relationships are flexible and enduring. Moreover, people are treated as total social persons, not just in terms of particular social identities, such as student or customer. In primary groups, relationships are valued not for what they can do for members, but for the relationships themselves. These expressive relationships usually have deep emotional significance and meaning for people. People develop strong attachments to primary groups and often use the word we when referring to them (Cooley, 1909). Two lovers, a family, close friends, and neighbours who see each other regularly and who care about each other’s welfare are good examples of primary groups. In simple, preindustrial societies, most interactions occur in primary groups of kin, friends, and neighbours (Thomson and Hickey 2016). Examples of primary groups include families, close friends, and peer groups.

Secondary Group

A secondary group consists of two or more people who interact on a formal and impersonal basis to accomplish a specific objective. Sociologists call these activities instrumental behavior, because people interact with others not as an end in itself, but to achieve specific goals. In most secondary relationships, interactions are limited and often brief, rules are important, and people relate to one another in terms of specific roles. For

example, professors and students may get to know each other well during a semester, but primarily in terms of their reciprocal roles. It is rare for either to know where the other lives, the names of spouses and children, or how the other person spends his or her leisure time. Secondary groups may be small or large, but all large groups in which regular face-to-face interaction is impossible are secondary groups. If you examine your daily routines, you will discover that whereas a few hours each day may be devoted to your family and friends, much of the day's activities are embedded in secondary groups. When you visit a restaurant, attend class, shop at the mall, go to church, participate in a club meeting, or have a brief chat with the mail carrier, you are engaging in secondary group activities. The distinction between primary and secondary groups, however, is not always clear-cut, and in everyday life groups may include elements of each ideal type (Thomson and Hickey 2016).

Topic-038: Functions of Groups Part 1

The group in our life gives us a sense of belonging. The groups facilitate socialization, transmission of cultural values and norms and fostering emotional support and interpersonal relationships. 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

Cooley called primary groups the “springs of life.” By this, he meant that primary groups, such as family and friends, are essential to our emotional well-being. As humans, we have an intense need for face-to-face interaction that generates feelings of self-esteem. By offering a sense of belonging and a feeling of being appreciated—and sometimes even loved—primary groups are uniquely equipped to meet this basic need. Primary groups are also significant because their values and attitudes become fused into our identity. We internalize their views, which then become the lenses through which we view life. Even when we are adults—no matter how far we move away from our childhood roots—early primary groups remain “inside” us. There, they continue to form part of the perspective from which we look out onto the world. Ultimately, then, it is difficult, if not impossible, for us to separate the self from our primary groups, for the self and our groups merge into a “we.”

Secondary Groups are Important because Contemporary society could not function without secondary groups. They are part of the way we get our education, make our living, spend our money, and use our leisure time (Henslin 2011).

Topic-039: Functions of groups: Part 2

Providing opportunities for social exchange and cooperation. Facilitating the achievement of common goals and objectives. Creating social networks and connections that can lead to other opportunities. Promoting social change and social movements. In Pakistan, professional associations or trade unions can be examples of groups that facilitate social exchange and cooperation, while political parties can promote social change and social movements.

Topic-040: Types of Groups

In-groups are groups to which we feel a sense of belonging and loyalty, while out-groups are groups to which we feel a sense of opposition or competition.

Formal groups are groups with a designated structure, goals, and rules, while informal groups are groups that form naturally based on shared interests or social ties.

Virtual groups are groups that interact primarily through technology, such as online communities or social media networks. In Pakistan, sports teams or political parties can be examples of in-groups, while rival teams or opposing political parties can be examples of out-groups. Social media groups or online forums can be examples of virtual groups.

Reference Group

How do we assess our own attitudes and behavior? Frequently, we use a reference group, a social group that serves as a point of reference in making evaluations and decisions. A young man who imagines his family's response to a woman he is dating is using his family as a reference group. A supervisor who tries to predict her employees' reaction to a new vacation policy is using them in the same way. As these examples suggest, reference groups can be primary or secondary. In either case, our need to conform shows how others' attitudes affect us. We also use groups that we do not belong to for reference. Being well prepared for a job interview means showing up dressed the way people in that company dress for work. Conforming to groups we do not belong to is a strategy to win acceptance by others and illustrates the process of anticipatory socialization (Macionis 2012).

Ingroup and Outgroup

Each of us favors some groups over others, based on political outlook, social prestige, or even just manner of dress. On the college campus, for example, left-leaning student activists may look down on fraternity members, whom they consider too conservative; fraternity members, in turn, may snub the "nerds," who they feel work too hard. People in every social setting make positive and negative evaluations of members of other groups. Such judgments illustrate another important element of group dynamics: the opposition of in-groups and out-groups. An in-group is a social group toward which a member feels respect and loyalty. An ingroup exists in relation to an out-group, a social group toward which a person feels a sense of competition or opposition. In-groups and outgroups are based on the idea that "we" have valued traits that "they" lack. Tensions between groups sharpen the groups' boundaries and give people a clearer social identity. However, members of in-groups generally hold overly positive views of themselves and unfairly negative views of various out-groups. Power also plays a part in intergroup relations. A powerful ingroup can define others as a lower-status out-group. Historically, in countless U.S. towns and cities, many white people viewed people of colour as an out-group and subordinated them socially, politically, and economically. Minorities who internalize these negative attitudes often struggle to overcome negative self-images. In this way, says Tajfel (1982) and Bobo & Hutchings (1996), in-groups and out-groups foster loyalty but also generate conflict (Macionis 2012).

Group Size: Dyad and Triad

The Dyad

The German sociologist Georg Simmel (1858–1918) studied social dynamics in the smallest groups. Simmel (1950, orig. 1902) used the term dyad (Greek for "pair") to designate a social group with two members. Simmel explained that social interaction in a dyad is usually more intense than in larger groups because neither member shares the other's attention with anyone

else. In the United States, love affairs, marriages, and the closest friendships are typically dyadic. But like a stool with only two legs, dyads are unstable. Both members of a dyad must work to keep the relationship going; if either withdraws, the group collapses. Because the stability of marriages is important to society, the marital dyad is supported by legal, economic, and often religious ties (Macionis 2012).

The Triad

Simmel also studied the triad, a social group with three members, which contains three relationships, each uniting two of the three people. A triad is more stable than a dyad because one member can act as a mediator should the relationship between the other two become strained. Such group dynamics help explain why members of a dyad (say, a married couple) often seek out a third person (such as a counsellor) to discuss tensions between them. On the other hand, two of the three can pair up at times to press their views on the third, or two may intensify their relationship, leaving the other feeling left out. For example, when two of the three develop a romantic interest in each other, they will come to understand the meaning of the old saying, “Two’s company, three’s a crowd.” As groups grow beyond three people, they become more stable and capable of withstanding the loss of one or more members. At the same time, increases in group size reduce the intense personal interaction possible only in the smallest groups. This is why larger groups are based less on personal attachment and more on formal rules and regulations (Macionis 2012).

Lesson-08**FORMAL ORGANIZATIONS****Lesson Overview**

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

Topic-041: Formal Organization

It is not surprising that formal organizations, secondary groups designed to achieve explicit objectives, are rare in traditional societies. As you have seen, life there is organized around personal relationships. There were three exceptions in traditional societies, however, that foreshadowed the changes ushered in by industrialization. An outstanding example is the twelfth-century guilds of western Europe. Men who performed the same type of work organized to control their craft in a local area. They set prices and standards of workmanship (Bridgwater 1953; “Guilds” 2008). Much like modern unions, guilds also prevented outsiders (non-members of the guild) from working at their particular craft. Two other examples of early formal organizations are the army and the Roman Catholic Church, each with its hierarchical structure. Although they use different names for their ranks (commander-in-chief/pope, general/cardinal, private/priest, and so on), in each, senior ranks are in charge of junior ranks. Formal organizations, however, used to be rare, but with rationality they have become a central feature of today’s social life. Society has changed so extensively that most of us are even born within a formal organization. We are also educated in formal organizations, we spend our working lives in them, and we are even buried by them. The change is so extensive that we can’t even think of modern society without referring to formal organizations. One of the main characteristics of formal organizations is that they tend to develop into bureaucracies (Henslin 2012).

Topic-042: Bureaucracy: Characteristics

According to Weber (1913/1947), Bureaucracies have the following characteristics.

1. Clear levels, with assignments flowing downward and accountability flowing upward: Each level assigns responsibilities to the level beneath it, and each lower level is accountable to the level above it for fulfilling those assignments.
2. A division of labour: Each worker is assigned specific tasks, and the tasks of all the workers are coordinated to accomplish the purpose of the organization. In a college, for example, a teacher does not fix the heating system, the president does not approve class schedules, and a secretary does not evaluate textbooks. These tasks are distributed among people who have been trained to do them.
3. Written rules: In their attempt to become efficient, bureaucracies stress written procedures. In general, the longer a bureaucracy exists and the larger it grows, the more written rules it has. The rules of some bureaucracies cover just about every imaginable situation. In my university, for example, the rules are published in handbooks: separate ones for faculty,

students, administrators, civil service workers, and perhaps others that I don't even know about.

4. Written communications and records: Records are kept for much of what occurs in a bureaucracy. Some workers must detail their activities in written reports. My university, for example, requires that each semester, faculty members compile a summary of the number of hours they spent performing specified activities. They must also submit an annual report listing what they accomplished in teaching, research, and service—all accompanied by copies of publications, evidence of service, and written teaching evaluations from each course. These materials go to committees that evaluate the performance of each faculty member.

5. Impersonality and replaceability: The office is important, not the individual who holds the office. Each worker is a replaceable unit. You work for the organization, not for the replaceable person who heads some post in the organization. When a professor retires, for example, someone else is appointed to take his or her place. This makes each person a small cog in a large machine (Henslin 2011).

Topic-043: Bureaucracy Dysfunctions

Bureaucracy can sometimes produce negative outcomes or unintended consequences. Examples: Inefficient decision-making, red tape and bureaucratic delays, lack of responsiveness to public needs, etc. Causes: Rigid adherence to rules and procedures, lack of accountability, corruption, etc.

Although in the long run no other form of social organization is more efficient, as Weber recognized, bureaucracies also have a dark side. Let's look at some of their dysfunctions.

Red Tape

A Rule Is a Rule. Bureaucracies can be so bound by red tape that when officials apply their rules, the results can defy all logic (Henslin 2011).

Lack of Communication between Units

Each unit within a bureaucracy performs specialized tasks, which are designed to contribute to the organization's goals. At times, units fail to communicate with one another and end up working at cross-purposes (Henslin 2011).

Bureaucratic Alienation

Perceived in terms of roles, rules, and functions rather than as individuals, many workers begin to feel more like objects than people. Marx termed these reactions alienation, a result, he said, of workers being cut off from the finished product of their Labor. He pointed out that before industrialization, workers used their own tools to produce an entire product, such as a chair or table. Now the capitalists own the tools (machinery, desks, computers) and assign each worker only a single step or two in the entire

production process. Relegated to performing repetitive tasks that seem remote from the final product, workers no longer identify with what they produce. They come to feel estranged not only from the results of their Labor but also from their work environment (Henslin 2011).

Resisting Alienation

Because workers need to feel valued and want to have a sense of control over their work, they resist alienation. A major form of that resistance is forming primary groups at work. Workers band together in informal settings—at lunch, around desks, or for a drink after work. There, they give one another approval for jobs well done and express sympathy for the shared need to put up with cantankerous bosses, meaningless routines, and endless rules. In these contexts, they relate to one another not just as workers, but also as people who value one another. They flirt, laugh, and tell jokes, and talk about their families and goals. Adding this multidimensionality to their work relationships maintains their sense of being individuals rather than mere cogs in a machine (Henslin 2011).

The Alienated Bureaucrat

Not all workers succeed in resisting alienation. Some become alienated and quit. Others became alienated but remain in the organization because they see no viable alternative, or they wait it out because they have “only so many years until retirement.” They hate every minute of work, and it shows—in their attitudes toward clients, toward fellow workers, and toward bosses. The alienated bureaucrat does not take initiative, will not do anything for the organization beyond what is absolutely required, and uses company rules to justify doing as little as possible. Despite poor attitude and performance, alienated workers often retain their jobs. Some keep their jobs because of seniority, while others threaten costly, time-consuming, and embarrassing legal action if anyone tries to fire them. Some alienated workers are shunted off into small bureaucratic corners, where they spend the day doing trivial tasks and have little chance of coming in contact with the public. This treatment, of course, only alienates them further (Henslin 2011).

Bureaucratic Incompetence

In a tongue-in-cheek analysis of bureaucracies, Laurence Peter proposed what has become known as the Peter principle: Each employee of a bureaucracy is promoted to his or her level of incompetence (Peter and Hull 1969). People who perform well in a bureaucracy come to the attention of those higher up the chain of command and are promoted. If they continue to perform well, they are promoted again. This process continues until they are promoted to a level at which they can no longer handle the responsibilities well—their level of incompetence. There they hide behind the work of others, taking credit for the accomplishments of employees under their direction. In our opening vignette, the employee who sent the wrong mail has already reached his or her level of incompetence. Although the Peter principle contains a grain of truth, if it were generally true, bureaucracies would be staffed by incompetents, and these organizations would fail. Bureaucracies are remarkably successful. Sociologists Peter Evans and James Rauch (1999) examined the government bureaucracies of thirty-five developing countries. They found that greater prosperity comes to the countries that have central bureaucracies and hire workers based on merit (Henslin 2011).

Implications: Bureaucratic dysfunctions can undermine public trust in government and lead to negative impacts on society.

Topic-044: Mass Media Organizations

Mass communication contrasts markedly with face-to-face interaction in many ways. First, neither the communicator (medium) nor the receiver (audience) is a single person. The sender is usually a formal organization and its spokesperson a professional communicator, whereas the receiver is a large, heterogeneous, mass audience whose members are anonymous to one another (Dominick, 1987). Second, the communication does not involve give and take, with spontaneous and unpredictable elements, but instead is unidirectional, with the sender transmitting a standardized message and thousands or even millions of individuals receiving it. Mass communication thus allows extensive influence and, as Denis McQuail (1983:35) wrote, “much less variability of response than occurs with slow and sequential person-to-person diffusion of information.” Sociologists have focused much attention on the mass media as organizational systems. Following Etzioni’s (1975) typology of organizations, sociologists classify most media organizations as utilitarian, because the majority operate for profit and people who receive their messages do so voluntarily. Many media organizations, however, are operated for both utilitarian and ideological ends, because they wish not only to make a profit but also to promote certain values and beliefs. In cases where media organizations are owned and operated by governments and messages must conform to an official view, the media appear to be more like coercive organizations. However, although governments can package information to suit their ends, it is much more difficult to force people to receive their propaganda and interpret it as officials wish. Consequently, media organizations are never completely coercive (McQuail, 1983). Ironically, although bureaucracies perform important functions, the media often present them either as faceless, cold, or, in the case of government bureaucracies, as irrational, incompetent, and wasteful.

In the twenty-first century, consolidating media and a handful of mega media survivors have great influence over all media. The large networks and broadcast television take in most political advertising dollars and “the 20 leading Internet sites and the biggest cable channels are already owned by G.E., Disney, Fox, Gannett, and Time Warner” and a few other media powerhouses (Safire, 2003:1). And the 16,000 or so radio stations have consolidated with similar owners as well (Henslin 2011).

Topic-045: Formal organizations: Present and Future

Many writers and scholars believe that despite their record of achievement and success during the twentieth century, the days of giant bureaucratic organizations are almost over. In the 1960s, for example, Warren Bennis and Philip Slater (1968) predicted that future technological changes would become so rapid and unpredictable that bureaucracies, which are geared to relatively stable and routine conditions, would be replaced by smaller, more egalitarian groups and organizations. Highly skilled workers would periodically join forces, solve a problem, and then disband until their skills were needed elsewhere. For a small segment of highly educated and highly skilled workers, these predictions have become a reality.

The expansion and merger of transnational corporations, which now routinely cross political and cultural boundaries to make a profit, have altered bureaucratic organizations as well. During the 1990s, mergers produced giant corporations with complex bureaucracies that spanned the globe. At the same time, an organizational pattern of decentralization and flexibility has become more common among small and large businesses alike. Many

corporate CEOs believe that flexibility will be essential to adapt to rapidly changing and diversified global markets—especially international Labor and money markets. One sociologist claims that the new economy has created a “network society,” where work, employment, and much of social life are marked by relentless change.

Another major trend that has changed patterns of work and industrial organization is the success of Japanese and other Pacific Rim corporations. Their bureaucratic structures and decision-making processes have already brought significant social and cultural changes to bureaucratic organizations worldwide (Hickson, 1987). More than 1 million Americans work for Japanese corporations, and they and American business leaders have witnessed many of the competitive advantages of teams, consensus, collective decision making, and worker loyalty and commitment. Several British sociologists argue that new technologies are creating new “hybrid organizational forms.” They are even more flexible than matrix organizations based on project teams and “more responsive to a constantly shifting and unpredictable market” (Heath et al., 2000:303).

Another trend that sociologists will follow is the growing interdependence of bureaucratic organizations. For example, scientific research is no longer conducted by single organizations but by a set of interdependent agencies that includes universities, corporations, and the federal government. Sociologist Stanley Aronowitz (2000) observed that for decades these organizations cooperated as part of a vast military–industrial complex. Today, however, they must justify their existence on commercial, profit-making grounds (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: Symbols and Language
- Components of Culture: Values

Topic-046: Culture and its Types

Culture: Culture is the learned set of beliefs, values, norms, and material goods shared by group members. Culture consists of everything we learn in groups during the life course—from infancy to old age. Culture therefore includes ideas about what is real and what is not, what we may and may not eat, the clothing we wear, the music we listen to, and the games we play. Culture shapes our understandings of good and evil, health and sickness, and life and death. It lays down rules for serious social concerns as well as guidelines for everyday life. Culture is much more than ideas and rules of behavior, however. It gives our lives meaning, telling us why we should get out of bed each morning, obey the rules, and live from infancy to old age. Culture provides rewards for proper behavior and may promise that these rewards will continue beyond this physical world (Thomson and Hickey 2016).

Types of Culture

Material culture includes artifacts, art, architecture, and other tangible goods that people create and assign meanings. Technology, art, architecture, clothing, television sets, and consumer goods at malls and supermarkets are all part of material culture in advanced industrial societies. Nonmaterial culture refers to mental blueprints that serve as guidelines for group behavior. They include the collective assumptions, languages, beliefs, values, norms, and attitudes of groups. Symbols are humans' greatest achievement. The application of symbols to the physical world—specifically, the invention of material culture and technology—follows closely. Material and nonmaterial culture are interrelated in that all societies express their beliefs, values, and understandings in artifacts, architecture, and art. (Thomson and Hickey 2016).

High Culture and Popular Culture

The diversity of culture also involves social class. Sociologists use the term high culture to refer to cultural patterns that distinguish a society's elite and popular culture to designate cultural patterns that are widespread among a society's population. Common sense may suggest that high culture is superior to popular culture, but sociologists are uneasy with such judgments for two reasons. First, neither elites nor ordinary people share all the same tastes and interests; people in both categories differ in many ways. Second, do we praise high culture because it is inherently better than popular culture or simply because its supporters have more money, power, and prestige? For example, there is no difference at all between a violin and a fiddle; however, we simply name the instrument a violin when it is used to produce classical music typically enjoyed by a person of higher position and we call it a

fiddle when the musician plays country tunes appreciated by people with lower social standing (Maconis 2012).

Topic-047: Society and its Relationship with Culture

Society refers to people who interact in a defined territory and share a culture. Culture is often confused with society, but the two words have different meanings. Whereas a culture is a system of norms and values, a society is a relatively independent, independent, self-perpetuating human group which occupies a territory, shares a culture, and has most of its association within this group. A society is an organization of people whose associations are with one another.

A culture is an organized system of norms and values which people hold. Thus, the plains Indians included a number of societies (which we call tribes), yet to a considerable extent they shared a similar culture. Adjoining societies may have quite different culture, as with the United States and Mexico or they may have quite similar culture as the United States and Canada. With both concepts, society, and culture the boundaries are indistinct. Most societies have some contact with neighborhood societies. Many times, in history two societies became so interwoven that they became one. Thus, many societies were absorbed into Roman society. Also, a single society may include groups of people who differ in culture such as the French, German and Italian speaking segments of the Swiss population or the French and English-speaking segments of the Canadian population (Horton and Hunt 2004).

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

We know that culture is a human creation, but does human biology influence how this process unfolds? A third theoretical approach, standing with one leg in biology and one in sociology, is socio-biology, a theoretical approach that explores ways in which human biology affects how we create culture. Socio-biology rests on the theory of evolution proposed by Charles Darwin in *On the Origin of Species* (1859). Darwin asserted that living organisms change over long periods of time because of natural selection, a matter of four simple principles. First, all living things live to reproduce themselves. Second, the blueprint for reproduction is in the genes, the basic units of life that carry traits of one generation into the next. Third, some random variation in genes allows a species to “try out” new life patterns in a particular environment. This variation allows some organisms to survive better than others and pass on their advantageous genes to their offspring. Fourth and finally, over thousands of generations, the genetic patterns that promote reproduction survive and become dominant. In this way, as biologists say, a species adapts to its environment, and dominant traits emerge as the “nature” of the organism. Sociobiologists claim that the large number of cultural universals reflects the fact that all humans are members of a single biological species (Maconis 2012).

Topic-049: Components of Culture

Although cultures vary greatly, they all have common elements, including symbols, language, values, and norms. We begin our discussion with the one that is the basis for all the others:

Symbols: Like all creatures, humans use their senses to experience the surrounding world, but unlike others, we also try to give the world meaning. Humans transform elements of the world into symbols. A symbol is anything that carries a particular meaning recognized

by people who share a culture. A word, a whistle, a wall covered with graffiti, a flashing red light, a raised fist—all serve as symbols. We can see the human capacity to create and manipulate symbols reflected in the very different meanings associated with the simple act of winking an eye, which can convey interest, understanding, or insult. Societies create new symbols all the time. We are so dependent on our culture's symbols that we take them for granted. However, we become keenly aware of the importance of a symbol when someone uses it in an unconventional way, as when a person burns a U.S. flag during a political demonstration.

Entering an unfamiliar culture also reminds us of the power of symbols; culture shock is really the inability to “read” meaning in strange surroundings. Not understanding the symbols of a culture leaves a person feeling lost and isolated, unsure of how to act, and sometimes frightened. Culture shock is a two-way process. On one hand, travellers experience culture shock when encountering people whose way of life is different. For example, North Americans who consider dogs beloved household pets might be put off by the Masai of eastern Africa, who ignore dogs and never feed them. The same traveller might be horrified to find that in parts of Indonesia and the People's Republic of China, people roast dogs for dinner. On the other hand, a traveller may inflict culture shock on local people by acting in ways that offend them. A North American who asks for a steak in an Indian restaurant may unknowingly offend Hindus, who consider cows sacred and never to be eaten. Global travel provides almost endless opportunities for this kind of misunderstanding. Symbolic meanings also vary within a single society. To some people in the United States, a fur coat represents a prized symbol of success, but to others it represents the inhumane treatment of animals. In the debate about flying the Confederate flag over the South Carolina statehouse a few years ago, some people saw the flag as a symbol of regional pride, but others saw it as a symbol of racial oppression (Thompson and Hickey 2016).

Language

Language, the key to the world of culture, is a system of symbols that allows people to communicate with one another. Humans have created many alphabets to express the hundreds of languages we speak. Language not only allows communication but is also the key to cultural transmission, the process by which one generation passes culture to the next.

Just as our bodies contain the genes of our ancestors, our culture contains countless symbols of those who came before us. Language is the key that unlocks centuries of accumulated wisdom. Throughout human history, every society has transmitted culture by using speech, a process sociologists call the “oral cultural tradition.” Some 5,000 years ago, humans invented writing, although at that time only a privileged few learned to read and write. Not until the twentieth century did high-income nations boast of nearly universal literacy. Still, about 14 percent of U.S. adults (more than 30 million people) are functionally illiterate, unable to read and write in a society that increasingly demands such skills. In low-income countries of the world, 15 percent of men and 24 percent of women are illiterate (U.S. Department of Education, 2008;

Population Reference Bureau, 2011). Language skills may link us with the past, but they also spark the human imagination to connect symbols in new ways, creating an almost limitless range of future possibilities. Language sets humans apart as the only creatures who are self-

conscious, aware of our limitations and ultimate mortality, yet able to dream and to hope for a future better than the present (Thompson and Hickey 2016).

Topic-050: Components of Culture: Values

Values are culturally defined standards that people use to decide what is desirable, good, and beautiful and that serve as broad guidelines for social living. People who share a culture use values to make choices about how to live. Values are broad principles that support beliefs, specific thoughts, or ideas that people hold to be true. In other words, values are abstract standards of goodness, and beliefs are particular matters that individuals consider true or false. For example, because most U.S. adults share the value of providing equal opportunities for all, they believe that a qualified woman could serve as president of the United States, as the 2008 campaign of Hillary Clinton demonstrated (NORC, 2011:393).

Values vary from culture to culture around the world. In general, the values that are important in higher-income countries differ somewhat from those common in lower-income countries. Because lower-income nations contain populations that are vulnerable, people in these countries develop cultures that value survival. This means that people place a great deal of importance on physical safety and economic security. They worry about having enough to eat and a safe place to sleep at night. Lower income nations also tend to be traditional, with values that celebrate the past and emphasize the importance of family and religious beliefs. These nations, in which men have most of the power, typically discourage or forbid practices such as divorce and abortion. People in higher-income countries develop cultures that value individualism and self-expression. These countries are rich enough that most of their people take survival for granted, focusing their attention instead on which “lifestyle” they prefer and how to achieve the greatest personal happiness. In addition, these countries tend to be secular-rational, placing less emphasis on family ties and religious beliefs and more on people thinking for themselves and being tolerant of others who differ from them. In higher-income countries, women have social standing more equal to men, and there is widespread support for practices such as divorce and abortion (World Values Survey, 2008)

Topic-051: Components of Culture: 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: The most common norms are folkways, informal rules and expectations that guide people’s everyday behavior. They include such things as etiquette, table manners, proper appearance, and many other simple, everyday behaviours that in American culture are indicators of “self-control.” Although people find violations of folkways annoying, they typically tolerate them. Moreover, when sanctions are applied, they are usually informal sanctions that are loosely defined and applied by individuals rather than by an authorized social body. When a child holds a fork in the proper hand, a parent may sanction the behavior with praise. Conversely, if the child spreads butter on bread using fingers instead of a knife, negative sanctions may be applied; the child may be ridiculed, threatened, or sent away from the table (Thompson and Hickey 2016).

Mores: Mores (pronounced more-ays) are salient norms that people consider essential to the proper working of society. Mores have considerable moral (and sometimes religious) significance and are closely tied to values. People believe that mores protect what is right and good. Formal sanctions, which are clearly defined rewards or punishments administered by specialized agents of society, are often employed to ensure conformity to mores. Medals and awards may be given in recognition of heroic acts and special contributions to society. Conversely, people who commit serious violations of mores may be imprisoned, tortured, and executed (Thompson and Hickey 2016).

Laws: Important mores typically become encoded into laws. Laws are formal rules enacted and enforced by the power of the state, which apply to members of society. Laws that codify mores are usually recognized as vital to society, and most people believe that without them public order would be impossible. The relationship between laws and mores is complex, however. Sometimes laws and mores correspond closely; for example, it is both immoral and illegal to steal another's property. In other cases, laws may reflect the power of one group or segment of society relative to another, and their legitimacy may be challenged by opposition interests or groups (Thompson and Hickey 2016).

Taboos: Taboos are prohibitions against behaviours that most members of a group consider to be so repugnant they are unthinkable. Eating human flesh, for example, is such a heinous act that in most societies neither sanctions nor laws are needed for compliance with the taboo against this behavior (Thompson and Hickey 2016).

Sanctions: Norms are enforced using sanctions, which are penalties or rewards society uses to encourage conformity and punish deviance. For example, parents are expected to feed, clothe, and care for their children. If they do not, they may not only be punished for their neglect, but they may also lose custody of the children. Some norms apply in certain situations but not in others (Thompson and Hickey 2016)

Lesson-10**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

The concept of Cultural Shock: A process of psychological disorientation experienced by people who come into contact with a culture different from their own. Feelings of confusion and disorientation that occur when a person encounters a very different culture is known as culture shock. If we carefully observe another culture, however, we realize that the same things that cause us shock and confusion provide order, security, identity, and meaning to the people of that culture. Do visitors to the United States experience cultural shock? One of the authors of this text discovered the answer when he served as a tour guide for a visitor from rural China, who was shocked by the many goods and affluent lifestyles that she witnessed in malls and suburban communities, which most Americans consider “ordinary.” The experience was reciprocated a few years later when the author visited rural China and was taken aback by the masses of people (often over a million) living in what were considered “small” villages. (Thompson and Hickey 2016).

Factors that cause Culture Shock are language barrier, different norms and values, food and lifestyle, communication style. Examples of Culture Shock in Pakistani context can be students studying abroad, tourists visiting Pakistan, expats living in Pakistan, etc.

The effects of Culture Shock can be feelings of anxiety, homesickness, disorientation, depression, etc.

Strategies to overcome Culture Shock:

Some strategies can be building a support system, staying open-minded, maintaining a positive attitude, learning about the new culture.

Practicing Cultural Relativism:

Definition of Cultural Relativism: the idea that cultural beliefs, values, and practices should be understood within their own cultural context and not judged according to the standards of another culture.

To counter our tendency to use our own culture as the standard by which we judge other cultures, we can practice cultural relativism; that is, we can try to understand a culture on its own terms. This means looking at how the elements of a culture fit together, without judging those elements as superior or inferior to our own way of life. With our own culture embedded so deeply within us, however, practicing cultural relativism can challenge our orientations to life. Applying cultural relativism is an attempt to refocus that lens so we can appreciate other ways of life rather than simply asserting “Our way is right.”

Although cultural relativism helps us to avoid cultural smugness, this view has come under attack. In a provocative book, *Sick Societies* (1992), anthropologist Robert Edgerton suggests that we develop a scale for evaluating cultures on their “quality of life,” much as we do for

U.S. cities. He also asks why we should consider cultures that practice female circumcision, gang rape, or wife beating, or cultures that sell little girls in morally equivalent to those that do not. Cultural values that result in exploitation, he says, are inferior to those that enhance people’s lives. If almost any kind of behavior is the norm somewhere in the world, does that mean everything is equally right? Does the fact that some Indian and Moroccan families benefit from having their children work long hours justify child Labor? Since we are all members of a single species, surely there must be some universal standards of proper conduct. But what are they? And in trying to develop them, how can we avoid imposing our own standards on others? There are no simple answers to these questions. But when confronting an unfamiliar cultural practice, it is best to resist making judgments before grasping what people in that culture understand the issue to be. Remember also to think about your own way of life as others might see it. After all, what we gain most from studying others is better insight into ourselves.

Cultural relativism can be difficult for travellers to adopt: It requires not only openness to unfamiliar values and norms but also the ability to put aside cultural standards we have known all our lives. Even so, as people of the world come into increasing contact with one another, the importance of understanding other cultures becomes ever greater (Henslin 2011).

Topic-053: Cultural Diversity

Definition of Cultural Diversity is the existence of different cultural beliefs, values, and practices within a society. Pakistan is a culturally diverse country with a mix of different ethnic, linguistic, and religious groups. Examples of cultural diversity in Pakistan: Punjabi, Sindhi, Pashtun, Balochi, etc. The benefits of cultural diversity are it enhances creativity and innovation, promotes tolerance and understanding, and provides a rich cultural heritage. However, there are some challenges of cultural diversity in Pakistan like cultural conflicts, language barriers, economic disparities.

Topic-054: Subcultures and Counterculture

Subculture: The term subculture refers to cultural patterns that set apart some segment of a society’s population. People who specialize in an occupation—from cabbies to politicians—tend to develop a subculture, a world within the larger world of the dominant culture. Subcultures are not limited to occupations, for they include any corner in life in which people’s experiences lead them to have distinctive ways of looking at the world. It is easy but often inaccurate to place people in some subcultural category because almost everyone participates in many subcultures without necessarily having much commitment to any of them. In some cases, however, cultural differences can set people apart from one another with tragic results. For example, the 1990s civil war in the former nation of Yugoslavia was fueled by extreme cultural diversity (Henslin 2011).

Counterculture: Sociologists use the term counterculture to refer to such groups. To better see this distinction, consider motorcycle enthusiasts and motorcycle gangs. Motorcycle enthusiasts—who emphasize personal freedom and speed and affirm cultural values of success through work or education—are members of a subculture. In contrast, the Hell’s

Angels, Pagans, and Bandidos not only stress freedom and speed but also value dirtiness and contempt toward women, work, and education. This makes them a counterculture. Countercultures do not have to be negative, however. Back in the 1800s, the Mormons were a counterculture that challenged the dominant culture's core value of monogamy. An assault on core values is always met with resistance. To affirm their own values, members of the mainstream culture may ridicule, isolate, or even attack members of the counterculture (Henslin 2011).

Topic-055: Ideal vs. Real Culture

Many of the norms that surround cultural values are followed only partially. Differences always exist between a group's ideals and what its members actually do. Consequently, sociologists use the term ideal culture to refer to the values, norms, and goals that a group considers ideal, worth aiming for. Success, for example, is part of ideal culture. Americans glorify academic progress, hard work, and the display of material goods as signs of individual achievement. What people actually do, however, usually falls short of the cultural ideal. Real culture on the other hand are the cultural norms, values, and practices that are actually practiced and experienced within a society. Compared with their abilities, for example, most people don't work as hard as they could or go as far as they could in school. Sociologists call the norms and values that people actually follow real culture (Henslin 2011). Real Culture is shaped by the experiences and practices of individuals within a society.

Examples of Ideal Culture vs. Real Culture in Pakistan: Ideal Culture may be represented by the traditional values of respect for elders and strong family bonds, while Real Culture may include practices such as arranged marriages and gender discrimination.

The impact of Ideal Culture vs. Real Culture on individuals: Ideal Culture can provide individuals with a sense of identity and purpose, but Real Culture can also cause conflict and tension when it contradicts the ideals.

The importance of understanding the distinction between Ideal Culture and Real Culture: Understanding the distinction between Ideal Culture and Real Culture can help individuals navigate cultural differences.

Lesson-11**CULTURE-III****Lesson Overview**

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

Topic-056: Culture Universals

With the amazing variety of human cultures around the world, are there any cultural universals—values, norms, or other cultural traits that are found everywhere? To answer this question, anthropologist George Murdock (1945) combed through the data that anthropologists had gathered on hundreds of groups around the world. He compared their customs concerning courtship, marriage, funerals, games, laws, music, myths, incest taboos, and even toilet training. He found that these activities are present in all cultures, but the specific customs differ from one group to another. There is no universal form of the family, no universal way of toilet training children, nor a universal way of disposing of the dead. Incest is a remarkable example. Comparing hundreds of cultures, George Murdock (1945) identified dozens of cultural universals. One common element is the family, which functions everywhere to control sexual reproduction and to oversee the care of children. Funeral rites, too, are found everywhere because all human communities cope with the reality of death. Jokes are another cultural universal, serving as a safe means of releasing social tensions. (Henslin 2011).

Universals of culture refer to elements that can be found in every culture around the world, regardless of its distinct characteristics. Examples of universals of culture include the use of language, the need for food and shelter, and the establishment of social norms. In Pakistan, universals of culture can be seen in the widespread use of Urdu as a national language, the importance of family structures, the observance of religious practices, and the celebration of festivals like Eid-ul-Fitr and Eid-ul-Adha. Other universals of culture in Pakistan include the emphasis on hospitality, respect for elders, and the value of social relationships.

Topic-057: Cultural Lag

Cultural lag refers to the time it takes for cultural changes to catch up with technological advances and other societal shifts. Some elements of culture change faster than others. William Ogburn (1964) observed that technology moves quickly, generating new elements of material culture (things) faster than Nonmaterial culture (ideas) can keep up with them. Ogburn called this inconsistency cultural lag, the fact that some cultural elements change more quickly than others, disrupting a cultural system (Macionis 2012).

About three generations ago, sociologist William Ogburn (1922/1938) coined the term cultural lag. By this, Ogburn meant that not all parts of a culture change at the same pace. When one part of a culture changes, another parts lag behind. Ogburn pointed out that a group's material culture usually changes first, with the nonmaterial culture lagging behind. This leaves the nonmaterial (or symbolic) culture playing a game of catch-up. For example,

when we get sick, we can type our symptoms into a computer and get an immediate diagnosis and a recommended course of treatment. In some tests, computer programs outperform physicians. Yet our customs have not caught up with our technology, and we continue to visit the doctor's office (Henslin 2011).

An example of cultural lag in Pakistan is the slow adoption of modern technology in rural areas, which often lack access to the internet and other digital resources. Another example of cultural lag can be seen in the traditional gender roles that persist in some parts of the country, despite increased education and opportunities for women. The resistance to changing social norms and practices, such as the caste system in rural areas, is also an example of cultural lag in Pakistan. The prevalence of child marriage and female genital mutilation in some parts of the country is another example of cultural lag.

Topic-058: Culture, Class and the Media

The media plays a crucial role in shaping cultural norms, beliefs, and values. In Pakistan, the media has contributed to the growth of a consumerist culture, particularly among the urban middle class. The media has also been used to reinforce and perpetuate traditional gender roles, which has limited the opportunities available to women in society. The media has been used to create an idealized image of the "perfect" Pakistani, which often reinforces class and ethnic biases and ignores the diversity of experiences within the country. The media has also been used to create a sense of national identity and pride, which has been used to strengthen the social cohesion of the country.

During much of the twentieth century, and typical of modern culture described earlier, cultural variation was reflected in the different aesthetic standards and tastes of social classes. According to Herbert Gans (1975), during this period there were three major kinds of "taste cultures" in all advanced industrial societies: high culture, folk culture, and popular culture.

High Culture: High culture includes tastes and creations supported and used by the upper classes and intelligentsia to make fine distinctions within their ranks and to distinguish themselves from those beneath them in the social hierarchy. High culture demands elaborate training, technical proficiency, and considerable resources. Consequently, it has long been used by elites as social indicators of refinement, education, and style. Examples in Western cultures include classical music, opera, ballet, novels by the "great authors," and works by artists defined as possessing extraordinary skills and creative talents. Conflict theorists argue that the belief that high culture is far superior to folk and popular culture reflects elite definitions of the situation. One English scholar, for example, wrote that "the differences between trash culture and high culture show only that storytelling adapts to changing economic, social, and political conditions" (Simon, 1999:2). According to Shrum (1991:373), those who play a key role in constraining artistic diversity and keeping highbrow genres distinct from folk and popular tastes are aesthetic gatekeepers and include critics, reviewers, taste makers, and opinion makers whose reviews, disseminated through the mass media, "may be more widely experienced than the artwork itself" (Thompson and Hickey 2016).

Folk Culture: Folk culture is in most ways the opposite of high culture; it includes the art, dance, music, and other creations of working-class and minority group members in their home environments. Folk culture includes such things as doll and quilt making, subway art, customized low-rider automobiles, and dancing. Folk culture is spontaneous, familiar, and

practical and is produced for and by ordinary people (Real, 1977). It also includes various forms of graffiti that Susan Phillips (1999) in her book *Wallbanging* classified into gang graffiti, political graffiti, and hip-hop graffiti, the latter what she called “subway art.” (Thompson and Hickey 2016).

Popular Culture: Popular culture comprises tastes and creations that appeal to the masses.

Because popular culture consists of products and creations designed for leisure, entertainment, and mass consumption, it includes a bewildering assortment of things that critics say favor “vulgarity,” “the commonplace,” and the “lowest common denominator” (Bogart, 1991:63). Examples of popular culture include prime-time television, live concerts by popular artists, tractor-pulling contests, mud wrestling, baseball cards, NASCAR, and the mall Easter Bunny and Santa Claus (Thompson and Hickey 2016).

Topic-059: Cultural change: Today and Tomorrow

Perhaps the most basic human truth of this world is that “all things shall pass.” Even the dinosaurs, which thrived on this planet for 160 million years, exist today only as fossils. Will humanity survive for millions of years to come? All we can say with certainty is that given our reliance on culture, for as long as we survive, the human record will show continuous change.

Cultural change refers to the transformation of cultural norms, values, and practices over time. Change in one part of a culture usually sparks changes in others. For example, today’s college women are much more interested in making money because women are now far more likely to be in the labor force than their mothers or grandmothers were. Working for income may not change their interest in raising a family, but it does increase both the age at first marriage and the divorce rate. Such connections illustrate the principle of cultural integration, the close relationships among various elements of a cultural system.

Today, cultural change in Pakistan is being driven by globalization, urbanization, and the spread of technology and social media. These changes have led to the emergence of new cultural practices, such as the rise of social media influencers, and the growth of the gig economy. However, cultural change in Pakistan is also being shaped by political and economic factors, including the rise of populism and the increasing divide between the rich and the poor. Tomorrow, cultural change in Pakistan is likely to be driven by demographic shifts, including the growth of the youth population, and the changing nature of work and employment.

Lesson 12**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

Sociologists use the term socialization to refer to the lifelong social experience by which people develop their human potential and learn culture. Unlike other living species, whose behavior is mostly or entirely set by biology, humans need social experience to learn their culture and to survive. Social experience is also the foundation of personality, a person's consistent patterns of acting, thinking, and feeling. We build a personality by internalizing—taking in—our surroundings. But without social experience personality hardly develops at all (Henslin 2010).

Topic-060: Society Makes us Humans: Feral children

What do you mean, society makes us human?" is probably what you are asking. "That sounds ridiculous. I was born a human." The meaning of this statement will become more apparent as we get into the chapter. Let's start by considering what is human about human nature. How much of a person's characteristics comes from "nature" (heredity) and how much from "nurture" (the social environment, contact with others)? Experts are trying to answer the nature–nurture question by studying identical twins who were separated at birth and reared in different environment. Another way is to examine children who have had little human contact. Let's consider such children.

Feral children

The naked child was found in the forest, walking on all fours, eating grass, and lapping water from the river. When he saw a small animal, he pounced on it. Growling, he ripped at it with his teeth. Tearing chunks from the body, he chewed them ravenously.

This is an apt description of reports that have come in over the centuries. Supposedly, these feral (wild) children could not speak; they bit, scratched, growled, and walked on all fours. They drank by lapping water, ate grass, tore ravenously at raw meat, and showed insensitivity to pain and cold. Thus, children assumed to have been raised by animals, in the wilderness, isolated from humans are referred to as feral children (Henslin 2010).

Feral children are children who have been raised in isolation without human contact or socialization. Examples of feral children in history include Genie, a girl who was kept in isolation for 13 years, and Oxana Malaya, a girl who was raised by dogs in Ukraine.

The study of feral children provides insights into the importance of socialization and human contact in the development of language, emotions, and social skills. Feral children often suffer from developmental delays and lack basic social skills. Feral children also demonstrate the impact of environmental factors on human development

Topic-061: Society Makes us Human: Isolated Children

Isolated children are children who have been raised in extreme social isolation. Examples of isolated children in history include Anna, a girl who was kept in a dark room for most of her life, and the case of the Austrian Fritzl family, where a father kept his daughter locked up in a basement for 24 years. In Pakistan, there have been rare cases of children being kept in extreme isolation. The study of isolated children provides insights into the importance of socialization and the impact of extreme social isolation on human development. Isolated children often suffer from developmental delays and lack basic social skills. Isolated children also demonstrate the impact of environmental factors on human development

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

Socialization refers to the process of learning cultural norms, values, and beliefs. It is a dynamic and ongoing process that continues throughout the lifespan. It can be intentional or unintentional and occurs through a variety of mechanisms, including family, peers, education, and media. In Pakistan, socialization plays a significant role in shaping attitudes towards religion, family values, and gender roles.

The debate between nature and nurture is ongoing and has implications for understanding human behavior and development. It focuses on the extent to which biology and genetics versus socialization shape human behavior and development. Twin studies are often used to help understand the relative contributions of nature and nurture to human development. Identical twins, who share 100% of their genetic material, can be compared to fraternal twins, who share only 50% of their genetic material, but are still raised together in the same environment.

The role of Nature

Charles Darwin's groundbreaking 1859 study of evolution led people to think that human behavior was instinctive, simply our "nature." Such ideas led to claims that the U.S. economic system reflects "instinctive human competitiveness," that some people are "born criminals," or that women are "naturally" emotional while men are "naturally" rational. People trying to understand cultural diversity also misunderstood Darwin's thinking. Centuries of world exploration had taught Western Europeans that people behaved quite differently from one society to another. But Europeans linked these differences to biology rather than culture. It was an easy, although incorrect and very damaging, step to claim that members of technologically simple societies were biologically less evolved and therefore "less human." This ethnocentric view helped justify colonialism: Why not take advantage of others if they seem not to be human in the same sense that you are?

The Social Sciences: The Role of Nurture

In the twentieth century, biological explanations of human behavior came under fire. The psychologist John B. Watson (1878–1958) developed a theory called behaviorism, which holds that behavior is not instinctive but learned. Thus, people everywhere are equally human, differing only in their cultural patterns. In short, Watson rooted human behavior not in nature but in nurture. Today, social scientists are cautious about describing any human behavior as instinctive. This does not mean that biology plays no part in human behavior. Human life,

after all, depends on the functioning of the body. We also know that children often share biological traits (like height and hair colour) with their parents and that heredity plays a part in intelligence, musical and artistic talent, and personality (such as how you react to frustration). However, whether you develop your inherited potential depends on how you are raised. For example, unless children use their brain early in life, the brain does not fully develop (Goldsmith, 1983; Begley, 1995). Without denying the importance of nature, then, we can correctly say that nurture matters more in shaping human behavior. More precisely, nurture is our nature (Henslin 2010).

Topic-063: Primary and Secondary Socialization

Primary socialization refers to the initial process of socialization, which typically occurs during childhood within the family unit. Secondary socialization refers to the later stages of socialization, which typically occur outside of the family unit. In Pakistan, primary socialization is often influenced by family and religious traditions, while secondary socialization is increasingly shaped by exposure to technology and global media.

The study of primary and secondary socialization is important for understanding the different ways in which cultural norms and values are transmitted and reinforced. Socialization influences our sense of self, our attitudes, and our behaviors. Socialization can also reinforce social inequalities and perpetuate discrimination and prejudice

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

Much of our socialization is intended to turn us into conforming members of society. Socialization into the self and emotions is essential to this process, for both the self and our emotions mould our behaviour. Are emotions global? Is their way of expressing them universal? Some of the factors that influence how you act: the expectations of friends and parents, of neighbours and teachers; classroom norms and college rules; city state, and federal laws. For example, if in a moment of intense frustration, or out of a devilish desire to shock people, you wanted to tear off your clothes and run naked down the street, what would stop you? The answer is your socialization—society within you. Your experiences in society have resulted in a self that thinks along certain lines and feels particular emotions. This helps to keep you in line. Thoughts such as “Would I get kicked out of school?” and “What would my friends (parents) think if they found out?” represent an awareness of the self in relationship to others. So does the desire to avoid feelings of shame embarrassment. Your social mirror, then—the result of your being socialized into a self and emotions—sets up effective controls over your behavior. In fact, socialization into self and emotions is so and effective that some people feel embarrassed just thinking about running naked in public.

The self and emotion are important aspects of social control, which refers to the mechanisms that maintain social order and conformity. In Pakistan, the concept of “face” or reputation is a significant aspect of social control. Emotions such as shame, guilt, and fear can be used as social control mechanisms to reinforce cultural norms and values. Social control can also be enforced through formal mechanisms such as laws and regulations.

In a nutshell: The study of the self and emotion in the context of social control is important for understanding how cultural norms and values are internalized and reinforced within individuals. Social control can both promote and limit individual freedom and agency. It is essential for our development as human beings. From interaction with others, we learn how to

think, reason, and feel. The net result is the shaping of our behavior—including our thinking and emotions—according to cultural standards. This is what sociologists mean when they refer to “society within us.” (Henslin 2010)

Lesson-13**UNDERSTANDING THE SOCIALIZATION PROCESS FROM THEORETICAL PERSPECTIVE****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**

From a functionalist's perspective, socialization serves the important function of reinforcing the social structure, perpetuating society, and transmitting culture from one generation to the next. It is necessary for the maintenance of social order and stability. It teaches individuals the values, norms, and roles necessary for society to function. It also ensures that individuals are equipped to perform the roles necessary for the functioning of society.

The socialization process is viewed much like inoculation: members of society are injected with the attitudes, values, beliefs, and norms that will allow them to assume and successfully fulfill the roles of full and productive citizens. Functionalists identify motivation and ability to perform role expectations as one of the basic prerequisites for survival of the social system, and these motivations and abilities are acquired through socialization (Parsons, 1951). In this approach, socialization is viewed as a positive force that contributes to the well-being of both individuals and society. In Pakistan, functionalists might point to the role of family, education, and religion in teaching children the cultural practices and traditions that are central to Pakistani society.

Resocialization is also important from the functionalist perspective because it serves the critical function of helping an individual abandon a previous role to fulfill a new one. This process is viewed as essential to make successful transitions from home to school, school to work, civilian to military life, the "free world" to prison, and so on. From the functionalists perspective, a breakdown in socialization leads to a breakdown in the social system. Hence, functionalists attribute various forms of deviant behaviour to inadequate socialization and failure to internalize society's norms. Thus, resocialization is viewed from this perspective as one way to rehabilitate deviants and help ensure society's survival. This differs dramatically from the view of the conflict perspective. (Henslin 2010). One limitation of this perspective is that it tends to emphasize consensus and downplay conflict and may overlook the ways in which socialization can be used to maintain power differentials.

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

From a conflict perspective, socialization is one of the most powerful and effective tools used by those in power to maintain the status quo and legitimize existing social inequalities. Socialization is a means by which those in power maintain their dominance over those without power. It reproduces social inequality by transmitting values and norms that justify and reinforce the existing social order. Socialization can also be used as a tool of social control to maintain the status quo and suppress dissent. At a very fundamental level, socialization prepares people for the lower class may be socialized from childhood to show deference to those above them in the social hierarchy and may be trained in skills that will increase their opportunities for serving those who are higher on the social ladder.

We know that stereotypes are often learned through socialization, and the mass media play a powerful role in this capacity. The media promote age, race, and gender stereotypes and socialize people in how to see and act toward the elderly, racial and ethnic minorities, and women. Moreover, they tend to provide a dichotomous view of society that simplifies complex issues into conflicts between right and wrong, good, and bad, moral and immoral. In most media scenarios, the side of right, good, and moral eventually prevails. Not coincidentally, the conflict theorists point out, these are almost always represented by those viewed as having legitimate power and authority over others: the government, the police, the rich, and the powerful. Criminals, drug addicts, lunatics, and others who pose a threat to the existing order are often portrayed in the media as coming from the lower social strata, foreign evil empires, or other planets (Parenti, 1992).

Class-related roles they will fill throughout their lives. For example, even as children, members of the upper class are socialized for positions of authority and leadership roles. They are trained how to interact among members of the same class as well as how to deal with servants, staff, and members of the lower classes.

The conflict perspective also points out that socialization is not a unidimensional process. Throughout the life course, especially during adolescence, people are bombarded with contradictory and conflicting attitudes, values, beliefs, and behaviors. Most of us remember at some time being told “Do as I say, and not as I do” by someone in authority whom we may have caught violating one of the rules he or she had taught us. We probably all remember being told by our parents, teachers, and religious leaders that certain behaviors were wrong, and perhaps forbidden, only to find that our peer group insisted they were not only okay but mandatory. Most adolescent boys, for example, are taught that fighting is improper, but they are considered cowards by their peers if they walk away from a fight. Similarly, although teenage girls may be taught that premarital sex is immoral and will ruin their reputation, they realize that boys are not held to the same standard and may feel tremendous pressure from both male and female peers to be sexually active to be “normal” or enter “adulthood.”

Sociologists who use the conflict perspective view resocialization as an example of how those in power attempt to coerce and exploit others and attempt to perpetuate their own authority. Resocialization in total institutions such as the military, prisons, and mental hospitals reaffirms the importance of status hierarchies and obedience to the rules established by those in power. Moreover, they legitimate the status quo by rewarding unquestioned conformity and punishing those who challenge existing authority structures, question social inequalities, or even dare to be different. As we look to the future and anticipate an even more

diverse and complex society, these various sociological perspectives become even more important for looking beneath the surface assumptions in the socialization process (Henslin 2010).

In Pakistan, conflict theorists might point to the ways in which the education system perpetuates social inequality by providing better resources to wealthy students and reinforcing the values and behaviors of the ruling elite. In this approach, socialization is viewed as a negative force that perpetuates social inequality and oppression. One limitation of this perspective is that it tends to downplay the ways in which socialization can also be a means of resistance and agency for those who are marginalized.

Becoming humans: A Symbolic Interactionism

Perhaps symbolic interaction's major contribution to sociology has been in the area of socialization. Emphasis on microlevel analysis of social interaction, the importance of primary groups, interpretation of meaningful symbols, the development of a social identity, and viewing the self as an object is ideal for analysis of the socialization process. Consequently, much of this chapter has focused on the symbolic interactionist perspective. As noted earlier, Cooley's looking-glass self, with its insistence that our self-image develops because of how we interpret other peoples' impressions of us, provides an important theoretical framework for the interactionist perspective on socialization. Mead built on this framework with his work on the I and the me, significant and generalized others, developmental stages leading to role taking, and the indistinguishable link among mind, self, and society. Today, interactionists are particularly interested on the impact of the media and techno media on the development of a concept of self and how these shapes social interaction in "real life" and online.

Although symbolic interactionism dominates the sociological approach to socialization and human development, it is not the only theoretical perspective interested in the process. Structural functionalists view socialization, especially the transmission of culture and internalization of norms, as critical for the overall functioning of a social system (Henslin 2010).

Topic-067: Theoretical Perspective on Socialization: Feminist Approach

Socialization perpetuates gender roles and reinforces patriarchy. It teaches individuals to internalize and accept gendered norms and expectations, which are often oppressive to women and other marginalized groups. The feminist approach also highlights the role of socialization in creating gendered identities and shaping the way individuals see themselves and others. In this approach, socialization is viewed as a site of struggle, where individuals and groups can resist and challenge gendered norms and expectations. One limitation of this perspective is that it tends to focus exclusively on gender and may overlook other forms of social inequality and oppression.

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.

Socialization into the self and mind involves the development of a sense of self and the ability to understand the perspectives of others. It is a lifelong process that begins in childhood and continues throughout the lifespan. In Pakistan, socialization into the self and mind might involve learning to balance individual needs and desires with the needs and desires of the larger community. The development of the self and mind is shaped by both nature (biology) and nurture (environment). In this approach, socialization is viewed as a way of creating a shared reality and promoting social integration.

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

About a hundred years ago, Charles Horton Cooley (1864–1929), a symbolic interactionist who taught at the University of Michigan, concluded that the self is part of how society makes us human. He said that our sense of self develops from interaction with others. To describe the process by which this unique aspect of “humanness” develops, Cooley (1902) coined the term looking-glass self.

The looking glass self refers to the idea that our sense of self develops through our interactions with others. We imagine how we appear to others, interpret their reactions, and then develop our sense of self based on those interpretations.

The looking-glass self contains three elements:

1. We imagine how we appear to those around us. For example, we may think that others perceive us as witty or dull.
2. We interpret others’ reactions. We come to conclusions about how others evaluate us. Do they like us for being witty? Do they dislike us for being dull?
3. We develop a self-concept. How we interpret others’ reactions to us frames our feelings and ideas about ourselves. A favourable reflection in this social mirror leads to a positive self-concept; a negative reflection leads to a negative self-concept.

In Pakistan, the looking glass self might be seen in the importance placed on social status and reputation, and the ways in which individuals present themselves to others. Cooley believed that our sense of self is constantly evolving and is influenced by the feedback we receive from others. In this approach, socialization into the self and mind is viewed as a social process that is continually shaped and reshaped by our interactions with others. In this approach, socialization into the self and mind is viewed as a social process that is continually shaped and reshaped by our interactions with others.

Note that the development of the self does not depend on accurate evaluations. Even if we grossly misinterpret how others think about us, those misjudgements become part of our self-concept. Note also that although the self-concept begins in childhood, its development is an ongoing, lifelong process. During our everyday lives, we monitor how others react to us. As we do so, we continually modify the self. The self, then, is never a finished product— it is always in process, even into our old age (Henslin 2010).

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

Another symbolic interactionist, George Herbert Mead (1863–1931), who taught at the University of Chicago, pointed out how important play is as we develop a self. As we play with others, we learn to take the role of the other.

Role taking refers to the ability to see oneself from the perspective of another person, and to take on the roles of others. G.H. Mead believed that role taking is a crucial component of socialization, and allows individuals to understand and anticipate the behavior of others. Mead believed that role taking allows individuals to develop a sense of self that is based on the expectations of others. In this approach, socialization into the self and mind is viewed as a process of learning to take on the roles and expectations of others, and integrating those roles into one's own sense of self.

That is, we learn to put ourselves in someone else's shoes—to understand how someone else feels and thinks and to anticipate how that person will act. This doesn't happen overnight. We develop this ability over a period of years (Mead 1934; Denzin 2007).

Psychologist John Flavel (1968) asked 8- and 14-year-olds to explain a board game to children who were blindfolded and to others who were not. The 14-year-olds gave more detailed instructions to those who were blindfolded, but the 8-year-olds gave the same instructions to everyone. The younger children could not yet take the role of the other, while the older children could. As we develop this ability, at first, we can take only the role of Significant others, individuals who significantly influence our lives, such as parents or siblings. By assuming their roles during play, such as dressing up in our parents' clothing, we cultivate the ability to put ourselves in the place of significant others. As our self gradually develops, we internalize the expectations of more and more people. Our ability to take the role of others eventually extends to being able to take the role of "the group as a whole." Mead used the term generalized other to refer to our perception of how people in general think of us. Taking the role of others is essential if we are to become cooperative members of human groups—whether they be our family, friends, or co-workers. This ability allows us to modify our behavior by anticipating how others will. We go through three stages as we learn to take the role of the other:

1. Imitation. Under the age of 3, we can only mimic others. We do not yet have a sense of self separate from others, and we can only imitate people's gestures and words. (This stage is actually not role taking, but it prepares us for it.)
2. Play. During the second stage, from the ages of about 3 to 6, we pretend to take the roles of specific people. We might pretend that we are a firefighter, a wrestler, a nurse, Supergirl, Spiderman, a princess, and so on. We also like costumes at this stage and enjoy dressing up in our parents' clothing or tying a towel around our neck to "become" Superman or Wonder Woman.
3. Team Games. This third stage, organized play, or team games begins roughly when we enter school. The significance for the self is that to play these games we must be able to take multiple roles. One of Mead's favourite examples was that of a baseball game, in which each player must be able to take the role of all the other players. To play baseball, it isn't enough that we know our own role; we also must be able to anticipate what everyone else on the field will do when the ball is hit or thrown.

Mead also said there were two parts of the self, the "I" and the "me." The "I" is the self as subject, the active, spontaneous, creative part of the self. In contrast, the "me" is the self as object. It is made up of attitudes we internalize from our interactions with others. Mead chose these pronouns because in English "I" is the active agent, as in "I shoved him," while "me" is

the object of action, as in “He shoved me.” Mead stressed that we are not passive in the socialization process. We are not like robots, with programmed software shoved into us. Rather, our “I” is active. It evaluates the reactions of others and organizes them into a unified whole. Mead added that the “I” even monitors the “me,” fine-tuning our ideas and attitudes to help us better meet what others expect of us (Henslin 2010).

One limitation of this perspective is that it tends to downplay the ways in which individuals can resist and challenge the expectations and roles assigned to them.

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.

Socialization is a key means by which individuals learn personality traits, moral values, and emotional expressions. In Pakistan, socialization might involve learning to value hospitality, respect for elders, and a strong work ethic. Socialization also teaches individuals to express and regulate their emotions in culturally appropriate ways. Personality and moral values are learned through a process of internalizing cultural norms and values. In this approach, socialization is viewed as a means of transmitting cultural values and shaping individuals' behavior and attitudes.

Freud and the development of personality

Along with the development of the mind and the self comes the development of the personality. Sigmund Freud (1856–1939) developed a theory of the origin of personality that has had a major impact on Western thought. Freud, a physician in Vienna in the early 1900s, founded psychoanalysis, a technique for treating emotional problems through long-term exploration of the subconscious mind. Let’s look at his theory. Freud believed that personality consists of three elements. Each child is born with the first element, an id, Freud’s term for inborn drives that cause us to seek self-gratification. The id of the newborn is evident in its cries of hunger or pain. The pleasure-seeking id operates throughout life. It demands the immediate fulfillment of basic needs: food, safety, attention, sex, and so on.

The id’s drive for immediate gratification, however, runs into a roadblock: primarily the needs of other people, especially those of the parents. To adapt to these constraints, a second component of the personality emerges, which Freud called the ego. The ego is the balancing force between the id and the demands of society that suppress it. The ego also serves to balance the id and the superego, the third component of the personality, more commonly called the conscience.

Superego represents culture within us, the norms, and values we have internalized from our social groups. As the moral component of the personality, the superego provokes feelings of guilt or shame when we break social rules, or pride and self-satisfaction when we follow them. According to Freud, when the id gets out of hand, we follow our desires for pleasure and break society’s norms. When the superego gets out of hand, we become overly rigid in following those norms and end up wearing a straitjacket of rules that inhibit our lives. The ego, the balancing force, tries to prevent either the superego or the id from dominating. In the emotionally healthy individual, the ego succeeds in balancing these conflicting demands of the id and the superego. In the maladjusted individual, the ego fails to control the conflict

between the id and the superego. Either the id or the superego dominates this person, leading to internal confusion and problem behaviour (Henslin 2010).

Kohlberg, Gilligan, and the Development of Morality

If you have observed young children, you know that they want immediate gratification and show little or no concern for others. (“Mine!” a 2-year-old will shout, as she grabs a toy from another child.) Yet, at a later age this same child will become considerate of others and try to be fair in her play. How does this change happen? Kohlberg’s Theory. Psychologist Lawrence Kohlberg (1975, 1984, 1986; Reed 2008) concluded that we go through a sequence of stages as we develop morality. Building on Piaget’s work, he found that children start in the amoral stage I just described. For them, there is no right or wrong, just personal needs to be satisfied. From about ages 7 to 10, children are in what Kohlberg called a Pre-conventional stage. They have learned rules, and they follow them to stay out of trouble. They view right and wrong as what pleases or displeases their parents, friends, and teachers. Their concern is to avoid punishment. At about age 10, they enter the conventional stage. During this period, morality means following the norms and values they have learned. In the post conventional stage, which Kohlberg says most people don’t reach, individuals reflect on abstract principles of right and wrong and judge people’s behavior according to these principles.

Gilligan and Gender Differences in Morality. Carol Gilligan, another psychologist, grew uncomfortable with Kohlberg’s conclusions. They just didn’t match her own experience. Then she noticed that Kohlberg had studied only boys. By this point, more women had become social scientists, and they had begun to question a common assumption of male researchers, that research on boys would apply to girls as well. Gilligan (1982, 1990) decided to find out if there were differences in how men and women looked at morality. After interviewing about 200 men and women, she concluded that women are more likely to evaluate morality in terms of personal relationships. Women want to know how an action affects others. They are more concerned with personal loyalties and with the harm that might come to loved ones. Men, in contrast, tend to think more along the lines of abstract principles that define right and wrong. As they see things, an act either matches or violates a code of ethics, and personal relationships have little to do with the matter. Researchers tested Gilligan’s conclusions. They found that both men and women use personal relationships and abstract principles when they make moral judgments (Wark and Krebs 1996). Although Gilligan no longer supports her original position (Brannon 1999), the matter is not yet settled. Some researchers have found differences in how men and women make moral judgments (White 1999; Jaffee and Hyde 2000). Others stress that both men and women learn cultural forms of moral reasoning (Tappan 2006). As with personality, in this vital area of human development, sociological research is also notably absent (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, it may look as though socialization is not relevant, that we simply express universal feelings. Paul Ekman (1980), a psychologist who studied emotions in several countries, concluded that everyone experiences six basic emotions: anger, disgust, fear, happiness, sadness, and surprise. He also observed that we all show the same facial expressions when we feel these emotions. A person from Peru, for example, could tell from just the look on an American's face that she is angry, disgusted, or fearful, and we could tell from the Peruvian's face that he is happy, sad, or surprised. Because we all show the same facial expressions when we experience these six emotions, Ekman concluded that they are wired into our biology.

Expressing Emotions

If we have universal facial expressions to express basic emotions, then this is biology, something that Darwin noted back in the 1800s (Horwitz and Wakefield 2007:41). What, then, does sociology have to do with them? Facial expressions are only one way by which we show emotions. We also use our bodies, voices, and gestures. Jane and Sushana have been best friends since high school. They were hardly ever apart until Sushana married and moved to another state a year ago. Jane has been waiting eagerly at the arrival gate for Sushana's flight, which has been delayed. When Sushana exits, she and Jane hug one another, making "squeals of glee" and even jumping a bit. If you couldn't tell from their names that these were women, you could tell from their behavior. To express delighted surprise, U.S. women are allowed to make "squeals of glee" in public places and to jump as they hug. In contrast, in the exact circumstances, U.S. men of glee," they would be violating a fundamental "gender rule." In addition to "gender rules" for expressing emotions, there also are "rules" of culture, social class, relationships, and settings (Henslin 2010).

Lesson-14**AGENTS OF SOCIALIZATION****Lesson Overview**

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

Individuals and groups that influence our orientations to life—our self-concept, emotions, attitudes, and behavior—are called agents of socialization. We have already considered how three of these agents—the family, our peers, and the mass media—influence our ideas of gender. Now we'll look more closely at how agents of socialization prepare us in other ways to take our place in society. We shall first consider the family, then the neighbourhood, religion, day care, school and peers, and the workplace (Henslin 2010).

Topic-072: Family

The family is often considered the most important agent of socialization, as it is the primary source of emotional support, basic needs, and socialization for children. Socialization in the family typically begins with the earliest interactions between parents and infants, and continues throughout childhood and adolescence. Families also provide models for behavior and communication styles, and shape children's ideas about social roles and relationships.

Family is the first group to have a major impact on us is our family. Our experiences in the family are so intense that their influence is lifelong. These experiences establish our initial motivations, values, and beliefs. In the family, we receive our basic sense of self, ideas about who we are and what we deserve out of life. It is here that we begin to think of ourselves as strong or weak, smart, or dumb, good-looking, or ugly—or somewhere in between. And as already noted, the lifelong process of defining ourselves as female or male also begins in the family.

In Pakistan, families might transmit cultural and religious values, expectations about gender roles, and ideas about family structure and hierarchy.

The Family and Social Class: Social class makes a huge difference in how parents socialize their children. Sociologist Melvin Kohn (1959, 1963, 1976, 1977; Kohn et al. 1986) found that working-class parents are mainly concerned that their children stay out of trouble. For discipline, they tend to use physical punishment. Middle-class parents, in contrast, focus more on developing their children's curiosity, self-expression, and self-control. They are more likely to reason with their children than to use physical punishment. But why such differences? As a sociologist, Kohn knew that the answer was life experiences of some sort.

He found that answer in the world of work. Blue-collar workers are usually told exactly what to do. Since they expect their children's lives to be like theirs, they stress obedience. Middle-class parents, in contrast, have work that requires more initiative, and they socialize their children into the qualities they find valuable. Kohn wanted to know why some working-class

parents act more like middle-class parents, and vice versa. As he probed further, he found the key—the parents' type of job. Some middle-class workers, such as office workers, are supervised closely. It turned out that they follow the working-class pattern and emphasize conformity. And some blue-collar workers, such as those who do home repairs, have a good deal of freedom. These workers follow the middle-class model in rearing their children (Pearlin and Kohn 1966; Kohn and Schooler 1969). According to Lareau (2002), Social class also makes a difference in the ideas that parents have of how children develop, ideas that have fascinating consequences for children's play (Henslin 2010).

The Neighbourhood

As all parents know, some neighbourhood are better than others for their children. Parents try to move to those neighbourhoods—if they can afford them. Their common-sense evaluations are borne out by sociological research. Children from poor neighbourhoods are more likely to get in trouble with the law, to become pregnant, to drop out of school, and even to have worse mental health in later life (Brooks-Gunn et al. 1997; Sampson et al. 2001; Wheaton and Clarke 2003; Yonas et al. 2006). Sociologists have also found that the residents of more affluent neighbourhoods keep a closer eye on the children than do the residents of poor neighbourhoods (Sampson et al. 1999). The basic reason is that the more affluent neighbourhoods have fewer families in transition, so the adults are more likely to know the local children and their parents. This better equips them to help keep the children safe and out of trouble (Henslin 2010).

Topic-073:The School

Schools are important agents of socialization, as they provide structured opportunities for children to learn and interact with peers and adults outside of the family context. Schools also teach a range of cognitive and social skills, such as reading, writing, problem-solving, and teamwork.

The school environment can also shape students' social identities, attitudes, and relationships with peers and authority figures.

Part of the manifest function, or intended purpose, of formal education is to teach knowledge and skills, such as reading, writing, and arithmetic. The teaching of such skills is certainly part of socialization, but so are the schools' latent functions, their unintended consequences that help the social system. Let's look at this less visible aspect of education. At home, children learn attitudes and values that match their family's situation in life. At school, they learn a broader perspective that helps prepare them to take a role in the world beyond the family. At home, a child may have been the almost exclusive focus of doting parents, but in school, the child learns universality—that the same rules apply to everyone, regardless of who their parents are or how special they may be at home.

Sociologists have also identified a hidden curriculum in our schools. This term refers to values that, although not explicitly taught, are part of a school's "cultural message." For example, the stories and examples that are used to teach math and English may bring with them lessons in patriotism, democracy, justice, and honesty. There is also a corridor curriculum, what students teach one another outside the classroom. Unfortunately, the corridor curriculum seems to emphasize racism, sexism, illicit ways to make money, and coolness (Hemmings 1999).

You can determine for yourself which of these is functional and which is dysfunctional. Conflict theorists point out that social class separates children into different educational worlds. Children born to wealthy parents go to private schools, where they learn skills and values that match their higher position. Children born to middle- and lower-class parents go to public schools, which further refine the separate worlds of social class. Middle-class children learn that good jobs, even the professions, beckon, while children from blue-collar families learn that not many of “their kind” will become professionals or leaders. This is one of the many reasons that children from blue-collar families are less likely to take college prep courses or to go to college. In short, schools around the world reflect and reinforce their nation’s social class, economic, and political systems (Henslin 2010).

In Pakistan, schools might transmit values related to education, social hierarchies, and national identity.

Topic-074: Peer Groups

Peer groups are important agents of socialization, as they provide opportunities for children and adolescents to interact with others their own age and to develop a sense of identity outside of the family context. Peer groups provide opportunities for young people to experiment with different social roles, values, and behaviors, and to receive feedback and validation from their peers. Peer groups can also influence individuals' attitudes and behaviors related to academic achievement, drug use, and other social issues.

As a child’s experiences with agents of socialization broaden, the influence of the family decreases. Entry into school marks only one of many steps in this transfer of allegiance. One of the most significant aspects of education is that it exposes children to peer groups that help them resist the efforts of parents and schools to socialize them. When sociologists Patricia and Peter Adler (1998) observed children at two elementary schools in Colorado, they saw how children separate themselves by sex and develop separate gender worlds. The norms that made boys popular were athletic ability, coolness, and toughness. For girls, popularity was based on family background, physical appearance (clothing and use of makeup), and the ability to attract popular boys. In this children’s subculture, academic achievement pulled in opposite directions: For boys, high grades lowered their popularity, but for girls, good grades increased their standing among peers.

You know from your own experience how compelling peer groups are. It is almost impossible to go against a peer group, whose cardinal rule seems to be “conformity or rejection.” Anyone who doesn’t do what the others want becomes an “outsider,” a “non-member,” an “outcast.” For preteens and teens just learning their way around in the world, it is not surprising that the peer group rules. As a result, the standards of our peer groups tend to dominate our lives. If your peers, for example, listen to rap, Nortec, death metal, rock and roll, country, or gospel, it is almost inevitable that you also prefer that kind of music. In high school, if your friends take math courses, you probably do, too (Crosnoe et al. 2008). It is the same for clothing styles and dating standards. Peer influences also extend to behaviors that violate social norms. If your peers are college-bound and upwardly striving, that is most likely what you will be; but if they use drugs, cheat, and steal, you are likely to do so, too (Henslin 2010).

In Pakistan, peer groups might play a role in shaping fashion trends, music preferences, and attitudes toward dating and relationships.

Topic-075: Mass Media

Mass media, such as television, movies, social media, and advertising, are important agents of socialization, as they provide messages and images that shape individuals' attitudes, beliefs, and values. In Pakistan, mass media might play a role in shaping ideas about beauty, gender roles, and cultural identity. Mass media also provides information about social issues, and can influence public opinion and political attitudes. Mass media can also affect individuals' health behaviors, such as smoking, diet, and exercise.

Topic-076: Religion

How important is religion in your life? You could be among the two-thirds of Americans who belong to a local congregation, but what if you are among the other third (Gallup Poll 2007)? Why would religion be significant for you? To see the influence of religion, we can't look only at people who are religious. Even in the extreme—people who wouldn't be caught dead near a church, synagogue, or mosque—religion plays a powerful role. Perhaps this is the most significant aspect of religion. Religion is an important agent of socialization, as it provides a framework for understanding the world, moral values, and ideas about the self and others. Religion also provides rituals and practices that help individuals to connect with others and to develop a sense of community. Religion can also influence individuals' attitudes and behaviors related to social issues, such as charity and social justice.

For example, people who participate in religious services learn not only beliefs about the hereafter but also ideas about what kinds of clothing, speech, and manners are appropriate for formal occasions. Life in congregations also provides a sense of identity for its participants, giving them a feeling of belonging. It also helps to integrate immigrants into their new society, offers an avenue of social mobility for the poor, provides social contacts for jobs, and in the case of African American churches, has been a powerful influence in social change (Henslin 2010).

Religious ideas so pervade U.S. society that they provide the foundation of morality for both the religious and the nonreligious. For many Americans, the influence of religion is more direct. This is especially true for the two of every five Americans who report that during a typical week they attend a religious service (Gallup Poll 2007). Through their participation in congregational life, they learn doctrine, values, and morality, but the effects on their lives are not limited to these obvious factors. In Pakistan, religion might play a role in shaping ideas about gender roles, family values, and social relationships.

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

Total institutions are places where people are completely immersed in the activities of the institution and cut off from the outside world, such as prisons, mental hospitals, and military boot camps. The purpose of total institutions is to de-socialize individuals from their previous identities and re-socialize them with new values, attitudes, and behaviors that are deemed appropriate for the institution. De-socialization is the process of breaking down an individual's previous identity by removing their personal possessions, clothing, and hairstyle, and creating a standardized environment where everyone is treated the same.

Resocialization

What does a woman who has just become a nun have in common with a man who has just divorced? The answer is that they both are undergoing resocialization; that is, they are

learning new norms, values, attitudes, and behaviors to match their new situation in life. In its most common form, resocialization occurs each time we learn something contrary to our previous experiences. Re-socialization is the process of building a new identity for an individual by teaching them new norms, values, and behaviors that are in line with the institutional culture. This can involve a variety of techniques, including reward and punishment systems, peer pressure, and intense indoctrination.

A new boss who insists on a different way of doing things is resocializing you. Most resocialization is mild—only a slight modification of things we have already learned. Resocialization can also be intense. People who join Alcoholics Anonymous (AA), for example, are surrounded by reformed drinkers who affirm the destructive effects of excessive drinking. Some students experience an intense period of resocialization when they leave high school and start college—especially during those initially scary days before they find companions, start to fit in, and feel comfortable. The experiences of people who join a cult or begin psychotherapy are even more profound, for they learn views that conflict with their earlier socialization. If these ideas “take,” not only does the individual’s behavior change but he or she also learns a fundamentally different way of looking at life (Henslin 2010).

Total Institutions

Relatively few of us experience the powerful agent of socialization that sociologist Erving Goffman (1961) called the total institution. He coined this term to refer to a place in which people are cut off from the rest of society and where they come under almost total control of the officials who are in charge. Boot camp, prisons, concentration camps, convents, some religious cults, and some military schools, such as West Point, are total institutions. A person entering a total institution is greeted with a degradation ceremony (Garfinkel 1956), an attempt to remake the self by stripping away the individual’s current identity and stamping a new one in its place. This unwelcome greeting may involve fingerprinting, photographing, or shaving the head. Newcomers may be ordered to strip, undergo an examination (often in a humiliating, semi-public setting), and then put on a uniform that designates their new status. Officials also take away the individual’s personal identity kit, items such as jewellery, hairstyles, clothing, and other body decorations used to express individuality. Total institutions are isolated from the public. The bars, walls, gates, and guards not only keep the inmates in but also keep outsiders out. Staff members supervise the day-to-day lives of the residents. Eating, sleeping, showering, recreation—all are standardized. Inmates learn that their previous statuses—student, worker, spouse, parent—mean nothing. The only thing that counts is their current status. No one leaves a total institution unscathed, for the experience brands an indelible mark on the individual’s self and colours the way he or she sees the world. Prison as well as mental hospital are total institutions which are brutal and prolonged. Neither recruit nor prisoner, however, has difficulty in knowing that the institution has had profound effects on attitudes and orientations to life (Henslin 2010).

Some critics of total institutions argue that they can be dehumanizing and lead to a loss of individuality and autonomy, as individuals become overly dependent on the institution for their identity and sense of self.

Lesson-15**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

You are at a particular stage in your life now, and college is a good part of it. You know that you have more stages ahead of you as you go through life. These stages, from birth to death, are called the life course (Elder 1975; 1999). The sociological significance of the life course is twofold. First, as you pass through a stage, it affects your behavior and orientations. You simply don't think about life in the same way when you are 30, are married, and have a baby and a mortgage, as you do when you are 18 or 20, single, and in college. (Actually, you don't even see life the same way as a freshman and as a senior.) Second, your life course differs by social location. Your social class, race–ethnicity, and gender, for example, map out distinctive worlds of experience. This means that the typical life course differs for males and females, the rich and the poor, and so on (Henslin 2010).

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

Consider how different your childhood would have been if you had grown up in another historical era. Historian Philippe Aries (1965) noticed that in European paintings from about A.D. 1000 to 1800 children were always dressed in adult clothing. If they were not depicted stiffly posed, as in a family portrait, they were shown doing adult activities. From this, Aries drew a conclusion that sparked a debate among historians: He said that during this era in Europe, childhood was not regarded as a special time of life. He said that adults viewed children as miniature adults and put them to work at an early age. At the age of 7, for example, a boy might leave home for good to learn to be a jeweller or a stonecutter. A girl, in contrast, stayed home until she married, but by the age of 7 she assumed her share of the household tasks. Historians do not deny that these were the customs of that time, but some say that Aries' conclusion is ridiculous. They say that other evidence of that period indicates that childhood was viewed as a special time of life (Orme 2002). Having children work like adults did not disappear with the Middle Ages. It is still common in the Least Industrialized Nations today, where children work in many occupations—from blacksmiths to waiters. They are most visible as street peddlers, hawking everything from shoelaces to chewing gum and candy. Child rearing, too, was remarkably different. Three hundred years ago, parents and teachers considered it their moral duty to terrorize children to keep them in line. They would lock children in dark closets, frighten them with bedtime stories of death and hellfire, and force them to witness gruesome events.

Industrialization transformed the way we perceive children. When children had the leisure to go to school and postponed taking on adult roles, parents and officials came to think of them as tender and innocent, as needing more care, comfort, and protection. Such attitudes of dependency grew, and today we view children as needing gentle guidance if they are to develop emotionally, intellectually, morally, even physically. We take our view for granted—after all, it is only “common sense.” Yet, as you can see, our view is not “natural.” It is, instead, rooted in geography, history, and economic development (Henslin 2010).

Childhood is a critical period for socialization, as children learn many important skills, values, and attitudes that will shape their lives as adults. Socialization during childhood is primarily facilitated by family, schools, and peer groups, which provide children with a variety of experiences and opportunities for learning. Children's experiences during childhood can vary widely depending on their family background, economic status, and cultural context. Childhood socialization can have a profound impact on an individual's later development, including their personality, cognitive abilities, and social relationships. The experience of childhood is not universal and can vary widely across cultures and historical periods. In Pakistan, childhood is often heavily influenced by family and community values, including a strong emphasis on respect for elders, gender roles, and religious values.

Topic-079: Adolescence (ages 13–17)

It might seem strange to you, but adolescence is a social invention, not a “natural” age division. In earlier centuries, people simply moved from childhood to young adulthood, with no stopover in between. The Industrial Revolution allowed adolescence to be invented. It brought such an abundance of material surpluses that for the first time in history people in their teens were not needed in the Labor force. At the same time, education became more important for achieving success. As these two forces in industrialized societies converged, they created a gap between childhood and adulthood. The term adolescence was coined to indicate this new stage in life (Hall 1904), one that has become renowned for inner turmoil. To mark the passage of children into adulthood, tribal societies hold initiation rites. This grounds their self-identity. They know how they fit in the society. In the industrialized world, however, adolescents must “find” themselves, grappling with the dilemma of “I am neither a child nor an adult. Who am I?” As they attempt to carve out an identity that is distinct from both the “younger” world being left behind and the “older” world that is still out of reach, adolescents develop their own subcultures, with distinctive clothing, hairstyles, language, gestures, and music. We usually fail to realize that contemporary society, not biology, created this period of inner turmoil that we call adolescence (Henslin 2010).

Adolescence is a transitional period between childhood and adulthood, marked by significant physical, cognitive, and social changes. During adolescence, individuals may experiment with different identities and social roles as they explore their own values and beliefs. Adolescence can be a challenging time, as individuals navigate social and emotional pressures while trying to establish their own sense of identity and autonomy. Adolescence is a relatively recent concept in human history, and its significance as a distinct life stage can vary across cultures. In Pakistan, adolescence is often a time when young people face significant pressure to conform to cultural expectations around morality and career choices. Adolescents may experience socialization through a range of institutions, including family, schools, peer groups, and media.

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

If society invented adolescence, can it also invent other periods of life? This is actually happening now. Post-industrial societies are adding another period of extended youth to the life course, which sociologists call transitional adulthood (also known as adulescence). After high school, millions of young adults postpone adult responsibilities by going to college.

They are mostly freed from the control of their parents, yet they don't have to support themselves. After college, many live at home, so they can live cheaply while they establish themselves in a career—and, of course, continue to “find themselves.” During this time, people are “neither psychological adolescents nor sociological adults” (Keniston 1971). At some point during this period of extended youth, young adults ease into adult responsibilities. They take a full-time job, become serious about a career, engage in courtship rituals, get married—and go into debt (Henslin 2010).

Transitional adulthood is a period of exploration and transition, as young adults navigate the challenges of entering the workforce, forming relationships, and establishing their own sense of identity and purpose. The experience of transitional adulthood can vary widely depending on an individual's social background, economic status, and cultural context. Transitional adulthood is marked by significant changes in the brain, including increased cognitive abilities and the ability to form abstract thoughts and concepts. Transitional adulthood is a relatively new concept in human history, as young people in many cultures historically transitioned directly from adolescence to adulthood. In Pakistan, young adulthood is often a time when individuals face significant pressure to establish themselves in their careers and find a suitable partner for marriage. Transitional adulthood is a time when individuals may experience significant socialization through their work, romantic relationships, and peer groups.

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

During their early middle years, most people are surer of themselves and of their goals in life. As with any point in the life course, however, the self can receive severe jolts. Common in this period are divorce and losing jobs. It may take years for the self to stabilize after such ruptures. The early middle years pose a special challenge for many U.S. women, who have been given the message, especially by the media, that they can “have it all.” They can be super workers, super wives, and supermoms—all rolled into one. Reality, however, hits them in the face: too little time, too many demands, even too little sleep. Something has to give and attempts to resolve this dilemma are anything but easy. The Later Middle Years (ages 50–65). During the later middle years, health issues and mortality begin to loom large as people feel their bodies change, especially if they watch their parents become frail, fall ill, and die. The consequence is a fundamental reorientation in thinking—from time since birth to time left to live (Neugarten 1976). With this changed orientation, people attempt to evaluate the past and come to terms with what lies ahead. They compare what they have accomplished with what they had hoped to achieve. Many people also find themselves caring not only for their own children but also for their aging parents. Because of this double burden, which is often crushing, people in the later middle years sometimes are called the “sandwich generation.” Life during this stage isn't stressful for everyone. Many find late middle age to be the most comfortable period of their lives. They enjoy job security and a standard of living higher than ever before; they have a bigger house (one that may even be paid for), drive newer cars, and

take longer and more exotic vacations. The children are grown, the self is firmly planted, and fewer upheavals are likely to occur (Henslin 2010).

The middle years of adulthood are marked by stability and responsibility, as individuals settle into their careers, build families, and establish social networks. Socialization during the middle years may be primarily facilitated by family, work, and community organizations, as individuals build and maintain social networks. The middle years of adulthood can be a time of personal growth and development, as individuals continue to learn and explore new interests and opportunities. The experience of the middle years can vary widely depending on an individual's social background, economic status, and cultural context. The middle years are a time when individuals may confront significant challenges and stressors, including work-related stress, relationship problems, and health issues. In Pakistan, middle age is often a time when individuals experience significant pressure to provide for their families and to conform to social expectations around gender and family roles.

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

In agricultural societies, when most people died early, old age was thought to begin at around age 40. As industrialization brought improved nutrition, medicine, and public health, allowing more people to live longer, the beginning of “old age” gradually stretched out. People who are in good health today are coming to experience their 60s not as old age, but as an extension of their middle years. This change is so recent that a new stage of life seems to be evolving, the period between retirement (averaging about 63) and old age—which people are increasingly coming to see as beginning around age 75. We can call this stage the transitional older years. Researchers are focusing more on this transitional stage of life. They have found that social isolation harms both the body and brain, that people who are more integrated into social networks stay mentally sharper (Ertel et al. 2008). With improved health, two-thirds of the men and two-fifths of the women between their late 60s and age 75 continue to be sexually active (Lindau et al. 2007). Not only are people in this stage of life having more sex, but they also are enjoying it more (Beckman et al. 2008). Because we have a self and can reason abstractly, we can contemplate death. In our early years, we regard death as a vague notion, a remote possibility. As people see their parents and friends die and observe their own bodies no longer functioning as before, however, the thought of death becomes less abstract. Increasingly during this stage in the life course, people feel that “time is closing in” on them (Henslin 2010).

Elderly people often experience a decline in physical health and mobility. They may also experience changes in their social roles, such as retirement or becoming grandparents. In many cultures, elderly people are respected and considered a valuable source of wisdom and experience. However, elderly people can also experience ageism, which involves discrimination or prejudice based on their age.

Topic-083: The Sociological Significance of the Life Course

The sociological significance of the life course is that it does not merely represent biology, things that naturally occur to all of us as we add years to our lives. Rather, social factors influence our life course. As you just saw, when you live makes a huge difference in the course that your life takes. And with today's rapid social change, the difference in historical time does not have to be vast. Being born just ten years earlier or later may mean that you

experience war or peace, an expanding economy, or a depression—factors that vitally affect what happens to you not just during childhood but throughout your life. Your social location, such as social class, gender, and race–ethnicity, is also highly significant. Your experience of society’s events will be like that of people who share your social location, but different from that of people who do not. If you are poor, for example, you likely will feel older sooner than most wealthy people for whom life is less demanding. Individual factors—such as your health or marrying early or entering college late—may throw your life course “out of sequence.” For all these reasons, this sketch of the life course may not adequately reflect your own past, present, and future. As sociologist C. Wright Mills (1959) would say, because employers are beating a path to your door, or failing to do so, you are more inclined to marry, to buy a house, and to start a family—or to postpone these life course events. In short, changing times change lives, steering the life course into different directions (Henslin 2010).

The life course refers to the different stages and transitions that people go through as they age. Sociologists study how these stages and transitions are shaped by social factors such as culture, institutions, and historical context. The life course is significant because it helps to shape people's identities, social roles, and relationships. It also affects people's access to resources and opportunities throughout their lives.

Topic-084: Are We Prisoners of Socialization?

From our discussion of socialization, you might conclude that sociologists think of people as robots: The socialization goes in, and the behavior comes out. People cannot help what they do, think, or feel, for everything is simply a result of their exposure to socializing agents. Sociologists do not think of people in this way. Although socialization is powerful, and affects all of us profoundly, we have a self. Established in childhood and continually modified by later experience, our self is dynamic. Our self is not a sponge that passively absorbs influences from the environment but, rather, a vigorous, essential part of our being that allows us to act on our environment. It is precisely because people are not robots that their behavior is so hard to predict. The countless reactions of others merge in each of us. As the self develops, we each internalize or “put together” these innumerable reactions, producing a unique whole called the individual. Each of us uses our mind to reason and to make choices in life. In this way, each of us is actively involved in the construction of the self. Although our experiences in the family lay down our fundamental orientations to life, we are not doomed to keep those orientations if we do not like them. We can purposely expose ourselves to other groups and ideas. Those experiences, in turn, will have their own effects on our self. In short, although socialization is powerful, we can change even the self within the limitations of the framework laid down by our social locations. And that self—along with the options available within society—is the key to our behaviour (Henslin 2010).

Socialization can be seen as a form of control that restricts our behavior and limits our choices. However, socialization also provides us with a sense of belonging and helps us to navigate social interactions and relationships. While socialization may shape our behavior, we still have agency and the ability to make choices within the constraints of our social context. Sociologists debate the extent to which people are shaped by socialization versus the extent to which they shape their own social context.

Lesson-16**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

Normal behavior is culturally defined and varies across societies and time periods. Moral judgments are often used to distinguish between normal and deviant behavior. Moral judgments can be influenced by factors such as religion, tradition, and social norms. In Pakistan, homosexuality is often considered deviant behavior due to religious and cultural beliefs. Drug use is also often viewed as deviant behavior and is illegal in Pakistan. The line between normal and deviant behavior can be subjective and constantly changing

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

Sociologists use the term deviance to refer to any violation of norms, whether the violation is as minor as driving over the speed limit, or as serious as murder. This simple definition takes us to the heart of the sociological perspective on deviance, which sociologist Howard S. Becker (1966) described this way: It is not the act itself, but the reactions to the act, that make something deviant.

Normal behavior is culturally defined and varies across societies and time periods. Moral judgments are often used to distinguish between normal and deviant behavior. Moral judgments can be influenced by factors such as religion, tradition, and social norms. The line between normal and deviant behavior can be subjective and constantly changing.

Relativity of deviance is a major point made by symbolic interactionist. Because different groups have different norms, what is deviant to some is not deviant to others. This principle holds both within a society and across cultures. Thus, acts that are acceptable in one culture—or in one group within a society—may be considered deviant in another culture or by another group within the same society. This principle also applies to a specific form of deviance known as crime; the violation of rules that have been written into law. In the extreme, an act that is applauded by one group may be so despised by another group that it is punishable by death. Making a huge profit on business deals is one example.

Unlike the public, sociologists use the term deviance nonjudgmentally, to refer to any act to which people respond negatively. When sociologists use this term, it does not mean that they agree that an act is bad, just that people judge it negatively. To sociologists, then, all of us are deviants of one sort or another, for we all violate norms from time to time. To be considered deviant, a person does not even have to do anything. Sociologist Erving Goffman (1963) used

the term stigma to refer to characteristics that discredit people. These include violations of norms of ability (blindness, deafness, mental handicaps) and norms of appearance (a facial birthmark, a huge nose). They also include involuntary memberships, such as being a victim of AIDS or the brother of a rapist. The stigma can become a person's master status, defining him or her as deviant (Henslin 2010).

In Pakistan, homosexuality is often considered deviant behavior due to religious and cultural beliefs. Drug use is also often viewed as deviant behavior and is illegal in Pakistan.

The Functions of Deviance

Most of us are upset by deviance, especially crime, and assume that society would be better off without it. The classic functionalist theorist Emile Durkheim, however, came to a surprising

conclusion. Deviance, he said—including crime—is functional for society, for it contributes to the social order. Its three main functions are:

1. Deviance clarifies moral boundaries and affirms norms: A group's ideas about how people should think, and act mark its moral boundaries. Deviant acts challenge those boundaries. To call a member into account is to say, in effect, "You broke an important rule, and we cannot tolerate that." Punishing deviants affirms the group's norms and clarifies what it means to be a member of the group.
2. Deviance promotes social unity: To affirm the group's moral boundaries by punishing deviants fosters a "we" feel among the group's members. In saying, "You can't get away with that," the group affirms the rightness of its own ways.
3. Deviance promotes social change: Deviance can also bring attention to social issues and promote change. Groups do not always agree on what to do with people who push beyond their accepted ways of doing things. Some group members may even approve of the rule-breaking behaviour. Boundary violations that gain enough support become new, acceptable behaviours. Deviance, then, may force a group to rethink and redefine its moral boundaries, helping groups—and whole societies—to adapt to changing circumstances (Henslin 2010).

In Pakistan, activism against government corruption can be considered deviant but has played a crucial role in bringing about change.

Other functions:

- Deviance serves as a way for individuals to express their individuality and challenge societal expectations: Deviance can also serve as a way for individuals to express their individuality and challenge societal expectations. However, deviance can also lead to social stigma and exclusion from mainstream society.

The functions of deviance can vary across cultures and societies.

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

Deviance can also have negative consequences for society, such as creating a sense of insecurity and fear. Deviance can also lead to social disorganization and break down social institutions. In Pakistan, the rise of extremist groups has caused social disorganization and

created a sense of fear among citizens. Deviance can also lead to inequality and discrimination against marginalized groups. The dysfunctions of deviance can have long-lasting effects on society and can be difficult to overcome. However, addressing the root causes of deviance can help prevent its negative consequences

Deviance as Social Pathology

An early version of the structural functionalist approach to deviance is found in Herbert Spencer's (1889) assertion that deviance is a form of social pathology. Like most functionalists, Spencer viewed society as consisting of a basic structure that included a variety of interconnected and interdependent parts. To Spencer, a problem in one part of the organism affected the entire organism. Building on Spencer's organic analogy, many early sociologists viewed deviant behavior as a form of social pathology, a problem that potentially threatens the survival of society. Crime, mental illness, drug abuse, suicide, and other forms of deviance were viewed as social pathologies in need of study and remedy. Spencer's approach to deviance provided a theoretical basis for the structural functionalist approach to deviance that later became known as structural or strain theories (Thompson and Hickey

2016).

Topic-088: Identity as Deviance

Identity can also be considered deviant if it does not conform to societal norms and expectations. In Pakistan, religious minorities and marginalized groups often face discrimination and are viewed as deviant. Non-conforming gender identities, such as transgender individuals, are also often considered deviant and face social stigma. Identity as deviance can lead to social exclusion and can be a barrier to accessing basic rights and services. However, embracing and accepting diverse identities can lead to a more inclusive and equitable society. Addressing discrimination and promoting acceptance of diverse identities can help reduce the negative consequences of identity as deviance.

Howard Becker (1963) developed a career model of deviance that demonstrates how the application and subsequent internalization of the deviant label leads to continued and increased deviance. Becker's emphasis on the developmental process underscored the idea that deviance often becomes a master status, a status that overpowers and, in many cases, supersedes any other statuses an individual holds that might run counter to it. Edwin Schur (1971) pointed out that individuals often internalize the deviant identity to the extent that they, too, view themselves as generally deviant, rather than deviant in relation to a specific act or attribute. Describing this process as role engulfment, Schur explained that people often become so absorbed in their deviant identity that this shapes their subsequent behavior, and they fulfill expectations associated with the deviant role. Likewise, Becker concluded that treating a person as generally rather than specifically deviant produces a self-fulfilling prophecy (Thompson and Hickey 2016).

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

Internal means of control refer to the individual's own sense of right and wrong. This can include personal beliefs, values, and morals. In Pakistan, religion plays a significant role in internal means of control for many individuals. Family upbringing and cultural traditions can also shape an individual's internal means of control. Internal means of control can be

effective in guiding behavior and promoting social cohesion. However, they may not always align with social norms and can vary greatly between individuals.

Voluntary (or Internalized) social control is one of the most effective methods of regulating human behaviour is for people to internalize society's values and norms and voluntarily restrain themselves. For example, most of us have never committed murder, but that is due more to the fact that we believe it is morally wrong to take another person's life than because it is illegal, and we fear being caught and punished. Most people voluntarily conform most of the time. What psychologists refer to as "conscience" represents the sense of guilt we feel when we violate or even consider breaking social norms. Sociologists take this reasoning a step further, explaining that we not only consider the norms, values, and beliefs of others, but that we also anticipate social reactions to our acts before we commit them (Thompson and Hickey 2016).

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

External means of control refer to the use of outside forces to regulate behavior. This can include laws, formal institutions, and social norms. In Pakistan, the legal system and government institutions serve as external means of social control. Social norms around gender roles and family expectations can also act as external means of control. External means of control can be effective in promoting conformity to social norms and preventing deviance. However, they can also be restrictive and oppressive, particularly for marginalized groups.

Topic-091: Social control and Deterrence

Social control can involve the use of deterrence to prevent deviant behavior. Deterrence involves the use of punishment or the threat of punishment to discourage deviant behavior. In Pakistan, the death penalty is used as a form of deterrence for certain crimes. The fear of punishment can be effective in promoting conformity to social norms. However, it may not always be effective in preventing deviant behavior and can lead to a focus on punishment rather than prevention and rehabilitation. Balancing social control and deterrence with prevention and rehabilitation is important for promoting a just and equitable society.

Some sociologists contend that deterrence is the most important element of social control, and that social control is the most important aspect of sociological inquiry. Deterrence theory states that deviance will be deterred if negative social sanctions (especially punishment) are perceived to be certain, swift, and severe (Gibbs, 1975). Deterrence theorists differentiate between specific deterrence, which are punishments that discourage the individual from committing similar acts in the future, and general deterrence, which discourages others from committing similar acts. For example, as a specific deterrent, capital punishment is 100 percent effective. There has never been a case where someone who was executed committed another offense after the execution. However, there is very little evidence that capital punishment serves as an effective general deterrent: states with capital punishment have higher violent crime rates than those without it. Moreover, a state may execute an individual at 12:01 for committing capital murder, and at 12:02 someone else may commit the same offense. Ideally, social control mechanisms should accomplish both specific and general deterrence (Thompson and Hickey 2016).

Topic-092: Informal and Formal Social Control

Formal Social Control: Formal social control involves the use of laws and institutions to regulate behavior. In Pakistan, formal social control is enforced through the legal system and government institutions. Balancing informal and formal social control is important for promoting a just and equitable society, as well as ensuring individual rights and freedoms. External means of control refer to the use of outside forces to regulate behavior. This can include laws, formal institutions, and social norms. In Pakistan, the legal system and government institutions serve as external means of social control.

Informal Social Control: When voluntary social control is insufficient and folkways or mores are violated, informal social control measures may be implemented. Gossip, for instance, is a very effective means of penalizing behaviour. In small towns or groups where everybody knows everybody else, gossip may be a powerful deterrent to straying from the straight and narrow. Ridicule, or shame, is another common and effective method of informal social control. Few people enjoy being the butt of others' jokes. American teenagers seem particularly adept at this form of informal control over their peers. Research indicates that shame, especially in the form of informal but pervasive social control by others, is linked to conformity (Scheff, 1988). Perhaps one of the most effective methods of informal social control is ostracism—excluding someone from social acceptance or group membership. For the Old Order Amish, ostracism (shunning) is the most powerful negative sanction against church members who seriously deviate from the moral and social codes of their faith. The shunned individual is not allowed to take meals with others, is neither spoken to nor acknowledged, and cannot participate in any community activities. In small, interdependent communities such as those created by the Old Order Amish, primary interaction is essential to daily living, and shunning amounts to “social death” (Hostetler, 1980; Thompson, 1986). Informal social control can be very powerful and is often all that is necessary to dissuade deviance and encourage conformity. When formal norms are violated, however, informal social control may be supplemented and reinforced by formal controls (Thompson and Hickey 2016).

Lesson-17**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

Symbolic interactionism focuses on how individuals interpret and respond to social interactions and symbols. As we examine symbolic interactionism, it will become more evident why sociologists are not satisfied with explanations that are rooted in socio-biology or psychology. A basic principle of symbolic interactionism is that we are thinking of beings who act according to our interpretations of situations. Let's consider how our membership in groups influences how we view life and, from there, our behavior (Henslin 2010).

Differential Association Theory:

Differential association theory suggests that individuals learn deviant behavior through their interactions with others who engage in deviant behaviour. Going directly against the idea that biology or personality is the source of deviance, sociologists stress our experiences in groups (Deflem 2006; Chambliss 1973/2007). Consider an extreme: boys and girls who join street gangs and those who join the Scouts. Obviously, each will learn different attitudes and behaviors concerning deviance and conformity. Edwin Sutherland coined the term differential association to indicate this: From the different groups we associate with, we learn to deviate from or conform to society's norms (Sutherland 1924, 1947; Sutherland et al. 1992).

Sutherland's theory is more complicated than this, but he basically said that the different groups with which we associate (our "differential association") give us messages about conformity and deviance. We may receive mixed messages, but we end up with more of one than the other (an "excess of definitions," as Sutherland put it). The result is an imbalance—attitudes that tilt us in one direction or another. Consequently, we learn to either conform or to deviate.

Families: Since our family is so important for teaching us attitudes, it probably is obvious to you that the family makes a big difference in whether we learn deviance or conformity.

Researchers have confirmed this informal observation. Of the many confirming studies, this one stands out: Of all prison inmates across the United States, about half have a father, mother, brother, sister, or spouse who has served time in prison. In short, families that are involved in crime tend to set their children on a law-breaking path.

Friends, Neighborhoods, and Subcultures: Most people don't know the term differential association, but they do know how it works. Most parents want to move out of "bad" neighborhoods because they know that if their kids have delinquent friends, they are likely to become delinquent, too. Sociological research also supports this common observation (Miller 1958; Chung and Steinberg 2006; Yonas et al. 2006). Some neighborhoods even develop a subculture of violence. In these places, even a teasing remark can mean instant death. If the neighbors feel that a victim deserved to be killed, they refuse to testify because "he got what was coming to him" (Kubrin and Weitzer 2003). In some neighborhoods, killing is even considered an honorable act (Henslin 2010).

Control Theory:

Control theory suggests that individuals are naturally inclined to deviance but are controlled by social bonds and relationships. Sociologist Walter Reckless (1973), who developed control theory, stressed that two control systems work against our motivations to deviate. Our inner controls include our internalized morality—conscience, religious principles, ideas of right and wrong. Inner controls also include fears of punishment, feelings of integrity, and the desire to be a "good" person (Hirschi 1969; McShane and Williams 2007). Our outer controls consist of people—such as family, friends, and the police—who influence us not to deviate. The stronger our bonds are with society, the more effective our inner controls are (Hirschi 1969). Bonds are based on attachments (our affection and respect for people who conform to mainstream norms), commitments (having a stake in society that you don't want to risk, such as a respected place in your family, a good standing at college, a good job), involvements (participating in approved activities), and beliefs (convictions that certain actions are morally wrong). This theory can be summarized as self-control, says sociologist Travis Hirschi. The key to learning high self-control is socialization, especially in childhood. Parents help their children to develop self-control by supervising them and punishing their deviant acts (Gottfredson and Hirschi 1990; Hay and Forrest 2006). They sometimes use shame to keep their children in line. You probably had that forefinger shaken at you. I certainly recall it aimed at me (Henslin 2010).

Labelling Theory:

Labeling theory suggests that individuals may engage in deviance because of being labeled as deviant by society. Suppose for one undesirable moment that you had the reputation as a "whore," a "pervert," or a "cheat." (Pick one.) What power such a reputation would have—both on how others would see you and on how you would see yourself. How about if you became known as "very intelligent," "truthful in everything," or "honest to the core"? (Choose one.) You can see that such a reputation would give people a different expectation of your character and behavior. This is what labelling theory focuses on, the significance of reputations, how they help set us on paths that propel us into deviance or that divert us away from it.

According to Labelling theory, labelling is the view that the labels people are given affect their own and others' perceptions of them, thus channeling their behavior into either deviance or conformity. A related term is degradation ceremony, coined by Harold Garfinkel to refer to a ritual whose goal is to reshape someone's self by stripping away that individual's self-identity and stamping a new identity in its place.

How do labels work? Although the matter is complex, because it involves the self-concept and reactions that vary from one individual to another, we can note that labels open and close doors of opportunity. Unlike its meaning in sociology, the term deviant in everyday usage is emotionally charged with a judgment of some sort. This label can lock people out of conforming groups and push them into almost exclusive contact with people who have been similarly labelled (Henslin 2010).

In Pakistan, the use of labels such as "terrorist", "na laik" or "nikamma" can lead to social exclusion and marginalization, perpetuating deviant behavior. Understanding the mechanisms of symbolic interactionism can provide insight into the root causes of deviance and how to prevent it.

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

The functional perspective suggests that deviance can serve a function for society, such as reinforcing social norms or promoting change. However, the functional perspective is often criticized for ignoring the negative consequences of deviance, such as social disorganization and inequality. In Pakistan, the use of protests to challenge government corruption can be seen as functional but has also led to violence and social disorganization. Balancing the potential functions of deviance with its negative consequences is important for promoting a just and equitable society.

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

Functionalists argue that crime is a natural part of society, not an aberration or some alien element in our midst. Mainstream values can even generate crime. Consider what sociologists Richard Cloward and Lloyd Ohlin (1960) identified as the crucial problem of the industrialized.

world: the need to locate and train its talented people—whether they were born into wealth or into poverty—so that they can take over the key technical jobs of society. When children are born, no one knows which ones will have the ability to become dentists, nuclear physicists, or engineers. To get the most talented people to compete with one another, society tries to motivate everyone to strive for success. It does this by arousing discontent—making people feel dissatisfied with what they have so they will try to “better” themselves. We are quite successful in getting almost everyone to want cultural goals, success of some sort, such as wealth or prestige. But we aren’t very successful in equalizing access to institutionalized means, the legitimate ways to reach those goals. As sociologist Robert Merton (1956, 1968) analyzed socialization into success and the blocked access to it, he developed strain theory. Strain refers to the frustrations people feel when they want success but find their way to it blocked. It is easy to identify with mainstream norms (such as working hard or pursuing higher education) when they help you get ahead, but when they don’t seem to be getting you anywhere, you feel frustrated. You might even feel wronged by the system. If mainstream rules seem illegitimate, you experience a gap that Merton called anomie, a sense of normlessness. As part of living in society, all of us must face these cultural goals and institutionalized means. Table 8.1 compares the various ways that people react to them. The first reaction, which Merton said is the most common, is conformity, using socially

acceptable means to try to reach cultural goals. In industrialized societies most people try to get good jobs, a good education, and so on. If well-paid jobs are unavailable, they take less desirable jobs. If they are denied access to Harvard or Stanford, they go to a state university. Others take night classes and go to vocational schools. In short, most people take the socially acceptable path.

Four Deviant Paths: The remaining four responses, which are deviant, represent reactions to the strain people feel between the goals they want and their access to the institutionalized means to reach them. Let's look at each. Innovators are people who accept the goals of society but use illegitimate means to try to reach them. Crack dealers, for instance, accept the goal of achieving wealth, but they reject the legitimate avenues for doing so. Other examples are embezzlers, robbers, and con artists. The second deviant path is taken by people who become discouraged and give up on achieving cultural goals. Yet they still cling to conventional rules of conduct. Merton called this response ritualism. Although ritualists have given up on getting ahead at work, they survive by rigorously following the rules of their job. Teachers whose idealism is shattered (who are said to suffer from "burnout"), for example, remain in the classroom, where they teach without enthusiasm. Their response is considered deviant because they cling to the job even though they have abandoned the goal, which may have been to stimulate young minds or to make the world a better place. People who choose the third deviant path, retreatism, reject both the cultural goals and the institutionalized means of achieving them. Some people stop pursuing success and retreat into alcohol or drugs. Although their path to withdrawal is considerably different, women who enter a convent or men a monastery are also retreatists. The final type of deviant response is rebellion. Convinced that their society is corrupt, rebels, like retreatists, reject both society's goals and its institutionalized means. Unlike retreatists, however, rebels seek to give society new goals, as well as new means for reaching them. Revolutionaries are the most committed type of rebels (Henslin 2010).

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

The Law as an Instrument of Oppression: Conflict theorists regard power and social inequality as the main characteristics of society. They stress that the power elite uses the criminal justice system to protect its position of power and privilege. The idea that the law operates impartially to bring justice, they say, is a cultural myth promoted by the capitalist class. They point out that the law is really an instrument of oppression, a tool designed by the powerful to maintain their privileged position (Chambliss 2000, 1973/2007; Spitzer 1975; Reiman 2004). With their large numbers, the working class and those below them pose a special threat to the power elite. Receiving the least of society's material rewards, they hold the potential to rebel and overthrow the current social order. To prevent this, the law comes down hard on its members who get out of line. The working poor and the underclass are a special problem. They are the least rooted in society. They have few skills and only low-paying, part-time, or seasonal work—if they have jobs at all. Because their street crimes threaten the social order that keeps the elite in power, they are punished severely. From this class come most of the prison inmates in the United States. The criminal justice system, then, does not focus on the executives of corporations and the harm they do through manufacturing unsafe products, creating pollution, and manipulating prices. Yet the violations of the capitalist class cannot be ignored totally, for if they become too outrageous or oppressive, they might outrage the working class, encouraging them to rise up and revolt. To prevent this,

a flagrant violation by a member of the capitalist class is occasionally prosecuted. The publicity given to the case helps to stabilize the social system by providing evidence of the “fairness” of the criminal justice system. The powerful, however, are usually able to bypass the courts altogether, appearing instead before an agency that has no power to imprison (such as the Federal Trade Commission). These agencies are directed by people from wealthy backgrounds who sympathize with the intricacies of the corporate world.

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

Biological theories suggest that criminal behavior is rooted in a person's physical or genetic makeup. These theories propose that some individuals are predisposed to criminal behavior due to their biological traits. Cesare Lombroso's theory of atavism argued that criminals are "throwbacks" to earlier stages of human evolution. Pakistan has a high rate of violent crime, and some research has linked this to genetic factors.

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

Psychological theories suggest that criminal behavior is the result of mental, emotional, or personality disorders. Sigmund Freud's psychoanalytic theory proposed that criminal behavior is the result of unresolved conflicts in the unconscious mind. The social learning theory suggests that individuals learn criminal behavior through observation and imitation of others. In Pakistan, some research has linked high levels of poverty and social inequality to an increased risk of psychological disorders and criminal behavior.

Lesson-18**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

Topic-099: Types of Crime: Juvenile Crime

The crime committed by people of younger age is known as juvenile crime. Common types of juvenile crime include theft, drug abuse, and vandalism. Pakistan has a significant problem with juvenile delinquency, with some estimates suggesting that over half of all crimes in the country are committed by young people. Poverty, lack of education, and poor family relationships are all risk factors for juvenile crime in Pakistan.

Topic-100: Types of Crime: Violent Crime

Violent crimes are considered the most threatening because they involve offenses against persons. They include homicide (the wilful taking of a person's life), aggravated assault (an attack with the intent to inflict severe bodily harm), forcible rape (sexual intercourse against the victim's will), and robbery (stealing from a person by the use or threat of force) (Thompson and Hickey 2016).

Pakistan has a high rate of violent crime, with some estimates suggesting that there are over 20,000 murders in the country each year. Factors that contribute to the prevalence of violent crime in Pakistan include poverty, political instability, and the proliferation of weapons.

Topic-101: Types of Crime: Property Crime

Although people fear violent crimes the most, they are far more likely to become victims of property offenses, which occur much more frequently. Property offenses are nonviolent crimes, the most serious of which include burglary (unlawful entry with the intent to steal), larceny-theft (the theft of anything valued more than \$100), auto theft, and arson (intentionally setting a fire) (Thompson and Hickey 2016).

Pakistan has a high rate of property crime, with some estimates suggesting that there are over 100,000 reported cases of theft each year. Factors that contribute to the prevalence of property crime in Pakistan include poverty, lack of security, and corruption in law enforcement.

Topic-102: Types of Crime: White Collar Crime

White collar crime refers to nonviolent crimes committed by individuals in positions of power or authority. Examples of white-collar crime include fraud, embezzlement, and insider trading. In Pakistan, white collar crime is often associated with corruption in government and business. The 2017 Panama Papers scandal, which implicated several high-ranking Pakistani politicians and businesspeople, is an example of white-collar crime in the country. White-Collar Crime: Like the poor, the forms of crime of the more privileged classes also match

their life situation. And how different their illegitimate opportunities are! Physicians don't hold up cabbies, but they do cheat Medicare. Investment managers like Bernie Madoff run fraudulent schemes that cheat customers around the world. Mugging, pimping, and burgling are not part of this more privileged world, but evading income tax, bribing public officials, and embezzling are. Sociologist Edwin Sutherland (1949) coined the term white-collar crime to refer to crimes that people of respectable and high social status commit during their occupations. A special form of white-collar crime is corporate crime, crimes committed by executives to benefit their corporation. Seldom is corporate crime taken seriously, even when it results in death (Henslin 2010).

Lesson-19**TYPES OF CRIME-II****Lesson Overview**

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

Topic-103: Victimless Crime

Another type of crime is public order, or victimless, crime, such as prostitution, illegal gambling, and illegal drug use. Because these crimes do not involve a clear-cut victim, the average citizen feels much less threatened by them. Nevertheless, many people argue that these crimes are not victimless because they disrupt social order and threaten society's moral fiber, thus victimizing all members of society. Émile Durkheim observed that crime is a normal part of all societies, and all societies institutionalize measures to control criminals. In the United States, social concern about crime and efforts to sanction criminals have led to the creation of one of the most complex and elaborate criminal justice systems in the world. Criminal justice procedures can be divided into law enforcement, the courts, and corrections (Thompson and Hickey 2016).

In Pakistan, drug use is a common form of victimless crime, and the country has a significant problem with drug addiction.

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

Crime against person constitute crimes that direct violence or the threat of violence against others. Such crimes include murder and manslaughter, defined as, willful killing of one human being by another. Aggravated assault is an unlawful attack by one person upon another for the purpose of inflicting severe or aggravated bodily injury. Forcible rape, and Robbery, taking or attempting to take anything of value from the care, custody or control of a person or persons by force or threat of force or violence and/or putting the victim in fear.

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

Although people are afraid of violent crimes the most, they are far more likely to become victims of property offenses, which occur much more frequently. Property offenses are nonviolent crimes, burglary being the most serious of them defined as (unlawful entry with the intent to steal), larceny-theft (the theft of anything valued more than \$100), auto theft, and arson (intentionally setting a fire).

Cyber-Crime

The recent advance in information technology has facilitated international organized crime in fundamental ways. Technological advancement on one hand has offered exciting innovative opportunities, while on the other hand they have elevated crime vulnerability. While the extent of cyber-crime is hard to quantify it is the criminal acts committed with the assistance of information technology.

Topic-106: The Emergence and Importance of Law

Law emerged to regulate behavior and resolve conflicts in early human societies. The earliest forms of law were based on customs and traditions and were often enforced through informal means. As societies became more complex, formal legal systems developed to enforce laws and punish violators. The importance of law in modern societies includes protecting individual rights and promoting social order. In Pakistan, the legal system is a mix of Islamic law (Sharia) and British common law. The Pakistani legal system includes both civil and criminal law.

Lesson-20**FORMAL SOCIAL CONTROL MECHANISMS****Lesson Overview**

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

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

Formal social control mechanisms are essential for maintaining social order and regulating behavior in complex societies. The criminal justice system is one of the most important formal social control mechanisms. The criminal justice system includes a range of institutions, including the police, courts, and prisons. The purpose of the criminal justice system is to enforce laws and punish those who violate them. The criminal justice system is an essential component of the state's power and authority. The criminal justice system is subject to ongoing debate and criticism, particularly about issues of fairness and bias.

Topic-108: Criminal Justice System: The Police

Police officers are the most visible and most direct link between the criminal justice system and the public. They take primary responsibility for the enforcement of laws. The police have two important roles: to catch criminals and to maintain order with the hope of preventing crime. Although the media emphasize the “crime-fighter” image of police work, police officers spend far more time in the second role. Since the 1960s, technological advances have provided more elaborate means of communication and surveillance, better equipped squad cars, and more sophisticated weaponry. Of course, criminals have benefited from increased technology as well. This and other developments have led many city leaders to accentuate the need to reemphasize police–community relations. Thus, in the early 1990s, many cities adopted community policing strategies and reassigned police officers to walk beats in an effort to regain community trust and cooperation. Today, community policing is a major part of law enforcement in almost every American city (Thompson and Hickey 2016).

Topic-108: Criminal Justice System: The Courts

Although every criminal is entitled to his or her day in court, almost 90 percent of criminal cases never go to trial. Instead, prosecuting attorneys representing the state and defense attorneys representing the accused usually negotiate a plea bargain, whereby the defendant agrees to plead guilty to a specific charge (usually less serious than the one originally filed). Even with only about 10 percent of cases going to trial the criminal court dockets are crowded, and it may take a year or more for a case to go to trial. Judges play a key role in the court phase of criminal justice. They have a great deal of discretion in accepting pleas, admitting evidence, instructing jurors, and setting sentences for those who are convicted of crimes. Private citizens also play an important role in this aspect of the criminal justice system because they make up the juries when cases go to trial. When criminal cases are resolved through plea bargaining or convictions, a judge or jury must decide what type of

sentence the criminal will receive. This begins the third and final stage of the criminal justice process: corrections (Thompson and Hickey 2016).

Topic-108: Criminal Justice System: The Prison

Prisons are an essential component of the criminal justice system, responsible for incarcerating convicted criminals and keeping them separate from society. Prisons serve a range of purposes, including punishment, rehabilitation, and deterrence. The conditions in prisons can have a significant impact on the physical and mental well-being of prisoners and can also affect their likelihood of re offending. In Pakistan, the prison system is managed by the provincial governments, and there are a range of different types of prisons, including central jails, district jails, and women's jails. The prison system in Pakistan has been subject to criticism and controversy, particularly regarding issues of overcrowding, poor conditions, and mistreatment of prisoners.

Corrections

As the name implies, a correctional system represents society's attempt to "correct" those who have violated its laws. Corrections may be linked to rehabilitation and an effort to

reform criminals, but most often they take the form of retribution, or punishment. The most common sentence for nonserious offenses and petty property crimes is probation, in which people pay fines or make restitution to the victim and are allowed to return to public life with restrictions on their freedom. For more serious property offenses and violent crimes, offenders are more likely to have their freedom restricted by incarceration in a local, state, or federal institution.

Most prisoners are released on parole before they serve their entire sentences. Like people on probation, parolees must periodically report to an officer of the court and must live within a set of rules that restricts their personal freedom. The most extreme form of social control is capital punishment; that is, execution of the criminal offender. Most sociologists agree that it is difficult to determine whether formal social control and punishment act as effective deterrents to crime and other forms of deviant behaviour. Although many of us come into contact with either the police, the courts, or corrections at some time in our lives, most citizens' ideas about deviance, crime, and the criminal justice system come from images presented by the mass media: newspapers, magazines, movies, and, especially, television. As we discussed earlier, it is popular to blame much of the deviance in society on the media. Just as the media are often viewed as part of the problem, however, they also are viewed as being part of the solution. Today more than ever, media—especially computers and other sophisticated techno media—are being developed and used in efforts to control, deter, and prevent deviance and crime (Thompson and Hickey 2016).

Topic-111: Crime in Pakistan

Crime is a major social problem in Pakistan, with a range of different types of crimes occurring on a regular basis. The most common types of crimes in Pakistan include theft, burglary, and robbery, as well as more serious crimes such as murder and terrorism. Crime in Pakistan is influenced by a range of factors, including poverty, unemployment, social inequality, and political instability. There are a range of formal and informal mechanisms for addressing crime in Pakistan, including the criminal justice system, community policing, and

traditional dispute resolution methods. Efforts are underway to address the problem of crime in Pakistan, including through the development of new laws and policies, and the strengthening of law enforcement and criminal justice institutions. The issue of crime in Pakistan remains a complex and ongoing challenge, requiring a coordinated and sustained effort by the government, civil society, and other stakeholders.

Lesson-21**SOCIAL STRATIFICATION****Lesson Overview**

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

Topic-112: What is Social Stratification?

Social stratification is a system in which groups of people are divided into layers according to their relative property, power, and prestige. It is important to emphasize that social stratification does not refer to individuals. It is a way of ranking large groups of people into a hierarchy according to their relative privileges. It is also important to note that every society stratifies its members. Some societies have greater inequality than others, but social stratification is universal. In addition, in every society of the world, gender is a basis for stratifying people. Based on their gender, people are either allowed or denied access to the good things offered by their society (Henslin 2010).

System of Social Stratification

There are four major systems of social stratification.

1. Slavery System
2. Caste System
3. Status System
4. Estate System

Topic-113: Slavery System

Slavery, whose essential characteristic is that some individuals own other people, has been common throughout world history. The Old Testament even lays out rules for how owners should treat their slaves. So does the Koran. The Romans also had slaves, as did the Africans and Greeks. In classical Greece and Rome, slaves did the work, freeing citizens to engage in politics and the arts. Slavery was most widespread in agricultural societies and least common among nomads, especially hunters and gatherers (Landtman 1938/1968).

Causes of Slavery

Contrary to popular assumption, slavery was usually based not on racism but on one of three other factors. The first was debt. In some societies, creditors would enslave people who could not pay their debts. The second was crime. Instead of being killed, a murderer or thief might be enslaved by the victim's family as compensation for their loss. The third was war. When one group of people conquered another, they often enslaved some of the vanquished. Historian Gerda Lerner (1986) notes that women were the first people enslaved through warfare. When tribal men raided another group, they killed the men, raped the women, and

then brought the women back as slaves. The women were valued for sexual purposes, for reproduction, and for their Labor. Roughly twenty-five hundred years ago, when Greece was but a collection of city-states, slavery was common. A city that became powerful and conquered another city would enslave some of the vanquished. Both slaves and slaveholders were Greek. Similarly, when Rome became the supreme power of the Mediterranean area about two thousand years ago, following the custom of the time, the Romans enslaved some of the Greeks they had conquered. More educated than their conquerors, some of these slaves served as tutors in Roman homes. Slavery, then, was a sign of debt, of crime, or of defeat in battle. It was not a sign that the slave was viewed as inherently inferior (Henslin 2010).

Conditions of Slavery

The conditions of slavery have varied widely around the world. In some places, slavery was temporary. Slaves of the Israelites were set free in the year of jubilee, which occurred every fifty years. Roman slaves ordinarily had the right to buy themselves out of slavery. They knew what their purchase price was, and some were able to meet this price by striking a bargain with their owner and selling their services to others. In most instances, however, slavery was a lifelong condition. Some criminals, for example, became slaves when they were given life sentences as oarsmen on Roman war ships. There they served until death, which often came quickly to those in this exhausting service. Slavery was not necessarily inheritable. In most places, the children of slaves were slaves themselves. But in some instances, the child of a slave who served a rich family might even be adopted by that family, becoming an heir who bore the family name along with the other sons or daughters of the household. In ancient Mexico, the children of slaves were always free (Landtman 1938/1968:271). Slaves were not necessarily powerless and poor. In almost all instances, slaves owned no property and had no power. Among some groups, however, slaves could accumulate property and even rise to high positions in the community. Occasionally, a slave might even become wealthy, loan money to the master, and, while still a slave, own slaves himself or herself (Landtman 1938/1968). This, however, was rare (Henslin 2010).

Topic-114: Caste System

The second system of social stratification is caste. In a caste system, status is determined by birth and is lifelong. Someone who is born into a low-status group will always have low status, no matter how much that person may accomplish in life. In sociological terms, a caste system is built on ascribed status. Achieved status cannot change an individual's place in this system. Societies with this form of stratification try to make certain that the boundaries between castes remain firm. They practice endogamy, marriage within their own group, and prohibit intermarriage. Elaborate rules about ritual pollution—touching an inferior caste contaminates the superior caste—keeps contact between castes to a minimum (Henslin 2010).

India's Religious Castes

India provides the best example of a caste system. Based not on race but on religion, India's caste system has existed for almost three thousand years. Although the Indian government formally abolished the caste system in 1949, centuries old practices cannot be eliminated so easily, and the caste system remains part of everyday life in India (Beckett 2007). The ceremonies people follow at births, marriages, and deaths, for example, are

dictated by caste (Chandra 1993a). The upper castes dread the upward mobility of the untouchables, sometimes resisting it even with murder and ritual suicide (Crossette 1996; Trofimov 2007).

Example from South Africa

In South Africa, Europeans of Dutch descent, a numerical minority called Afrikaners, used to control the government, the police, and the military. They used these sources of power to enforce a system called apartheid (ah-PAR-tate), the separation of the races. Everyone was classified by law into one of four groups: Europeans (whites), Africans (blacks), Coloureds (mixed races), and Asians. These classifications determined where people could live, work, and go to school. It also established where they could swim or see movies—for by law whites were not allowed to mix socially with the others. After years of trade sanctions and sports boycotts, in 1990 Afrikaners began to dismantle their caste system, and in 1994 Nelson Mandela, a black, was elected president. Black Africans no longer must carry special passes, public facilities are integrated, and all racial-ethnic groups have the right to vote and to hold office. Although apartheid has been dismantled, its legacy haunts South Africa. Whites still dominate the country's social institutions, and most blacks remain uneducated and poor. Many new rights—such as the right to higher education, to eat in restaurants, even to see a doctor—are of little use to people who can't afford them (Henslin 2010).

Topic-115: Status System

Status is a system of social stratification based on differences in social prestige, which may be based on factors such as occupation, education, and lifestyle. Status is often associated with modern, industrialized societies, in which social position is more fluid and based on individual achievement and merit. Status may be based on a range of different criteria, including wealth, education, occupation, and cultural capital. Those at the top of the status hierarchy often have greater access to social and economic resources, as well as greater political power and influence.

Status can be reinforced through a range of social institutions, including education, the media, and cultural practices. Status is often associated with certain professions or occupations, such as doctors, lawyers, and business executives. Status is often linked to social mobility and the ability to move up or down the social ladder based on individual achievement and effort. In Pakistan, status is an important factor in social stratification, particularly in urban areas and among the middle and upper classes.

Topic-115: Estate System

During the Middle Ages, Europe developed an estate stratification system. There were three groups, or estates. The first estate was made up of the nobility, the wealthy families who ruled the country. This group owned the land, which was the source of wealth at that time. The nobility did no farming themselves, or any “work” for that matter. Work was considered beneath their dignity, something to be done by servants. The nobility's responsibility was to administer their lands and to live “genteel” lives worthy of their high position. The second estate consisted of the clergy. The Roman Catholic Church was a political power at this time. It also owned vast amounts of land and collected taxes from everyone who lived within the boundaries of a parish. The church's power was so great that to be crowned, kings had to

obtain the pope's permission. To prevent their vast land holdings from being carved into smaller chunks, members of the nobility practiced primogeniture, allowing only firstborn sons to inherit land. The other sons had to find some way to support themselves, and joining the clergy was a favoured way. The third estate consisted of the commoners. Known as serfs, they belonged to the land. If someone bought or inherited land, the serfs came with it. Serfs were born into the third estate, and they died within it, too. The rare person who made it out of the third estate was a man who was knighted for extraordinary bravery in battle, or someone "called" into a religious vocation (Henslin 2010).

Topic-116: Estate System

Women belonged to the estate of their husbands. Women in the first estate had no occupation, for, as in the case of their husbands, work was considered beneath their dignity. Their responsibility was to administer the household, overseeing the children and servants. The women in the second estate, nuns, were the exception to the rule that women belonged to the estate of their husbands, as the Roman Catholic clergy did not marry. Women of the third estate shared the hard life of their husbands, including physical Labor and food shortages. In addition, they faced the peril of rape by men of the first estate. A few commoners who caught the eye of men of the first estate did marry and join them in the first estate. This, however, was rare (Henslin 2010).

Women in the Estate System

Women belonged to the estate of their husbands. Women in the first estate had no occupation, for, as in the case of their husbands, work was considered beneath their dignity. Their responsibility was to administer the household, overseeing the children and servants. The women in the second estate, nuns, were the exception to the rule that women belonged to the estate of their husbands, as the Roman Catholic clergy did not marry. Women of the third estate shared the hard life of their husbands, including physical Labor and food shortages. In addition, they faced the peril of rape by men of the first estate. A few commoners who caught the eye of men of the first estate did marry and join them in the first estate. This, however, was rare (Henslin 2010).

Class System

As we have seen, stratification systems based on slavery, caste, and estate are rigid. The lines drawn between people are firm, and there is little or no movement from one group to another. A class system, in contrast, is much more open, for it is based primarily on money or material possessions, which can be acquired. This system, too, is in place at birth, when children are ascribed the status of their parents, but, in this system, unlike the others, individuals can change their social class by what they achieve (or fail to achieve) in life. In addition, no laws specify people's occupations on the basis of birth or prohibit marriage between the classes. A major characteristic of the class system, then, is its relatively fluid boundaries. A class system allows social mobility, movement up or down the class ladder. The potential for improving one's life—or for falling down the class ladder—is a major force that drives people to go far in school and to work hard. In the extreme, the family background that a child inherits at birth may present such obstacles that he or she has little chance of climbing very far—or it may provide such privileges that it makes it almost impossible to fall down the class ladder (Henslin 2010).

Lesson-22**THEORETICAL PERSPECTIVES ON SOCIAL STRATIFICATION-I****Lesson Overview**

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

Topic-117: Theoretical perspectives on stratification: Functionalism**The Functionalist view: motivating qualified people**

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

Davis and Moore's Explanation: Two functionalists, Kingsley Davis, and Wilbert Moore (1945, 1953), wrestled with this question. They concluded that stratification of society is inevitable because:

- Society must make certain that its positions are filled.
- Some positions are more important than others.
- The more important positions must be filled by the more qualified people.
- To motivate the more qualified people to fill these positions, society must offer them greater rewards.

To flesh out this functionalist argument, consider college presidents and military generals. The position of college president is more important than that of student because the president's decisions affect a large number of people, including many students. College presidents are also accountable for their performance to boards of trustees. It is the same with generals. Their decisions affect many people and sometimes even determine life and death. Generals are accountable to superior generals and to the country's leader.

Why do people accept such high-pressure positions? Why don't they just take less demanding jobs? The answer, said Davis and Moore, is that society offers greater rewards—prestige, pay, and benefits—for its more demanding and accountable positions. To get highly qualified people to compete with one another, some positions offer a salary of \$2 million a year, country club membership, a private jet and pilot, and a chauffeured limousine. For less demanding positions, a \$30,000 salary without fringe benefits is enough to get hundreds of people to compete. If a job requires rigorous training, it, too, must offer more salary and benefits. If you can get the same pay with a high school diploma, why suffer through the many tests and term papers that college requires? (Henslin 2010).

Topic-118: Theoretical Perspectives on Stratification: Conflict Theory

Conflict theorists don't just criticize details of the functionalist argument. Rather, they go for the throat and attack its basic premise. Conflict, not function, they stress, is the reason that we have social stratification.

Karl Marx's Argument. If he were alive to hear the functionalist argument, Karl Marx would be enraged. From his point of view, the people in power are not there because of superior traits, as the functionalists would have us believe. This view is an ideology that members of the elite use to justify their being at the top—and to seduce the oppressed into believing that their welfare depends on keeping quiet and following authorities. What is human history, Marx asked, except the chronicle of class struggle? All of human history is an account of small groups of people in power using society's resources to benefit themselves and to oppress those beneath them—and of oppressed groups trying to overcome that oppression. Marx predicted that the workers would revolt. Capitalist ideology now blinds them, but one day class consciousness will throw off that blindfold and expose the truth. When workers realize their common oppression, they will rebel. The struggle to control the means of production may be covert at first, taking such forms as work slowdowns and industrial sabotage. Ultimately, however, resistance will break out into the open. The revolution will not be easy, for the bourgeoisie control the police, the military, and even the educational system, where they implant false class consciousness in the minds of the workers' children (Henslin 2010).

Current Applications of Conflict Theory

Just as Marx focused on overarching historic events—the accumulation of capital and power and the struggle between workers and capitalists—so do some of today's conflict sociologists. In analyzing global stratification and global capitalism, they look at power relations among nations, how national elites control workers, and how power shifts as capital is shuffled among nations (Sklair 2001). Other conflict sociologists, in contrast, examine conflict wherever it is found, not just as it relates to capitalists and workers. They examine how groups within the same class compete with one another for a larger slice of the pie (Schellenberg 1996; Collins 1988, 1999). Even within the same industry, for example, union will fight against union for higher salaries, shorter hours, and more power. A special focus has been conflict between racial-ethnic groups as they compete for education, housing, and even prestige—whatever benefits society has to offer. Another focus has been relations between women and men, which conflict theorists say are best understood as a conflict over power—over who controls society's resources. Unlike functionalists, conflict theorists say that just beneath the surface of what may appear to be a tranquil society lies conflict that is barely held in check (Henslin 2010).

Topic-119: Theoretical Perspectives on Stratification: Symbolic Interactionism

Interactionist agree that members of all classes use symbols, language, clothing, and other things to differentiate themselves from those at other social levels. Fundamental to class are lifestyles, which are the distinctive ways in which group members consume goods and services and display rank. Thorsten Veblen (1899) noted that those at the top of the hierarchy typically convert wealth into prestige through conspicuous consumption and conspicuous leisure. Veblen's book, *Theory of the Leisure Class* (1899) provided the basis for the

interactionist view on social stratification and launched the Chicago School's emphasis on social ecology. More subtle elements of nonverbal behavior (e.g., the use of eyes, hands, and posture) distinguish classes and serve as important social barriers as well. For example, members of the upper class rarely use their hands to give orders or directions. That is more typical of the working class and many ethnic groups, who issue directives by pointing and by making arm motions.

According to Granovetter (1995), Patterns of sociability and community participation also are class based. One consistent research finding is that working-class people tend to have strong ties with family and large numbers of kin. By contrast, middle- and upper-class members have diverse and wide-ranging associations and social networks that enhance career opportunities and social mobility (Henslin 2010).

Topic-120: Theoretical Perspectives on Stratification: Feminism

Feminist theory is a sociological perspective that emphasizes the ways in which gender inequality and patriarchy contribute to social stratification and oppression. According to feminist theory, social stratification is not just based on economic factors, but also on gender, race, and other forms of social difference. Feminists argue that social class and gender are intertwined, with women often experiencing double oppression based on both their gender and their economic status. In Pakistan, feminist perspectives on stratification are often associated with the ways in which women are marginalized and excluded from important social, economic, and political spheres.

Max Weber: Property, Power, and Prestige Max Weber (1864–1920) was an outspoken critic of Marx. Weber argued that property is only part of the picture. Social class, he said, has three components: property, power, and prestige (Gerth and Mills 1958; Weber 1922/1978). Some call these the three PS of social class. (Although Weber used the terms class, power, and status, some sociologists find property, power, and prestige to be clearer terms. To make them even clearer, you may wish to substitute wealth for property.) Property (or wealth), said Weber, is certainly significant in determining a person's standing in society. On that point he agreed with Marx. But, added Weber, ownership is not the only significant aspect of property. For example, some powerful people, such as managers of corporations, control the means of production even though they do not own them. If managers can control property for their own benefit—awarding themselves huge bonuses and magnificent perks—it makes no practical difference that they do not own the property that they use so generously for their own benefit. Power, the second element of social class, is the ability to control others, even over their objections.

Weber agreed with Marx that property is a major source of power, but he added that it is not the only source. For example, prestige can be turned into power. Two well-known examples are actors Arnold Schwarzenegger, who became governor of California, and Ronald Reagan, who was elected governor of California and president of the United States. Figure 9.2 shows how property, power, and prestige are interrelated. Prestige, the third element in Weber's analysis, is often derived from property and power, for people tend to admire the wealthy and powerful. Prestige, however, can be based on other factors. Olympic gold medalist, for example, might not own property or be powerful, yet they have high prestige. Some are even able to exchange their prestige for property—such as those who are paid a small fortune for endorsing a certain brand of sportswear or for claiming that they start their day with “the

breakfast of champions.” In other words, property and prestige are not one-way streets: Although property can bring prestige, prestige can also bring property.

Determinants of Social Class

In Sum: For Marx, the only distinction that counted was property, more specifically people’s relationship to the means of production. Whether we are owners or workers decides everything else, for this determines our lifestyle and shapes our orientation to life. Weber, in contrast, argued that social class has three components—a combination of property, power, and prestige (Henslin 2010).

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

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

Karl Marx: the Means of Production

As agricultural society gave way to an industrial one, masses of peasants were displaced from their traditional lands and occupations. Fleeing to cities, they competed for the few available jobs. Paid only a pittance for their labor, they wore rags, went hungry, and slept under bridges and in shacks. In contrast, the factory owners built mansions, hired servants, and lived in the lap of luxury. Seeing this great disparity between owners and workers, Karl Marx (1818–1883) concluded that social class depends on a single factor: people’s relationship to the means of production—the tools, factories, land, and investment capital used to produce wealth (Marx 1844/1964; Marx and Engels 1848/1967). Marx argued that the distinctions people often make among themselves—such as clothing, speech, education, pay-check, the neighborhood they live in, even the car they drive—are superficial matters. These things camouflage the only dividing line that counts. There are just two classes of people, said Marx: the bourgeoisie (capitalists), those who own the means of production, and the proletariat (workers), those who work for the owners.

In short, people’s relationship to the means of production determines their social class. Marx did recognize other groups: farmers and peasants; a lumpenproletariat (people living on the margin of society, such as beggars, vagrants, and criminals); and a middle group of self-employed professionals. Marx did not consider these groups social classes, however, for they lack class consciousness—a shared identity based on their position in the means of production. In other words, they did not perceive themselves as exploited workers whose plight could be resolved by collective action. Marx thought of these groups as insignificant in the future he foresaw—a workers’ revolution that would overthrow capitalism. The capitalists will grow even wealthier, Marx said, and the hostilities will increase. When workers come to realize that capitalists are the source of their oppression, they will unite and throw off the chains of their oppressors. In a bloody revolution, they will seize the means of production and usher in a classless society—and no longer will the few grow rich at the expense of the many. What holds back the workers’ unity, and their revolution is false class consciousness, workers mistakenly thinking of themselves as capitalists. For example, workers with a few dollars in the bank may forget that they are workers and instead see themselves as investors, or as capitalists who are about to launch a successful business (Henslin 2011).

Lesson- 23**THEORETICAL PERSPECTIVE ON SOCIAL STRATIFICATION -II****Lesson Overview**

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

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

For almost a half-century, economists and government officials have explained the conditions of rich and poor nations with modernization theory, which highlights the critical role of technology in national development. Borrowing ideas from evolutionary theory and functionalism, modernization theory recognizes global development as a process in which advanced industrial nations and technology help poor nations advance. Most early models emphasized that each nation's rank in the global hierarchy was influenced by internal factors; that is, many low-income nations were poor because of some national "deficiency." In some cases, the climate was blamed for producing too much or too little rainfall for economic development. In other cases, modernization theorists pointed to poor soil or a terrain that impeded modern farming, the building of roads or deep seaports, and the economic infrastructure necessary for industrialization and trade. Political factors were cited as well. Many poor nations were said to be held back by political corruption and "warlords wasted money and drained wealth from the business sector. Some modernization theorists also blamed traditional customs and institutions for the slow progress of many poor nations.

In some cases, religion and otherworldly concerns were seen as special impediments to progress. For example, many blamed religious authorities in poor countries for excessive spending on "nonproductive" religious buildings and festivals that might have been used for business growth. In others, "irrational" commitments to kin and children were said to squander capital and deplete national surpluses. Still others blamed a culture of poverty that supposedly was common among the urban poor everywhere in the world. Some modernization theorists argued that if people in developing countries would adopt a more individualistic approach and a strong work ethic, it would be hard for them not to save money and advance (Lewis, 1966). Contemporary modernization theorists have rejected many of these views. Modernization produces a shift in values from more absolute norms and values to those that are increasingly rational. However, Western and American values are not the only path to global development.

Studies have shown that under some circumstances—as in the Pacific Rim—traditional values, such as paternalistic management, authoritarian rule, and an emphasis on the group, may boost rather than retard economic progress. Perhaps no nation supports this thesis better than Singapore, which until recently has had one prime minister for more than 30 years, and whose rigid authoritarian rule guided the nation from a poor agrarian nation to one of the most advanced, high-tech nations in Asia (So, 1990; McCord, 1991; Inglehart and Baker,

2000). Subsequent studies such as (McCord, 1991; So, and Chiu, 1996) maintain that modernization depends on a variety of factors, both internal and external. In addition to national efforts to industrialize in the Pacific Rim, the United States and Britain have exerted key roles in modernization by shifting huge amounts of capital and arms to South Korea, Taiwan, and other allies in the area. This new emphasis on geopolitics and external factors has led to a possible convergence of modernization theory and several major conflict theories that stress how global development is strongly influenced by economic competition and power (Thompson and Hickey 2016)

In Pakistan, modernization theory has been used to justify foreign investment and modernization projects, such as infrastructure development and educational initiatives.

Topic-123: Theories of Global Stratification: Dependency Theory

The Conflict Approach

Dependency theory maintains that rich industrialized nations keep poor countries from advancing through various dependency relationships. One scholar maintains that three international organizations—the International Monetary Fund (IMF), The World Bank, and the World Trade Organization (WTO), all dominated by the most advanced industrial nations—are fundamental to “globalization” and unequal relations between rich and poor nations (Stiglitz, 2002). According to dependency theorists, wealthy nations use such things as foreign aid, weapons and military assistance, and educational grants to cultivate alliances and dependency relations. Today, three of the most important forms of dependency are trade, industrial, and investment dependency (Thompson and Hickey 2016).

1. Trade Dependency: A Continuation of Colonialism. Industrial nations perpetuate former colonial patterns by purchasing raw materials—coffee, sugar, and minerals—at the lowest possible prices and then processing them at home and selling the finished products back to developing nations at many times the cost of the agricultural produce or raw materials. Trade dependence also is sustained by most favored nation treaties and other agreements that facilitate trade among wealthy nations—but are not extended to poor nations.

2. Industrial Dependency: The Corporate Search for Advantage. Corporations establish factories in the Southern Hemisphere to take advantage of cheap Labor, gain access to local markets, gain tax advantages, and circumvent environmental and other government regulations in their home countries. Some relationships between poor nations and corporations have been mutually beneficial. In others, capital for factories and other improvements is raised by diverting funds from agriculture and the development of domestic enterprises, while most of the profits end up in rich nations.

3. Investment Dependency: Vicious Cycles of Credit and Debt. International financial institutions also contribute to dependency relations, because over one-half of the World Bank’s lending capital is supplied by a handful of major industrial and post-industrial nations. For nations such as Mexico and Brazil—with debts ranging from \$100 to \$130 billion—this means most of their export earnings are used to service debts rather than to provide for development or citizens’ needs. In the past two decades, Western banks and the International Monetary Fund have alternated between policies of liberal credit followed by draconian

measures to reduce debts. These austerity measures have retarded development and have been inconvenient for the rich. However, they have had a devastating impact on the lives of the poor, producing widespread poverty and periods of starvation (Thompson and Hickey 2016).

This theory suggests that global inequality and poverty can only be addressed through radical political and economic reforms that challenge the current power structures and create more equitable systems.

In Pakistan, dependency theory has been used to critique the country's dependence on foreign aid and investment, and to advocate for greater economic and political self-determination.

Topic-124: Theories of Global Stratification: World System Theory

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

This theory suggests that global inequality and poverty can only be addressed through systemic changes to the current world economic and political systems.

In Pakistan, World System Theory has been used to critique the country's position in the global economy and to advocate for more equitable trade relationships and international policies.

The Globalization of Capitalism—the adoption of capitalism around the world—has created extensive ties among the world's nations. Production and trade are now so interconnected that events around the globe affect us all. Sometimes this is immediate, as happens when a civil war disrupts the flow of oil, or—perish the thought—as would be the case if terrorists managed to get their hands on nuclear or biological weapons. At other times, the effects are like a slow ripple, as when a government adopts some policy that gradually impedes its ability to compete in world markets. All of today's societies, then, no matter where they are located, are part of a world system. The interconnections are most evident among nations that do extensive trading with one another (Henslin 2010).

Topic-125: Maintaining Global: Stratification: Neocolonialism

Regardless of how the world's nations became stratified, why do the same countries remain rich year after year, while the rest stay poor? Let's look at two explanations of how global stratification is maintained.

Neocolonialism

Sociologist Michael Harrington (1977) argued that when colonialism fell out of style it was replaced by Neo-colonialism. When World War II changed public sentiment about sending soldiers and colonists to exploit weaker countries, the Most Industrialized Nations turned to the international markets as a way of controlling the Least Industrialized Nations. By selling them goods on credit—especially weapons that their elite desire so they can keep themselves in power—the Most Industrialized Nations entrap the poor nations with a circle of debt. As many of us learn the hard way, owing a large debt and falling behind on payments puts us at the mercy of our creditors. So, it is with Neo-colonialism. The policy of selling weapons and other manufactured goods to the Least Industrialized Nations on credit turns those countries into eternal debtors. The capital they need to develop their own industries goes instead as payments toward the debt, which becomes bloated with mounting interest. Keeping these nations in debt forces them to submit to trading terms dictated by the Neo-colonialists (Carrington 1993; S. Smith 2001).

Relevance Today

Neo-colonialism might seem remote from our own lives, but its heritage affects us directly. Consider the oil-rich Middle Eastern countries, our two wars in the Persian Gulf, and the terrorism that emanates from this region (Strategic Energy Policy 2001; Mouawad 2007). Although this is an area of ancient civilizations, the countries themselves are recent. Great Britain created Saudi Arabia, drawing its boundaries, and even naming the country after the man (Ibn Saud) whom British officials picked to lead it. This created a debt for the Saudi family, which for decades it repaid by providing low-cost oil, which the Most Industrialized Nations need to maintain their way of life. When other nations pumped less oil—no matter the cause, whether revolution or an attempt to raise prices—the Saudis helped keep prices low by making up the shortfall. In return, the United States (and other nations) overlooked the human rights violations of the Saudi royal family, keeping them in power by selling them the latest weapons. This mutually sycophantic arrangement continues, but fluctuations in oil supplies have disrupted its effectiveness (Henslin 2010).

In Pakistan, neo-colonialism has been criticized as perpetuating the country's dependence on foreign powers and hindering its economic and political development.

Topic-126: Multinational Corporations

Multinational corporations, companies that operate across many national boundaries, also help to maintain the global dominance of the Most Industrialized Nations. In some cases, multinational corporations exploit the Least Industrialized Nations directly. A prime example is the United Fruit Company, which used to control national and local politics in Central America. This U.S. corporation ran Central American nations as fiefdoms for the company's own profit while the U.S. Marines waited in the wings. An occasional invasion to put down dissidents reminded regional politicians of the military power that backed U.S. corporations. Most commonly, however, it is simply by doing business that multinational corporations help to maintain international stratification. A single multinational corporation may manage mining operations in several countries, manufacture goods in others, and market its products around the globe. No matter where the profits are made, or where they are reinvested, the

primary beneficiaries are the Most Industrialized Nations, especially the one in which the multinational corporation has its world headquarters.

Buying Political Stability: In their pursuit of profits, the multinational corporations need cooperative power elites in the Least Industrialized Nations (Sklair 2001; Wise and Cypher

2007). In return for funneling money to the elites and selling them modern weapons, the corporations get a “favourable business climate”—that is, low taxes and cheap labour. The corporations politely call the money they pay to the elites’ “subsidies” and “offsets”—which are much prettier to the ear than “bribes.” Able also to siphon money from their country’s tax system and government spending, these elites live a sophisticated upper-class life in the major cities of their home country. Although most of the citizens of these countries live a hard-scrabble life, the elites can send their children to prestigious Western universities, such as Oxford, the Sorbonne, and Harvard (Henslin 2010).

In Pakistan, multinational corporations have been criticized for their role in perpetuating inequality and exploiting resources and labor, particularly in the textile and agriculture sectors.

Lesson- 24**SOCIAL MOBILITY****Lesson Overview**

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

Topic-127: Defining Social mobility

Ours is a dynamic society marked by quite a bit of social movement. Social mobility refers to the movement of individuals or groups between different social positions or classes in society over time. It involves changes in social status, education, income, and occupational prestige. Social mobility can be upward, downward, or inter-generational.

Topic-128: Three Types of Social Mobility

There are three basic types of social mobility: Inter generational, structural, and exchange. Sociologists distinguish between shorter- and longer-term changes in social position.

Inter generational social mobility is a change in social position occurring during a person's lifetime (intra is Latin for "within"). Inter-generational social mobility, upward or downward social mobility of children in relation to their parents, is important because it usually reveals long-term changes in society, such as industrialization, that affect everyone (inter is Latin for "between"). Inter-generational mobility refers to a change that occurs between generations—when grown-up children end up on a different rung of the social class ladder from the one occupied by their parents. If the child of someone who sells used cars graduates from college and buys a Toyota dealership, that person experiences.

Upward social mobility. Conversely, if a child of the dealership's owner parties too much, drops out of college, and ends up selling cars, he or she experiences Downward social mobility.

We like to think that individual efforts are the reason people move up the class ladder— and their faults the reason they move down. In these examples, we can identify hard work, sacrifice, and ambition on the one hand, versus indolence and substance abuse on the other. Although individual factors such as these do underlie social mobility, sociologists consider Structural mobility to be the crucial factor. This second basic type of mobility refers to changes in society that cause large numbers of people to move up or down the class ladder.

To understand structural mobility, think about how changes in society (its structure) drive some people down the social class ladder and lift others up. When computers were invented, for example, new types of jobs appeared overnight. Huge numbers of people attended workshops and took crash courses, switching from blue-collar to white-collar work. In contrast, others were thrown out of work as technology bypassed their jobs. Individual effort was certainly involved—for some seized the opportunity while others did not—but the

underlying cause was a huge social change that transformed the structure of work. This happens during depressions, too, when opportunities disappear, forcing millions of people downward on the class ladder. In this instance, too, their changed status is due less to individual behavior than to structural changes in society. The third type of social mobility.

Exchange mobility, occurs when large numbers of people move up and down the social class ladder, but, on balance, the proportions of the social classes remain about the same. Suppose that a million or so working-class people are trained in some new technology, and they move up the class ladder. Also suppose that because of a surge in imports, about a million skilled workers have to take lower-status jobs. Although millions of people change their social class, there is, in effect, an exchange among them. The net result more or less balances out, and the class system remains basically untouched. Although millions of people change their social class, there is, in effect, an exchange among them. The net result balances out, and the class system remains basically untouched (Henslin 2010).

Topic-129: Women in Studies of Social Mobility

In classic studies to determine how much social mobility there is, sociologists concluded that about half of sons passed their fathers on the social class ladder, about one-third stayed at the same level, and about one-sixth moved down (Blau and Duncan 1967; Featherman 1979). Feminists objected. They said that it wasn't good science to ignore daughters and that assigning women the class of their husband assumed that wives had no social class position of their own (Davis and Robinson 1988). The male sociologists of the time brushed off these objections, replying that too few women were in the Labor force to make a difference. These sociologists simply hadn't caught up with the times.

The gradual but steady increase of women working for pay had caught them unprepared. Although sociologists now include women in their research on social mobility, determining how the social class of married women is related to that of their husbands is still in its infancy (McCall 2008). Sociologists Elizabeth Higginbotham and Lynn Weber (1992) studied 200 women from working-class backgrounds who had become administrators, managers, and professionals in Memphis. Almost without exception, their parents had implanted ideas of success in them while they were still little girls, encouraging them to postpone marriage and get an education. This research confirms how important the family is in the socialization process. It also supports the observation that the primary entry to the upper middle class is a college education. At the same time, if there had not been a structural change in society, the millions of new positions that women occupy would not exist (Henslin 2010). In Pakistan, women's social mobility has been particularly impacted by cultural and religious norms that limit their mobility and restrict their access to education and career opportunities.

Mobility and Marriage

Research points to the conclusion that marriage has an important effect on social standing. In a study of women and men in their forties, Jay Zagorsky (2006) found that people who marry and stay married accumulate about twice as much wealth as people who remain single or who divorce. Reasons for this difference include the fact that couples who live together typically enjoy double incomes and pay only half the bills they would have if they were single and living in separate households. It is also likely that compared to single people, married men and women work harder in their jobs and save more money. Why? The main reason is that

they are working not just for themselves but also to support others who are counting on them (Popenoe, 2006). Just as marriage pushes social standing upward, divorce usually makes social position go down. Couples who divorce take on the financial burden of supporting two households. After divorce, women are hurt more than men because it is typically the man who earns more. According to Weitzman (1996), many women who divorce lose not only most of their income but also benefits such as health care and insurance coverage (Macionis 2012).

Topic-130: Patterns of Social Mobility

There are different patterns of social mobility that vary across societies and time periods.

1. Structural mobility refers to changes in social status that are the result of changes in the structure of society, such as economic growth or political change.
2. Exchange mobility refers to the idea that social mobility is a zero-sum game, where one person's upward mobility comes at the expense of another's downward mobility.
3. Status-attainment mobility refers to the idea that social mobility is influenced by an individual's education, skills, and achievement, as well as by their family background and social networks.

Topic-131: Structural Mobility and Individual Mobility

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

Topic-132: Downward Mobility

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

Topic-133: Social Mobility in Pakistan

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

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

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

Topic-134: The Family in History

Sociologists once thought that prior to the modern period the predominant form of family in western Europe was of the extended type. Research has shown this view to be mistaken. The nuclear family consisting of a father, mother and dependent children seems long to have been pre-eminent. Premodern household size was larger than it is today, but the difference is not especially great. In England for example, throughout the seventeenth, eighteenth and nineteenth centuries the average household size was 4.75 percent. The current average in the UK is 2.4. Since the earlier figures included domestic servants, the difference in family size is small. Children in premodern Europe were often working, helping their parents on the farms, from the age of seven or eight. Those who did not remain in the family enterprise frequently left the parental household at an early age to do domestic work in the houses of others to follow apprenticeship. Children who went away to work in other households would rarely see their parents again.

With the rise of industrialization and urbanization, families became smaller and more nuclear in form, with less reliance on extended kinship networks. Family structure was also closely linked to economic and social systems, such as slavery or feudalism. Patriarchy was a common feature of many historical family systems, with men holding most of the power and authority within the family unit. Family life was often closely linked to religious and cultural traditions, with marriage and child-rearing viewed as sacred and socially necessary.

Other factors made family groups then even more impermanent than they are now, despite the high rates of divorce in current times. Rates of morality (the number of deaths per thousand of the population in any one year) for people of all ages were much higher. A quarter or more of all infants in early modern Europe did not survive beyond the first year of life (in contrast to well under 1 percent today), and women frequently died in childbirth. The death of children or of one or both spouses often shattered family relations (Giddens 2006).

Topic-135: The Development of Family Life

Family life has changed significantly over the past century, particularly in developed countries. Changes include declining marriage rates, later marriage, higher divorce rates, and increased cohabitation. Globally, families are becoming more diverse in structure, with single-parent families, blended families, and same-sex families becoming more common. The rise of women's employment and education has led to changes in gender roles and the

division of household labor. Advances in reproductive technology and changing social attitudes towards sexuality have also impacted family life. The COVID-19 pandemic has also had significant impacts on family life, including increased stress, job loss, and disruptions to childcare and education.

Topic-136: Changes in Family Patterns Worldwide

There is a diversity of family forms today in different societies across the world. In some areas such as more remote regions, in Asia, Africa and the Pacific rim traditional family systems are little altered. In most developing countries, however, widespread changes are occurring. The origins of these changes are complex, but several factors can be picked out as especially important. One is the spread of western culture. Another factor is the development of centralized government in areas previously composed of autonomous smaller societies. People's lives become influenced by their involvement in a national political system. Moreover, governments make active efforts to change traditional ways of behavior. Because of the problem of rapidly expanding population growth, for example, in China states frequently introduce programs that advocate smaller families. A further influence is the large-scale migration from rural to urban areas. Often men go to work in town and cities leaving family members in the home village. Alternatively, a nuclear family group will move as a unit to the city. In both cases traditional family forms and kinship systems may become weakened. Finally, and perhaps more important, employment opportunities away from the land and in such organizations as government bureaucracies, mines, plantations, and where they exist, industrial firms tend to have disruptive consequences for family systems previously centered on landed production in the local community (Giddens 2006).

Topic-137: Family Diversity: A Global Portrait

At first glance, other people's cultural understandings about sex, marriage, and the family may appear strange. Only 100 years ago most Americans believed men had an uncontrollable sex drive, whereas women had none. Today, in the Middle East, most people hold the opposite view: women are the ones with a voracious sexual appetite and men must be protected from them. Moreover, in some societies men may marry men and women may marry women. And in some places, women may marry dead people ("ghost marriage") to perpetuate a family line (Evans-Pritchard, 1951; Schultz and Lavenda, 2008). Families are equally diverse. In most industrial and post-industrial societies, family and kin groups tend to be small and loosely knit. By contrast, most industrializing societies define kin very broadly and dozens, even hundreds, of people may be recognized as close kin. Moreover, families are usually much larger and younger, and they fulfill many more functions than is common in industrial societies.

The definition of family is also evolving, with some cultures recognizing extended family networks, cohabiting couples, or even groups of friends as family.

Attitudes towards marriage and child-rearing are also changing, with some cultures emphasizing individual choice and personal fulfillment over traditional gender roles and family obligations.

Economic and social factors, including poverty, education, and employment opportunities, can also impact family diversity.

Family diversity is a complex and evolving phenomenon that reflects the changing social, cultural, and economic realities of the modern world.

Comparative studies over the last century have taught us several things. First, because people universally recognize marriage and family in moral as well as practical terms, it is necessary for all of us to guard against ethnocentric biases. Second, beliefs about marriage and the family are not random, but are related to particular historical and ecological contexts. Third, marriage and family patterns are not infinitely varied. If we look beyond the exotic and in many cases superficial differences, it becomes clear that all societies use a limited range of principles and norms: descent patterns; family patterns; courtship and marriage patterns; and residence and authority patterns. (Thompson and Hickey 2016).

Topic-138: Family Diversity: Decent Patterns

Who do you consider to be part of your family? Although we rarely think of it this way, most of us have more relatives than we could ever count. There are consanguineal kin, who are people related through biological or “blood” ties, and many people have affinal kin as well, who are people related by marriage, such as brothers- and sisters in-law, parents-in-law, and step-relatives. There also are adopted kin, and many people have fictive kin, who are people that have gained kin status through special ties of friendship or through ritual (such as godparents). Combining all varieties of kin, your family tree and that of most others would include millions of people. It is impractical or impossible for Americans or members of any society to acknowledge kinship ties to so many people. Therefore, all societies narrow the pool of relatives into socially useful categories (Peoples and Bailey, 2009).

Bilineal Descent: when we trace descent through both father’s and mother’s families. This kinship system is called bilineal descent. In our system, few members of the middle class trace their ancestry back more than four or five generations. The upper class, members of Daughters of the American Revolution, and some others often trace kin back much further. But what they have constructed is not a comprehensive genealogy, but a pedigree that selectively acknowledges socially useful or prominent relatives, while omitting many others.

Patrilineal and Matrilineal Descent: Bilineal descent systems create a vast pool of potential kin, but they do not provide clear social boundaries for collective action or the transmission of property. Most preindustrial societies avoid this problem by tracing descent and transmitting property only through the father’s or mother’s lines. Patrilineal descent systems trace descent through male relatives only. Typically, in such systems males are dominant and are favored in inheritance, politics, and other social arenas.

Matrilineal descent systems trace descent through women only. Matrilineal descent is associated with small-scale horticultural societies where women are primary producers and men are often absent for long periods, such as among the Navajo Indians of Arizona. At marriage, Navajo men move to the homes of their wives, and all future children become part of the wife’s, not the husband’s, kin groups. Fathers may be affectionate with their children and provide them with some goods, but their primary loyalties and lifelong commitments are not to them, but to their nephews and nieces— who are members of their matrilineal groups (Dutton, 1975) (Thompson and Hickey 2016).

In Pakistan, descent patterns do not vary across different regions and ethnic groups. These are unanimously patrilineal, and father is considered the head of the household.

Topic-139: Family Patterns

The key feature that distinguishes family patterns around the world, including advanced industrial societies, is the relative emphasis on marital and kin relationships. In the nuclear family, which consists of parents and their children who live apart from other kin, the couple's primary loyalties and strongest emotional attachments are to each other and their children. Despite the fact that they are residentially separate, however, the marital pair also visits and cooperates with a small core of close kin who "provide a variety of services and satisfactions that conjugal relationships by themselves do not provide" (Hill, 1988:740).

The Extended Family consists of two or more closely related families who share a household and are economically and emotionally bound to others in the group. For example, among the Navajo, relationships among sisters and other female kin often take precedence over the husband-wife relationship, not only because these relationships are defined as more satisfying but because women—not husbands and wives—live and work together and own property in common. Extended families take two major forms: vertical extended families, which include three or more generations—parents, their married children, grandchildren, and so on—and joint families, consisting of siblings and their spouses and their children.

Although one- or two-family patterns often are the normative ideal in many societies, because the family is flexible and can be modified to suit a wide variety of conditions it is common for a multitude of patterns to coexist in most societies. However, extended families, in which multiple generations of relatives live together, are also common in some areas of Pakistan, particularly in rural areas.

A Kinship group is a network of people whose social relationships are based on common ancestry (blood), marriage, adoption, and/or affiliation (e.g., godparents). In preindustrial societies, a kin group may live and work together, share economic resources, and conduct religious and social activities in common. However, declines in household size are becoming more common in both developed and developing countries, because of lower fertility, increased migration, and much greater numbers of persons living alone than at any time in the past. Today, except for parents, siblings, and a handful of other "close kin," many white, middle-class Americans see relatives rarely—typically at family reunions or holiday celebrations. Moreover, they do not expect much of their more distant relatives, nor do they feel particularly obligated to them. By contrast, many ethnic groups, such as Mexican Americans, participate in large kinship networks whose members regularly visit and conduct exchanges—not only because they aid each other, but because relations with kin are deemed proper and enjoyable (Vega, 1990, 1995). According to Howard (1996), For those at the top of the stratification hierarchy, such as the DuPont and Kennedy families, kinship networks are important and often provide their members with homes, jobs, and other support. The chronically poor also maintain close ties with relatives, but as a means of coping with scarcity (Thompson and Hickey 2016).

Topic-140: Courtship, Marriage, and Divorce Patterns

Courtship, marriage, and divorce patterns refer to the ways in which romantic relationships are formed, marriages are arranged or chosen, and marriages are dissolved. In Pakistan, arranged marriages are still common, particularly in rural areas and among conservative families. However, love marriages are becoming more common, particularly among younger

generations in urban areas. Divorce rates are generally low in Pakistan, although divorce is becoming more accepted and more common in some areas, particularly among educated and affluent families.

All societies have norms that regulate courtship and marriage. The most powerful is the incest taboo, a norm that forbids people from mating with and marrying “close kin.” Social definitions of who is and who is not a “close relative” vary widely. The incest taboo applies almost universally to sexual intercourse and marriage between father and daughter, mother and son, and brother and sister. Exceptions include ancient Egyptians, the Inca of South America, and Hawaiians; all three societies permitted father–daughter and brother–sister marriages among royal families, because royalty were believed to be semi-divine and thus exempt from the norms of ordinary mortals (Middleton, 1962). Other societies, however, expand the taboo to include more distant relatives. In the United States, for example, it is illegal to marry one’s grandparents, uncles and aunts, nephews, and nieces, and, in more than half the states, first cousins. Still other societies include categories of “relatives” that Americans do not consider close kin such as second cousins, and in societies even people with the same surnames are included (Thompson and Hickey 2016).

Exogamy and Endogamy

Societies that need to gain access to scarce goods or social and political networks beyond their immediate borders often practice exogamy, which is a norm that requires people to find marriage partners outside their own group or social category. Societies that wish to retain power, prestige, or property within groups usually take the opposite approach, establishing norms that require people to find mates within a specific group or social category, a pattern called endogamy. Because of social stratification, most societies exert strong pressures to marry within one’s class as well as racial, ethnic, and religious group. In the United States, exogamy continues to be rare for African Americans because of “socially constructed boundaries between black and white Americans” (Bankston and Henry, 1999:1). Low socioeconomic status and geographic concentration help perpetuate endogamy among Cajuns in Louisiana as well (Bankston and Henry, 1999).

In modern industrial societies, most people have considerable freedom in choosing mates, and strong physical and emotional attachments are considered essential ingredients for a successful marriage. In preindustrial societies (and among upper classes in industrial societies) where marital choices affect not only the couple, but also the economic well-being, prestige, or power of entire kin groups, endogamy is often preferred, and the decision is made by family elders. Moreover, romantic love is deemed unimportant or, worse, a potential threat to both the marital relationship and the kin group. In China, for example, marriages are arranged, and despite scientific evidence to the contrary, there is widespread belief that “love matches start out hot and grow cold, while arranged marriages start out cold and grow hot” (Thompson and Hickey 2016).

Monogamy and Polygamy

In most industrial societies, the only socially acceptable and legal form of marriage is monogamy—the marriage of one woman and one man. In America and many other industrialized countries, with high divorce rates, however, a large part of the population practices serial monogamy—a marriage pattern in which a person has several spouses over a

lifetime, but only one at a time. George Murdock's (1950) World Ethnographic Sample demonstrated that while most people were monogamous in virtually all societies, almost 70 percent of societies permitted or preferred polygamy—a form of marriage in which a person has multiple spouses.

Polygamy has two variants:

1. Polyandry, where one woman marries two or more men, is practiced by only a few societies;
2. Polygyny, where a man marries two or more women, is the most common marital pattern throughout the preindustrial world.

There are numerous other forms of marriage that are historically rare, including group marriage, where two or more husbands have two or more wives, and same-sex marriages. Some Plains Indian societies permitted men to marry berdaches—men who dressed and acted like women and assumed the social identity of women (Hoebel, 1960; Haviland, 2008). Evans-Pritchard (1951) contends that among the Nuer of the Sudan, it also was permissible for a woman to marry a “ghost”—a man who died without producing male heirs. Typically, a close male relative of the dead man helped perpetuate the “ghost's” line (Thompson and Hickey 2016)

Dissolving Marriages: Just as norms regulate marriage and family relationships, they also specify conditions under which marriages may be dissolved. In many preindustrial societies, in which children are of particular importance, sterility or impotence are grounds for divorce. In some traditional patriarchal Islamic societies, husbands need only proclaim “I divorce thee” three times in front of two witnesses for marriages to end. With the advent of techno media, courts in Egypt, Malaysia, the United Arab Emirates, and Qatar now must decide whether a husband who sends three text messages to his wife declaring “I divorce you” dissolves a marriage (Wire Reports, 2008). Murdock (1950) states that among Zuni Indians of Arizona, who are matrilineal, a woman only had to place her husband's belongings outside the door to proclaim that the marriage was over (Thompson and Hickey 2016).

Topic-141:Residence and Authority Patterns

Societies also have norms that specify where newly married people should live and who should make important family decisions; in most cases residence and authority patterns are related. In industrial societies, the most common pattern is neolocal residence, where married couples establish independent households. As women have entered the workplace in large numbers and gained greater economic independence, neolocal residence has become associated with egalitarian authority patterns, where husbands and wives have equal say in most domestic decisions. Where a husband moves to the home of his wife and her kin group, it is called matrilocal residence, and when combined with matrilineal descent women often have considerable influence and power in domestic matters. Of the 565 societies in Murdock's World Ethnographic Sample, 67 percent of married couples lived with or near the husband's family, in a patrilocal residence pattern (Ember and Ember, 2007). Patrilocal residence is associated with patriarchal authority, where male elders dominate decision making and women have little control over their lives. The historic and cross-cultural dominance of patriarchal authority, patrilineal descent, and patrilocal residence—and the many problems associated with this family form—has led many sociologists to question the

functionalist emphasis on the social benefits that marriage and family bring to society (Thompson and Hickey 2016).

In Pakistan, patriarchal family structures are still common, with the father or oldest male member of the family typically serving as the head of the household. However, these patterns are changing, particularly in urban areas and among more educated and affluent families, with more egalitarian family structures and shared decision-making becoming more common. Residence patterns also vary across different regions and ethnic groups, with patrilocal residence (living with the husband's family) being the most common pattern in some areas and matrilocal residence (living with the wife's family) being more common in others.

Lesson-26**THE FAMILY: GLOBAL VARIETY -II****Lesson Overview**

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

Topic-142: Trends in Families: Divorce

Divorce is becoming more common in many societies, including Pakistan. In recent years, divorce rates have been increasing in Pakistan, particularly in urban areas and among more educated and affluent families. There are a number of factors contributing to this trend, including changing cultural norms, increased economic independence of women, and greater access to legal resources and support for divorced individuals. The process of divorce in Pakistan is regulated by Islamic law and can be a lengthy and complicated process. In many cases, divorced women face significant social stigma and may struggle to remarry.

Topic-143: Single Parent Families

Of all family types, single-parent families have made the most gains during the past few decades. Single parent families are those, in which one parent resides with and cares for one or more children.

At the beginning of the twentieth century most single-parent families were the result of the death of a spouse, compared with only about 10 percent today. Since World War II, more than 70 percent of single-parent families have been created by divorce and separation and the rest by unmarried mothers or fathers who have chosen to raise children by themselves. Although it is becoming more common among all classes, the single-parent family is the dominant family pattern of the economically disadvantaged. A small but growing number of single-parent families, however, are created by the deliberate choice of professional women who decide to have children through donor insemination. To understand the typical one-parent family, then, we need to view it through the lens of poverty, for that is its primary source of strain. The results are serious, not just for these parents and their children but also for society. Children from one parent families are more likely to have behavioral problems in school, to drop out of school, to get arrested, to have physical health problems, to have emotional problems, and to get divorced (Thompson and Hickey 2016).

In Pakistan, single parent families are often headed by women, who may have become divorced, widowed, or abandoned by their partners. These families may face significant economic and social challenges, particularly in terms of access to resources and support. In some cases, extended family members may help to provide support and care for single parent families, particularly in more traditional or rural areas.

Topic-144: Blended Family

It refers to a family in which at least one member of the adult couple is a stepparent. Two divorced people who marry and each bring their children into a new family unit form a blended family. With divorce common, millions of children spend some of their childhood in blended families. People who are part of blended families must be both creative and flexible to make them work. Parents and stepparents in remarriages face a family situation in which roles and responsibilities are often uncertain and old stereotypes of wicked stepmothers or stepfathers abound. Blended families often begin with high expectations that this time they will “get it right,” and it is not unusual for stepparents to try to be “supermoms” or “superdads” to the new step kids (Kantrowitz and Wingert, 1990:30). Likewise, often there is the expectation among stepparents that the various family members will blend and function much as they did in their previous families. But blended families have different family histories and expectations, and unlike the Brady Bunch on television most family member do not blend in the sense that they lose the character, identity, and emotional ties to their original families (Cherlin, 1998). For most blended families, “both patience and a strong support network are essential until sufficient time passes for collective experience to result in a shared (and, preferably positive) history” (Ihinger-Tallman and Pasley, 1994:242). (Thompson and Hickey 2016).

In Pakistan, blended families may be particularly common in urban areas, where divorce and remarriage rates are higher. However, blended families may also face social stigma and may struggle to find acceptance in some communities, particularly in more conservative or traditional areas.

Topic-145: Same Sex families

Same sex families, in which a couple of the same sex raises a child or children, are becoming more visible and accepted in many Western societies. However, same sex relationships and families are not legally recognized in Pakistan because they are not right according to Islamic ideology. However, European, particularly atheistic societies, consider such relationships as natural and based on individual’s freedom of choice. There were roughly 980,000 same-sex couple households in the United States in 2019 and most were married — around 58% compared to 42% unmarried.

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

Contemporary families are beset with many challenges and adjustments. Today, almost 75 percent of married women with school-age children and more than 50 percent of women with preschool-age children are in the labour force. The transition to provider families has not been without its problems, and in many ways, it remains an unfinished experiment (Hochschild, 1997; Polatnik, 2000; Skolnick and Skolnick, 2009). In the past few decades, women have entered the paid labour force in unprecedented numbers and have entered virtually every profession. Despite these efforts, women’s domestic responsibilities have changed little. Working wives continue to carry a disproportionate share of family responsibilities, such as childcare, shopping, and housework. An international study showed this was true not only in the United States, but in 27 other countries as well (Davis and Whitehead, 2007).

The stress of balancing work and family may even affect women's health (Schnittner, 2007). There has been some improvement in men's participation in childcare and other domestic responsibilities. In 1980, less than 15 percent of pre-schoolers were cared for by their fathers while mothers worked. That figure has risen to about 18 percent, or, as Barbara Schneider and Linda Waite (2005:467) noted, the "housework gap" between married men and women has declined from 29 to 9 hours per week. When both parents are at home after work, however, women devote much more attention to childcare than do men—about twice as much time—a situation that many women with economic resources and alternatives to marriage view as unjust and unacceptable (Lennon and Rosenfield, 1994). According to Shelton (2000), It is estimated that women spend 32.7 hours per week on housework compared to 17 hours per week for men. Although somewhat less unequal than in the past, this is not approaching equality (Thompson and Hickey 2016).

Many families in Pakistan, particularly those in urban areas, face significant challenges in balancing work and family responsibilities. In some cases, both parents may need to work long hours or multiple jobs in order to provide for their families, which can make it difficult to spend time with children or to participate in other family activities. In other cases, family members may be expected to provide care and support for elderly relatives or other family members in need, which can also create significant time and financial demands. There is limited government support available for families in Pakistan, including limited access to affordable childcare and other resources to help support work-family balance.

Topic-147: Domestic Violence

There is no greater affront to cherished myths about the family than scenes of domestic violence depicted in newspapers and television. Globally, social activists have found violence against women and girls to be one of the most persistent human rights problems. Less than half of all nations have enacted laws and penalties for violence against women and girls, including child abuse, sexual harassment, marital rape, and many other crimes that continue to be defined as private, domestic, and family matters. Many sociologists divide family violence into three major categories: spousal, child, and elder abuse. Spousal abuse is one of the most common forms of violence in the United States. Since national studies began in the 1970s, "police reports of domestic violence by a husband or lover have ranged from 2 to 8 million per year, although the actual rate of spouse assault has been estimated as high as 18 million incidents per year" (Wallace, 1996:193). Umberson et al., (1998) found that domestic violence has "a more serious impact on women's sense of well-being and control than it does on men in similar violent domestic relationships" (Thompson and Hickey 2016).

Domestic violence is illegal in Pakistan and there are a number of legal and social resources available to support survivors and hold perpetrators accountable. However, many survivors may be reluctant to seek help or may face social stigma and other barriers to accessing support. Addressing domestic violence in Pakistan requires a multi-faceted approach, including education and awareness campaigns, legal and policy reforms, and improved access to support and resources for survivors.

Child Abuse rates are also very high. In most surveys, 3 out of 4 parents reported they had struck their children at least once during the year, and 4 in 100 said that they had used severe violence on their children—punching, kicking, or biting them. From the early 1970s until the mid-1990s, reports of child abuse and neglect more than quadrupled to nearly 3 million.

Gelles and Straus (1988) believe that family violence may be on the decline, or at least numerous factors reduced the severity of the problem during the 1980s. Many women have entered the workforce and have gained the means to leave abusive spouses. The rapid growth and expansion of treatment and prevention programs, such as shelters for battered women, in conjunction with higher arrest rates and stiffer penalties for abusers also may hold some promise for the future (Gelles and Conte, 1990). The media also have raised people's consciousness—especially through primetime television shows, network news, and home videos that record shocking scenes of domestic violence; these, too, have helped change public policy (Thompson and Hickey 2016).

Lesson-27**FUNCTIONS OF FAMILY****Lesson Overview**

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

Topic-148: Reproduction and Union Formation

Societies have established norms and rules governing reproduction and union formation. Different cultures have different rules for courtship, dating, and marriage. In some cultures, reproduction and union formation are closely linked to religion, social class, and ethnicity. In Pakistan, arranged marriages are still common in many communities, and parents are typically heavily involved in the mate selection process. Union formation and reproduction can also be impacted by economic factors, such as access to education and employment opportunities. In some cases, individuals may choose to delay marriage and reproduction in order to focus on their careers.

Topic-149: Mate Selection

Mate selection refers to the process by which individuals choose romantic partners. This process can be influenced by a variety of factors, such as physical attractiveness, personality traits, and socioeconomic status. In some cultures, mate selection is heavily influenced by family and community expectations.

In Pakistan, factors such as religion, caste, and family background are often considered when choosing a mate. Mate selection can also be impacted by gender norms and expectations, with men and women often having different criteria for choosing partners. In some cases, individuals may use online dating or matchmaking services to expand their pool of potential partners.

Topic-150: Arranged Marriages

Arranged marriages refer to marriages in which parents or other family members play a key role in selecting partners for their children. These marriages are still common in many parts of the world, including Pakistan. Arranged marriages are often seen as a way of ensuring compatibility between partners, and of strengthening family and community ties. In Pakistan, arranged marriages may involve the exchange of gifts or dowries between families. Some individuals may have limited agency in the mate selection process, particularly women who may face pressure to accept arranged marriages. However, arranged marriages can also be successful, with many couples reporting high levels of marital satisfaction.

Topic 151: Childcare and Child Rearing

Parents and caregivers provide for the physical, emotional, and social needs of children. In Pakistan, child rearing is often seen as the responsibility of the mother, although fathers and

other family members also play a role. Extended family members, such as grandparents, aunts, and uncles, are often involved in childcare and provide support to parents. Traditional gender roles often play a role in childcare and child rearing in Pakistan. Religious and cultural values also influence how children are raised and socialized in Pakistani families. Changes in social and economic conditions are affecting how children are raised in Pakistan, with more families relying on external childcare providers and early childhood education centers.

Topic-152: The Functionalist Perspective: Functions of Family

Functionalists stress that to survive, a society must fulfill basic functions (that is, meet its basic needs). When functionalists look at marriage and family, they examine how they are related to other parts of society, especially the ways that marriage and family contribute to the well-being of society (Henslin 2010).

From the functionalist perspective, the family is the foundation of the social order because it fulfills vital functions, including (1) defining and limiting who has sexual access to whom; (2) reproducing new members, integrating them into the social system, and replacing dying members; (3) providing for the care and support of the young, infirm, and elderly; (4) socializing new members; (5) providing people with ascribed statuses—social class, race, and ethnicity—that determine their place in society; and (6) providing people with emotional support, a sense of belonging, and fulfillment. The functionalist perspective considers diverse marriage customs (such as polygamy and child betrothal in preindustrial societies) to be ecological “adaptations” believed to enhance individual and social survival. In much the same way, functionalists often describe the independent nuclear family as “well suited” to industrial society, where there are high levels of geographic and social mobility (Haviland, 2008). Functionalists do not believe every marriage custom and family form produces social benefits, and they describe those that deviate from normative expectations or produce instability as dysfunctional (Thompson and Hickey 2016).

Why the Family Is Universal: Although the form of marriage and family varies from one group to another, the family is universal. The reason for this, say functionalists, is that the family fulfills six needs that are basic to the survival of every society. These needs, or functions, are (1) economic production, (2) socialization of children, (3) care of the sick and aged, (4) recreation, (5) sexual control, and (6) reproduction. To make certain that these functions are performed, every human group has adopted some form of the family.

Socialization: The family is the first and most important setting for child rearing. Ideally, parents help children become well-integrated, contributing members of society. Of course, family socialization continues throughout the life cycle. Adults change within marriage and, as any parent knows, mothers and fathers learn as much from their children as their children learn from them.

Regulation of sexual activity: Every culture regulates sexual activity in the interest of maintaining kinship organization and property rights. The incest taboo is a norm forbidding sexual relations or marriage between certain relatives. Although the incest taboo exists in every society, exactly which relatives cannot marry varies from one culture to another.

Functions of the Incest Taboo: Functionalists note that the incest taboo helps families to avoid role confusion. This, in turn, facilitates the socialization of children. For example, if father–daughter incest was allowed, how should a wife treat her daughter—as a daughter, as a subservient second wife, or even as a rival? Should the daughter consider her mother as a mother, as the first wife, or as a rival? Would her father be a father or a lover? And would the wife be the husband’s main wife, a secondary wife—or even the “mother of the other wife” (whatever role that might be)? And if the daughter had a child by her father, what relationships would everyone have? Maternal incest would also lead to complications every bit as confusing as these. The incest taboo also forces people to look outside the family for marriage partners. Anthropologists theorize that exogamy was especially functional in tribal societies, for it forged alliances between tribes that otherwise might have killed each other off. Today, exogamy still extends both the bride’s and the groom’s social networks by adding and building relationships with their spouse’s family and friends (Henslin 2010).

In Pakistan, the family is considered the basic unit of society and plays an important role in maintaining social order and stability. Extended family structures are common in Pakistan, with multiple generations often living together and providing support to one another. Families in Pakistan also play an important role in maintaining cultural traditions and passing down values and beliefs to future generations. Families may also provide financial support to family members, particularly in times of need. Changes in social and economic conditions are affecting the functions of the family in Pakistan, with more families relying on external sources of support and socialization.

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

As you know, functionalists also analyse dysfunctions. One of those dysfunctions comes from the relative isolation of today’s nuclear family. Because extended families are enmeshed in large kinship networks, their members can count on many people for material and emotional support. In nuclear families, in contrast, the stresses that come with crises such as the loss of a job—or even the routine pressures of a harried life, as depicted in our opening vignette—are spread among fewer people. This places greater strain on each family member, creating emotional overload. In addition, the relative isolation of the nuclear family makes it vulnerable to a “dark side”—incest and various other forms of abuse (Henslin 2010)

In Pakistan, the functionalist perspective can help explain the important role of the family in maintaining social order and stability. However, the functionalist perspective may overlook inequalities and power imbalances within families, particularly with regard to gender and other social identities. In addition, changing social and economic conditions in Pakistan are challenging traditional family structures and creating new forms of family diversity.

Lesson-28**FAMILY AND MARRIAGE IN TRANSITION****Lesson Overview**

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

Topic-154: Defining Marriage: Marriage Rules

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

Marriage is a social institution that involves a legal and/or religious union between two individuals. Marriage rules vary across cultures and can include arranged marriages, polygamy, monogamy, and same-sex marriages. In Pakistan, arranged marriages are still common and often involve the parents of the bride and groom negotiating the terms of the union. In some cases, marriage can also serve as a way to form alliances between families or to maintain social status.

Topic-155: Meaning of Family and Marriage

A family is a social institution that involves a group of people who are related by blood, marriage, or adoption. Families can take many forms, including nuclear families, extended families, and single-parent families. In Pakistan, extended families are often the norm, with multiple generations living together in the same household. Marriage is often seen as a way to form a new family unit, and the expectation is that the couple will eventually have children and continue the family line.

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

Anyone who has been married or who has seen a marriage from the inside knows that—despite a couple's best intentions—conflict is a part of marriage. Conflict inevitably arises between two people who live intimately and who share most everything in life—from their goals and check books to their bedroom and children. At some point, their desires, and approaches to life clash, sometimes mildly and sometimes quite harshly. Conflict among married people is so common that it is the grist of soap operas, movies, songs, and novels. Throughout the generations, power has been a major source of conflict between wives and husbands: Husbands have had much more power, and wives have resented it. In the United States, as you know, the change has been far-reaching. Do you think that one day wives will have more power than their husbands? Maybe they already do. As you can see, wives now have more control over the family purse and make more of these decisions than do their husbands. These findings are a surprise, and we await confirmation by future studies. For those marriages marked by the heat of conflict or the coldness of indifference, divorce is a common solution. Divorce can mark the end of the relationship and its problems, or it can

merely indicate a changed legal relationship within which the couple's problems persist as they continue to quarrel about finances and children (Henslin 2010)

In Pakistan, this power imbalance is still evident in most of the marriages, with men often having the final say in important matters. However, there are also examples of couples challenging these traditional gender roles and advocating for greater equality in marriage.

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

The symbolic interactionist perspective is a theoretical approach in sociology that emphasizes the importance of symbols and interactions in shaping social behavior. Symbolic interactionists view society as being constructed through interactions between individuals and the meanings they assign to different symbols and behaviors. This perspective emphasizes the ways in which individuals actively construct their own social reality through their interactions with others.

Symbolic interactionists are interested in the ways in which people create and interpret symbols, and how these symbols are used to create meaning and understanding in social relationships. This perspective is particularly relevant when studying gender, housework, and childcare, as these areas are heavily shaped by individual interactions and the meanings that people assign to them. In Pakistan, the symbolic interactionist perspective can help us understand the ways in which gender roles and expectations are constructed and reinforced through everyday interactions. In the context of marriage, this perspective highlights the ways in which gender roles are constructed and reinforced through everyday behaviors. In Pakistan, women are often expected to take on the majority of the housework and childcare responsibilities, while men are expected to be the breadwinners.

Topic-158: The Transformation of the Family

Changes in Traditional Orientations: Throughout the generations, housework and childcare have been regarded as "women's work," and men have resisted getting involved. As more women began to work for wages, however, men came to feel pressure to do housework and to be more involved in the care of their children. But no man wanted to be thought of as a sissy or under the control of a woman, a sharp conflict with his culturally rooted feelings of manhood and the reputation he wanted to maintain among his friends and family. As women put in more hours at paid work, men gradually began to do more housework and to take on more responsibility for the care of their children. When men first began to change diapers—at least openly—it was big news. Comedians even told jokes about Mr. Mom, giving expression to common concerns about a future of feminized men. (Could Mr. Mom go to war and defend the country?) Ever so slowly, cultural ideas changed, and housework, care of children, and paid Labor came to be regarded as the responsibilities of both men and women. (And ever so gradually, women have become soldiers).

We know that families are not leisurely lolling through their days as huge pay checks flow in, so if parents are spending more time with their children, just where is the time coming from? Today's parents are squeezing out more hours for their children by spending less time on social activities and by participating less in organizations. But this accounts for only some of the time. Although men are doing more housework than they used to, women are spending so much less time on housework that the total hours that husbands and wives spend on housework have dropped from 38.9 to 29.1 hours a week. This leaves a lot more time to

spend with the children. Does this mean that today's parents aren't as fussy about housework as their parents were, and today's houses are dirtier and messier? That is one possibility. Or technology could be the explanation. Perhaps microwaves, dishwashers, more efficient washing machines and clothes dryers, and wrinkle-free clothing have saved hours of drudgery, leaving home hygiene about the same as before (Bianchi et al. 2006). The time savings from the "McDonaldization", with people eating more "fast foods," are also substantial. It is likely that both explanations are true. Finally, we can see that husbands and wives spend their time differently. In what sociologists call a gendered division of Labor, husbands still take the primary responsibility for earning the income and wives the primary responsibility for taking care of the house and children. You can also see that a shift is taking place in this traditional gender orientation: Wives are spending more time earning the family income, while husbands are spending more time on housework and childcare. Considering these trends and with changing ideas of gender—of what is considered appropriate for husbands and wives—we can anticipate greater marital equality in the future (Henslin 2010).

In Pakistan, traditional gender roles still dominate many households, but there has been a growing trend towards more egalitarian relationships. The rise of the middle class in Pakistan has led to a greater emphasis on education and career opportunities, which can impact family dynamics. Many families in Pakistan are still strongly influenced by cultural and religious traditions. The transformation of the family has both positive and negative effects, such as increased individual freedom but also greater social isolation. Sociologists study the transformation of the family to better understand the changing dynamics of society as a whole.

Topic-159: Remarriage and Step Families

Remarriage refers to the act of getting married again after a previous marriage has ended. Stepfamilies are formed when one or both partners in a remarriage have children from a previous relationship. The formation of stepfamilies can be complex and challenging, particularly when there are children involved.

In Pakistan, remarriage is generally more acceptable for men than women, particularly if the woman has children from a previous marriage. The formation of stepfamilies can be particularly challenging in societies with strong cultural or religious values, such as Pakistan. Stepfamilies may struggle with issues such as jealousy, resentment, and loyalty conflicts. Research has shown that stepfamilies can have both positive and negative effects on children's development. Factors such as the age of the children, the length of time since the previous marriage, and the quality of the relationship between the stepparent and stepchildren can all impact the success of the stepfamily. Sociologists study remarriage and stepfamilies to better understand the complexities of family dynamics and the ways in which they impact individuals and society. Remarriage and stepfamilies are becoming increasingly common in Pakistan, highlighting the need for greater awareness and support for these families.

How do remarriages work out? The divorce rate of remarried people without children is the same as that of first marriages. Those who bring children into a new marriage, however, are more likely to divorce again (MacDonald and DeMaris 1995). Certainly, these relationships are more complicated and stressful. A lack of clear norms to follow may also play a role (Coleman et al. 2000). As sociologist Andrew Cherlin (1989) noted, we lack satisfactory names for stepmothers, stepfathers, stepbrothers, stepsisters, step aunts, step uncles, step cousins, and step grandparents. At the very least, these are awkward terms to use, but they

also represent ill-defined relationships. You may be surprised that the women who are most likely to remarry are young mothers and those with less education (Glick and Lin 1986; Schmiede et al. 2001). Apparently, women who are more educated and more independent (no children) can afford to be more selective. Men are more likely than women to remarry, perhaps because they have a larger pool of potential mates (Henslin 2010).

The Future of Marriage and Family

What can we expect of marriage and family in the future? Despite its many problems, marriage is in no danger of becoming a relic of the past. Marriage is so functional that it exists in every society. Consequently, the vast majority of Americans will continue to find marriage vital to their welfare. Certain trends are firmly in place. Cohabitation, births to single women, age at first marriage, and parenting by grandparents will increase. As more married women join the workforce, wives will continue to gain marital power. The number of elderlies will increase, and more couples will find themselves sandwiched between caring for their parents and rearing their own children. Our culture will continue to be haunted by distorted images of marriage and family: the bleak ones portrayed in the mass media and the rosy ones perpetuated by cultural myths. Sociological research can help to correct these distortions and allow us to see how our own family experiences fit into the patterns of our culture. Sociological research can also help to answer the big question: How do we formulate social policies that will support and enhance family life? (Henslin 2010).

Topic-160: Child Custody Laws

Child custody laws refer to the legal process by which the care and control of a child is determined when parents are unable to agree on a custody arrangement. Custody laws vary by country and region and can be influenced by cultural and religious values. In Pakistan, custody laws are largely based on Islamic law, which gives preference to the mother for custody of young children. Custody battles can be complex and emotional and can have long-lasting impacts on both parents and children. Sociologists study child custody laws to better understand the ways in which legal systems impact family dynamics and relationships. Child custody laws can also highlight larger social issues, such as gender inequality and the treatment of marginalized groups. In Pakistan, child custody laws have been the subject of controversy, particularly in cases involving non-Muslim families or fathers seeking custody. Custody battles can be financially and emotionally draining and can lead to long-term conflict between parents. There is a growing need for more flexible and child-centered custody laws, which prioritize the best interests of the child and take into account the unique needs of each family. Women have more control over the family purse and make more of these decisions than do their husbands. These findings are a surprise, and we await confirmation by future studies. For those marriages marked by the heat of conflict or the coldness of indifference, divorce is a common solution. Divorce can mark the end of the relationship and its problems, or it can merely indicate a changed legal relationship within which the couple's problems persist as they continue to quarrel about finances and children (Henslin 2010).

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

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

The Components of Health

Back in 1941, international “health experts” identified three components of health: physical, mental, and social (World Health Organization 1946). As symbolic interactionists stress, medicine is one of the social institutions that sociologists study; a society’s organized ways of dealing with sickness and injury shaman the healing specialist of a tribe who attempts to control the spirits thought to cause a disease or injury; commonly called a witch doctor health a human condition measured by four components: physical, mental, social, and spiritual We define health and illness according to our culture. If almost everyone in a village had this skin disease, the villagers might consider it normal—and those without it the unhealthy ones. I photographed this infant in a jungle village in Orissa, India, so remote that it could be reached only by following a foot path. are not objective matters. Rather, what is considered “health” or “illness” varies from culture to culture and, in a pluralistic society, even from group to group. As with religion, then, the concern of sociologists is not to define “true” health or “true” illness. Instead, it is to analyse how people’s experiences affect their health, how people’s ideas about health and illness affect their lives, and even how people determine that they are sick (Henslin 2010).

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

The study of health and medicine is interdisciplinary, drawing on fields such as anthropology, public health, and medical sociology. Sociology can inform health policy by identifying social inequalities that affect health outcomes. Sociologists play an important role in studying medicine—a society’s standard ways of dealing with illness and injury. For example, because medicine in the United States is a profession, a bureaucracy, and a big business, sociologists’ study how it is influenced by self- regulation, the bureaucratic structure, and the profit motive. Sociologists also study how illness and health are much more than biological matters— how, for example, they are related to cultural beliefs, lifestyle, and social class. Because of these emphases, the sociology of medicine is one of the applied fields of sociology. Many medical schools and even hospitals have sociologists on their staffs (Henslin 2010).

Healthcare and Medicine in Pakistan

In Pakistan, access to healthcare and medicine is influenced by social factors such as income, education, and gender. Sociological research on health and medicine in Pakistan has focused on issues such as maternal and child health, infectious diseases, and mental health. The study of health and medicine is interdisciplinary, drawing on fields such as anthropology, public health, and medical sociology.

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

In the context of health and medicine, symbolic interactionism looks at how people understand and interpret health and illness. We define health and illness according to our culture. Consider mental “illness” and mental “health.” People aren’t automatically “crazy” because they do certain things. Rather, they are defined as “crazy” or “normal” according to cultural guidelines. If an American talks aloud to spirits that no one else can see or hear, he or she is likely to be defined as insane—and, for everyone’s good, locked up in a mental hospital. In some tribal societies, in contrast, someone who talks to invisible spirits might be honored for being in close contact with the spiritual world— and, for everyone’s good, be declared a shaman, or spiritual intermediary. The shaman would then diagnose and treat medical problems. “Sickness” and “health,” then, are not absolutes, as we might suppose. Rather, they are matters of cultural definition. Around the world, each culture provides guidelines that its people use to determine whether they are “healthy” or “sick” (Henslin 2010). In Pakistan, cultural beliefs and practices can influence health behaviors, such as the use of traditional medicines and remedies.

Symbolic interactionism can help us understand how healthcare providers and patients communicate and interact with each other. The study of cultural beliefs and practices related to health can inform healthcare practices and interventions. Symbolic interactionism can help us understand how social interactions and relationships can affect health outcomes.

Topic-163: The Functionalist Perspective: The Sick Role

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

Elements of sick role: Talcott Parsons, the functionalist who first analyzed the sick role, pointed out that it has four elements—you are not held responsible for being sick, you are exempt from normal responsibilities, you don’t like the role, and you will get competent help so you can return to your routines. People who seek approved help are given sympathy and encouragement; those who do not are given the cold shoulder. People who don’t get competent help are considered responsible for being sick, are refused the right to claim sympathy from others, and are denied permission to be excused from their normal routines. They are considered to be wrongfully claiming the sick role (Henslin 2010).

Gender Differences in the Sick Role: Women are more willing than men to claim the sick role when they don’t feel well. They go to doctors more frequently than men, and they are hospitalized more often than men (Statistical Abstract 2011: Tables 162, 165, 172). Apparently, the sick role does not match the macho image that most boys and men try to project. Most men try to follow the cultural ideal that they should be strong, keep pain to themselves, and “tough it out.” The woman’s model, in contrast, is more likely to involve sharing feelings and seeking help from others, characteristics that are compatible with the sick role (Henslin 2010).

How Sick Role Helps the Society?

The sick role can help maintain social order by allowing for the temporary exemption from certain social obligations. The sick role can also create social norms and expectations around health and illness. Functionalism can help us understand how social institutions, such as healthcare systems, work to maintain social order. The study of the sick role can inform healthcare policies and interventions.

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

The primary focus of the conflict perspective is people's struggle over scarce resources. Health care is one of those resources. Conflict perspectives can help us understand how economic and political interests can shape healthcare policies and practices. In Pakistan, the privatization of healthcare has led to greater inequality in access to healthcare services. As we know, the first industrializing nations obtained the economic and military power that brought them riches and allowed them to dominate other nations. This eventually led to a global stratification of medical care, starkly evident in the photo below. For example, open heart surgery has become routine in the Most Industrialized Nations. The Least Industrialized Nations, in contrast, cannot afford the technology that open heart surgery requires. So, it is with AIDS. In the United States and other rich nations, costly medicines have extended the lives of those who suffer from AIDS. Most people with AIDS in the Least Industrialized Nations can't afford these medicines. For them, AIDS is a death sentence.

Life expectancy and infant mortality rates also tell the story. Most people in the industrialized world can expect to live to about age 75, but most people in Afghanistan, Nigeria, and South Africa don't even make it to 50. Global stratification even helps to determine what diseases we get. Suppose that you had been born in a Least Industrialized Nation located in the tropics. During your much shorter life, you would face four major causes of illness and death: malaria (from mosquitoes), internal parasites (from contaminated water), diarrhea (from food and soil contaminated with human feces), and malnutrition. You would not face heart disease and cancer, for they are "luxury" diseases; that is, they are part of the industrialized world, where people live long enough to get them.

As nations industrialize, health care and nutrition improve, and their citizens live longer. The diseases that used to be their primary killers decline, and residents begin to worry about cancer and heart attacks instead. There is also the matter of social stratification within the Least Industrialized Nations. Many diseases that ravage the poor people in these countries could be brought under control if more money were spent on public health. Cheap drugs can prevent malaria, while safer water supplies and higher food production would go a long way toward eliminating the other major killers. The meagre funds that these countries have at their disposal are not spent this way, however. Instead, having garnered the lion's share of the country's resources, the elite lavish it on themselves. For their own medical treatment, they even send a few students to top medical schools in the West. This gives them access to advanced technology—from X rays to life support systems. The poor of these nations, in contrast, go without even basic medical services and continue to die at an early age (Henslin2010).

Lesson-30

HEALTH AND MEDICINE-II

Lesson Overview

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

Topic-165: The Medicalization of Society

Medicalization refers to the process of defining a social problem as a medical problem that requires medical treatment. It involves expanding the domain of medicine beyond traditional health issues and into social and behavioral areas. Medicalization is driven by various factors, including profit motives of pharmaceutical companies and medical professionals, societal pressures to conform to medical norms, and the desire for control over our bodies and lives.

Medicalization can have both positive and negative consequences. On the one hand, it can lead to the development of new treatments and therapies. On the other hand, it can lead to overdiagnosis, overtreatment, and the stigmatization of certain behaviors or conditions. Examples of medicalization in Pakistan include the increasing use of pharmaceuticals for cardiac issues and the medicalization of female reproductive health.

As we know childbirth and women's reproductive organs have come to be defined as medical matters. Sociologists use the term medicalization to refer to the process of turning something that was not previously considered a medical issue into a medical matter. "Bad" behavior is an example. If a psychiatric model is followed, crime becomes not wilful behavior that should be punished, but a symptom of unresolved mental problems that were created during childhood. These problems need to be treated by doctors. The human body is a favorite target of medicalization. Characteristics that once were taken for granted—such as wrinkles, acne, balding, sagging chins, bulging stomachs, and small breasts—have become medical problems, all in need of treatment by physicians. As usual, the three theoretical perspectives give us contrasting views of the medicalization of such human conditions. Symbolic interactionist would stress that there is nothing inherently medical about wrinkles, acne, balding, sagging chins, and so on. It is a matter of definition: People used to consider such matters as normal problems of life; now they are starting to redefine them as medical problems. Functionalists would stress that the medicalization of such conditions is functional for the medical establishment. It strengthens the medical establishment by broadening its customer base. Conflict sociologists would argue that such medicalization indicates the growing power of the medical establishment: The more conditions of life that physicians can medicalize, the greater their profits and power.

Medically assisted suicide: To consider medically assisted suicide takes us face to face with controversial issues that are both disturbing and difficult to resolve. Should doctors be able to write lethal prescriptions for terminally ill patients? Some take the position that this will relieve suffering and help people to die with dignity. Others say that such laws would simply legalize murder (Henslin 2010).

Topic-166: Epidemiology: The Social Dimensions of Health

Epidemiology is the study of the incidence and distribution of health and disease in a society. Worldwide, epidemiologists have found several social variables to be related in important ways to levels of health. Of these, the most clear-cut patterns are based on age, sex, race and ethnicity, and socioeconomic status.

Age: Because of advances in medical technology, better nutrition, and a relatively high standard of living, Americans today live longer, and regardless of their age they enjoy healthier lives than at any other time in history. Life expectancy, the average number of years a person is expected to live, continues to increase, and greater numbers of elderly Americans enjoy good health throughout their lives. However, aging is associated with several chronic health problems and diseases. The elderly suffers from higher rates of vision and hearing problems, gastrointestinal disorders, arthritis, hypertension, heart disease, Alzheimer's disease, strokes, and certain types of cancer than their younger counterparts (Kart et al., 2001). They also face a greater risk of complications from non-life-threatening diseases such as colds, flus, and respiratory infections (Health and Age, 2009). Diseases do not discriminate solely against the elderly, however; some illnesses occur almost exclusively in infancy, childhood, adolescence, or other life stages. For example, sudden infant death syndrome (SIDS) is a respiratory problem that causes some newborns and young children to die mysteriously during sleep. Chicken pox, mumps, and measles can be contracted at any age but are generally considered childhood diseases. Sexually transmitted diseases (STDs) can attack anyone who is sexually active, but they are most common among teenagers and young adults (Thompson and Hickey 2016).

Sex and Gender: Many medical problems and diseases differ in their distribution among the population according to sex. Some of the more obvious are illnesses, diseases, and medical complications related to menstruation, pregnancy, and childbirth. Likewise, ovarian, fallopian, cervical, and uterine cancer claim only female victims, and although men can contract breast cancer, over 99 percent of its victims are women. Conversely, impotence and testicular and prostate cancer are exclusively male problems. Perhaps the most important health difference between males and females is the difference in their life expectancy, with women outliving men an average of 7 to 10 years in the United States. In general, women's illnesses are more likely to be linked to morbidity (Chronic debilitation), whereas men's diseases are linked to mortality (death). Research indicates that women are more likely than men to go to the doctor with their ailments, thus potentially catching serious diseases before they become fatal (Clements and Hales, 1997).

Race and Ethnicity: Although sex is the strongest predictor of life expectancy in the United States, race is also an important factor. On average, whites can expect to live approximately 5 years longer than non-whites. Infant mortality rates are higher for Native Americans, African Americans, and Mexican Americans than for whites and are higher for these groups in the United States than in some developing nations. And the rates of illness and death from preventable diseases in the United States are much greater for minorities than for whites (Thompson and Hickey 2016).

Socioeconomic Status: Several centuries of data document differential life expediencies and levels of health based on social class. As one might expect, those at the top of the social hierarchy fare better than those toward the middle, who enjoy longer lives and better health than those at the bottom. Just as the impact of poverty on health can be seen when we compare poor countries with wealthier nations, within the United States health and access to health care are unequally distributed based on socioeconomic status. Money, or the lack of it, explains much of the disparity in the physical health of the rich and the poor (Thompson and Hickey 2016). Recognizes the need to seek professional medical help and go to the hospital for serious illnesses, but its practitioners (many of whom are medical doctors) emphasize that people need to take personal responsibility for their own health and well-being. Holistic medicine is part of the wellness movement, and its advocates use diet, nutrition, meditation, relaxation, and exercise to maintain good health. Whereas traditional scientific medicine tends to be reactive, responding to poor health and disease, holistic medicine and some other alternative approaches are proactive in their approach, with an emphasis on preventive medicine and the maintenance of good health. Johns Hopkins has even launched a study on the impact of prayer on healing, especially with patients suffering from cancer and other life-threatening diseases (Hales, 2003). According to Rosenfeld (1997) Integrative medicine and other alternative forms of health care are likely to play a larger role in the future. In fact, the National Institutes of Health, the embodiment of scientific medicine, has established an Office of Alternative Medicine to investigate promising alternatives to conventional medical treatments, and future doctors are already taking courses in alternative medicine at over 55 S. medical schools (Thompson and Hickey 2016).

Examples of social epidemiology in Pakistan include the higher rates of infectious diseases in poor and marginalized communities and the impact of social class on health outcomes.

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

The evolution of alternative medicine from being often dismissed as quackery to being recognized as a part of integrative healthcare reflects changing attitudes and growing acceptance of diverse healing practices. Examples of alternative medicine include acupuncture, herbal medicine, meditation, and spiritual healing. The use of alternative medicine has grown in popularity in recent years, driven in part by dissatisfaction with the high costs and side effects of conventional medicine. Here's a brief overview of this transformation.

Historical Context: Alternative medicine, also known as complementary or unconventional medicine, encompasses a wide range of practices, therapies, and treatments that fall outside the mainstream healthcare system. Many of these practices have ancient roots and have been used in various cultures for centuries.

Initial Skepticism: In the past, alternative medicine was often met with skepticism and considered quackery by the medical establishment and society at large. Some practices lacked scientific validation, and there were concerns about safety and efficacy.

Growing Popularity: Despite the skepticism, alternative medicine gained popularity, driven by individuals seeking alternative approaches to healthcare, often due to dissatisfaction with conventional medicine, the desire for more holistic care, or cultural and philosophical beliefs.

Research and Integration: Over time, there has been a shift towards conducting scientific research to evaluate the effectiveness and safety of various alternative therapies. Some practices, like acupuncture and herbal medicine, have shown promising results and gained recognition as legitimate forms of healthcare.

Integrative Healthcare: The term "integrative medicine" or "integrative healthcare" emerged to describe an approach that combines conventional medical treatments with evidence-based complementary and alternative therapies. This integration aims to provide a more comprehensive and patient-centered approach to healthcare.

Research Continues: Scientific research into alternative and complementary therapies continues to expand, providing more evidence for their effectiveness and safety. This ongoing research helps healthcare providers make informed recommendations.

Cautious Evaluation: Despite the progress, not all alternative therapies have been proven effective or safe, and some may still lack scientific support. It is crucial for patients and healthcare providers to approach these therapies with a critical and evidence-based mindset.

In summary, the journey of alternative medicine from quackery to integrative healthcare reflects changing attitudes, scientific advancements, and a recognition of the value of holistic and patient-centered approaches to health and well-being. Integrative medicine seeks to combine the best of both conventional and complementary therapies to provide comprehensive and personalized care. However, many alternative practices have not been rigorously tested or proven effective, and some may even be harmful. Integrative medicine seeks to combine conventional and alternative approaches to healthcare in a holistic and evidence-based manner. Examples of alternative and integrative medicine in Pakistan include the use of Ayurvedic and homeopathic medicine and the integration of acupuncture into conventional medical practices.

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

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

Topic-168: The Sacred and Profane

One of Durkheim's initial findings, which remains basic to the sociological understanding of religion today, is that people everywhere make a distinction between the sacred and profane. According to Durkheim, religion pertains to the sacred, which are uncommon and extraordinary aspects of social life that inspire in believers' feelings of awe, reverence, and respect. He contrasted this with the profane, which represents ordinary, commonly understood, and routine activities that people take for granted as they go about their daily lives. Durkheim emphasized that an object, person, place, or event is not inherently sacred. Rather, "sacredness" is bestowed by a community of believers. Consequently, what is sacred to one group may be profane to another. For example, in the United States most people think of dairy cows in practical terms and most farmers do not hesitate to send them to a slaughterhouse when their milk production declines. In India, cows are sacred in Hindu theology. Not only may they not be eaten but their sacred status demands that government agencies maintain bovine rest homes for elderly, decrepit, and infirm cows (Harris, 1974) (Thompson and Hickey 2016). Understanding the sacred/profane distinction is essential to understanding the role of religion in shaping cultural norms, social identities, and political power. Different religions and religious traditions have different conceptions of the sacred and profane, and studying these differences can reveal important insights into the diversity of human experience.

Durkheim argued that religion provides a sense of collective identity and moral order for society by uniting individuals through shared beliefs and rituals. In Pakistan, religion plays a significant role in daily life, and many people believe in the sacredness of holy sites and rituals, such as visiting shrines or making pilgrimages. The concept of the sacred and profane also affects how people interact with the environment and the natural world, as seen in the reverence for sacred rivers or forests in certain religious traditions.

Topic-169: Religious Symbols, Beliefs and Rituals

Because the supernatural is beyond this sensory world, all religions include religious symbols that represent the sacred. Religious symbols are objects, gestures, or images that represent spiritual or transcendent ideas and beliefs. They include such things as icons—holy pictures, statues, masks, and relics—as well as sacred words, places, food, clothing, people, and other tangible things that facilitate contact with the sacred. For Christians, two of the most potent religious symbols are bread and wine, which in church settings are symbolically transformed from ordinary food and drink into the body and blood of Christ.

All religions also include beliefs that guide people's perceptions and thinking about the natural and supernatural domains and serve as plans for action (Johnstone, 2007; McGuire, 2008). For example, most of us usually ignore strange sounds, interpreting them as being caused by wind or other natural forces. By contrast, many Native Americans pay particular attention to them, because they believe it is through such sounds that spirits communicate important messages to the living. In Western societies, much emphasis is placed on intellectual and formal beliefs that are fashioned into elaborate doctrines and creeds, and most historical religions also provide a general theory of the universe—or cosmology—which explains creation, how the world works relative to humans, and a vision of the future. Religion also includes many informal beliefs, including religious myths, legends, proverbs, and folktales (McGuire, 2008). As belief and myth express the sacred order in words and images, ritual dramatizes them in performance.

Rituals are formal, stylized enactments of beliefs that, in the case of religious rituals, detach people from the “ordinary” and focus their attention on the sacred. Prayers, chants, dances, fasting, and sacrifice are but a few of the many ritual expressions that enable people to make contact with the sacred and experience a deeper, more profound reality. Religious rituals may be brief and private or involve great collective celebrations, such as seasonal festivals or rites of passage of birth, puberty, marriage, and death that effect a permanent change in a person's position in society (Paden, 1995) (Thompson and Hickey 2016). Examples of religious rituals in Pakistan include the Hajj pilgrimage to Mecca, the Eid al-Fitr celebration, and the Ashura commemorations.

Topic-170: The Difference between Religion and Magic

Religion and magic are two related but distinct forms of supernatural belief and practice. Anthropologists have traditionally drawn a distinction between religion and magic based on their different social functions and contexts, with religion seen as more collective and institutionalized and magic as more individual and marginalized. Some scholars, however, have challenged this dichotomy, arguing that it reflects Western biases and that many non-Western societies do not make a clear distinction between religion and magic.

Moreover, rather than asking the supernatural to act on one's behalf—as in prayer and sacrifice—magic is a ritual attempt to compel supernatural beings or forces to influence events in the natural world. In preliterate societies, where much of life is uncertain, magical rituals and charms are used to minimize the risk of crop failure, sterility, sickness, and death. In contemporary industrial societies, magic operates mostly at the margins of science and religion—or as a supplement to both. Do you use magic in your everyday life? Think about uncertain and high-risk activities where hard work and careful preparation may not be enough—perhaps that includes taking exams. You can be sure that in many professions where risk is great—such as Las Vegas gamblers, Wall Street speculators, or professional sports stars—magic is common. Professional athletes, for example, use scientific techniques to help them hit home runs or score goals in football and soccer. But many also wear lucky charms and repeat magical rituals that have brought success in previous attempts. So do many firefighters, police officers, and others in high-risk professions (Johnstone, 2007). According to Chalfant et al (1994) the two are distinguished by another important difference. Whereas magic rituals are employed to deal with current and specific problems—such as

producing rain during a drought or getting an A on an exam— religion deals with the ultimate meaning of life (Thompson and Hickey 2016).

Comparison between Religion and Magic?

Although religious rituals are future-oriented group activities, magical rituals are individual acts with short-term objectives. Religion typically involves a formalized system of beliefs and practices, institutionalized through established religious organizations and rituals. Magic, on the other hand, often involves more informal and personal practices, such as spells, charms, or divination, aimed at manipulating supernatural forces for practical ends.

Religion often emphasizes a moral or ethical dimension, whereas magic may focus more on pragmatic concerns such as health, wealth, or success.

In Pakistan, religion and magic often coexist, with many individuals incorporating elements of both into their spiritual beliefs and practices.

Topic-171: Global Religious Diversity

The earliest evidence of religion and magic appears in European caves dating back 35,000 years. Some contain burials with ritual objects that suggest a belief in an afterlife, including grave goods, which many societies still employ in the rite of passage of death. To highlight differences and similarities in the tens of thousands of religions that have appeared over the millennia, sociologists have developed a classification system based on core religious beliefs that can be divided into four ideal types: animatism, animism, theism, and ethical religions based on abstract ideals (Thompson and Hickey 2016).

Animatism: Animatism is a system of beliefs in which supernatural “forces” rather than “beings” (Gods or spirits) are the dominant power in the universe. Beliefs in impersonal supernatural forces are mostly found in small-scale, preliterate societies, such as traditional societies in the Pacific Islands. Many believe in a diffuse and impersonal force called mana that lends supernatural power to events, objects, places, and people. To South Sea Islanders, mana, like electricity, is neither good nor evil. Instead, it is raw, concentrated supernatural energy that can be harnessed by individuals who have the knowledge and special gifts to make it work for good or evil purposes (Maret, 1909). Although few people think of it this way, animatism is very much in evidence in contemporary industrial societies. Rabbits’ feet and pyramid and crystal power are but a few of its modern expressions, and similar beliefs in mana-like powers can be found in many social arenas. Can the presence of four live rabbits end a baseball team’s losing streak? In 1991, the Milwaukee Brewers thought so—and with them, they began an extended winning streak (Thompson and Hickey 2016).

Animism: Animism is the belief in spirit beings that inhabit the same world as humans—but on another plane of existence. Animistic religions are common in preindustrial societies that see humans as being very much a part of the natural world, rather than superior to it. Spirits include ghosts, souls of the dead, animal spirits, guardian angels, ancestral spirits, fairies, and demons. Because people believe that spirits can cross over into the world of the living to do good or evil, many feel the need to placate them or conduct rituals in their Honor. Of course, animistic beliefs are popular in modern industrial societies as well. Many Roman Catholics and other religious groups appeal to guardian angels. A Gallup poll taken in 2004 showed that

78 percent of Americans believed in angels, and nearly half of all respondents reported that they had personal guardian angels; 70 percent also believe in devils, and some groups conduct rituals to exorcise demons (Gallup, 2004). According to Bloom (1996), In many other parts of the world, people also employ either oracles or spirit mediums to help them contact the dead and other spiritual beings (Thompson and Hickey 2016).

Theism: Many religions recognize the existence of supernatural that are even more powerful than ghosts and spirit entities. Theism is a belief in one or more supreme beings or gods who, because of their power and influence in human affairs, deserve to be worshiped (Thompson and Hickey 2016).

Polytheism: Around the world the most common form of theism is polytheism, the worship of numerous gods who are believed to have varying degrees of power. Quite a few, however—especially in complex, stratified societies—recognize a “high god” or “ultimate principle” that has greater power than others. For example, Hinduism, the third largest religion in the world with almost 820 million adherents, is a good example of the latter (Thompson and Hickey 2016).

Monotheism: Three of the most influential religions in the world today are monotheistic religions—religions that acknowledge the existence of a single, supreme God. These are Judaism, Christianity, and Islam. For Jews and Christians, this fundamental belief is contained in the first of the Ten Commandments, which proscribes, “I am the Lord thy God

Thou shall have no other gods before me.” For Muslims, the same belief is expressed in the first of the Five Pillars— “There is no god but Allah, and Mohammed is his prophet.” Despite official monotheism, in the unofficial or folk religious traditions of each there are clear leanings to polytheism, and many people believe in angels, or jinn. Judaism, Christianity, and Islam share many religious beliefs and rituals, and over the years each has had great influence on the others. All three arose in the Middle East, with Judaism appearing first about 1500 B.C. Christianity emerged next as a sect of Judaism, sometime around 33 A.D., and Islam was founded by the prophet Mohammed, who lived in the Arabian Peninsula in the late sixth and early seventh centuries. Due to the active recruitment, or proselytizing, of new members by Christianity and Islam, monotheism has spread to the remote corners of the globe, and today more than 3 billion people are either Christians or Muslims (Thompson and Hickey 2016).

Pakistani Context

In Pakistan, the majority of the population practices some form of theistic religion, with Islam being the dominant faith. However, there are also many indigenous beliefs and practices that reflect animistic or animist tendencies, such as the reverence for natural objects or the belief in jinn or other supernatural beings.

Global Religions

The diversity of global religious beliefs and practices reflects the complexity and richness of human cultural expression and the ways in which individuals and societies seek to make sense of the world around them. Scholars have debated the universality of religious beliefs and the extent to which they reflect innate human needs or are shaped by social and cultural factors.

The study of global religious diversity requires careful attention to historical, cultural, and political contexts, as well as an appreciation for the complexity and nuance of different religious traditions. By examining the diversity of global religious beliefs and practices, we can gain a deeper understanding of the ways in which individuals and societies seek to create meaning, purpose, and connection in their lives.

Lesson-32**Religion-II****Lesson Overview**

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

Topic-172: Religion and Society: three Perspectives

Sociology was born in the nineteenth century in the midst of great changes brought by the Industrial Revolution, when religious and other institutions appeared to be either deteriorating or on the verge of collapse. Many nineteenth-century sociologists saw this as an inevitable historic trend. For example, Auguste Comte believed that society had advanced to the point that people were about to exit the theological stage, where the world was full of mysteries, ghosts, and spirits, and enter the positive stage, where people understood the world in terms of scientific laws. Three other pioneer sociologists—Émile Durkheim, Karl Marx, and Max Weber—built on these early studies. Today, their perspectives continue to have a strong influence on contemporary sociology as well as on the scientific study of religion.

Functionalist perspective views religion as a social institution that helps to maintain social order and cohesion. Conflict perspective views religion as a tool used by dominant groups to maintain their power and control over subordinate groups. Interactionist perspective focuses on how individuals interact with religion and how religion shapes their beliefs and behavior.

Examples from Pakistan:

- **Functionalist perspective:** The annual Islamic pilgrimage to Mecca (Hajj) is considered an important religious obligation in Pakistan and serves as a way of bringing together people from different parts of the country.
- **Conflict perspective:** The ongoing sectarian violence between Sunni and Shia Muslims in Pakistan highlights the role of religion as a source of conflict and division.
- **Interactionist perspective:** The way people in Pakistan practice Islam varies depending on their personal beliefs and interpretations of the religion, which can lead to different cultural expressions of Islam across the country.

Topic-173: Religion and Functionalism

Religion plays a vital role in maintaining social order and stability by providing individuals with a sense of purpose and meaning. Religious institutions and practices help to reinforce shared values and beliefs within a society. Religion can provide individuals with a sense of community and belonging, which can foster social integration. Religion plays a vital role in maintaining social order and stability by providing individuals with a sense of purpose and meaning. Religious institutions and practices help to reinforce shared values and beliefs within a society. Religion can provide individuals with a sense of community and belonging, which can foster social integration. Religious institutions also provide a framework for moral and ethical decision-making.

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

Durkheim and Religion: Like many social scientists at the turn of the twentieth century, Durkheim thought he could discover the essence of religion by examining “primitive” religions. After reviewing many, he decided totemism, which was practiced by Australian Aborigines and other preindustrial peoples, represented religion in its most basic and elementary form. According to Durkheim, when clan members gathered to worship their totem, which is an emblem or object that represents a clan’s animal or plant ancestor from the dim mythical past, they were in effect worshipping their own society. Further, Durkheim reasoned that the very idea of the sacred was derived from the intense feelings of reverence and awe that people felt during collective rituals, when they witnessed and felt the extraordinary power of the group.

Although most sociologists question Durkheim’s ideas about the origins of religion, those who adopt the functionalist perspective agree that religion serves several important functions for societies and individuals. For one thing, religion can promote social solidarity through common symbols, beliefs, norms, and collective rituals. It also may provide individuals and groups with emotional comfort and support, morale and motivation, and a sense of individual and group identity.

Modern Civil Religion: Durkheim believed that with the appearance of large and complex nation-states, religious influences decline. However, he believed that all societies required collectively held sentiments and rituals for their cohesion and survival. One way that many modern, secular states accomplish this may be by creating what Robert Bellah (1967) termed civil religions, which associate a nation’s institutions, history, and values with divine favour or some ultimate plan. Civil religions often coexist with traditional religions, and some borrow religious symbols and rituals. All are distinct in that they include their own sets of sacred and national symbols, beliefs, and rituals. Civil religion in the United States, for example, includes its own “sacred” holidays—the Fourth of July, Memorial Day, Thanksgiving—myths, prophets, events, places, and even “martyrs” such as Lincoln and Kennedy (Bellah, 1967).

Examples from Pakistan:

The practice of Zakat (charitable giving) in Islam is seen as a way to support those in need and promote social welfare. Religious festivals such as Eid-ul-Fitr and Eid-ul-Adha provide an opportunity for people to come together and reinforce shared cultural values and practices.

Topic-174: Religion from the Conflict Perspective

Karl Marx and other nineteenth-century German social theorists believed the world would be a better place without religion because, to their thinking, religion was a weapon by which wealthy and powerful groups maintained their privileged positions and oppressed those beneath them in the social hierarchy.

Religion can be a source of conflict and division when different groups have competing beliefs and practices. Religious institutions can reinforce social inequalities by promoting certain beliefs and practices that favor dominant groups. Conflict can arise when religious institutions attempt to impose their beliefs on individuals or groups who do not share those beliefs. Religious conflicts can also arise when individuals or groups use religion to justify violence or discrimination against others.

Karl Marx and Religion: Marx was interested in how religion's comforting messages and promises of future rewards diverted people's attention from present social inequalities and injustices. In Marx's words: "Religion is the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soul-less conditions. It is the opiate of the people."

Marx argued that the economic base influenced all other social institutions. Most important, because the dominant class-controlled politics and the economy, they also controlled religious ideologies, which promoted conformity and acceptance of poverty and injustice, until some future life. Sociologists who take a conflict perspective generally agree that in relatively small, homogeneous societies religion tends to promote cohesion and benefit society as a whole. In more complex, stratified societies, however, conflict theorists argue that rather than serving the common good, ruling elites often use religion as a means of promoting their interests and needs at the expense of the majority. Conflict theorists have expanded Marx's analysis to account for the fact that while dominant groups have much influence in shaping religious ideologies, they do not have total control, and subordinate groups also may use them to challenge existing social arrangements and enhance their power. For example, while the British used Protestant religion to denounce violence and disorder in the colonies, by appealing to these same traditions, "patriots mobilized the American people for revolution" (Divine et al., 2007:145). In much the same way, while slave owners were citing their favorite biblical passages in support of slavery, abolitionists were reciting verses of their own to condemn it.

Religion's Two Faces: Dwight Billings (1990) found much the same thing when he compared religion's role in union struggles among textile workers and coal miners in the rural South after World War I. According to the Marxian model, religious leaders in both cases should have sided with the owners and opposed union activities as "ungodly and wicked." He found instead that while the evangelical Protestant clergy contributed to quiescence in mill towns, they helped promote activism in the coal fields. According to Billings (1990:27), religion is a "mediating variable" that may be used to support or challenge the status quo.

In the Appalachian coal fields, for example, workers abandoned the company church and formed their own church, with miners serving as lay ministers. According to Flora et al (1992), In the North Carolina mill towns, churches and ministers were integrated into the community, which gave mill owners more influence in church affairs in general—and in setting ministers' salaries and other resources, in particular (Thompson and Hickey 2016).

Examples from Pakistan:

The ongoing sectarian violence between Sunni and Shia Muslims in Pakistan reflects the conflict that can arise when different religious groups have competing beliefs. The role of religion in the legal system in Pakistan has been criticized for reinforcing social inequalities,

particularly with regard to the treatment of religious minorities. The misuse of blasphemy laws in Pakistan has led to conflict and violence against individuals who are accused of insulting Islam.

Topic-175: Religion, Interactionism, and Social Change

Interactionist perspective emphasizes the role of individuals and their interpretations of religion in shaping social change. Religious beliefs and practices can change over time as a result of individual experiences and social interactions. Religious institutions can be sites of social change when they are open to new ideas and interpretations. Religion can be a source of inspiration and motivation for social movements and activism.

Max Weber's comprehensive study of religions worldwide revealed that whereas some religious groups were highly conservative, others—in particular, Protestant Puritanism—inspired radical social and economic transformations in Western Europe and America. Using an interactionist approach, Weber concluded that not only do economic forces shape religion, but under certain circumstances the reverse can also occur, and religious values and beliefs may promote economic and social change— even revolutions.

In Weber's most famous work, *The Protestant Ethic, and the Spirit of Capitalism*, he noted that capitalism arose in the Protestant nations of England, Holland, and Germany much faster than it did in European countries where Catholicism was dominant. Moreover, of all Protestant groups, Calvinists were at the forefront of the capitalist movement and were among the earliest and most successful business leaders. Weber asked how it was possible that Calvinism, with its ascetic moral code of self-denial and avoidance of material comforts, could inspire its members to pursue worldly activities, such as making a lot of money.

He found the key to this paradox in the Calvinist doctrine of predestination. This doctrine held that even before a person was born God had decided whether he or she was among the “elect” or the damned. In the original ideology, there was nothing a person could do to change the outcome. This belief was a radical departure from earlier Christian understandings that included numerous ways for individuals to gain divine Favor, including gaining grace by paying church authorities. Without any of these advantages, there was great anxiety among many Calvinists. According to Weber, people began to search for signs that they were among the chosen. Eventually, they decided worldly achievement gained by hard work, frugality, discipline, organization, and deferred gratification was evidence of both personal virtue and God's Favor. This combination of traits, which Weber labelled the Protestant ethic, made early Calvinists determined and successful capitalists: while their Labors and discipline earned them great profits, they were unable to spend them on themselves or family members, but had to pour profits back into their business enterprises.

The publication of *The Protestant Ethic* in 1904 aroused considerable controversy, and some accused Weber of a one-sided religious interpretation. Weber denied this, arguing that he did not say religious beliefs caused capitalism but rather that they were part of a complex system of institutions that had a strong influence on its development. To lend additional support to his case, Weber undertook a massive study of Eastern religions. He discovered that one notable difference between Eastern and Western religions was their understandings of salvation. In Protestantism, at a personal level, salvation includes remaking one's spirituality and being “born again.”

Most Eastern religions demanded just the opposite. Hinduism, Buddhism, and Confucianism emphasized harmony, conformity, and accommodation to authorities which, combined with structural factors, often discouraged change, including the development of industrial capitalism, at least in its early stages (Thompson and Hickey 2016).

Examples from Pakistan

The rise of Islamic feminism in Pakistan has challenged traditional gender roles and interpretations of Islam, highlighting the potential for social change within religious institutions. The influence of Sufism in Pakistani Islam has been cited as a source of tolerance and acceptance of different religious beliefs and practices. The role of religious leaders in promoting interfaith dialogue and understanding in Pakistan reflects the potential for religion to promote social change and cooperation.

Topic-176: When Religion and Culture Conflicts

Cults and sects represent a break with the past. This division presents a challenge to the social order, and often generates hostility. When religion and the culture in which it is embedded find themselves in conflict, how do they adapt?

First, the members of a religion may reject the dominant culture and have as little as possible to do with non-members of their religion. Like the Amish, they may withdraw into closed communities. The Amish broke away from Swiss-German Mennonites in 1693. They try to preserve the culture of their ancestors, who lived in a simpler time when there were no televisions, movies, automobiles, computers—or even electricity. To do so, they emphasize family life and traditional male and female roles. They continue to wear the style of clothing that their ancestors wore three hundred years ago, to light their homes with oil lamps, and to speak German at home and in church. They also continue to reject radio, television, motorized vehicles, and education beyond the eighth grade. They do mingle with non-Amish when they shop in town—where their transportation (horse-drawn carriages), clothing, and speech set them apart.

In the second pattern, a cult or sect rejects only specific elements of the prevailing culture. For example, religious teachings may dictate that immodest clothing—short skirts, skimpy swimsuits, low-cut dresses, and so on—is immoral or that wearing makeup or going to the movies is wrong. Most elements of the main culture, however, are accepted. Although specific activities are forbidden, members of the religion are able to participate in most aspects of the broader society. They resolve this mild tension either by adhering to the religion or by “sneaking,” doing the forbidden acts on the sly.

In the third pattern, the society rejects the religious group. Our opening vignette focused on an example, the seizure by Texan authorities of children from a Mormon splinter group. In the extreme, as with the early Christians, political leaders may even try to destroy the group. The Roman emperor declared the followers of Jesus to be enemies of Rome and ordered them to be hunted down and destroyed. In the United States, after mobs hounded the new Mormons out of several communities and then killed Joseph Smith, the founder of their religion, the Mormons decided to escape the dominant culture altogether. In 1847, they settled in a wilderness, in what is today Utah’s Great Salt Lake Valley (Bridgwater 1953). The most remarkable example in the United States within the past couple of decades occurred in 1993 when U.S. authorities attacked and destroyed a cult called the Branch Davidian.

Including the twenty-five children who died huddled next to their mothers, more than eighty people died (Henslin 2010).

Examples from Pakistan:

The practice of arranged marriages in some parts of Pakistan can conflict with the Islamic principle of free choice in marriage, leading to tension between religious and cultural norms. The use of dowry, a traditional cultural practice, is forbidden in Islam, creating a conflict between cultural and religious beliefs. The celebration of Valentine's Day, which is viewed by some as a cultural import from the West, can conflict with traditional Islamic values in Pakistan, leading to controversy and debate.

Lesson-33**GOVERNMENT AND ECONOMY****Lesson Overview**

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

Topic-177: Politics, Power, and Authority

Power and authority are fundamental to politics, and politicians use both to affect the actions of others. Those with power can compel obedience and force people to do what they may not wish to do. When people have authority others follow their commands not because they must, but because they want to or believe it is their duty.

According to Max Weber (1968), power is the ability to realize one's will even against the resistance and opposition of others. If the focus shifts to power within groups and organizations, power also may be defined as the social capacity to make binding decisions that have far-reaching consequences for a society (Orum, 2001). Politics, of course, is about power; it is a social process through which people and groups acquire, exercise, maintain, or lose power over others. Although power is channelized largely through political institutions, which are relatively enduring social arrangements that distribute and exercise power, it is also expressed in friendship, courtship, relations between parents and children, and in virtually all social interactions. There are many sources of power. Income and wealth are vital sources. Because they control billions in corporate assets, in addition to their own personal fortunes, CEOs and other top executives have considerable political influence and power at every level of politics. In contemporary industrial and post-industrial societies, renown in science, sports, and entertainment can be converted to power as well. For example, can you think of a few Hollywood celebrities and sports stars who have become important political figures? Power can also come from the ballot box and collective organizations. With minimal resources and organizational structure, even the poorest of the poor— the homeless— “who have only their bodies and time as resources” can influence public policy (Wagner and Cohen, 1991:545).

Although all these resources may provide power, historically governments, which consist of people and organizations that formulate and implement public policy, often have placed special emphasis on coercion. Coercion and power are two sides of the same coin. Power is the ability or potential to use force to get one's way, whereas coercion is the actualization of a threat. Max Weber made the important point that coercion is a costly and inefficient means of controlling others because the moment leaders fail to exercise it, followers invariably stop following their commands. In the long run, power is exercised more effectively through other means, and one of the most important is authority (Thompson and Hickey 2016).

The government, also called the state, claims a monopoly on legitimate force or violence. This point, made by Max Weber that the state claims both the exclusive right to use violence and the right to punish everyone else who uses violence— is crucial to our understanding of politics. If someone owes you a debt, you cannot take the money by force, much less imprison that person. The state, in contrast, can. The ultimate proof of the state's authority is

that you cannot kill someone because he or she has done something that you consider horrible—but the state can. As Berger (1963) summarized this matter, “Violence is the ultimate foundation of any political order”.

The study of politics can shed light on questions of justice, equality, and the distribution of resources, as well as the ways in which individuals and groups can mobilize to achieve their goals. Scholars have debated the nature of power and authority and their relationship to other social phenomena, such as culture, economics, and ideology.

In Pakistan, the political system is characterized by a parliamentary democracy, with periodic elections and a multi-party system. However, the country has a history of military rule and political instability, with frequent coups and periods of authoritarianism. Understanding the dynamics of power and authority is essential for analyzing political systems and their effects on individuals and societies.

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

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

1. **Maintaining Law and Order:** One of the fundamental functions of the state is to establish and enforce laws that regulate the behavior of individuals and organizations within its jurisdiction. This includes maintaining order, preventing crime, and resolving disputes through a legal system.
2. **Providing Security:** The state is responsible for protecting its citizens from external threats and maintaining national defense. This includes maintaining armed forces, law enforcement agencies, and other security measures to safeguard the country's sovereignty and the safety of its citizens.
3. **Justice and Legal System:** The state administers a legal system that ensures fair and impartial justice. This includes providing courts, judges, and legal procedures for the resolution of disputes, criminal cases, and the protection of individual rights.
4. **Public Services:** States provide essential public services such as education, healthcare, transportation, and infrastructure development. These services contribute to the well-being and quality of life of citizens.
5. **Economic Regulation:** The state regulates economic activities within its borders, including taxation, trade policies, and the enforcement of labor and consumer protection laws. These measures aim to ensure economic stability and protect the rights of workers and consumers.
6. **Social Welfare:** Many states offer social welfare programs, such as unemployment benefits, healthcare coverage, and assistance to vulnerable populations, to support citizens in times of need.
7. **Diplomacy and Foreign Relations:** The state conducts diplomacy and maintains foreign relations with other countries to promote its interests, engage in international cooperation, and negotiate treaties and agreements.

8. **Infrastructure Development:** States invest in the development and maintenance of critical infrastructure, including roads, bridges, utilities, and public facilities, to support economic growth and social well-being.
9. **Environmental Protection:** The state has a role in regulating and managing the environment, including natural resources, to ensure sustainable development and mitigate environmental harm.
10. **Cultural and Social Preservation:** States often support cultural and social initiatives, such as the preservation of cultural heritage, promotion of the arts, and the protection of cultural diversity.
11. **Crisis Response:** During emergencies, natural disasters, or crises, the state is responsible for coordinating and providing relief efforts, ensuring public safety, and managing disaster response and recovery.
12. **Taxation and Revenue Collection:** To fund its activities, the state collects taxes and other revenues from its citizens and businesses, which are then allocated to finance public services and infrastructure.

These functions of the state reflect its central role in maintaining order, providing essential services, protecting the rights of its citizens, and contributing to the overall well-being and development of society. The specific roles and responsibilities of the state can vary significantly from one country to another, reflecting differences in political systems, cultures, and historical contexts.

The study of the state requires a multidisciplinary approach, incorporating perspectives from sociology, political science, and economics. Scholars have debated the nature of the state and its relationship to other social phenomena, such as culture, economics, and power. The study of the state can shed light on questions of governance, democracy, and social justice, as well as the ways in which individuals and groups can mobilize to achieve their goals. By analyzing the complexities of the state, we can gain a deeper understanding of the ways in which individuals and societies navigate the challenges of collective action and decision-making.

In Pakistan, the state is responsible for a wide range of functions, including defense, law enforcement, education, and healthcare. The relationship between the state and civil society is complex, with tensions between the two often arising over questions of power, legitimacy, and accountability.

Topic-179: Types of States:

Although nation-states share many common features, there are major differences in how states exercise and distribute power, as well as in relationships between rulers and ordinary citizens. Sociologists have found it useful to arrange political systems, which are rules and policies that determine the organization, exercise, and transfer of government decision-making power, along a continuum, with democratic systems that permit widespread public participation at one end and authoritarian systems, which operate without popular consent and suppress all opposition, at the other (Thompson and Hickey 2016).

Autocracy: Autocracy refers to a system of government in which power is concentrated in the hands of a single individual or group.

Authoritarian Systems: Many people today are ruled by authoritarian regimes, where power is concentrated in the hands of a single leader or is monopolized by a small elite (an oligarchy) who govern without constitutional limits and who recognize a responsibility only to themselves, rather than to the general public. In such systems, people play no meaningful role in choosing leaders, nor do they have any legal means of removing them from office. Today, most authoritarian systems are dictatorships or oligarchies. A dictatorship is a political system of arbitrary rule by a single individual. Most dictatorships, however, are short-lived and commonly give way to oligarchies, a small group of elites who wield power and are accountable only to themselves. According to the so-called iron law of oligarchy, elites always emerge in large organizations, because they possess assets of organizational skill, cohesion, and information that is unavailable to either individuals or the masses (Michels, cited in Levine, 1993). Today in South America, Asia, and Africa the most common form of oligarchy is the military junta, in which a small group of military leaders seize power from existing governments in coups d'états (Thompson and Hickey 2016).

Authoritarian regimes often find it necessary to “prove” that they have the consent of the governed. Many contemporary authoritarian regimes now hold popular elections—although only a single party, and often only one candidate, is on the ballot for any given office. Likewise, regimes and groups of every political persuasion now proudly wave the democratic banner. (Thompson and Hickey 2016).

Totalitarian regimes: These are not content to rule but seek to regulate all aspects of people's lives and transform individuals and societies in the name of some Utopian vision; consequently, they are the most extreme and repressive form of authoritarianism. To realize their visions, a dictator and a small party of ideological purists usually seize control of the economy, schools, mass media, and other institutions and use propaganda and terror to achieve their objectives. Some prominent examples in the twentieth century were Stalin's communist regime, Hitler's Nazi government, and the Khmer Rouge, which in the 1970s transformed Cambodia into a “Killing Field” in which millions of people lost their lives (Levine, 1993).

Democratic Systems: A democracy is a political system based on popular participation in decision making, where ultimate authority is vested in the people. Although democracies enjoy great popular appeal, only a few dozen nations have adopted this political system. They include a stable core of long-established democracies in Western Europe and a few former European colonies, such as Canada, Australia, New Zealand, and the United States, as well as Japan, India, Israel, and a few other nations that became representative democracies after World War two.

In Pakistan, the country has experienced periods of both autocratic and authoritarian rule, with frequent coups and periods of political instability.

Conditions for Democracy: Since the 1950s, sociologists and political scientists have debated the conditions necessary for democracies to take root and flourish, and today there is consensus that four factors are particularly important:

1. **Advanced Economic Development:** Seymour Martin Lipset's (1963, 2004) comparative study of 48 societies provided strong evidence that advanced economic development and widespread prosperity are important foundations of stable democracies. Lipset emphasized, however, that these conditions do not guarantee democratic forms of government. As a survey by Edward Muller (1988) found, where there are great disparities in income between the rich and the poor, democratic institutions tend to be replaced by authoritarian rule.
2. **A Diffusion of Power:** Among a Diversity of Groups and Institutions. Democracies work best when government powers are divided among many groups, and when people belong to diverse groups and organizations that have cross-cutting interests and loyalties (Blau and Schwartz, 1983).
3. **A Cultural Heritage:** That Emphasizes the Individual and Promotes Tolerance and Accommodation. Democracies prosper in political climates that stress individual dignity, guard civil liberties, and emphasize "the desirability of citizen involvement in politics" (Orum, 2001). They also require a consensus among national elites concerning the "rules of the political game and the worth of political institutions" (Higley and Burton, 1990:423).
4. **Access to Information and Informed Citizens:** Democracy is best served when people have unrestricted access to diverse points of view. Because most people rely on the mass media for much of their information, the media can enhance the democratic process or, conversely, become instruments of oppression (Thompson and Hickey 2016).

Topic-180: The Economy and the State: Capitalism

Capitalism has three essential features:

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

In predominantly capitalist societies, private ownership is the hallmark of the economy and extends to the ownership of natural resources (e.g., forests, mines, and land), means of production (e.g., factories, industrial plants, and manufacturing sites), and businesses that provide important services. As an ideal type, capitalism promotes competition by allowing the relative value and cost of goods and services to be determined by their supply and demand in the marketplace. In its pure form, free economic competition requires a *laissez-faire* (hands-off) policy that allows the economy to be guided solely by the "laws" of the marketplace.

In practice, most capitalist economies are subtly and sometimes forcefully guided by government leaders and agencies that regulate the distribution and consumption of goods and services. Despite government intervention, profit remains the driving force behind a

capitalistic economy. Most supporters of capitalism agree that the profit motive is essential to a dynamic and efficient society. Because private producers and owners of businesses are forced to compete for profits, they must search for ways to cut costs and increase their share of the consumer market. Hence, capitalism is almost always accompanied by dynamic growth. Since Max Weber's classic work on *The Protestant Ethic and the Spirit of Capitalism* (1958a), sociologists have been intrigued with the relationship among capitalism and religion and other social institutions (Tester, 2000) (Thomson and Hickey 2016).

In Pakistan, the country has experienced rapid economic growth in recent years, with a growing middle class and a focus on attracting foreign investment. The relationship between the state and the economy is complex, with tensions often arising over questions of regulation, taxation, and distribution of wealth. The study of capitalism requires a multidisciplinary approach, incorporating perspectives from sociology, economics, and political science.

Scholars have debated the nature of capitalism and its effects on individuals and society, including questions of inequality, social mobility, and environmental sustainability. The study of capitalism can shed light on questions of economic growth, poverty, and social inequality, as well as the ways in which individuals and groups can mobilize to achieve their goals. By analyzing the complexities of capitalism, we can gain a deeper understanding of the ways in which economic systems shape social relations and impact individual and collective well-being. The study of capitalism is essential for developing policies and interventions aimed at promoting economic development and reducing social inequality.

Lesson-34**GOVERNMENT AND ECONOMY-II****Lesson overview**

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

Topic-181: The Economy and the State: Socialism

Socialism has three essential components:

- (1) Public ownership of the means of production,
- (2) Central planning
- (3) The distribution of goods without a profit motive.

In socialist economies, the government owns the means of production—not only the factories but also the land, railroads, oil wells, and gold mines. Unlike capitalism, in which market forces—supply and demand—determine both what will be produced and the prices that will be charged, a central committee decides that the country needs X number of toothbrushes, Y toilets, and Z shoes. The committee decides how many of each will be produced, which factories will produce them, what price will be charged for the items, and where they will be distributed.

Socialism is designed to eliminate competition, for goods are sold at predetermined prices regardless of the demand for an item or the cost of producing it. The goal is not to make a profit, nor is it to encourage the consumption of goods that are in low demand (by lowering the price) or to limit the consumption of hard-to-get goods (by raising the price). Rather, the goal is to produce goods for the general welfare and to distribute them according to people's needs, not their ability to pay.

In a socialist economy everyone in the economic chain works for the government. The members of the central committee who set production goals are government employees, as are the supervisors who implement their plans, the factory workers who produce the merchandise, the truck drivers who move it, and the clerks who sell it. Those who buy the items may work at different jobs—in offices, on farms, or in day care centres—but they, too, are government employees.

Just as capitalism does not exist in a pure form, neither does socialism. Although the ideology of socialism calls for resources to be distributed according to need and not the ability to pay, socialist countries found it necessary to pay higher salaries for some jobs to entice people to take on greater responsibilities. Factory managers, for example, always earned more than factory workers. By narrowing the huge pay gaps that characterize capitalist nations, however, socialist nations established considerably greater equality of income.

According to socialist ideology, capitalism is fuelled by short-run hedonism and is ultimately doomed to fail as individuals compete for personal profit. In contrast, socialism is supported by the social value that the common good is more important than individual desires. Hence, socialists believe that the collective goals of society can be accomplished better through state planning and economic cooperation. When countries undergo a transition from socialism to capitalism, as in the republics of the former Soviet Union and to a lesser extent in China, power and privilege are no longer the sole domain of the state and the managers in charge of redistribution but are shared by the workers involved in production and the market economy (Nee, 1989, 1991).

In Pakistan, socialist ideas have influenced political movements and labor unions, although the country has not experienced a significant socialist revolution. The relationship between the state and the economy in a socialist system is characterized by a high level of state intervention and planning, with the aim of ensuring that resources are distributed according to need.

Understanding the dynamics of socialism is essential for analyzing the effects of economic systems on individuals and societies. The study of socialism requires a multidisciplinary approach, incorporating perspectives from sociology, economics, and political science. Scholars have debated the nature of socialism and its effects on individuals and society, including questions of efficiency, innovation, and individual freedom.

The Marxist concept of socialism involves the establishment of a communist society in which the means of production are owned collectively, while democratic socialism seeks to achieve socialist goals through democratic means. The study of socialism can shed light on questions of economic growth, poverty, and social inequality, as well as the ways in which individuals and groups can mobilize to achieve their goals. By analyzing the complexities of socialism, we can gain a deeper understanding of the ways in which economic systems shape social relations and impact individual and collective well-being.

Topic-182: The Economy and the State: The Capitalist View of Socialism

From a capitalist perspective, socialism is often viewed with skepticism and criticism. Capitalism and socialism are two economic and political ideologies that have fundamental differences in their approach to economic organization and the role of the state. Here's a brief overview of the capitalist view of socialism:

Economic Efficiency: Capitalists argue that free-market capitalism, with minimal government intervention, is the most efficient system for allocating resources, promoting innovation, and generating economic growth. They believe that competition and market forces drive efficiency and encourage businesses to meet consumer demands effectively.

Innovation and Entrepreneurship: Capitalism is seen as a system that incentivizes innovation and entrepreneurship. In a capitalist society, individuals and businesses are motivated by profit incentives, which lead to the development of new products, services, and technologies.

Individual Freedom: Capitalists emphasize individual freedom and the right to private property. They argue that capitalism allows individuals to make their own economic choices, own property, and pursue their economic interests without excessive government interference.

Efficient Resource Allocation: Capitalists contend that socialism's centralized planning and government ownership of key industries can lead to inefficient resource allocation. They argue that market-driven price mechanisms in capitalism allocate resources based on supply and demand more effectively.

Risk and Reward: Capitalism is often associated with the principle of "risk and reward." Capitalists argue that individuals or businesses that take on risks and succeed should reap the rewards of their efforts, while those that fail should face the consequences without government bailouts.

Critique of Socialism: Capitalists criticize socialism for its potential to stifle innovation, entrepreneurship, and economic growth. They argue that state ownership and control of industries can lead to bureaucratic inefficiencies and lack of competition.

Incentive Structure: Capitalists believe that the profit motive in capitalism provides strong incentives for individuals and businesses to work hard, invest, and innovate. They contend that socialism's emphasis on equality and wealth redistribution can reduce these incentives.

Market Competition: Capitalists highlight the role of competition in driving improvements in products and services, leading to higher quality and lower prices. They argue that socialism's lack of competition can result in lower quality and fewer choices for consumers.

It's important to note that these are general arguments from a capitalist perspective, and views on socialism can vary widely. Supporters of socialism often emphasize its potential to reduce income inequality, provide social safety nets, and ensure access to essential services like healthcare and education. The debate between capitalism and socialism remains a fundamental and enduring discussion in economics and political philosophy, with each system having its proponents and critics.

Topic-183: The economy and the State: Democratic Socialism

Dissatisfied with the greed and exploitation of capitalism and the lack of freedom and individuality of socialism, Sweden and Denmark developed democratic socialism (also called welfare socialism). In this form of socialism, both the state and individuals produce and distribute goods and services. The government owns and runs the steel, mining, forestry, and energy concerns, as well as the country's telephones, television stations, and airlines. Remaining in private hands are the retail stores, farms, factories, and most service industries (Henslin 201)

Democratic socialists argue that the means of production should be owned and controlled by the people, and that a strong social safety net and public services are essential for promoting equality and social justice. In Pakistan, democratic socialist ideas have influenced political movements and labor unions, although the country has not experienced a significant socialist revolution.

The relationship between the state and the economy in a democratic socialist system is characterized by a high level of state intervention and planning, with the aim of ensuring that resources are distributed according to need. Understanding the dynamics of democratic socialism is essential for analyzing the effects of economic systems on individuals and societies, and for understanding the potential for political change in contemporary societies.

The study of democratic socialism requires a multidisciplinary approach, incorporating perspectives from sociology, economics, and political science. Scholars have debated the nature of democratic socialism and its effectiveness in achieving its goals, including questions of efficiency, innovation, and individual freedom.

The study of democratic socialism can shed light on questions of economic growth, poverty, and social inequality, as well as the ways in which individuals and groups can mobilize to achieve their goals through democratic means. By analyzing the complexities of democratic socialism, we can gain a deeper understanding of the ways in which economic systems shape social relations and impact individual and collective well-being. The study of democratic socialism is essential for developing policies and interventions aimed at promoting economic development, reducing social inequality, and promoting democratic participation in political and economic decision-making processes.

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

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

Institutionalized Political Change: This refers to gradual and orderly changes in a country's political institutions and systems. It often occurs through legal and established mechanisms such as elections, constitutional amendments, and policy reforms. Institutionalized political change is typically non-violent and is aimed at improving or adjusting the existing political structure within the framework of the law.

Rebellions: Rebellions are acts of resistance or opposition to established political authorities. They often involve organized groups or movements challenging the existing government or power structures. Rebellions can range from peaceful protests to armed uprisings, and they aim to bring about change by undermining the authority of the ruling regime.

Revolutions: Revolutions are more profound and often violent upheavals that seek to fundamentally transform a country's political, social, and economic systems. They typically involve widespread popular movements that challenge and overthrow the existing government or ruling class. Revolutions often result in radical shifts in governance and societal structures, and they can be sparked by various grievances, including political repression, economic inequality, and social injustices.

Situation in Pakistan

In Pakistan, institutionalized political change has occurred through the transition from military dictatorship to civilian democracy and the implementation of constitutional reforms. Rebellions are forms of political change that involve resistance against existing political authorities, often through armed struggle or violent protests.

In Pakistan, rebellions have occurred in various regions, including the Balochistan conflict and the Pashtun Tahafuz Movement. Revolutions are forms of political change that involve a complete transformation of political institutions and systems, often through violent means.

In Pakistan, there have been several attempted revolutions, including the Zia ul Haq coup for Islamization, Musharraf's Enlightened Moderation, and the Pakistan Peoples Party's attempted socialist revolution in the 1970s.

Why Understanding Political Change is Important?

Understanding the dynamics of political change is essential for analyzing the challenges and opportunities facing contemporary societies, as well as the potential for social and political transformation. The study of political change requires a multidisciplinary approach, incorporating perspectives from sociology, political science, and history. By analyzing the complexities of political change, we can gain a deeper understanding of the ways in which political institutions and systems shape social relations and impact individual and collective well-being.

In summary, political change encompasses a spectrum of processes, from gradual institutional adjustments to more disruptive forms of resistance and transformation. The choice of method depends on the specific circumstances, grievances, and goals of those seeking change within a political system.

Topic-185: Types of Authority

Authority is a form of legitimate power that has widespread social approval and is obeyed because people believe that those who exercise it have a right to do so. For example, although sociology instructors often explore controversial subjects that students may not wish to discuss, most do, because they believe their instructors have the “authority” to explore these issues. People in roles with more authority than teachers can usually get people to submit to even greater demands. For example, each day at airports around the world many people submit to intimate body searches and sometimes even strip-searches by perfect strangers—in part, because of their “authority.”

Max Weber identified three major types of legitimate power, which he termed traditional, legal-rational, and charismatic authority. Because it has become increasingly important since Weber’s death in 1920, we add expertise as the fourth major source of authority (Thompson and Hickey 2016).

Traditional Authority

Traditional authority is a form of authority based on custom and habit, which has its roots in the distant past and often is religiously sanctioned. Christian fundamentalists, for example, use the Bible to support claims that men should have authority over women—arguing that not only is it divinely ordained, but also that it has been that way “since the time of Adam and Eve.” Traditional authority is usually hereditary and based on ascriptive statuses (e.g., age, race, sex, religion), and people typically obey those who have it because they always have done so—not because their leadership is especially good, just, or wise (Thompson and Hickey 2016).

Legal-Rational Authority

Legal-rational, or bureaucratic, authority is authority based on explicit rules, regulations, and procedures that define who holds power and how power is to be exercised and distributed. Legal-rational authority is legitimated by law rather than custom and stresses qualifications, credentials, and other achievements that entitle a person to occupy a position of authority. In legal-rational authority, people are elected or appointed to achieve specific objectives, and the

relative powers of each office are stated in faculty handbooks, corporate charters, and constitutions (Thompson and Hickey 2016).

In Pakistan, traditional authority is exemplified by the role of tribal leaders and religious figures.

Charismatic Authority

Charismatic authority is authority based on unique personal qualities, which include the ability to excite and inspire followers. When a person has it, he or she invariably becomes the centre of attention wherever people are gathered. In the 1960s, while walking down a city street, one of the authors encountered Robert Kennedy. To this day, he remembers the charged atmosphere surrounding Kennedy and his entourage. The excitement was not caused by the fact that at the time Kennedy was Attorney General—a powerful but not especially glamorous role—but by his charisma, which in Greek means “gift of grace” (Thompson, 1990). Because charismatic authority rests on the appeal and abilities of an individual, however, it is the most tenuous and unstable form of authority. Often short-lived, it may end suddenly with a leader’s death or with a single incident that causes believers to lose faith in their leader’s special “gifts (Thompson and Hickey 201)

In Pakistan, charismatic authority is exemplified by figures such as Muhammad Ali Jinnah and Zulfikar Ali Bhutto.

Understanding the Dynamics of Authority

Understanding the dynamics of authority is essential for analyzing the ways in which power and control are exercised in contemporary societies, and for understanding the potential for social and political change. The study of authority requires a multidisciplinary approach, incorporating perspectives from sociology, political science, and psychology. By analyzing the complexities of authority, we can gain a deeper understanding of the ways in which power relations shape social interactions and impact individual and collective well-being.

Lesson-35**GENDER: A SOCIAL CONSTRUCTION****Lesson Overview**

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

Topic-186: Defining Sex and Gender

When we consider how females and males differ, the first thing that usually comes to mind is sex, the biological characteristics that distinguish males and females. Gender, in contrast, is a social, not a biological characteristic. Gender consists of whatever behaviours and attitudes a group considers proper for its males and females. Consequently, gender varies from one society to another. Whereas sex refers to male or female, gender refers to masculinity or femininity. In short, you inherit your sex, but you learn your gender as you are socialized into the behaviours and attitudes your culture asserts are appropriate for your sex. The expectations associated with gender differ around the world. They vary so greatly that some sociologists suggest that we replace the terms masculinity and femininity with masculinities and femininities. The sociological significance of gender is that it is a device by which society controls its members. Gender sorts us, based on sex, into different life experiences. It opens and closes doors to property, power, and even prestige. Like social class, gender is a structural feature of society (Henslin 2010).

Sex refers to the biological and physiological characteristics that define males and females, such as reproductive organs and hormones. **Gender** refers to the socially constructed roles, behaviors, and identities associated with being male or female. The binary construction of sex and gender assumes that there are only two distinct and mutually exclusive categories: male and female. However, this binary construction is problematic as it does not account for the diversity and complexity of human experiences and identities.

In Pakistan, there is a strong emphasis on traditional gender roles and expectations, which can limit individuals' expression and identification with non-binary gender identities. The study of sex and gender requires a multidisciplinary approach, incorporating perspectives from sociology, biology, psychology, and anthropology. By problematizing the binary construction of sex and gender, we can gain a deeper understanding of the ways in which gender is socially constructed and negotiated. The study of sex and gender can shed light on issues of social inequality and discrimination, including gender-based violence and unequal access to resources. Understanding the complexities of sex and gender is essential for promoting social justice and equality, and for recognizing the diversity of human experiences and identities.

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

Biological differences between males and females do exist, but they are often overemphasized and used to justify gender inequalities and stereotypes. The anthropologist Margaret Mead carried out ground-breaking research on gender. If gender is based on the biological differences between men and women, she reasoned, people everywhere should

define “feminine” and “masculine” in the same way; if gender is cultural, these concepts should vary. Mead (1963, orig. 1935) studied three societies in New Guinea. In the mountainous home of the Arapesh, Mead observed men and women with remarkably similar attitudes and behaviour. Both sexes, she reported, were cooperative and sensitive to others—in short, what our culture would label “feminine.”

Moving south, Mead then studied the Mundugumor, whose headhunting and cannibalism stood in striking contrast to the gentle ways of the Arapesh. In this culture, both sexes were typically selfish and aggressive, traits we define as “masculine.” Finally, traveling west to the Tchambuli, Mead discovered a culture that, like our own, defined females and males differently. But the Tchambuli reversed many of our notions of gender: Females were dominant and rational, and males were submissive, emotional, and nurturing toward children. Based on her observations, Mead concluded that culture is the key to gender differences, because what one society defines as masculine another may see as feminine. Some critics view Mead’s findings as “too neat,” as if she saw in these three societies just the patterns she was looking for. Deborah Gewertz (1981) challenged what she called Mead’s “reversal hypothesis,” pointing out that Tchambuli males are really the more aggressive sex. Gewertz explains that Mead visited the Tchambuli (who themselves spell their name Chambri) during the 1930s, after they had lost much of their property in tribal wars, and observed men rebuilding their homes, a temporary role for Chambri men (Henslin 2010).

In Pakistan, traditional gender roles often emphasize the importance of biological differences in defining gender roles and expectations. However, the ways in which biology and gender intersect are complex and socially constructed, and cannot be reduced to simple, biologically determined differences. The study of gender and biology requires a multidisciplinary approach, incorporating perspectives from sociology, biology, psychology, and anthropology. By understanding the ways in which biology and gender intersect, we can gain a deeper understanding of the complexities of human identity and experience. The study of gender and biology can shed light on issues of social inequality and discrimination, including gender-based violence and unequal access to resources. The study of gender and biology can also inform medical and healthcare practices and promote better understanding of the impact of biological factors on health and well-being. By recognizing the complex interplay between biology and gender, we can develop more effective and compassionate approaches to health and well-being that are sensitive to individuals’ unique experiences and identities.

Topic-188: The Social Construction of Gender and Sex

A popular nineteenth-century nursery rhyme tells us that little girls are made of “sugar and spice and everything nice,” while little boys are made of “frogs and snails and puppy dogs’ tails.” Newborn baby boys are often described as “bouncing,” while baby girls are “beautiful.” Why do we make these distinctions between boys and girls? Males and females are biologically and physiologically distinct at birth; these differences become more pronounced as humans develop to maturity, but they do not explain the important social and cultural distinctions that are made based on sex.

Gender and sex are socially constructed concepts, meaning that they are created and reinforced through social interactions and cultural practices. The study of the social construction of gender and sex requires a multidisciplinary approach, incorporating perspectives from sociology, anthropology, psychology, and cultural studies.

By understanding the ways in which gender and sex are socially constructed, we can gain a deeper understanding of the cultural and historical contexts in which gender and sex are produced and negotiated. The study of the social construction of gender and sex can shed light on issues of social inequality and discrimination, including gender-based violence and unequal access to resources. Understanding the social construction of gender and sex is essential for promoting social justice and equality, and for recognizing the diversity of human experiences and identities. The most important differences between the sexes are acquired through socialization as we all learn to fulfill our gender roles, the social and cultural expectations associated with a person's sex. Gender is a fundamental part of the social structure and masculinity, and femininity are products of human definition, social and cultural interpretation, and social interaction (Thorne, 2007). These gender roles affect every aspect of our lives, from our eating behaviour and the type of neighbour we are likely to be, our political and religious leanings, to how long we live and our cause of death—in short, the way we think about and live life itself (Thompson and Hickey 2016)

In Pakistan, traditional gender roles and expectations are deeply embedded in cultural and religious practices, which can limit individuals' expression and identification with non-traditional gender roles.

Topic-189: Femininities, Masculinities and Gender Relations

Femininity and masculinity refer to the socially constructed roles, behaviors, and identities associated with being female or male. Masculinity refers to attributes considered appropriate for males. In American society, these traditionally include being aggressive, athletic, physically active, logical, and dominant in social relationships with females. Conversely, femininity refers to attributes traditionally associated with appropriate behavior for females, which in Pakistan include passivity, docility, fragility, emotionality, and subordination to males. Research conducted by Carol Gilligan and her students at Harvard's Gender Studies Department indicate that children are acutely aware of and feel pressure to conform to these powerful gender stereotypes by the age of 4 (Kantrowitz and Kalb, 1998). Barrie Thorne (2007:317) confirms that by preschool age boys and girls have defined themselves regarding both sex and gender and prefer the company of "their own kind." And Peggy Giordano's research indicates that gender roles are firmly in place by adolescence (Giordano et al., 2006).

Some people insist that gender traits such as male aggressiveness are innate characteristics linked to sex and do not depend on cultural definitions (Maccoby, 1980). However, the preponderance of research indicates that females and males can be equally aggressive under different social and cultural conditions and that levels of aggression vary as widely within the sexes as between them (e.g., Fry, 1988; Butler, 1990; Wilton, 2005). Rachel Simmons are careful to select gender-appropriate names for their children (Lieberson et al., 2000). In other cultures, in addition to acknowledging various kinship or clan connections, names may symbolize individual character traits, such as fierceness, courage, shyness, or humility. Gender identity goes far beyond our names, however. Marked differences in language, communication, play, dress, and grooming encourage girls to develop feminine identities and boys to develop masculine characteristics (Thompson and Hickey 2016).

In Pakistan, traditional gender roles often emphasize femininity and masculinity as distinct and mutually exclusive categories, with little room for deviation or flexibility. However, the

ways in which femininity and masculinity are constructed and negotiated vary across cultures and historical periods. The study of femininities, masculinities, and gender relations requires a multidisciplinary approach, incorporating perspectives from sociology, psychology, anthropology, and cultural studies. By understanding the diversity and complexity of femininities, masculinities, and gender relations, we can gain a deeper understanding of the ways in which gender is produced and negotiated in different contexts. The study of femininities, masculinities, and gender relations can shed light on issues of social inequality and discrimination, including gender-based violence and unequal access to resources. Understanding the complexity of femininities, masculinities, and gender relations is essential for promoting social justice and equality, and for recognizing the diversity of human experiences and identities.

Topic-190: Issues of Sex and Gender

Issues of sex and gender refer to the ways in which gender inequalities and discrimination manifest in different areas of social life. The study of issues of sex and gender requires a multidisciplinary approach, incorporating perspectives from sociology, psychology, anthropology, and cultural studies. By understanding the ways in which gender inequalities and discrimination are produced and reproduced, we can gain a deeper understanding of the structural and cultural factors that contribute to these issues. The study of issues of sex and gender can shed light on the ways in which power and privilege are distributed in society, and the ways in which individuals are affected by these distributions.

Sexism: inequality based on sex and gender: Sexism refers to the ideology that one sex is inherently superior or inferior to the other. It fosters both individual and institutionalized prejudice (attitudes) and discrimination (actions). sexism, much like racism and ageism, is an ideology that supports the differential and unequal treatment of individuals based on ascribed characteristics—in this case, their sex. Sexism does not apply exclusively to females. In some cases, males are victimized by sexism as well, as they find their pursuits socially limited by attitudes, norms, rules, regulations, and policies based on traditional gender expectations (Goldberg, 1976; Franklin, 1988; Pollack and Shuster, 2000). As feminist scholar Carol Gilligan noted in Gilligan (2006), “both sexes suffer when one is not understood—this is not a zero-sum game” (Thomson and Hickey 2016).

In Pakistan, issues of sex and gender include gender-based violence, unequal access to education and healthcare, and limited opportunities for women in politics and the workforce.

Lesson-36**FUNCTIONS OF SCHOOLING****Lesson Overview**

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

Topic-191: The Functionalist Perspective on Schooling

The functionalist perspective is a sociological approach that emphasizes the positive functions that institutions, such as schools, serve in society. According to functionalists, schools serve several important functions, including socialization, cultural transmission, and social integration. In Pakistan, schools play an important role in socializing students to the dominant cultural norms and values, such as the importance of education and the role of religion in society. Schools also facilitate cultural transmission by teaching students important knowledge and skills, such as language and mathematics. Schools provide a structured environment in which students can learn important social norms, values, and beliefs. Social integration is another function of schools, as they bring together students from diverse backgrounds and facilitate social interaction and understanding. By providing students with a common experience, schools promote social cohesion and a sense of shared identity. The functionalist perspective on schooling has been criticized for ignoring the negative consequences of education, such as social reproduction of inequalities and the reproduction of dominant cultural norms and values. Despite its limitations, the functionalist perspective on schooling is still relevant for understanding the positive functions that education serves in society. By analyzing the ways in which schools facilitate socialization, cultural transmission, and social integration, we can gain a deeper understanding of the role of education in shaping individual and collective identities. The important functions of schooling are mentioned below:

Providing Social Benefits: A central position of functionalism is that when the parts of society are working properly, each contributes to the well-being or stability of that society. The positive things that people intend their actions to accomplish are known as manifest functions. The positive consequences they did not intend are called latent functions.

Teaching Knowledge and Skills: Education's most obvious manifest function is to teach knowledge and skills—whether the traditional three R's or their more contemporary counterparts, such as computer literacy. Each generation must train the next to fill the group's significant positions. Because our post-industrial society needs highly educated people, the schools supply them.

Sociologist Randall Collins (1979) observed that industrialized nations have become credential societies. By this, he means that employers use diplomas and degrees as sorting devices to determine who is eligible for a job. Because employers don't know potential workers, they depend on schools to weed out the incapable. For example, when you graduate from college, potential employers will presume that you are a responsible person—that you

have shown up for numerous classes, have turned in scores of assignments, and have demonstrated basic writing and thinking skills. They will then graft their particular job skills onto this foundation, which has been certified by your college.

In some cases, job skills must be mastered before you are allowed to do the work. On-the-job training was once adequate to become an engineer or an airline pilot, but with changes in information and technology it is no longer sufficient. This is precisely why doctors display their credentials so prominently. Their framed degrees declare that an institution of higher learning has certified them to work on your body (Henslin 2010).

Cultural Transmission of Values: Another manifest function of education is the cultural transmission of values, a process by which schools pass on a society's core values from one generation to the next. Consequently, schools in a socialist society stress value of socialism, while schools in a capitalist society teach values that support capitalism. U.S. schools, for example, stress the significance of private property, individualism, and competition. Regardless of a country's economic system, loyalty to the state is a cultural value, and schools around the world teach patriotism. U.S. schools—as well as those of Russia, France, China, and other countries around the world— extol the society's founders, their struggle for freedom from oppression, and the goodness of the country's social institutions. Seldom is this function as explicit as it is in Japan, where the law requires that schools “cultivate a respect for tradition and culture, and love for the nation and homeland” (Henslin 2010).

Social Integration: Schools also bring about social integration. They promote a sense of national identity by having students salute the flag and sing the national anthem. One of the best examples of how U.S. schools promote political integration is how they have taught mainstream ideas and values to tens of millions of immigrants. Coming to regard themselves as Americans, the immigrants gave up their earlier national and cultural identities (Carper 2000; Thompson 2009). This integrative function of education goes far beyond making people similar in their appearance, speech or even ways of thinking. To forge a national identity is to stabilize the political system. If people identify with a society's institutions and perceive them as the basis of their own welfare, they have no reason to rebel. This function is especially significant when it comes to the lower social classes, from which most social revolutionaries emerge. The wealthy already have a vested interest in maintaining the status quo, but getting the lower classes to identify with a social system as it is going a long way toward preserving the system in its current state (Henslin 2010).

Gate keeping: Gate keeping, or determining which people will enter what occupations, is another function of education. One type of gate keeping is credentialing—using diplomas and degrees to determine who is eligible for a job—which opens the door of opportunity for some and closes it to others. Gate keeping is often accomplished by tracking, sorting students into different educational programs based on their perceived abilities (Henslin 2010).

Gate keeping sorts of people based on merit, said functionalists Talcott Parsons (1940), Kingsley Davis, and Wilbert Moore (Davis and Moore 1945). They pioneered a view known as social placement, arguing that some jobs require few skills and can be performed by people of lesser intelligence. Other jobs, however, such as that of physician, require high intelligence and advanced education. To motivate capable people to postpone gratification and to put up with years of rigorous education, rewards of high income and prestige are

offered. Thus, functionalists look at education as a system that, to benefit society, categorize people according to their abilities and ambition (Henslin 2010).

Replacing family functions: Over the years, the functions of schools have expanded, and they now rival some family functions. Childcare is an example. Grade schools do double duty as babysitters for families in which both parents work, or for single working mothers. Childcare has always been a latent function of formal education, for it was an unintended consequence. Now, however, with two wage earners in most families, childcare has become a manifest function, and some schools offer childcare both before and after the school day. Some high schools even provide nurseries for the children of their teenaged students (Bosman 2007).

Other Functions: Education also fulfills other functions. One is matchmaking. Because most students are unmarried, it is at high school and college that many people meet their future spouses. The sociological significance is that schools funnel people into marriage with mates of similar background, interests, and education. Schools are also a source of social networks; some students make lifetime friendships, while others make contacts that benefit their careers. Schools also help to reduce the unemployment rate. To keep millions of young people in the classroom is to keep them out of the job market. Schools also stabilize society by keeping these millions off the streets, where they might be holding demonstrations and demanding change in the political system. Another function of schools is to provide employment in various fields (Henslin 2010).

Topic-192: Innovation and Cultural Change

Besides being charged with transmitting what is already known, the schools are also supposed to develop students' intellectual skills and creativity and foster the production of new knowledge and technology. Innovation is the process of creating new ideas, products, or technologies that can transform society.

Innovation involves creating new knowledge and finding new ways to use existing knowledge. Education plays an important role in fostering innovation by providing individuals with the knowledge and skills necessary to generate and implement new ideas. Even in the most traditional tribal societies, innovative ideas and inventions that provide a better way of performing a task or enhance the quality of life usually gain acceptance. In highly technological societies, schools—especially large research universities—play an important role in creating new knowledge and technology.

Innovation in education can take many forms, such as new teaching methods, the integration of technology in the classroom, and the development of new curricula. By fostering innovation in education, we can promote economic growth, social development, and individual well-being. However, innovation in education can also have unintended consequences, such as exacerbating existing inequalities and reinforcing dominant cultural norms and values. Therefore, it is important to critically evaluate the potential benefits and drawbacks of educational innovation in order to promote positive outcomes. The study of innovation and education requires a multidisciplinary approach, incorporating perspectives from sociology, education, and economics. By analysing the ways in which innovation in education can promote social and economic development, we can gain a deeper understanding of the role of education in contemporary societies. The study of innovation and

education is essential for developing policies and interventions aimed at promoting innovation and fostering economic growth.

Educational institutions respond slowly to change, however, and schools often must perform the delicate balancing act of trying to preserve the status quo and teach tradition while promoting social innovation and cultural change. This is particularly true in countries like Great Britain and Japan where tremendous emphasis is placed on history, tradition, and social custom. One of the authors recalls touring the grounds of Cambridge with a British colleague who remarked that the “core” curriculum at Cambridge had remained relatively unchanged for the past 300 years; in contrast, the American university where the author taught had changed its general education requirements three times in the past decade (Thompson and Hickey 2016).

In Pakistan, there have been several initiatives to promote innovation in education, such as the establishment of research universities and the introduction of new technologies in the classroom.

Topic-193: Postponing Job Hunting

Postponing job hunting, whether for education, personal reasons, or skill development, can offer long-term benefits but may result in delayed income, resume gaps, and increased competition upon re-entry into the job market. Staying connected through networking and skill development is crucial during this period.

In contemporary societies, education is often viewed as a prerequisite for economic success and social mobility. As a result, many individuals choose to postpone job hunting in order to pursue further education, such as attending graduate school or completing vocational training. However, postponing job hunting for education can have both positive and negative consequences.

On the one hand, further education can enhance an individual's skills and knowledge, making them more competitive in the job market. On the other hand, postponing job hunting can delay an individual's entry into the workforce, potentially leading to lost income and missed opportunities.

Additionally, the cost of education can be a barrier for individuals who wish to postpone job hunting for education. By critically evaluating the potential benefits and drawbacks of postponing job hunting for education, we can develop policies and interventions aimed at supporting individuals in making informed decisions about their education and career paths. The decision to postpone job hunting for education is influenced by a variety of factors, including economic conditions, social norms, and personal aspirations. By analyzing these factors and their effects on educational and career trajectories, we can gain a deeper understanding of the relationship between education and employment in contemporary societies.

In Pakistan, higher education is often seen as a means to secure better employment opportunities and social status.

Topic-194: Anticipatory Socialization

Another important function of education is anticipatory socialization: teaching the knowledge and skills necessary for the successful fulfillment of future roles and statuses. If students learn and internalize this role, they are prepared not only for a successful school experience but also for adult work roles in factories, corporations, and other bureaucratic settings.

Anticipatory socialization is the process of learning and adopting behaviors, norms, and values associated with a future role or status. In the context of education, anticipatory socialization involves preparing students for future roles and responsibilities in the workforce and society at large. Anticipatory socialization can take many forms, such as classroom instruction, vocational training, and internships. By engaging in anticipatory socialization, students can develop the skills and knowledge necessary to succeed in their future roles.

However, anticipatory socialization can also have unintended consequences, such as reinforcing existing inequalities and limiting social mobility. The study of anticipatory socialization requires a multidisciplinary approach, incorporating perspectives from sociology, education, and psychology. By analyzing the ways in which anticipatory socialization shapes individual and collective identities, we can gain a deeper understanding of the relationship between education and socialization in contemporary societies. The study of anticipatory socialization is essential for developing policies and interventions aimed at promoting social mobility and reducing inequalities.

Research suggests that parents contribute to this type of anticipatory socialization by structuring after school activities as well for their children (Adler and Adler, 1994). Anticipatory socialization is not limited to teaching the student role. Less complex societies place very little importance on being a student because the major function of education is to teach survival skills, sex roles, and the oral history and traditions of the tribe or village. Sometimes the family takes responsibility for these tasks, but even in small preindustrial societies responsibility for education often is removed from the family and relegated to people trained specifically for that purpose. Education in industrial and post-industrial societies has a more difficult task in providing anticipatory socialization. Technological advancement is almost always accompanied by a sophisticated division of labor. Large numbers of skilled workers are needed to fill a variety of highly specialized occupational roles. Schools must attempt to match students' talents and abilities to an ever-changing job market in an effort to balance supply and demand in certain fields. Inevitably, there is a lag between the needs of business and industry and the educational institution's ability to produce qualified people. Consequently, alternating "shortages" and "gluts" occur when schools produce either too few or too many specialists in certain fields. Still, employers contend that it is important that prospective employees possess the cognitive and occupational skills that jobs in a high-tech and changing world demand (Thompson and Hickey 2016).

However, it is important to critically evaluate the ways in which anticipatory socialization is implemented and its effects on individual and collective outcomes. In Pakistan, anticipatory socialization is an important component of the education system, as it prepares students for various roles in the economy and society, such as doctors, engineers, and civil servants.

Topic-195: A Surprising Latent Function

Latent functions are unintended consequences of social institutions, such as schools, that are not directly related to their primary functions. In the context of education, latent functions can include the socialization of students to dominant cultural norms and values, the reproduction of social inequalities, and the development of social networks. By analyzing the latent functions of education, we can gain a deeper understanding of the ways in which education shapes individual and collective identities.

However, latent functions can also have unintended consequences, such as the reinforcement of social inequalities and the perpetuation of dominant cultural norms and values. Therefore, it is important to critically evaluate the ways in which education functions and its effects on individual and collective outcomes. The study of latent functions requires a multidisciplinary approach, incorporating perspectives from sociology, education, and cultural studies. By analyzing the ways in which education shapes individual and collective identities, we can develop policies and interventions aimed at promoting social mobility and reducing inequalities. The study of latent functions is essential for understanding the complex ways in which education functions in contemporary societies.

Researchers have found a surprising effect of education. On average, the farther that people go in school, the longer they live. Americans who drop out of high school live to an average age of 75, but those who go beyond high school live to an average age of 82 (Meara et al. 2008). The most likely reasons are that the more educated live healthier (better diets and less smoking) and have better jobs, higher pay, and superior medical services (Henslin 2010).

By critically evaluating the potential benefits and drawbacks of education, we can develop a more nuanced understanding of the role of education in shaping individual and collective outcomes. In Pakistan, latent functions of education include the transmission of cultural values and beliefs, the socialization of students to the norms and expectations of their respective social classes, and the development of social networks that can be important for future career opportunities

Lesson-37**FUNCTIONS OF SCHOOLING-II****Lesson Overview**

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

Topic-196: The Conflict Perspective: Social Control

The conflict perspective is a theoretical framework in sociology that emphasizes the role of power and inequality in shaping social relations. Social control refers to the mechanisms through which social norms and expectations are enforced, often through the use of coercion or punishment. In the conflict perspective, social control is seen as a means of maintaining the existing power structures and suppressing dissent.

In Pakistan, social control has been used by the state to suppress political opposition and dissenting voices, including through the use of media censorship and restrictions on freedom of speech. Understanding the role of social control is essential for analyzing the ways in which power and control are exercised in contemporary societies, and for understanding the potential for social and political change. The study of social control requires a multidisciplinary approach, incorporating perspectives from sociology, political science, and law. By analyzing the complexities of social control, we can gain a deeper understanding of the ways in which power relations shape social interactions and impact individual and collective well-being. Scholars in the conflict perspective often advocate for resistance against social control as a means of promoting social justice and equality. Examples of resistance against social control in Pakistan include the women's rights movement and the labor movement. The conflict perspective offers a critical lens through which to analyze the mechanisms of social control and their impact on individuals and societies.

The conflict perspective in sociology views the functions of schooling as mechanisms of social control within society. It suggests that education serves to maintain and reinforce existing power structures and social hierarchies. Here are the key ways in which the conflict perspective interprets the functions of schooling in terms of social control:

1. Social Stratification: The education system can contribute to social stratification by providing students with unequal access to educational resources and opportunities. This can lead to the formation of an educated elite with greater access to positions of power and authority, while others are left with limited prospects.

Education plays a crucial role in the stratification scheme of most societies, particularly those that place tremendous value on knowledge and technology. Consequently, from a conflict perspective, education is a valued resource, an end in itself, which is unequally distributed in a society; at the same time, it can be used as a means of achieving other socially desired attributes, such as wealth, power, prestige, and material possessions. Conflict theorists point out that although mass education is emphasized and has the potential to promote equality, in both capitalist and socialist societies the educational institution promotes and perpetuates inequality. This analysis focuses on unequal access to schooling and inequality among

schools, schools' hidden curriculum, how educational credentials enable schools to act as "screening devices" for society, and the link between educational attainment and unequal occupational opportunities (Thompson and Hickey 2016).

Karl Marx and Friedrich Engels ([1848] 1979) argued for universal access to free education, believing that limited access to education served as a tool used by the bourgeoisie to dominate and exploit the proletariat. Indeed, historically, formal education was reserved for the wealthy, elite, and ruling classes and was associated more with leisure than with work. As our discussions of education in Great Britain and the United States indicated, it was not until after their industrial revolutions that mass education became a goal, and Japan did not embrace the concept until after World War II. Today, in the United States and many other countries the belief in equal access to schooling is viewed as a measure of a nation's commitment not only to knowledge and technology, but also to individual freedom and social mobility. But is that the case? (Thompson and Hickey 2016).

2. Reproduction of Social Inequality: Conflict theorists argue that schools contribute to the reproduction of social inequality. They contend that the education system sorts students into different tracks based on social background, perpetuating disparities in access to resources and opportunities. Students from privileged backgrounds are often more likely to receive a higher-quality education, while those from disadvantaged backgrounds may face barriers that limit their educational attainment.

3. Legitimization of Social Order: Education often teaches values, norms, and ideologies that reflect and legitimize the prevailing social order. Conflict theorists argue that schools transmit dominant cultural values and beliefs, which can reinforce the status quo and maintain the existing power structure. This can include the reinforcement of societal norms, such as obedience to authority, conformity, and acceptance of the current social and economic system.

4. Control of Knowledge: Schools have the authority to define what constitutes legitimate knowledge and curriculum. Conflict theorists contend that this control of knowledge can be used to promote certain perspectives while marginalizing others. It can limit critical thinking and alternative viewpoints, thereby maintaining a sense of social control.

5. Preparation for the Workforce: Conflict theorists view education as a means of preparing students for their future roles in the workforce. They argue that schools train individuals to fit into specific social and economic roles, reinforcing the division of labor and class distinctions.

6. Repressive Functions: In some cases, schools may act as agents of repression, enforcing conformity and suppressing dissent or unconventional ideas. This can stifle critical thinking and social change, maintaining the status quo.

7. Resistance and Counter-Narratives: Conflict theorists also acknowledge the potential for resistance within educational institutions. Students and educators can challenge the dominant narratives and advocate for more equitable and inclusive educational practices.

8. Tilting the Tests: Discrimination by IQ Even intelligence tests help to keep the social class system intact. The questions asked in intelligence tests contain cultural biases. Children

from some backgrounds are more familiar with such question wordings than other students. (Henslin 2010).

9. The Correspondence Principle: In a classic analysis, conflict sociologists Samuel Bowles and Herbert Gintis (1976, 2002) used the term correspondence principle to refer to how schools reflect society. This term means that what is taught in a nation's schools corresponds to the characteristics of that society (Henslin 2010).

10. The Bottom Line: Family Background: It means that family background is more important than test scores in predicting who attends college. Regardless of personal abilities, children from more well-to-do families are more likely not only to go to college but also to attend the nation's most elite schools. This, in turn, piles advantage upon advantage, because they get higher-paying and more prestigious jobs when they graduate. The elite colleges are the icing on the cake of these students' more privileged birth (Henslin 2010).

11. The Hidden Curriculum: The term hidden curriculum refers to the attitudes and the unwritten rules of behavior that schools teach in addition to the formal curriculum. Examples are obedience to authority and conformity to mainstream norms. Conflict theorists stress that the hidden curriculum helps to perpetuate social inequalities.

To understand this central point, consider the way English is taught. Schools for the middle class—whose teachers know where their students are headed—stress “proper” English and “good” manners. In contrast, the teachers in inner-city schools—who also know where their students are headed—allow ethnic and street language in the classroom. Each type of school is helping to reproduce the social class structure. That is, each is preparing students to work in positions like those of their parents. The social class of some children destines them for higher positions. For these jobs, they need “refined” speech and manners. The social destiny of others is low-status jobs. For this type of work, they need only to obey rules (Bowles and Gintis 1976; 2002). Teaching these students “refined” speech and manners would be a wasted effort. In other words, even the teaching of English and manners helps keep the social classes intact across generations (Thompson and Hickey 2016).

In summary, from the conflict perspective, the functions of schooling are seen as mechanisms of social control that serve to maintain existing power structures and social hierarchies. This perspective calls attention to the role of education in reproducing inequalities and legitimizing the status quo, while also recognizing the potential for resistance and social change within educational institutions.

Topic-197: The Conflict Perspective: Screening and Allocation

Screening and allocation refer to the process by which individuals are sorted and allocated into different positions and roles in society, often based on their qualifications and credentials. The conflict perspective in sociology views the screening and allocation of students within schools through the lens of social inequality and power dynamics. It emphasizes how inequalities in resources, tracking systems, and competition can perpetuate social hierarchies and limit opportunities for disadvantaged groups. It is seen as a means of reproducing and reinforcing existing social inequalities, as those with greater access to resources and opportunities are more likely to succeed in the screening process. Addressing these disparities and promoting equity in education are central concerns from this perspective.

Understanding the role of screening and allocation is essential for analyzing the ways in which social inequality is reproduced and reinforced in contemporary societies. The study of screening and allocation requires a multidisciplinary approach, incorporating perspectives from sociology, education, and economics. By analyzing the complexities of screening and allocation, we can gain a deeper understanding of the ways in which social inequality is perpetuated and its impact on individuals and societies.

Scholars in the conflict perspective often advocate for policies and interventions aimed at reducing social inequality and promoting greater access to resources and opportunities. Examples of policies and interventions aimed at reducing social inequality in Pakistan include affirmative action programs and the expansion of public education. The conflict perspective offers a critical lens through which to analyze the mechanisms of screening and allocation and their impact on individuals and societies.

In Pakistan, the education system plays a significant role in screening and allocating individuals into different positions and roles in society. The conflict perspective suggests that the education system in Pakistan is biased towards those with greater resources and opportunities, and reinforces existing social inequalities.

Topic-198: Educational Credentials

The concept of a credentialed society refers to the increasing importance placed on formal qualifications and credentials in contemporary societies. In the conflict perspective, a credentialed society is seen as a means of reproducing and reinforcing existing social inequalities, as those with greater access to education and training are more likely to succeed in the labor market.

Understanding the role of a credentialed society is essential for analyzing the ways in which social inequality is reproduced and reinforced in contemporary societies. The study of a credentialed society requires a multidisciplinary approach, incorporating perspectives from sociology, education, and economics. By analyzing the complexities of a credentialed society, we can gain a deeper understanding of the ways in which social inequality is perpetuated and its impact on individuals and societies. Scholars in the conflict perspective often advocate for policies and interventions aimed at reducing the importance placed on formal credentials and promoting alternative forms of skills and knowledge acquisition. Examples of policies and interventions aimed at reducing the importance of formal credentials in Pakistan include vocational training programs and apprenticeships.

Schools as a Screening Device: One of the recognized activities of schools is the awarding of educational credentials in the form of grades, certificates, diplomas, and degrees. Most of us would like to believe that this pyramidal distribution of educational credentials is directly linked to academic skills, intellectual abilities, and desire for education. Unfortunately, although those variables contribute to the awarding of academic credentials, other criteria are also quite important.

In Pakistan, the importance of formal qualifications and credentials has increased in recent years, particularly in sectors such as technology and finance. The conflict perspective suggests that a credentialed society is biased towards those with greater resources and opportunities, and reinforces existing social inequalities. The conflict perspective offers a

critical lens through which to analyze the mechanisms of a credentialed society and their impact on individuals and societies.

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

The interactionist perspective is a theoretical framework in sociology that emphasizes the role of individual behavior and social interactions in shaping society. Sociologists who use the interactionist perspective are interested in the day-to-day activities that take place in schools and how they affect students, teachers, and administrators in those social worlds. In most countries, by the time a child is age 5 or 6 the family relinquishes part of its socialization responsibilities to the school, and with the proliferation and popularity of preschools and kindergartens many children begin their educational careers even earlier. Consequently, a large portion of the most critical period of personal and social development is spent in school (Thompson and Hickey 2016).

Labelling Students: The Self-Fulfilling Prophecy

In education, the Pygmalion effect occurs when teachers who expect students to succeed and excel are motivated to work with them to ensure that they do; teachers may ignore youngsters expected to fail until they, too, achieve the anticipated outcome. Thus, labelling students often leads to a self-fulfilling prophecy when predictions about students' abilities shape the students' future actions and behaviors in such a way that the predictions come true. Often these labels and prophecies may be inspired by non-academic factors, such as race, gender, and social class.

Self-fulfilling prophecy refers to the phenomenon in which an individual's beliefs and expectations about a situation or person led them to behave in a way that ultimately confirms those beliefs and expectations. In the interactionist perspective, self-fulfilling prophecy is seen as a means of shaping individual and collective behaviour and shaping social outcomes.

Schools not only place academically oriented labels (e.g., smart, dumb, gifted, or slow learners) on students but also label students regarding their personalities, appearance, demeanour, and level of conformity. Students perceived as smart alecks, troublemakers, or cheaters find it almost impossible to shake those negative labels, just as students considered sociable and intellectually gifted benefit from their accomplishments, both real and perceived. In addition to affecting grades and other academic credentials, the labelling process has a significant impact on social interaction among students, teachers, and administrators (Thompson and Hickey 2016).

Understanding the role of self-fulfilling prophecies is essential for analyzing the ways in which individual behavior and social interactions shape social outcomes and perpetuate social inequality. The study of self-fulfilling prophecies requires a multidisciplinary approach, incorporating perspectives from sociology, psychology, and anthropology. By analyzing the complexities of self-fulfilling prophecies, we can gain a deeper understanding of the ways in which individual beliefs and expectations shape social interactions and impact individual and collective well-being.

Scholars in the interactionist perspective often advocate for interventions aimed at challenging and changing negative stereotypes and prejudices in order to promote more positive individual and social outcomes. Examples of interventions aimed at challenging

negative stereotypes and prejudices in Pakistan include education and awareness-raising campaigns. The interactionist perspective offers a critical lens through which to analyze the mechanisms of self-fulfilling prophecies and their impact on individuals and societies.

In Pakistan, self-fulfilling prophecies can be seen in the ways in which stereotypes and prejudices about certain groups shape individual behavior and social outcomes.

Lesson-38**POPULATION STUDY AND ITS SIGNIFICANCE****Lesson Overview**

- Population dynamics: fertility
- Population dynamics: mortality
- Population dynamics: migration
- Population composition and density
- Population growth
- Population control: the importance of family planning
- Problems in forecasting population growth

Topic-200: Population Dynamics: Fertility

Fertility: Fertility refers to the number of live births per woman during her reproductive years. The number of children that the average woman bears is called the fertility rate. The world's overall fertility rate is 2.6, which means that during her lifetime the average woman in the world bears 2.6 children. At 2.1, the fertility rate of U.S. women is considerably less (Haub and Kent 2008). A term that is sometimes confused with fertility is fecundity, the number of children that women are capable of bearing. This number is rather high, as some women have given birth to 30 children (McFalls 2007). The region of the world that has the highest fertility rate is Middle Africa, where the average woman gives birth to 6.1 children; the lowest is Eastern and Southern Europe, where the average woman bears 1.4 children (Haub and Kent 2008). Macao has the world's lowest fertility rate. There, the average woman gives birth to only 1.0 children. Five of the lowest-birth countries are in Asia. The rest are in Europe. The countries with the highest birth rate are also clustered. Except for Afghanistan and Timor-Leste in Asia, all of them are in Africa. Niger and Guinea-Bissau in West Africa tie for the record for the world's highest birth rate. There, the average woman gives birth to 7.1 children, seven times as many children as the average woman in Macao. To compute the fertility rate of a country, demographers analyse the government's records of births. From these, they figure the country's crude birth rate, the annual number of live births per 1,000 population. There can be considerable slippage here, of course. The birth records in many of the Least Industrialized Nations are haphazard, at best (Henslin 2010).

Factors that influence fertility rates include age at first marriage, access to contraception, and cultural and religious beliefs about childbearing. Understanding the dynamics of fertility is essential for analyzing population growth and development, as well as for designing policies and interventions aimed at promoting reproductive health and family planning. The study of fertility requires a multidisciplinary approach, incorporating perspectives from sociology, demography, and public health. By analyzing the complexities of fertility, we can gain a deeper understanding of the ways in which social and cultural factors influence reproductive behaviors and impact population dynamics.

Fertility rates are often linked to women's empowerment and access to education and employment opportunities. The study of fertility can shed light on issues related to gender equality, maternal and child health, and population aging. Policies and interventions aimed at promoting reproductive health and family planning can have important implications for individual and societal well-being. The study of fertility is essential for understanding the

challenges and opportunities facing contemporary societies, as well as for designing effective strategies for sustainable population growth and development.

In Pakistan, the total fertility rate has declined in recent years, but remains high compared to other countries in the region.

Topic-201: Population Dynamics: Mortality

The second demographic variable is measured by the crude death rate, the annual number of deaths per 1,000 people. Mortality refers to the incidence of death in a population, often measured by the crude death rate or life expectancy at birth. Factors that influence mortality rates include access to healthcare, nutrition, and clean water, as well as social and economic inequalities. It, too, varies widely around the world. The highest death rate is 31, a record held by Swaziland in Africa. At 2, the world's record for the lowest death rate is tied by three oil-rich countries: Kuwait, Qatar, and United Arab Emirates (Henslin 2010).

Understanding the dynamics of mortality is essential for analyzing population health and development, as well as for designing policies and interventions aimed at improving health outcomes. The study of mortality requires a multidisciplinary approach, incorporating perspectives from sociology, demography, and public health. By analyzing the complexities of mortality, we can gain a deeper understanding of the ways in which social and economic factors influence health outcomes and impact population dynamics.

Mortality rates are often linked to issues of social inequality and access to healthcare. The study of mortality can shed light on issues related to health disparities, infectious disease outbreaks, and population aging. Policies and interventions aimed at improving health outcomes can have important implications for individual and societal well-being. The study of mortality is essential for understanding the challenges and opportunities facing contemporary societies, as well as for designing effective strategies for sustainable population health and development.

In Pakistan, mortality rates have declined in recent years, but remain high compared to other countries in the region, particularly for maternal and child health.

Topic-202: Population Dynamics: Migration

The third demographic variable is migration, the movement of people from one area to another. It is often driven by economic, social, or political factors. There are two types of migration. These types of migration include internal migration (within a country) and international migration (between countries).

1. Internal Migration: The first type occurs when people move from one region to another within the same country. During and after World War II, in what is known as "The Great Migration," millions of African Americans moved from the South to the North. In a historical shift, many are now returning to the South to participate in its growing economy, to enjoy its warmer climate, and to renew ties with family roots (Frey 2004, 2006). In Pakistan, internal migration is common, particularly from rural to urban areas, as well as from areas affected by conflict and natural disasters.

2. International migration: The second type of migration occurs when people move from one country to another.

Demographers use the term net migration rate to refer to the difference between the number of immigrants (people moving into a country) and emigrants (people moving out of a country) per 1,000 people. Unlike fertility and mortality, migration does not affect the global population, for people are simply shifting their residence from one country or region to another. What motivates people to give up the security of their family and friends to move to a country with a strange language and unfamiliar customs? To understand migration, we need to look at both push and pull factors. The push factors are what people want to escape: poverty or persecution for their religious and political ideas. The pull factors are the magnets that draw people to a new land, such as opportunities for education, better jobs, the freedom to worship or to discuss political ideas, and a more promising future for their children. After “migrant paths” are established, immigration often accelerates—networks of kin and friends attract more people from the same nation, even from the same villages. Around the world, the flow of migration is from the Least Industrialized Nations to the industrialized countries. By far, the United States is the world’s number one choice. The United States admits more immigrants each year than all the other nations of the world combined. Thirty-eight million residents—one of every eight Americans—were born in other countries (Henslin 2010).

Understanding the dynamics of migration is essential for analyzing population movement and development, as well as for designing policies and interventions aimed at promoting safe and orderly migration. The study of migration requires a multidisciplinary approach, incorporating perspectives from sociology, demography, and political science. By analyzing the complexities of migration, we can gain a deeper understanding of the ways in which social, economic, and political factors influence population movement and impact development outcomes.

Migration is often linked to issues of social inequality, economic opportunity, and conflict. The study of migration can shed light on issues related to refugee and migrant rights, integration and assimilation, and brain drain. Policies and interventions aimed at promoting safe and orderly migration can have important implications for individual and societal well-being, as well as for economic and social development. The study of migration is essential for understanding the challenges and opportunities facing contemporary societies, as well as for designing effective strategies for managing and harnessing the potential of population movement.

Topic-203: Population Composition and Density

Demographers do not simply count people; they are also concerned about how population factors affect people’s lives. Two factors are of particular interest to sociologists. The composition of a population refers to the numbers and types of people, classified by characteristics such as age, sex, race, and ethnicity. Population density describes how a population is dispersed geographically (e.g., the number of people per square mile)/ number of individuals living within a defined geographic area.

One of the simplest measures of population composition is the sex ratio, the number of males per 100 females. In most countries, the sex ratio is below 100 because women have longer life expectancies than men. In the United States, the sex ratio is approximately 95, indicating that there are about 95 males for every 100 females. The age composition of the population is

undergoing dramatic changes. The fact that the worldwide population is becoming increasingly aged is more than an interesting demographic fact. In the United States, for example, more people are entering the over-65 age bracket, and the elderly will soon become the single largest population category. When combined, data on age and sex characteristics provide a wealth of demographic and social information about a given population. This information is often expressed in an age–sex pyramid (Thompson and Hickey 2016).

Understanding population composition and density is essential for analyzing social and economic trends, as well as for planning infrastructure and public services. The study of population composition and density requires a multidisciplinary approach, incorporating perspectives from sociology, geography, and demography. By analyzing the complexities of population composition and density, we can gain a deeper understanding of the ways in which social and economic factors influence demographic trends. This understanding can inform policy decisions related to healthcare, education, and social welfare.

In Pakistan, population composition and density are critical factors for understanding and addressing issues such as poverty, health disparities, and resource allocation. Accurate data collection and analysis are necessary for effective policy-making related to population composition and density. In Pakistan, population composition varies widely by region and is influenced by factors such as cultural norms, economic development, and migration patterns. Population density is highest in urban areas, particularly in major cities such as Karachi and Lahore.

Topic-204: Population Growth

Population growth refers to the increase in the number of individuals within a population over time. Population growth refers to the increase in the number of individuals within a population over time.

The world's population stands at over 6.7 billion people, and it is increasing by nearly 80 million a year, with over 368,000 babies born every day (World Health Organization, 2009). Population growth is of major concern to sociologists because many believe that as the number of people on the planet increases the quality of life goes down (Thompson and Hickey 2016).

Growth rates and doubling times

Population growth rate is the difference between the numbers of people added to and subtracted from a particular population, expressed in annual percentages. In most industrialized nations today the population growth rate is less than 1 percent; in many developing nations it is over 3 percent. Worldwide, birthrates are declining, but the population is growing at an annual rate of approximately 1.2 percent (World Health Organization, 2009).

Growth rate figures do not tell the whole story; another important measure of population growth is its doubling time, the number of years it takes for a population to double in size. The United States will double its current population in roughly 90 years, reaching 600 million around the end of the twenty-first century. A country with a 1 percent growth rate will double its population in approximately 70 years and a country with a 2 percent growth rate in about

35 years. If current trends continue, 82 countries will double their populations in 30 years or less. The world's population has doubled over the past 40 years, and at current rates could double again in the next half century (World Health Organization, 2009).

Many people are alarmed by current growth rates and doubling times. They fear that unless steps are taken to curb birthrates around the world, the quality of life on the planet will decline. Such thinking is not new; it can be traced to one of the earliest theories of population growth (Thompson and Hickey 2016).

Understanding population growth is essential for analyzing social and economic trends, as well as for planning infrastructure and public services. The study of population growth requires a multidisciplinary approach, incorporating perspectives from sociology, demography, and economics. By analyzing the complexities of population growth, we can gain a deeper understanding of the ways in which social and economic factors influence demographic trends. This understanding can inform policy decisions related to healthcare, education, and social welfare. Effective population growth management strategies may include family planning initiatives, immigration policies, and economic development programs. Accurate data collection and analysis are necessary for effective policy-making related to population growth.

In Pakistan, population growth has been a major concern for policymakers, as the country has one of the highest population growth rates in the world. In Pakistan, population growth is a critical factor for understanding and addressing issues such as poverty, health disparities, and resource allocation.

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

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

Reducing Overpopulation: Family planning helps control population growth, which is essential for regions experiencing rapid population increases. Overpopulation can strain resources, lead to overcrowding, and contribute to poverty and environmental degradation.

Improved Health and Well-Being: Access to family planning services allows individuals and couples to plan the timing and spacing of their children. This leads to healthier pregnancies, reduced maternal and infant mortality rates, and better overall health outcomes for families.

Empowering Women: Family planning empowers women by giving them greater control over their reproductive choices. It enables women to pursue education, careers, and other life goals, contributing to gender equality.

Economic Benefits: Smaller family sizes can lead to increased economic opportunities for families. With fewer dependents, families may have more resources to invest in education, healthcare, and improving their standard of living.

Environmental Sustainability: A growing population can exert pressure on natural resources and ecosystems. Family planning can help mitigate this pressure by slowing population growth, reducing consumption, and lessening the environmental impact.

Improved Quality of Life: Smaller family sizes often correlate with improved living standards, as families can allocate more resources per child for education, healthcare, and nutrition.

Global Demographic Transition: Encouraging family planning supports the global demographic transition from high birth and death rates to low birth and death rates, characteristic of more developed countries. This transition is associated with improved living standards and economic growth.

It's important to note that family planning should always be voluntary, respectful of individuals' rights and choices, and inclusive of comprehensive sexual and reproductive health education. Policies and programs that promote family planning should be sensitive to cultural, religious, and social norms while prioritizing access to information and services.

In summary, population control through family planning is vital for achieving sustainable development goals, improving public health, empowering women, and addressing environmental challenges. It plays a pivotal role in shaping the future of societies and the well-being of individuals and the planet.

Topic-206: Problems in Forecasting Population Growth

The total of the three demographic variables—fertility, mortality, and net migration—gives us a country's growth rate, the net change after people have been added to and subtracted from a population. What demographers call the basic demographic equation is quite simple:

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

If population increase depended only on biology, the demographer's job would be easy. But social factors—wars, economic booms and busts, plagues, and famines—push rates of birth and death and migration up or down. Even infanticide can affect population growth. Politicians also complicate projections. Sometimes governments try to persuade women to bear fewer—or more—children. When Hitler decided that Germany needed more “Aryans,” the German government outlawed abortion and offered cash bonuses to women who gave birth. The population increased. Today, European leaders are alarmed that their birth rates have dropped so low that their populations will shrink. With its population dropping, Russia's leaders are offering cash payments to women who have children (Chivers 2006).

In China, we find the opposite situation. Many people know that China tries to limit population growth with its “One couple, one child” policy, but few know how ruthlessly officials enforce this policy. Steven Mosher (2006), an anthropologist who did fieldwork in China, revealed that—whether she wants it or not—after the birth of her first child, each woman is fitted with an IUD (intrauterine device). If a woman has a second child, she is sterilized. If a woman gets pregnant without government permission (yes, you read that right), the foetus is aborted. If she does not consent to an abortion, one is performed on her anyway—even if she is nine months pregnant. No unmarried woman is allowed to give birth; any unmarried woman who gets pregnant is arrested and forced to have an abortion. In some areas, authorities allow women to have a second child—if their first one was a girl (Henslin 2010).

Lesson – 39**THEORIES OF POPULATION GROWTH****Lesson Overview**

- Malthusian theory of population growth
- The population bomb: Malthusian theory revised
- Demographic transition theory
- Marxian theory of population growth
- A second demographic transition
- The Neo-Malthusians
- The anti-Malthusians

Topic-207: Malthusian Theory of Population Growth

The story begins with the lowly potato. When the Spanish conquistador's found that people in the Andes Mountains ate this vegetable, which was unknown in Europe, they brought some home to cultivate. At first, Europeans viewed the potato with suspicion, but gradually it became the main food of the lower classes. With a greater abundance of food, fertility increased, and the death rate dropped. Europe's population soared, almost doubling during the 1700s (McKeown 1977; McNeill 1999). Thomas Malthus (1766–1834), an English economist, saw this surging growth as a sign of doom. In 1798, he wrote a book that became world famous, *An Essay on the Principle of Population* (1798). In it, Malthus proposed what became known as the Malthus theorem. He argued that although population grows geometrically (from 2 to 4 to 8 to 16 and so forth), the food supply increases only arithmetically (from 1 to 2 to 3 to 4 and so on). This meant, he claimed, that if births go unchecked, the population of a country, or even of the world, will outstrip its food supply (Henslin 2010).

Topic-208: The Population Bomb: Malthusian Theory Revived

In 1968, Paul Ehrlich, a professor of biology at Stanford University, wrote *The Population Bomb*, a book that earned him the reputation of being a modern-day Malthus. The book's cover depicted an infant inside a glass "bomb" with a lit fuse and proclaimed, "While you are reading these words five people, mostly children, have died of starvation—and forty more babies have been born." Although more scientifically and statistically sophisticated, Ehrlich's thesis is much the same as Malthus's. Ehrlich (1971:3) noted that "no matter how you slice it, population is a numbers game," and, as far as he was concerned, the numbers predicted a dismal future unless drastic measures were taken. Ehrlich calculated that if trends continued, in over 900 years the earth's population would grow to 60 million billion people. This would be "about 100 persons for each square yard of the earth's surface, land and sea" (Ehrlich, 1971:4). Ehrlich pointed out that world population growth had far outpaced increases in food production, and he predicted that by the 1990s there would be thousands of deaths due to starvation and malnutrition. Ehrlich went beyond Malthusian theory by insisting the problem is more than a matter of food production and population growth; he noted that the quality of the environment, especially the availability of clean air and water, is also an important variable (Thompson and Hickey 2016).

Topic-209: The Theory of Demographic Transition

The demographic transition theory contends that population growth develops through three distinct stages: high birth and death rates; high birthrates and low death rates; low birth and death rates.

Stage 1: Stage 1 is characterized by high birthrates and high death rates. This stage is illustrated by Colonial America, when it was not unusual for women to bear 13 or 14 children. Because of high infant mortality rates and the toll of infectious diseases, however, half, or fewer of these children reached adulthood. Life expectancy was short, so despite high birthrates the high death rates kept population growth at a stable level.

Stage 2: Stage 2 is marked by high birthrates and low death rates. The United States during the onset of industrialization typified a country in stage 2. Cultural values still encouraged large families, and women continued to bear many children. Because of reduced infant mortality rates, however, more of those children survived to have children, and at the same time life expectancy steadily increased. Fortunately, the United States had vast land areas where its population could expand.

Stage 3: Eventually, the United States entered stage 3 of demographic transition, which is characterized by low birthrates and low death rates. In complex industrialized societies, large families impede geographic mobility, and children often become economic liabilities. Also there tends to be widespread information about and accessibility to birth control. Consequently, values change, encouraging parents to have only a few children. Nations in stage 3 experience moderate levels of population growth. Demographic transition theory implies that eventually all countries will progress through all three stages. Although it is far more optimistic about population growth than Malthusian theory, until the final transition is made population trends portend dire consequences. In the meantime, because so many countries are caught in the demographic trap of stage 2, millions of people die of starvation and disease as population outstrips the available land, pure water, and food supplies. Crenshaw et al (2000), however, mentions research that as these less-developed countries experience modernization, there is a general decline in birth and death rates, thus lending support to demographic transition theory (Thompson and Hickey 2010).

Topic-210: Marxian Theory of Population Growth

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

Causes of population growth: Neither Marx nor Engels directly addressed the issue of why and how population grew. They seem to have had little quarrel with Malthus on this point. Nonetheless they were skeptical of the eternal or natural laws of nature stated by Malthus that population tend to outstrip resources, preferring instead to view human activity as the product of a particular social and economic environments. The basic Marxist perspective is that each society at each point in history has its own law of population that determines the consequences of population growth. For capitalism the consequences are overpopulation and poverty whereas for socialism population growth is readily absorbed by the economy with no side effects. This line of reasoning led not to an open rejection of Malthusian theory of why population grow, but rather to a rejection of his theory of the consequences of population growth.

Consequences of population growth: Marx and Engels flatly rejected the notion that poverty can be blamed on the poor. Instead, they said poverty is the result of poorly organized society specially a capitalist society. implicit in the writings of Marx and Engels is the idea that the normal consequences of population growth should be a significant increase in production. After all each worker obviously was producing more than he or she required, or else how would all the dependents (including the manufacturers) survive? In a well-ordered society if there are more people, there ought to be more wealth, not more poverty (Engels 1844). Marx and Engels especially quarreled with the Malthusian idea that resources could not grow as rapidly as population, since they saw no reason to suspect that science and technology could not increase the availability of food and other goods at least as quickly as population grows.

Topic-211: A Second Demographic Transition

The Second Demographic Transition (SDT) refers to a set of societal changes seen in many Western countries since the mid-20th century. It includes declining birth rates, changing family structures, postponed marriage, individualized life choices, and greater acceptance of non-traditional relationships. These changes are driven by factors like increased access to contraception, delayed childbearing, and evolving cultural norms. The SDT has implications for family dynamics, labor markets, social policies, and population aging. It's not uniform across all countries, but its impact is significant in many societies.

Topic-212: The Neo-Malthusians

Was Malthus, right? This question has become a matter of heated debate among demographers. One group, which can be called the New Malthusians, is convinced that today's situation is at least as grim as—if not grimmer than—Malthus ever imagined. For example, the world's population is growing so fast that in just the time it takes you to read this chapter, another 20,000 to 40,000 babies will be born! By this time tomorrow, the earth will have about 224,000 more people to feed. This increase goes on hour after hour, day after day, without letup.

The New Malthusians point out that the world's population is following an exponential growth curve. This means that if growth doubles during approximately equal intervals of time, it suddenly accelerates. The new-Malthusians are convinced that we are headed toward a showdown between population and food. In the year 2050, the population of just India and China is expected to be more than the entire world's population was in 1950 (Haub and Kent 2008). It is obvious that we will run out of food if we don't curtail population growth. Soon we are going to see more televised images of pitiful, starving children (Henslin 2010).

Topic-213: Anti-Malthusians

An optimistic group of demographers, whom we can call the Anti-Malthusians, paint a far different picture. They believe that Europe's demographic transition provides a more accurate glimpse into the future. During most of its history, Europe was in Stage 1. Its population remained about the same from year to year, for high death rates offset the high birth rates. Then came Stage 2, the "population explosion" that so upset Malthus. Europe's population surged because birth rates remained high while death rates went down. Finally, Europe made the transition to Stage 3: The population stabilized as people brought their birth rates into line with their lower death rates.

This, say the Anti-Malthusians, will also happen in the Least Industrialized Nations. Their current surge in population growth simply indicates that they have reached Stage 2 of the demographic transition. Hybrid seeds, medicine from the Most Industrialized Nations, and purer public drinking water have cut their death rates, while their birth rates have remained high. When they move into Stage 3, as surely, they will, we will wonder what all the fuss was about. In fact, their growth is already slowing (Henslin 2010).

Not only did Marx and Engels feel generally that poverty was not the end result of population growth, but they argued specifically that even in England at the time there was enough wealth to eliminate poverty. In England more people had meant more wealth for the capitalists rather than for workers because the capitalists were skimming off some of the workers' wages as profits for themselves.

Furthermore, Marx argued that capitalism worked by using the labor of the working class to earn profits to buy machines that would replace the laborers, which in turn led to unemployment and poverty. Thus, the poor were not poor because they overran the food supply, but only because capitalists had first taken away part of their wages and then taken away their very jobs and replaced them with machines. Thus, the consequences of population growth that Malthus discussed were really the consequences of capitalist society not of population growth *per se*.

Lesson-40**ENVIRONMENT AND SOCIETY****Lesson Overview**

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

Topic-214: Nature, Environment and Society

The intricate relationship between nature, environment, and society is a key area of focus in environmental sociology, investigating how societal structures, norms, and cultural aspects influence and are influenced by our interaction with the natural environment. The human species has prospered, rapidly expanding over the entire planet. An increasing share of the global population now lives in cities, complex settlements that offer the promise of a better life than that found in rural villages. But these advances have come at a high price. Never in history have human beings placed such demands on the planet. This disturbing development brings us to the final section of this chapter: the interplay between the natural environment and society. Like demography, ecology is another cousin of sociology, formally defined as the study of the interaction of living organisms and the natural environment. Ecology rests on the research of natural scientists as well as social scientists.

The natural environment is Earth's surface and atmosphere, including living organisms, air, water, soil, and other resources necessary to sustain life. Like every other species, humans depend on the natural environment to survive. Yet with our capacity for culture, humans stand apart from other species; we alone take deliberate action to remake the world according to our own interests and desires, for better and for worse.

The environment, a term often used interchangeably with nature, is the space where the intersection of the natural world and human society occurs. It's the field of interplay between human activities and natural systems, where each affect and modifies the other.

Why is the environment of interest to sociologists? Environmental problems, from pollution to acid rain to global warming, do not arise from the natural world operating on its own. Such problems result from the specific actions of human beings, which means they are social problems (Macionis 2012).

The concept of '**Ecological Footprint**', which measures how much of nature's resources an individual, community, or society consumes, can offer an effective theoretical framework for sociological analysis of the environment. For instance, cities like Karachi and Lahore, due to their large population and consumption patterns, have substantial ecological footprints impacting the local and global environment.

The Global Dimension

The study of the natural environment requires a global perspective. The reason is simple: Regardless of political divisions among nations, the planet is a single ecosystem, a system composed of the interaction of all living organisms and their natural environment.

The Greek meaning of eco is “house,” reminding us that this planet is our home and that all living things and their natural environment are interrelated. A change in any part of the natural environment ripples throughout the entire global ecosystem. Consider, from an ecological point of view, our national love of hamburgers. People in North America (and, increasingly, around the world) have created a huge demand for beef, which has greatly expanded the ranching industry in Brazil, Costa Rica, and other Latin American nations. To produce the lean meat sought by fast-food corporations, cattle in Latin America feed on grass, which uses a great deal of land. Latin American ranchers get the land for grazing by clearing thousands of square miles of forests each year. These tropical forests are vital to maintaining Earth’s atmosphere. Deforestation ends up threatening everyone, including people in the United States enjoying their hamburgers (N. Myers, 1984a) (Macionis 2012).

Topic-215: The Environment as Sociological Issue

A specialization within sociology is environmental sociology, whose focus is the relationship between human societies and the environment (Dunlap and Catton 1979, 1983; Bell 2009). Environmental sociology is built around these key ideas:

1. The physical environment should be a significant variable in sociological investigation.
2. Human beings are but one species among many that depend on the natural environment.
3. Because of feedback to nature, human actions have many unintended consequences.
4. The world is finite, so there are physical limits to economic growth.
5. Economic expansion requires increased extraction of resources from the environment.
6. Increased extraction of resources leads to ecological problems.
7. These ecological problems place limits on economic expansion.
8. Governments create environmental problems by encouraging the accumulation of capital.
9. For the welfare of humanity, environmental problems must be solved.

The goal of environmental sociology is not to stop pollution or nuclear power but, rather, to study how humans (their cultures, values, and behaviour) affect the physical environment and how the physical environment affects human activities. Not surprisingly, environmental sociology attracts environmental activists, and the Section on Environment and Technology of the American Sociological Association tries to influence governmental policies (American Sociological Association n.d.) (Henslin 2010).

Environment and Society

The human species has prospered, rapidly expanding over the entire planet. An increasing share of the global population now lives in cities, complex settlements that offer the promise

of a better life than that found in rural villages. But these advances have come at a high price. Never in history have human beings placed such demands on the planet. This disturbing development brings us to the final section of this chapter: the interplay between the natural environment and society. Like demography, ecology is another cousin of sociology, formally defined as the study of the interaction of living organisms and the natural environment. Ecology rests on the research of natural scientists as well as social scientists. This text focuses on the aspects of ecology that involve familiar sociological concepts and issues. The natural environment is Earth's surface and atmosphere, including living organisms, air, water, soil, and other resources necessary to sustain life. Like every other species, humans depend on the natural environment to survive. Yet with our capacity for culture, humans stand apart from other species; we alone take deliberate action to remake the world according to our own interests and desires, for better and for worse. Why is the environment of interest to sociologists? Environmental problems, from pollution to acid rain to global warming, do not arise from the natural world operating on its own. Such problems result from the specific actions of human beings, which means they are social problems.

Technology and environment: It is inevitable that humans will continue to develop new technologies. But the abuse of our environment by those technologies is not inevitable. To understate the matter, the destruction of our planet is an unwise choice.

If we are to live in a world that is worth passing on to coming generations, we must seek harmony between technology and the natural environment. This will not be easy. At one extreme are people who claim that to protect the environment we must eliminate industrialization and go back to a tribal way of life. At the other extreme are people who are blind to the harm being done to the natural environment, who want the entire world to industrialize at full speed. Somewhere, there must be a middle ground, one that recognizes not only that industrialization is here to stay but also that we can control it, for it is our creation. Controlled, industrialization can enhance our quality of life; uncontrolled, it will destroy us.

It is essential, then, that we develop ways to reduce or eliminate the harm that technology does to the environment. This includes mechanisms to monitor the production and use of technology and the disposal of its wastes. The question, of course, is whether we have the resolve to take the steps necessary to preserve the environment for future generations. What is at stake is nothing less than the welfare of planet Earth. Surely that is enough to motivate us to make wise choices (Henslin 2010).

Topic-216: The Environment and Sociological Theory

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

Structural-Functionalism: This theory emphasizes the interconnectedness of various social institutions within a society. When applied to the environment, it highlights how different parts of society, such as the economy, government, and culture, contribute to environmental stability or degradation. It helps identify the functions of environmental practices and policies within a society and their impacts on the overall social structure.

Conflict Theory: Conflict theorists focus on power dynamics and social inequalities within society. In the context of the environment, this perspective examines how environmental resources are distributed, who benefits from environmental policies, and who bears the burden of environmental degradation. It highlights the role of economic interests, corporations, and governments in perpetuating environmental injustices.

Symbolic Interactionism: This theory explores how individuals and groups assign meaning to environmental issues and how these meanings influence their behavior. It looks at how people's attitudes, beliefs, and values shape their interactions with the environment and with others. Symbolic interactionism helps explain the role of culture and public discourse in framing environmental problems and solutions.

Ecological Modernization: This perspective focuses on the potential for industrial societies to transition towards more sustainable practices. It suggests that technological advancements, environmental regulations, and shifts in public attitudes can lead to environmentally friendly innovations within existing economic systems. It highlights the role of institutions and social change in achieving environmental sustainability.

Human Ecology: Human ecology examines the relationship between human populations and their environments. It explores how population growth, urbanization, and migration patterns affect the natural environment. This perspective is particularly relevant when studying the impact of human activities on ecosystems and landscapes.

Environmental Sociology: Environmental sociology is a specialized field within sociology that concentrates on the intersection of society and the environment. It examines environmental attitudes, behaviors, and movements, as well as the social factors that influence environmental decision-making and policy formation.

Risk Society Theory: This theory, developed by Ulrich Beck, suggests that modern societies are characterized by various risks, including environmental risks. It emphasizes how industrialization and technological advancements create new and often unforeseen environmental hazards. It also examines how societies respond to and manage these risks.

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

The concept of "limits to growth" addresses the ecological boundaries of sustainable development, a prevalent topic in the discourse of sociology. It asserts that unchecked growth could potentially exhaust natural resources and destabilize environmental systems, leading to societal and economic crises. The "Tragedy of the Commons" analogy provides a theoretical framework for understanding the dilemma of limits to growth. It suggests that individuals, driven by self-interest, may exploit shared resources to the point of depletion, which is a potential risk for any society, including Pakistan.

Our common environment: questions about the harmful impact of human beings on the natural world such as global warming and the destruction of the world's rainforest have come to be known as environmental ecology. Public concerns about the environment have led to the formation of green parties and non-governmental organizations like friends of the earth and green peace which campaign around environmental issues. While there are varied green philosophies, a common thread is the concern to take action to protect the world's

environment, conserve rather than exhaust its resources and protect the remaining animal species (Giddens 2006).

Are there limits to growth: one important influence on the rise of green movements and on public concern about environmental problems can be traced back to a famous report first published in the early 1970s, the limits to growth, published by the club of Rome. The club of Rome commissioned a study that used computer modelling technique to make predictions about the consequences of continued economic growth, population growth, pollution, and the depletion of natural resources. The computer model showed what would happen if the trends that were established between 1900 and 1970 continued to the year 2100. The computer projections were altered to generate a variety of possible consequences depending on different rates of growth of the factors considered. The researchers found that each time they altered one variable, there would eventually be an environmental crisis. The main conclusion of the report was that rates of industrial growth are not compatible with the finite nature of the earth's resources and the capability of the planet to carry population growth and absorb pollution. The report pointed to the unsustainability of current levels of growth in population, industrialization, pollution, food production and resource depletion (Giddens 2006).

Topic-218: Our Common Environment: Sustainable Development

Rather than calling for the economic growth to be reined in, more recent developments turn on the notion of sustainable development. The term was first introduced in a 1987 report commissioned by the United Nations, our common future. The authors of the report argued that the use of the earth's resources by the present generation was unsustainable.

Sustainable development was defined as the use of renewable resources to promote economic growth, the protection of animal species and biodiversity, and the commitment to main clean air, water and land. The commission regarded sustainable development as meeting the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development means that growth should, at least ideally be carried out in such a way as to recycle physical resources rather than deplete them and to keep levels of pollution to a minimum.

Following the publication of Our common future, the phrase, sustainable development came to be widely used both by environmentalists and by governments. It was employed at the UN Earth summit in Rio de Janeiro in 1992 and has subsequently appeared in other ecological summit meetings organized by the UN such as the world summit on sustainable development in Johannesburg in 2002. Sustainable development is also one of the Millennium development goals (MDGs) which have been agreed by 191 states around the world as they aim to reduce many forms of poverty in the coming decades (Giddens 2006).

Topic-219: Risk Technology and the Environment

Conceptual Intersection of Risk, Technology, and the Environment: Sociology illuminates how human activities and technological innovations impact the environment, which in turn, amplifies or mitigates risk for society. These risks are multidimensional and consequently, having multiple effects on human life. For instance, in Pakistan, the unregulated adoption of coal energy, industrialization, and deforestation for urbanization and housing societies has been a major cause of increased air and water pollution.

The Societal Perception of Risk: Societal risk perceptions are shaped by the balance of benefits and potential harm associated with technology and its impact on the environment.

Technology as a Double-edged Sword: Technological advancements can both exacerbate and alleviate environmental risks. For example, while technology in Pakistan's textile industry contributed to increased productivity, it also led to increased waste and pollution. However, recent investments in clean technologies demonstrate potential for reducing these environmental impacts.

Risk and Social Inequality: The distribution of environmental risk is often socially unequal. Marginalized populations in Pakistan, particularly those living in the flood-prone areas along the Indus River, disproportionately bear the brunt of environmental risks, highlighting the intersection of environmental harm and social inequality.

Role of Policy and Regulation: Effective policy and regulation can help manage the triadic relationship of risk, technology, and the environment. Pakistan's recent policy focus on planting ten billion trees is an example of proactive steps towards mitigating environmental risks.

Topic-220: Environmental Problems in Pakistan

Pakistan faces a range of environmental problems that pose significant challenges to the country's sustainability and the well-being of its population. Some of the key environmental issues in Pakistan include

Air Pollution: Air pollution is a major concern in Pakistan, particularly in urban areas like Lahore and Karachi. High levels of vehicular emissions, industrial pollution, and the burning of solid waste contribute to poor air quality. This leads to respiratory diseases and other health problems among the population.

Water Scarcity: Pakistan is a water-stressed country, with the Indus River being its primary water source. Mismanagement, water wastage, and the impacts of climate change have exacerbated water scarcity issues. Many areas of the country face a lack of clean and safe drinking water, leading to health problems and disputes over water resources.

Deforestation: Deforestation is a significant environmental problem in Pakistan. The cutting down of trees for timber, agriculture expansion, and urban development has led to soil erosion, loss of biodiversity, and decreased carbon sequestration.

Land Degradation: Soil erosion, salinity, and desertification are ongoing challenges in Pakistan, primarily due to unsustainable agricultural practices, deforestation, and climate change. These issues threaten food security and livelihoods for rural communities.

Climate Change: Pakistan is highly vulnerable to the impacts of climate change, including extreme weather events like floods and droughts. Glacial melting in the northern regions poses a long-term threat to the country's water supply.

Waste Management: Inadequate waste management systems and the improper disposal of solid waste contribute to environmental degradation in urban areas. Trash often ends up in water bodies or open dumps, leading to pollution and health hazards.

Loss of Biodiversity: Pakistan's diverse ecosystems, including its forests and wetlands, are under threat from various human activities. This has led to a decline in the populations of many native species.

Energy Crisis: Pakistan faces an energy crisis, which has led to increased reliance on fossil fuels, contributing to greenhouse gas emissions and air pollution. Efforts to transition to cleaner and more sustainable energy sources are ongoing but face challenges.

Illegal Wildlife Trade: The illegal trade in wildlife and their parts is a significant concern, particularly in border areas. This contributes to the depletion of endangered species and threatens ecosystems.

Urbanization: Rapid urbanization and population growth in Pakistan's cities have led to increased demand for resources, infrastructure development, and land-use changes, often at the expense of the environment.

Lesson-41**SOCIAL CHANGE****Lesson Overview**

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

Topic-221: What is Social Change: Macro Change**What is social change?**

Social change is a process through which patterns of social behavior, social relationships, social institutions, and systems of stratification are altered over time. Everything changes, and, like nature, all societies are in a constant state of flux. The rate of change, however, varies from one society to another. For much of human history, change was slow, and although hunting-gathering societies adopted new ways and relinquished customs and traditions, they did so very gradually over the course of centuries, or even millennia. With the origin of agriculture and the emergence of cities the pace of change quickened, and with industrialization social changes that once took generations or more occurred in the space of decades or even a few years. C. Wright Mills comment that no society on earth had experienced such “earthquakes of change” at such a rapid pace as contemporary American society is even more poignant today than when he wrote it over five decades ago (Thompson and Hickey 2016).

Macro-Change

Macro-changes are gradual, large-scale, and, because they take place over long periods of time, imperceptible to people as they go about their daily lives. Modernization, a process through which societies become more internally differentiated and complex as they move from simple to complex social institutions, is a good example of this kind of macro-change. Other kinds of macro-change may take less time, spanning only a few generations, such as the current shift from industrial societies based on manufacturing to post-industrial societies based on information and service economies (Thompson and Hickey 2016).

An example from Pakistan can be the endeavour to shift the country's economy from primarily agricultural to services and industry, a change catalysed by technological advancements and globalization.

Topic-222: What is Social Change: Micro Change**Micro-Change**

Micro-changes involve small, rapid changes produced by the countless decisions people make as they interact with others during their daily lives. Micro-change occurs in the everyday lives of millions of ordinary people, as people make business, family, and countless

other decisions. Except for movers and shakers whose decisions may have an immediate effect on our lives, the small acts of ordinary people may slowly and imperceptibly alter social institutions and, eventually, entire societies. Like other aspects of culture, people's understandings of the future are paradoxical. Although the future is the repository of people's collective hopes and dreams, it also represents people's collective fears. Consequently, whereas some individuals and groups view change as positive and beneficial, others perceive it as harmful and a potential threat to their interests, needs, and "futures." Even when there is widespread agreement and change is carefully planned, it often has social consequences that were never intended or imagined. Change may be desired and pursued or reviled and resisted—but it can never be halted. The speed and direction of change, however, are never random. As Clark Kerr observed, every society "moves towards its future in terms of its past, its own institutions, and traditions" (cited in McCord, 1991:58). According to Barrett (1991) when societies confront a new situation, they do so in a context of existing sociocultural constraints, which influence their members' perceptions and choices (Thompson and Hickey 2017).

For example, a growing emphasis on education, especially among girls, in rural Pakistani communities represents a micro social change. While it might seem like a minor shift within individual families, collectively, it contributes to changing gender norms and increased influence of Western ideology.

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

Sociological approaches to social change

According to Turner and Killian (1989), novel ideas and radically new visions of the world sometimes emerge during periods of intense conflict and social turmoil. The Industrial Revolution in the nineteenth century, for example, provided fertile ground for a "new science" that could explain the remarkable social changes that were taking place in Europe and America. The growth and respectability of science also generated a great deal of optimism that sociology—like the natural sciences—would discover "laws" that would not only explain social change but lead to the creation of "better societies" (Thompson and Hickey 2016).

Cyclical Approaches

For most of human history, cyclical understandings of social change dominated people's thinking. Before the invention of clocks and the Industrial Revolution, the basic rhythms of people's lives were attuned to the repetitive cycles of nature. The sun rose and set, the seasons changed, and these and other natural cycles guided people's everyday lives and influenced their understandings of social change. Even today, many Native Americans make no clear distinctions between the past and future. To them, they are one and the same, because—like nature—history is forever repeated in endless cycles (Thompson and Hickey 2016).

Classical Cyclical Theories: Early scientists and historians rejected these ideas, although some borrowed biological metaphors that held that societies have their own "inherent life spans" and that each is born, matures, and then experiences decay and death (Toynbee and Caplan, 1972). They, in turn, are replaced by societies in their youth and prime—a cycle that

Oswald Spengler's *The Decline of the West* ([1922] 1962) 576 20. Social Change, Collective Behavior, and the Future predicted would lead to the decline of Western European culture. Another cyclical theorist, historian Arnold Toynbee, held similar views but renounced the "inevitability" of decline and proposed that "creative efforts" by people might enable civilizations to survive.

Sociologist Pitirim Sorokin (1941) took the cyclical theory of change a step further, arguing that civilizations oscillated among three types of "mentalities," or worldviews: ideational, which emphasizes faith and spirituality; sensate, which stresses practical and utilitarian approaches to reality; and idealistic, which balances the practical and transcendental. According to Sorokin, in all cultural systems change occurs when a particular mode of thinking reaches its logical limits, for example, when a sensate society becomes too hedonistic and sensual people "turn to ideational systems as a refuge" (Ritzer, 2008:202). (Thompson and Hickey 2016).

Contemporary Cyclical Approaches: Theodore Caplow found similar oscillations in contemporary industrial societies, noting their occurrence in such diverse phenomena as "the rise and decline of scholarly theories, clothing fashions, fads and crazes, the fluctuation of party strength in two-party systems, changes in nutritional patterns, and shifts in public opinion." Cyclical understandings of change have experienced something of a revival among New Age groups, as well as in popular expressions such as "everything that goes around comes around." Most contemporary sociologists, however, believe that in addition to describing change we must take the next step and explore the complex processes that have taken us from the Stone Age to the space age (Thompson and Hickey 2016).

Topic-224: Functionalism and Evolutionary Perspective on Social Change

Functionalism and Evolutionary Perspectives

With the widespread distribution of clocks and watches during the Industrial Revolution, linear views, which hold that time proceeds in a straightforward, non repetitive fashion, became popular. Business people, of course, favoured linear models because they facilitated industrial production and the pursuit of profit. In linear models, time can be divided into discrete units and "made better use of," or it can be "lost," "wasted," or "squandered." Linear views also make planning important, and the "future"—not the past—is the dominant orientation (Thompson and Hickey 2016).

Classical Evolutionary Models: Borrowing models from the biological sciences, which had gained great prestige in the nineteenth century, many sociologists subscribed to a popular theory called unilineal evolution, which held that all forms of life—and, by analogy, all societies— "progressed" from simple to complex forms, with each form an advance over its predecessors. Just as biologists classified life forms according to complexity, social scientists developed ranking systems of their own, each showing humankind's "steady ascent up a ladder of predictable stages" (Caplow, 1991:11).

One popular nineteenth-century scheme emphasized that all societies passed through three main stages: savagery, barbarism, and civilization. Auguste Comte, often referred to as the founder of sociology, developed a similar scheme. He argued that all societies passed through theological, metaphysical, and positivistic stages, and that European societies were in the

latter stage—which was the highest and final stage of human development (Thompson and Hickey 2016).

Herbert Spencer, a contemporary of Comte, also was influenced by biological theories of evolution. Coining the term “survival of the fittest” before it became associated with Charles Darwin and biological evolution, Spencer saw the survival of organisms and societies as linked to their ability to adapt to a changing environment. To Spencer, Western societies had advanced to the highest social level because they were “better suited” to nineteenth-century conditions than non-Western ones. Not surprisingly, these ideas gained widespread popularity during European colonization and industrial expansion, and they added ideological support when European colonial powers redefined their activities from conquest and exploitation to the moral duty of a “superior race” to assist natives in making the difficult journey from “savagery” to “civilization.” (Thompson and Hickey 2016).

Another classical theorist, Émile Durkheim, disagreed that economic competition would lead to chaos. He argued that new varieties of social solidarity, or feelings of collective conscience, would emerge to maintain social order. According to Durkheim’s two-part model, in simple societies every member performed the same tasks, was interchangeable, and shared similar beliefs and values. Homogeneity, or what he called mechanical solidarity, served to integrate society. During the nineteenth century, it was clear that industrialization, increased population growth, and competition were destroying traditional forms of social solidarity. Durkheim argued that those who survived the bitter economic competition were progressively assuming specialized roles and exchange relations with one another, and thus were in the process of developing what he called organic solidarity (Thompson and Hickey 2016).

Topic-225: The Conflict Perspective on Social Change

The Conflict Perspective

Like most nineteenth-century social theorists, Karl Marx was influenced by evolutionary theory. He agreed that societies had to adapt to survive and stressed that the economy served as the foundation for the social order. Further, he believed that social arrangements and people’s ideas reflected their material conditions. Conforming to the linear models of evolution popular in his time, he also believed that societies inevitably advanced toward a higher and final state—in his model, from class to classless society (Thompson and Hickey 2016).

Class Warfare and Change: Marx, however, interpreted the consequences of the Industrial Revolution and social change in a dramatically different fashion than most of his peers. To Marx, the most significant processes of change cantered on the tensions, strains, and conflicts among individuals, groups, nations, and, especially, social classes.

In Marx’s model of revolutionary change, as capitalists bought off competitors, they would grow stronger and more ruthless in their search for profits, and workers would suffer progressively lower wages, higher rates of unemployment, and poverty and destitution. This, in turn, would produce rising levels of alienation, discontent, and severe economic crises—each more serious than the last—until in the end workers everywhere would recognize their common enemy and join in a revolutionary movement to overthrow capitalists and the system of private property, ultimately taking charge of the economy and running it for the good of all.

Where did Marx go wrong? Despite monopoly capitalism, cyclical economic crises, and disgruntled workers in many industrial societies, there have been no revolutions in industrial capitalist nations, and capitalism seems to be expanding rather than contracting—even into territories where socialism once reigned supreme. To Marxists, one key reason the revolution has been stalled is dramatic advances in transportation and communication, which have brought the whole world into the capitalist orbit and enabled transnational corporations to exploit global resources, Labor, and profits undreamed of a century ago (Thompson and Hickey 2016).

Revolutionary Change: Marx also seems to have overemphasized economic factors in his model of revolutionary change. In her study of revolutions in France, Russia, and China, Theda Skocpol found that where revolutionary change occurred not only were there serious economic crises and class conflicts, but in all cases national, political, and economic elites were unable to meet the challenges of transnational or international relations, which “helped shape revolutionary struggles and outcomes.”

Although contemporary conflict theorists continue to explore the social consequences of class conflict, they have expanded their analysis to include all forms of social conflict—racial, ethnic, religious, gender, age, and others examined throughout this book. Again, the collapse of the Soviet Union is instructive, as current ethnic and religious struggles in many parts of Eastern Europe—and efforts by some groups at “ethnic cleansing”—bear out the compelling nature of ethnic conflict as a force for social change (Thompson and Hickey 2016).

Topic-226: Contemporary Perspectives on Change

Today, few sociologists subscribe to a single “grand theory” of social change. Some borrow elements of Neo-evolutionary theory and stress adaptation and economic factors in the process of change. Most also emphasize class-based and other forms of conflict both within and among nations. Likewise, instead of attempting to explain change in terms of a single factor, most agree that the complex interaction among many factors—both internal and external to a nation—produce change, although in varied specific historical and social contexts specific factors may sometimes exert more influence than others (Thompson and Hickey 2016).

Sources of Change: Some of the most important sources of change are the physical environment, technology, population, cultural innovation, and social conflict.

The physical environment includes cataclysmic events such as floods, droughts, volcanic eruptions, and earthquakes. Human activities, especially industrial activities in the last two centuries, which have produced acid rain, global warming, massive deforestation, desertification, and holes in the ozone layer, also produce social change and have the potential of causing profound changes in the next century.

Technology, which is the application of knowledge for practical ends, has been a powerful force for social change since the invention of the first tool. Lasers, fiber optics, biotechnology, genetic engineering, computer-assisted technologies, and other technological advances have the potential of vastly improving the quality of people’s lives. Although technology can enhance our lives, it also has the potential to give giant organizations powers of surveillance and social control that were impossible and even unimaginable just a few years ago.

Population and changes in the size and composition of populations, migration, and other demographic forces are also important sources of change. One of the most important trends related to modernization has been the steady expansion of the global population over the past two centuries. Cultural innovation, including discovery, and invention, and diffusion—or cultural borrowing—is an important source of social change as well. Today, tourism, international commerce, and the global telecommunications industry have introduced the world to a steady stream of Western products, goods, ideas, and values—especially consumerism, individualism, and popular culture. Of course, diffusion is rarely a one-way process, and goods and ideas from all the world's cultures affect the foods we eat, the clothes we wear, the music we listen to, and most other aspects of American culture and society.

Social conflict in a global society includes racial, ethnic, religious, and gender conflicts, as well as nationalist struggles. Because they have strong vested interests in the status quo, elites often resist change and suppress subordinates who desire it.

When elites become divided or lose legitimacy, however, significant social change becomes possible. War and terrorist activities also can bring sudden change, and so can ordinary people—when they join forces to alter the conditions of their lives.

Topic-227: Social Movements and Social Change

Social movements involve organized, goal-directed efforts by a large number of people to promote or resist change outside of established institutions. Although the forces opposed to grassroots protest and challenge are formidable, it should be obvious that some social movements, such as the civil rights and feminist movements, have brought significant changes to American society. Even obscure grassroots movements may generate important changes in people's lives. For example, Sherry Cable who studied a women's environmental protest movement in rural Kentucky, found that by assuming leadership roles rural activists not only forced a local tannery to stop polluting local streams, but they also "experienced changes in their perceptions and grievances, of themselves, and of their own SMO roles." Many of the women also experienced a sense of empowerment that led to additional changes in their domestic lives. Moreover, even movements that appear to have been crushed, such as Poland's Solidarity movement during the early 1980s, may set in motion a series of events that pave the way for significant political change. According to Piotr Sztompka even at its low point, when its leaders were in prison, Solidarity had already "succeeded in infusing the system with the 'logic of reform,' enlarged the scope of participation in political life, and transformed the balance of forces in political elites."

Perhaps, as Goldberg (1991) noted, the United States and other major industrial nations have become more tolerant of protest movements because they see themselves as beneficiaries of social movements and collective activities in Eastern Europe and elsewhere. Whether these movements will persist, die out, or spread to other parts of the world is uncertain, though there is plenty of evidence that democratic ideals that legitimate protest are spreading across the globe. Moreover, waves of protests, strikes, and "food riots" are becoming more common throughout the developing world as international economic competition intensifies.

Boswell and Dixon (1990) contended that in the absence of intense state repression, protests and rebellions will increase as nations modernize, income inequality and class polarization become more pronounced, and greater resources become available to the lower classes for organizing protests. Verta Taylor contends that the United States is becoming a “social movement society,” in which grassroots protests are “routine” and serve as vital sources of community, meaning, and multicultural citizenship. Some evidence suggests that protests are spreading worldwide because intervention by national elites is becoming less cost-effective and more politically hazardous due to the unprecedented rise of mass anti-interventionist and human rights movements (Thompson and Hickey 2016).

Topic-227: Social Movements and Change

Social movements are collective, organized endeavors by individuals or groups aimed at achieving social, political, or cultural change within society. They often emerge in response to perceived injustices or grievances and mobilize people around specific goals, utilizing strategies such as protests, advocacy campaigns, and civil disobedience to raise awareness and influence decision-makers. These movements have historically played a pivotal role in driving significant social changes, such as civil rights advancements and environmental protection measures. Their persistent efforts, often involving diverse coalitions, challenge the status quo, raise awareness, and empower individuals and communities to address pressing societal issues, making social movements instrumental forces in shaping the trajectory of human societies.

Lesson-42**SOCIAL CHANGE – II****Lesson Overview**

- Global social change
- Change and social crisis in societies
- Social change in Pakistan
- Sources of social change: Internal sources
- Sources of social change: External changes
- Ideas and social change: Max weber
- Conflict and social change: Karl Marx

Topic-228: Global Social Change

Global social change refers to the transformation of societies, cultures, and human behavior on a worldwide scale. It encompasses a multitude of interconnected factors that influence the way people live, interact, and organize across borders. This phenomenon is driven by various forces, including technological advancements, economic globalization, cultural exchange, political movements, environmental challenges, and demographic shifts. Global social change underscores the inter connectedness of our world and highlights the need for international cooperation and collective responses to address the complex challenges and opportunities that transcend national boundaries. It impacts everything from the way we communicate and conduct business to how we address global health crises, environmental sustainability, and social justice on a global scale. Understanding and navigating global social change is essential for individuals, communities, and nations in our increasingly interconnected and interdependent world.

Topic-229: Change and Social Crisis in Societies

Change and social crises are interconnected phenomena that play significant roles in shaping societies. Change is a natural and continuous process that can take various forms, including social, cultural, economic, technological, and political change. Social crises, on the other hand, are events or situations characterized by instability, upheaval, and a breakdown in normal social functioning. Here's an exploration of the relationship between change and social crises in societies.

Change as a Catalyst for Social Crises: Change can act as a catalyst for social crises when it occurs too rapidly or disruptively. Societies that undergo rapid economic transformations, technological advancements, or cultural shifts may experience disorientation, inequalities, and conflicts that can lead to crises. For example, the rapid urbanization and industrialization of the 19th century led to social crises in many Western societies, including labor strikes and protests due to poor working conditions.

Resistance to Change: Societies often resist change, particularly when it challenges established norms, values, or power structures. This resistance can manifest as social unrest or crises when groups or individuals vehemently oppose changes imposed on them. For instance, resistance to civil rights and desegregation in the United States led to social crises, including protests, violence, and civil disobedience.

Political Change and Social Unrest: Political change, such as revolutions or regime transitions, can lead to social crises. When governments are overthrown or face instability, it can result in political and social chaos. The Arab Spring uprisings in the early 2010s, for example, were sparked by calls for political change but resulted in widespread social turmoil.

Economic Change and Inequality: Economic change, including recessions, depressions, or rapid economic growth, can influence social crises. Economic downturns often lead to unemployment, poverty, and social unrest, as seen in various financial crises throughout history. Conversely, rapid economic growth can exacerbate income inequality, leading to social tensions.

Cultural and Technological Change: Cultural and technological changes can provoke social crises when they challenge established norms or create cultural dissonance. The emergence of new technologies, such as social media, can facilitate the rapid spread of information and mobilization for social change, but it can also contribute to polarization and conflicts within societies.

Environmental Change: Environmental changes, including natural disasters and climate change, can result in social crises when they disrupt communities, cause displacement, and strain resources. Societies facing prolonged environmental crises may experience increased social instability.

Topic-230: Social Change in Pakistan

Social change in Pakistan is a multifaceted and ongoing process influenced by a range of factors. One prominent aspect of this transformation is urbanization, with a substantial portion of the population now residing in cities, leading to shifts in lifestyles and employment patterns. Educational expansion has been another significant driver, increasing literacy rates and promoting awareness and critical thinking. Efforts to address women's rights and gender equality have gained momentum, with advocacy and legislative changes aiming to empower women. The proliferation of technology and media, coupled with political movements for democracy and social justice, has facilitated greater political and social awareness. Pakistan's identity as an Islamic state continues to influence its social fabric, sparking debates about the role of religion in public life. Improvements in healthcare and social services, civil society activism, and globalization have all played vital roles in shaping the country's social development. However, ongoing security challenges and persistent issues like poverty and inequality underscore the complexity of social change in Pakistan, which is influenced by a delicate interplay of cultural traditions, economic factors, and political dynamics.

Pakistan's history is characterized by a series of significant social changes, often shaped by political shifts, economic factors, and cultural transformations. The creation of Pakistan itself, following the partition of British India, was a monumental social change impacting millions of lives.

Political changes, including transitions between civilian and military rule, have shaped the country's social fabric. Each shift has brought changes in policies and societal attitudes, impacting various aspects of society such as education, healthcare, and governance.

Example: The era of military rule under General Zia-ul-Haq led to a significant shift towards religious conservatism, and the era of military rule under Pervez Musharraf led to liberal, secular enlightened moderation impacting laws, education, and societal norms in the country.

Economic factors, including urbanization, industrialization, and globalization, have also driven social change in Pakistan. Increasing urbanization, for instance, has led to changes in lifestyle, occupational patterns, and social structures.

Example: The growth of cities like Karachi and Lahore has reshaped social dynamics, leading to a blend of traditional and modern values and creating new opportunities and challenges.

Topic-231: Sources of Social Change: Internal Sources

Sources of Change

There are three important sources of social change.

Invention: Inventions produce new objects, ideas, and social patterns. Rocket propulsion research, which began in the 1940s, has produced spacecraft that reach toward the stars. Today we take such technology for granted; during this century, a significant number of people may well travel in space.

Discovery: Second, discovery occurs when people take note of existing elements of the world. For example, medical advances enhance understanding of the human body. Beyond the direct effects on human health, medical discoveries have stretched life expectancy, setting in motion the “greying” of many modern societies.

Diffusion: Third, diffusion creates change as products, people, and information spread from one society to another. Ralph Linton (1937a) recognized that many familiar elements of our culture came from other lands. For example, the cloth used to make our clothing was developed in Asia, the clocks we see all around us were invented in Europe, and the coins we carry in our pockets were devised in what is now Turkey. In general, material things change more quickly than cultural ideas. That is, breakthroughs such as the science of altering and perhaps even creating life are taking place faster than our understanding of when—and even whether—they are morally desirable (Macdonald 2012).

Demographic Change

Population patterns also play a part in social change. A century ago, the typical household (4.8 people) was almost twice as large as it is today (2.6 people). Women are having fewer children, and more people are living alone. In addition, change is taking place as our population grows older.

Migration within and among societies is another demographic factor that promotes change. Between 1870 and 1930, tens of millions of immigrants entered the industrial cities in the United States. Millions more from rural areas joined the rush. As a result, farm communities declined, cities expanded, and for the first time, the United States became a mostly urban nation. Similar changes are taking place today as people move from the Snowbelt to the Sunbelt and mix with new immigrants from Latin America and Asia (Macdonald 2012).

Topic-232: Sources of Social Change: External Sources

Social change is a complex process influenced by a variety of factors, including external sources that can exert significant pressure on society to evolve and transform. These external sources often drive shifts in social norms, values, institutions, and behaviors. Here are some key external sources of social change

Technological Advancements: Technological innovations can have a profound impact on society. The development and adoption of new technologies can change the way people live, work, communicate, and interact. For example, the internet and smartphones have transformed the way information is accessed, leading to changes in how people communicate, learn, and conduct business.

Economic Forces: Economic factors, such as globalization, economic crises, and changes in the job market, can drive social change. Globalization, for instance, has increased inter connectivity among nations, leading to the spread of cultures, ideas, and goods. Economic recessions can lead to shifts in employment patterns and income distribution, affecting social structures and behaviors.

Political Movements and Policies: Political movements and government policies can instigate social change. For example, civil rights movements in the United States in the mid-20th century led to significant legal and social changes, including the end of segregation and expanded civil liberties. Government policies related to healthcare, education, and social welfare also shape societal structures and behaviors.

Cultural Exchange and Media: Cultural exchange, facilitated by media and international travel, can introduce new ideas, values, and lifestyles to a society. The media, including television, film, music, and the internet, play a significant role in disseminating cultural influences and shaping public opinion.

Environmental Factors: Environmental issues, such as climate change and natural disasters, can drive social change. These challenges can lead to shifts in environmental policies, lifestyles, and attitudes toward sustainability and conservation.

Demographic Changes: Changes in population size, composition, and distribution can influence social dynamics. Factors like immigration, urbanization, and shifts in birth and mortality rates can alter the cultural, social, and economic landscape of a society.

International Relations: Events and developments in the international arena, including conflicts, treaties, and alliances, can have repercussions on a nation's policies and priorities, leading to social changes within that country.

Crisis Events: Crises, such as wars, pandemics, or natural disasters, can force societies to adapt and change in response to immediate challenges. These events often necessitate shifts in public policies, healthcare systems, and emergency response strategies.

Cultural Diffusion: The spread of cultural practices, values, and ideas from one society to another can lead to the adoption of new customs and behaviors. This can occur through trade, migration, or cultural exchange.

Educational Institutions: Educational systems and institutions can introduce new ideas and perspectives to individuals, shaping their beliefs and behaviors. Changes in educational curricula and pedagogical approaches can influence social attitudes and values.

Topic-233: Ideas and Social Change: Max Weber

Max Weber also contributed to our understanding of social change. Although Weber agreed that conflict could bring about change, he traced the roots of most social change to ideas. For example, people with charisma (Martin Luther King Jr. is one example) can carry a message that changes the world. Weber also highlighted the importance of ideas by showing how the religious beliefs of early Protestants set the stage for the spread of industrial capitalism. The fact that industrial capitalism developed primarily in areas of Western Europe where the Protestant work ethic was strong proved to Weber the power of ideas to bring about change.

Ideas also direct social movements. Change occurs when people join together in the pursuit of a common goal, such as cleaning up the environment or improving the lives of oppressed people (Macionis 2012).

Topic-234: Conflict and Change: Karl Marx

Inequality and conflict in a society also produce change. Karl Marx saw class conflict as the engine that drives societies from one historical era to another. In industrial-capitalist societies, he maintained, the struggle between capitalists and workers pushes society toward a socialist system of production. In the 130 years since Marx's death, this model has proved simplistic. Yet Marx correctly foresaw that social conflict arising from inequality (involving not just class but also race and gender) would force changes in every society, including our own, to improve the lives of working people (Macionis 2012).

Lesson – 43**COLLECTIVE BEHAVIOR****Lesson Overview**

- Interpreting collective behavior
- Crowd, masses, and collective behavior
- Social movements
- Perspectives on social movements
- Social movement organizations
- The life course of social movements
- Dispersed collective behavior: fads and fashions, rumors, public opinion, mass hysteria
- Social tolerance

Topic-235: Interpreting Collective Behavior

Collective behavior refers to the spontaneous, unstructured, and temporary behavior of a group of people responding to the same event, situation, or problem. The concept challenges the assumption of inherent societal order and emphasizes the transformative potential of group dynamics. From the perspective of Interactionism, collective behavior is shaped by shared meanings and definitions that people attribute to their social reality. For instance, a demonstration can emerge if a large group of people interpret a particular political decision as unjust.

The main types of collective behavior include crowds, masses, publics, social movements, and riots. Each manifests a different way in which people collectively react to social stimuli. Crowds and riots represent a more immediate and emotional response, while social movements indicate a more sustained and organized effort towards social change. An example from Pakistan: The 'Lawyers' Movement' (2007-2009) was a sustained social movement where lawyers, civil society, and political parties collectively responded against the suspension of the Chief Justice by the then-President Pervez Musharraf. The shared interpretation of this act as a violation of judicial independence led to a nationwide protest demanding restoration of the judiciary.

Structural strain theory suggests collective behavior emerges when there's a disconnect between cultural goals and the institutionalized means to achieve them. This strain motivates people to collectively react. Riots after major sports events in different societies could be an instance, where the strain between the goal (winning the match) and the means (performance of the team) creates unrest. Unlike structured social behavior governed by established norms and laws, collective behavior often presents emergent norms. These norms spontaneously develop in response to a novel situation. An example can be the collective behavior observed during natural disasters like earthquakes, where people spontaneously organize rescue efforts, share resources, and help each other beyond the conventional norms.

Collective behavior plays a crucial role in societal change and innovation. From the Civil Rights Movement in the US to anti-Apartheid struggle in South Africa, collective behavior has significantly challenged and transformed societal structures. Lastly, applying the theory of Relative Deprivation, people engage in collective behavior when they perceive a gap

between the expected and actual social rewards. The Arab Spring can be seen as such an instance, where populations across the Middle East and North Africa collectively reacted to perceived economic injustices and political repression.

Social scientists take several approaches to these and other forms of collective behavior. They include contagion theory, convergence theory, emergent norm theory, and value-added theory.

Contagion Theory: Most early scientific approaches to collective behavior focused on “crowd psychology.” For example, Gustav LeBon’s contagion theory stressed powerful and “contagious” emotions, which when combined with the anonymity of the crowd enabled people to act irresponsibly or even brutally. According to contagion theory, this transformation occurs through the power of suggestion, which makes people susceptible to crowd emotions (Thompson and Hickey 2016).

Although most social theorists agree that emotions are important in such crowds, few believe there is total uniformity in people’s moods and behaviour in crowds, or even that there is a common emotional response in crowds (McPhail, 1994; Miller, 2000). Ralph Turner and Lewis Killian (1987:27), however, agree with contagion theory in one regard: the more uncertain the situation, the more individuals become susceptible to “the suggestions of others.” (Thompson and Hickey 2016).

Convergence Theory: Convergence theory maintains that mobs are composed not of ordinary citizens caught in the grip of powerful emotions, but of segments of the population who already share certain attitudes and interests that predispose them to converge and act in violent and destructive ways. Sociologists, however, have found little difference between the attitudes and beliefs of participants and nonparticipants in most forms of collective behavior (Thompson and Hickey 2016).

Emergent Norm Theory: According to emergent norm theory, in situations where collectivists become crowds, people neither are overwhelmed by emotions nor are simply imitating each other. Instead, they look to each other during interaction for clues as to how they should behave and establish new or emergent “group norms of judgment” (Turner and Killian, 1987:27). For many years, Chinese officials were strong proponents of emergent norm theory. For example, when crowds gathered, Chinese authorities arrested and detained suspected militants, believing their tactics and the potentially violent norms they might seek to establish were far more dangerous than crowd itself. (Thompson and Hickey 2016).

Value-Added Theory: Neil J. Smelser’s (1962) value-added theory requires not only an understanding of crowd dynamics but also an examination of the larger social context in which collective behavior occurs. According to Smelser’s model, several conditions increase the likelihood of collective behavior.

1. **Structural Conduciveness**—where institutions are organized in such a way that they encourage collective behavior. For example, democratic states that permit legal rallies and assemblies are structurally more conducive to rioting and mob behavior than authoritarian regimes that outlaw and brutally repress all public gatherings. In much the same way, the mass media can dramatize events, heighten emotions, and encourage crowd behaviour, rumours, fads, and fashions.
2. **Social Control Factors**—either government inactivity, confusion, and vacillation or active encouragement by elites may boost collective behavior.

3. **Structural Strains**—which include any social condition that strains social relations, such as poverty, injustice, discrimination, and economic uncertainty.
4. **Generalized Beliefs**—about their situation that define the nature of the problem, identify who is responsible for it, and offer some plan of action.
5. **Mobilization for Action**—which usually occurs when leaders emerge and mobilize curious or sympathetic observers into active participants (Thompson and Hickey, 2016).

Topic-236: Crowds, Masses and Collective Behavior

Sociologists have combined two major characteristics in classifying various forms of collective behavior:

1. The dominant emotion expressed—joy, anger, fear, and other emotions; and
2. The type of collectivity involved (Lofland, 1985). In a crowd, people are in proximity; in a mass, large numbers of people are widely dispersed (Turner and Killian, 1987).

The rarest and most dramatic form of crowd behavior is mass suicide. Historically, such events have been associated with members of apocalyptic religious communities who are convinced the end of the world is imminent and an armed assault by a hostile government force is about to take place. This was the context of the 1978 mass suicide of more than 900 members of the People's Temple sect in Jonestown, Guyana, who committed suicide by drinking cyanide-laced Kool-Aid (Robbins, 1986). Haught (1995) contends that although the exact cause of the conflagration that took the lives of David Koresh and almost 90 members of the Branch Davidians is still uncertain, the Waco tragedy involved an armed millenarian group that found itself threatened and under siege by government forces (Thompson and Hickey 2016).

Collective Behaviour and Masses

Unlike crowds, where people affect one another directly, in mass behavior people are not in the same locality, yet through a common source of information or communication medium they can indirectly influence one another. Although personal networks remain important, television, cell phones, and other forms of communication have become key agents in many forms of mass collective behavior. We want to make it clear again that although the mass media may promote collective action, it can discourage it as well. For example, Gary Fine and Ryan White (2002) examined how the mainstream media use “human interest stories” to create collective attention, provoke public discussion, and foster communal identification. Media Favorites for over a century include stories about people and animals who have become trapped, a child lost in the woods, a missing climber, or a baby who needs unusual medical attention. But human-interest stories—just like media stories that detail the trials and tribulations of celebrities—rarely produce collective action. In fact, because human interest stories are highly personal and seem to have little social importance, “the call for collective action and political action is muffled and muted.” This may be of increasing significance with the growing “tabloidization of the media.” Today, important forms of collective action include 2016. fashions, rumours, urban legends, and mass hysteria (Thompson and Hickey, 2016).

Fads are short-term, frivolous, and unconventional collective behaviors that usually provide pleasure and involve only a small segment of the population. Many challenges tradition and authority, such as young people dressing like popular rock stars. College students “streaking” (running naked through public places) and youths dyeing their hair green are other examples of fads. Some fads are more respectable and more profitable to businesses and other interests. These may involve objects, such as crystals, ferret pets, inline skates, or Wii video games; activities, such as bungee jumping; or dances, such as the Macarena or Lambada. According to The Futurist magazine (2000a), the future will be marked by global fads and trends.

Fashions are relatively enduring styles and behaviors that enjoy widespread popularity, often in cycles, such as clothing and hairstyles and automobile and home designs. Fashions are acutely sensitive to shifting economic and demographic trends.

Rumours tend to be the opposite of fashion in many ways. Whereas fashions are often associated with the “high-brow” domain, popular rumours are “low-brow” and commonplace—the stuff of ordinary people, popular culture, tabloids, and “trash TV.” Rumours are unconfirmed items or media reports that spread by word of mouth and cannot be verified. They can arise on a large scale in periods of change or when people lack reliable or trustworthy information. Rumours reflect people’s deep-seated concerns, prejudices, hopes, and fears. They also can be spread by activists and others to alert the public to social problems or to promote or resist change. (Thompson and Hickey 2016)

Topic-237: Social Movements

Social movements are organized, goal-directed efforts by many people to promote or resist change outside of established institutions. Unlike fads, riots, panics, and other forms of spontaneous social action, social movements are relatively enduring and have an organizational base, leadership, and an ideological blueprint for collective action. Because they are well organized and enduring, social movements have been major agents of social change (Della Porta and Diani, 2006; Eitzen and Stewart, 2007).

Studies such as (Lofland, 1996; Meyer, 2006) propagates that social movements are “non institutional challenges to the mainstream.” Unlike the activities of lobbyists, political parties, and interest groups, which are integral parts of the political order, social movement organizations are not part of the formal political process. Instead, they are political outsiders, and their ideas and alternative visions of the future are either at the margins of mainstream society or excluded and deemed socially unacceptable (Thompson and Hickey 2016)

Topic-238: Perspectives on Social Movements

According to relative deprivation theory, social movements appear when people feel deprived relative to others, or the way life was in the past. In fact, social movements are more common in relatively affluent societies than in those experiencing severe poverty. Often, they occur when conditions are improving but expected benefits are not materializing as rapidly or to the degree that people wish.

Resource mobilization theory: Sociologists who adopt the resource mobilization perspective disagree that grievances and alienation are at the heart of social movements. For example, McCarthy and Zald (1977) contended that whereas discontent is widespread in all societies, collective action is relatively uncommon. They maintained that when deprived

groups mobilize it is not because of rising levels of discontent but because they have found effective ways to mobilize people and resources—leadership, money, organizing skills, and media coverage—to their causes. The resource mobilization perspective places special emphasis on the strategies and tactics used by leaders to mobilize resources from within and outside their ranks, rally supporters, neutralize external challenges, and gain the support of elite groups.

David Snow and Robert Benford (1988) pointed out that a movement's success is also dependent on ideology and what they termed frame alignment. This is a process by which the values, beliefs, and goals of potential recruits are made congruent and complementary to a movement's value orientation and put in the service of the movement (Snow et al., 1980, 1986). According to Snow and Benford (1988), commitment to a social movement is an ongoing, interactive process in which leaders must provide potential recruits with reasons they should join or remain members. To be successful, a movement must develop what the authors call "core framing" that negotiates the nature of a problem, who is responsible for it, and an alternative set of arrangements and plans for action (Benford and Snow, 2000:615). In effect, movements are engaged in the production of meaning for participants, and their relative success depends on how well their messages compete with those of other movements and, most important, with those of the established political forces they attack (Eitzen and Stewart, 2007). In short, social movements should be considered part of the political process because they, like political parties and interest groups, seek to affect public policy. But unlike parties and interest groups, which are part of the formal political process, social movements include "irregular players" who have fewer resources than their competitors and minimal access to traditional avenues of influence and power. As Robert Goldberg (1991:3) observed: "Aware of power realities, movement leaders mobilize recruits to pursue goals in unorthodox and innovative ways" (Thompson and Hickey 2016).

Topic-239: Social Movement Organizations

Social Movement Organizations Depending on their tactics and relationships with authorities, whether they look to the future or past, and how much change they advocate, social movements can be classified into four ideal types: reform, utopian, revolutionary, and resistance. Reform movements are the most common and socially acceptable type of social movement. They aim at limited reforms in existing institutions. An example is the Children's Rights Movement, which has worked for several centuries to improve the health and welfare of American children (Hawes, 1991). Reform movements attempt to work within established political channels, although they often have militant branches (Thompson and Hickey 2016).

Utopian movements seek to create "perfect societies," often by establishing communities apart from the larger society that promise to fulfill all their members' needs and desires, as well as serve as models for future social behavior.

Revolutionary movements have both utopian visions and specific plans for governing a society once they have assumed power. Revolutionary movements have as their goal the elimination of old institutions and their replacement with new ones that conform to a radically different vision of society. Few revolutionary movements succeed in achieving their

visions, but those that have (e.g., the American and French Revolutions) have brought extraordinary changes that have reshaped societies virtually everywhere on the globe.

Resistance movements, or counter movement, seek to reverse or resist change and restore “traditional values” that presumably prevailed at some time in the past. Resistance movements often emerge to resist reform movements. For example, Phyllis Schlafly’s conservative Eagle Forum opposes the goals of the National Organization for Women (NOW), and there are other well-organized movements both for and against abortion rights, gun control, capital punishment, civil rights, and gay rights. These movements and others have websites where they dispense information, sign up recruits, and link to other social movements’ sites (Thompson and Hickey 2016).

Topic-240: The Life Course of Social Movements

Sociologists have identified five stages in the growth and maturity of social movements.

1. Initial unrest and agitation: During this first stage, people are upset about some condition in society and want to change it. Leaders emerge who verbalize people’s feelings and crystallize issues. Most social movements fail at this stage. Unable to gain enough support, after a brief flurry of activity, they fade away.

2. Resource mobilization: A crucial factor that enables social movements to make it past the first stage is resource mobilization. By this term, sociologists mean organizing and using resources such as time, money, information, mailing lists, and people’s skills. It also includes using communications technology such as cell phones, Internet sites, blogs, and tweets—and getting the attention of the mass media. For the Civil Rights Movement, these resources included access to churches to organize protests (Mirola 2003).

In some groups, the members mobilize these resources. Other groups, lacking capable leadership, turn to “guns for hire,” outside specialists who sell their services. As sociologists John McCarthy and Mayer Zald point out, even though large numbers of people may be upset over some condition of society, without resource mobilization they are only upset people, perhaps even agitators, but they do not constitute a social movement.

3. Organization: A division of Labor is set up. The leaders make policy decisions, and the rank and file do the daily tasks necessary to keep the movement going. There is still much collective excitement about the issue, the movement’s focal point of concern.

4. Institutionalization: At this stage, the movement has developed a bureaucracy. Control lies in the hands of career officers, who may care more about their own position in the organization than the movement for which the organization’s initial leaders made sacrifices. The collective excitement diminishes.

5. Decline and death: During this phase, managing the day-to-day affairs of the organization dominates the leadership. A change in public sentiment may even have occurred, and there may no longer be a group of committed people who share a common cause. The movement eventually withers away, although a small staff can remain for years until the last of the funds are drained (Henslin 2010).

Topic-241: Dispersed Collective Behavior: Fads and Fashions, Rumors, Public Opinion, Mass Hysteria

Dispersed collective behavior refers to the phenomenon where large groups of individuals, often geographically dispersed, engage in collective actions or share common beliefs and behaviors without direct coordination. It encompasses various aspects of human behavior and communication, including fads and fashions, rumors, public opinion, and mass hysteria.

Fads and Fashions: Fads and fashions are examples of dispersed collective behavior where trends in clothing, consumer products, or activities become popular and spread rapidly throughout a society. These trends are often driven by cultural influences, marketing, or social media, and they can gain momentum quickly but are typically short-lived.

Rumors: Rumors are unverified pieces of information or stories that circulate within a community or society. They often spread rapidly through word of mouth, social media, or other communication channels. Rumors can be harmless, but they can also be destructive or misleading, influencing public opinion and behavior.

Public Opinion: Public opinion refers to the collective beliefs, attitudes, and sentiments of a society or a significant portion of it. Dispersed collective behavior shapes public opinion as individuals share their thoughts and ideas with others, leading to the formation of shared viewpoints on various issues, from politics and social matters to cultural trends.

Mass Hysteria: Mass hysteria occurs when a large group of people experiences intense emotional reactions, such as fear or anxiety, often triggered by a perceived threat or event. This phenomenon can lead to irrational behavior, including panic and a loss of control. Mass hysteria is typically characterized by a shared emotional state that spreads rapidly among individuals.

Topic-242: Social Tolerance

Social tolerance, often referred to as tolerance or social acceptance, is a fundamental concept in society that relates to how individuals and groups view and interact with people who are different from themselves in terms of culture, beliefs, values, and identities. It involves respecting and valuing diversity, even when one may not agree with or fully understand the differences. Social tolerance is a cornerstone of harmonious and inclusive societies. It signifies the willingness to acknowledge and accept the presence of diverse perspectives, backgrounds, and identities. At its core, social tolerance encourages individuals and communities to coexist peacefully and respectfully, fostering an environment where everyone has the opportunity to express themselves freely without fear of discrimination or prejudice. It requires an open-minded approach, where people recognize the intrinsic worth of others and refrain from passing judgment based on differences in religion, race, gender, sexual orientation, or any other characteristic. Social tolerance not only promotes fairness and justice but also enables collaboration and understanding among individuals and groups with varying viewpoints and experiences, ultimately contributing to the strength and unity of societies worldwide.

Topic-243: Social Intelligence

Social intelligence encompasses a range of vital skills that enable individuals to navigate social interactions effectively. At its core, social intelligence involves empathy, the capacity to understand and relate to others' emotions and perspectives. This skill forms the foundation for successful communication, which includes active listening, clear expression, and the

ability to interpret nonverbal cues like body language and tone of voice. Socially intelligent people also possess a heightened awareness of social norms, and dynamics, allowing them to adapt their behavior to various situations and cultures. Conflict resolution and perspective-taking are integral components, as they facilitate constructive problem-solving and bridge potential divides. Moreover, social intelligence extends to networking and social influence, supporting the establishment of valuable connections and the ability to motivate and lead others effectively. Overall, social intelligence plays a pivotal role in fostering positive relationships, whether in personal or professional contexts, by fostering understanding, empathy, and effective communication.

Lesson-44**MODERNITY AND POST MODERNITY****Lesson overview**

- A disappearing world: Premodern societies and their fate
- The modern world: The industrialized societies
- Change in the modern period
- Understanding late modern societies

Topic-244: A Disappearing World: Premodern Societies and their Fate

The explorers, traders, and missionaries sent out during Europe's great age of discovery met with many different people. The seemingly unlimited variety of premodern societies can actually be grouped into three main categories, each of which is referred to in Harris's description: Hunters and gatherers. Larger agrarian or pastoral societies (involving agriculture or the tending of domesticated animals) and non-industrial civilizations or traditional states. (Giddens 2006).

The earliest societies: hunters and gatherers: For all but a tiny part of existence on this planet, human beings have lived in hunting and gathering societies. Hunters and gatherers gained their livelihood from hunting, fishing, and gathering edible plants growing in the wild. These cultures continue to exist in some parts of the world such as in a few arid parts of Africa and jungles of Brazil and Guinea. Compared with larger societies of today, little inequality is found in most hunting and gathering groups. Hunters and gatherers have little interest in developing material wealth beyond what is needed to cater for their basic wants (Giddens, 2006).

Pastoral and agrarian societies: about twenty thousand years ago some hunting and gathering groups turned to the raising of domesticated animals and the cultivation of fixed plots of land as their means of livelihood. Pastoral societies are those that rely mainly on domesticated livestock. While agrarian societies are those that grow crops. Many societies have had mixed pastoral and agrarian economies (Giddens 2006).

Nonindustrial and traditional civilizations: from about 6000 BCE onwards we find evidence of larger societies than ever existed before, which contrast in distinct ways with earlier types. These societies were based on the development of cities, showed very pronounced inequalities of wealth and power, and were associated with the rule of kings or emperors. Because they involved the use of writing and science and art flourished, they are often called civilizations. The earliest civilizations developed in the middle east, usually in fertile river areas (Giddens 2006).

Topic-245: The Modern World: The Industrialized Societies

Industrialized societies, also known as advanced or developed societies, represent a stage of societal development characterized by significant economic, technological, and social advancements. These modern societies have undergone a transformation from agrarian and traditional economies to industrial and post-industrial economies. Here are some key characteristics and aspects of industrialized societies in the modern world:

Industrialization: Industrialized societies have experienced a shift from agrarian economies based on agriculture to industrial economies centered on manufacturing, technology, and services. This transition is marked by the growth of factories, mechanization, and the mass production of goods.

Technological Advancements: These societies are characterized by rapid technological innovation and adoption. Technological advancements in areas such as information technology, transportation, healthcare, and communication have transformed various aspects of daily life.

Urbanization: Industrialization has led to significant urbanization, with a substantial portion of the population living in cities and metropolitan areas. Cities serve as hubs for economic activities, employment opportunities, and cultural exchanges.

Economic Prosperity: Industrialized societies generally have higher standards of living, greater economic prosperity, and a diverse range of industries. They benefit from a well-developed infrastructure, financial systems, and access to global markets.

Education and Knowledge-Based Economies: These societies emphasize education and human capital development. They tend to have well-established educational systems and universities, fostering knowledge-based economies that rely on skilled labor and intellectual capital.

Healthcare Systems: Advanced healthcare systems are a hallmark of industrialized societies, providing access to quality medical care, research, and public health programs. Life expectancy tends to be higher, and healthcare outcomes are generally better.

Social Safety Nets: Industrialized societies often have comprehensive social welfare systems that provide citizens with various forms of assistance, including unemployment benefits, healthcare coverage, and pension programs.

Cultural Diversity: Industrialized societies tend to be culturally diverse, with a range of ethnicities, languages, and religious beliefs coexisting. Cultural exchange and diversity are valued and contribute to the enrichment of society.

Political Stability: These societies often have stable political systems, democratic institutions, and rule of law. Political stability is essential for economic growth and social cohesion.

Environmental Concerns: The impact of industrialization on the environment is a significant concern. Industrialized societies are increasingly focusing on sustainability, renewable energy, and environmental conservation to address ecological challenges.

Globalization: Industrialized societies are well-integrated into the global economy, participating in trade, finance, and international diplomacy. They often play pivotal roles in global affairs.

Social Mobility: While industrialized societies offer opportunities for social mobility and economic advancement, issues of income inequality and disparities in wealth distribution can exist and are subject to public debate and policy initiatives.

Information and Media: Access to information and media is widespread, with advanced telecommunications networks and a diverse media landscape. This plays a vital role in shaping public discourse and culture.

Industrialized societies have made significant contributions to human progress and have led to improvements in quality of life, technological innovation, and cultural development. However, they also face challenges related to inequality, environmental sustainability, and the management of complex, interconnected systems.

Topic-246: Change in the Modern Period

What explains why the last two hundred years, the period of modernity, have seen such a tremendous acceleration in the spread of social change? This is a complex issue, but it is not difficult to pinpoint some of the factors involved. Not surprisingly, we can categorize them along lines similar to factors that have influenced social change throughout history, except that we shall subsume the impact of the physical environment within the overall importance of economic factors (Giddens 2006).

Cultural influences: among the cultural factors influencing social change in modern times, both the development of science and the secularization of thought have contributed to the critical and innovative characters of the modern outlook. We no longer assume that customs or habits are acceptable merely because they have the age-old authority of tradition. On the contrary, our ways of life increasingly require a rational basis.

In addition to how we think the content of ideas has also changed. Ideals of self-betterment, freedom, equality, and democratic participation are largely creations of the past two or three centuries. Such ideals have served to mobilize processes of social and political change, including revolutions. These ideas cannot be tied to tradition but rather suggest the constant revision of ways of life in the pursuit of human betterment. Although they were initially developed in the west, such ideals have become genuinely universals in their applications, promoting change in most regions of the world (Giddens 2006).

Economic influences: of economic influences the most far reaching is the impact of industrial capitalism. Capitalism differs in a fundamental way from preexisting production systems because it involves the constant expansion of production and the ever-increasing accumulation of wealth. In traditional production systems level of production were fairly static, as they were geared to habitual, customary needs. Capitalism promotes the constant revision of the technology of production, a process into which science is increasingly drawn. the impact of science and technology on how we live may be largely driven by economic factors, but it also stretches beyond the economic sphere (Giddens 2006).

Political influences: the third major type of influence on changes in the modern period consist of political developments. The struggle between nations to expand their power develop their wealth and triumph militarily over their competitors has been an energizing source of change over the past two or three centuries. Political change in traditional civilizations was normally confined to elites. This is not true of modern political systems, in which the activities of political leaders and government officials constantly affect the lives of the mass of the population. Both externally and internally political decision making promotes and directs social change far more than in previous times. Political development in the last two or three centuries has certainly influenced economic changes as much as economic

change has influenced politics. Governments now play an important role in stimulating (and sometimes retarding) rates of economic growth and in all industrial societies there is a high level of state interference in production, the go being far and away the largest employer. (Giddens 2006).

Topic-247: Understanding Late Modern Societies

Late modern societies are marked by complexity, globalization, technological advances, individualization, identity diversity, and digital culture. They grapple with issues like consumerism, environmental concerns, and political polarization. Understanding late modernity involves recognizing these dynamics and their impact on individuals and community

Lesson-45**MODERNITY AND POST MODERNITY-II****Lesson Overview**

Post Modern theory: Michel Foucault

Post Modern theory: Jurgen Habermas

Post modern theory: Ulrich beck

Post modern theory: Manuel castells

Post modern theory: Anthony Giddens

Post modernism and Pakistan

Topic-248: Post Modern Theory: Michel Foucault

Although he refused to call himself a post-modernist, Michael Foucault drew heavily on postmodern thought. In his work he attempted to illustrate shifts of understanding which separate thinking in our modern world from that of earlier ages. In his writings on crime, the body, madness, and sexuality he analyzed the emergence of modern institutions such as prison, hospitals, and schools that have played an increasing role in controlling and monitoring the social population. He wanted to show that there was another side to enlightenment ideas about individual liberty, one concerned with discipline and surveillance. Foucault advanced important ideas about the relationship between power, ideology, and discourse in relation to modern organizational systems.

Foucault's radical new approach to social theory stands in opposition to the general consensus about the nature of scientific knowledge. This approach, which characterized many of his early works has become known as Foucault's archeology. Unlike other social scientists who aim to make sense of the unfamiliar by drawing analogies with that which is familiar. Foucault set about the opposite task: to make sense of the familiar by digging into the past. Foucault energetically attacked the present, the taken for granted concepts, believes and structures which are largely invisible precisely because they are unfamiliar. For example, he explored how the notion of sexuality has not always existed but has been created through processes of social development. Similar comments can be made about our modern-day conceptions about normal and deviant activities, of sanity and madness, and so forth. Foucault attempted to reveal the assumption behind our current believes and practices and to make the present visible by accessing it from the past. However, we cannot have general theories about society, social development, or modernity: we can only understand fragments of them (Giddens 2006).

Topic-249: Post Modern Theory: Jurgen Habermas

For the German social theorist Jürgen Habermas, the way forward from the current ills of modernity is to rethink how we discuss and try to resolve the serious economic, political, and social problems (e.g., prejudice toward immigrants) that mar our era. He elaborates on his theory of communicative action as a possible way to retrieve the "proper" use of reason, i.e., to use reasoned argumentation to critique rational instrumental domination and to examine

the values and assumptions that underlie all social action. Habermas is very much wedded to the Enlightenment view of reason. That is, he believes that reasoned public dialogue can be used for emancipatory purposes such as the expansion of economic and social equality rather than using reason primarily for strategic purposes of social control, domination, and oppression.

There are problems in Habermas's use of reason as the driver of communicative action – in particular, his failure to consider issues of power and inequality, as well as his marginalization of emotion and other non-rational sources of action (e.g., tradition, religion). Habermas, however, has come to re frame his understanding of reason and modernity. This shift has been pushed by his recognition of the ongoing problems stemming from the financial crisis in Europe and the US, and the challenges encountered in the crafting of a socially and economically integrated European community (as a result, for example, of inequality, immigration, etc.). Although still deeply committed to Enlightenment ideals of reason and progress, Habermas has conceded that the Enlightenment project of modernization had gone somewhat awry. In particular, he notes that globalizing economic markets defy the control of consensual rational judgments, and he laments not only the extent of global socioeconomic inequality but what he diagnoses as political indifference among ordinary folks toward inequality.

For Habermas, the threat posed by current globalizing forces to potentially “degrade the capacity for democratic self-steering” both within and across nations makes the need for public communicative reasoning all the more necessary. He thus looks to discover new or underappreciated, cultural resources that can be used for the revitalization of democratic participation. Surprisingly, given that Habermas has long dismissed the emancipatory or politically empowering relevance of religion to modern society, it is to religion that he turns his gaze. Hence for Habermas, a contrite modernity, one characterized by several social pathologies or social problems that need fixing, may benefit from religious-derived norms and ethical intuitions: “A contrite modernity can find help in letting itself out of its [economic and political] dead-end only through a religious orientation toward a transcendent [non-material] point of reference” (Giddens 2006).

Post secular society: Habermas's evolving regard for religion, expressed across several venues since 2001, leads him to embrace the term post-secular society. He uses the term post-secular to demarcate the current moment as one in which religion has not disappeared or lost its relevance as was presumed by the notion of secularization (e.g., Weber, Parsons). Instead, as Habermas now recognizes, religion continues to be important even in highly secular societies (e.g., UK, France). For Habermas, the label can be applied to secularized societies where “religion maintains a public influence and relevance, while the secularistic certainty that religion will disappear worldwide in the course of modernization is losing ground”. Post-secular society thus “has to adjust itself to the continued existence of religious communities in an increasingly secularized environment” (Giddens 2006).

Topic- 250:Post Modern Theory: Ulrich Beck

Another German sociologist, Ulrich Beck, also rejects post-secular. Rather than living in a world “beyond the modern” we are moving into a phase of what he calls the “second modernity”. The second modernity refers to the fact that modern institutions are becoming global, while everyday life is breaking free from the hold of tradition and customs. The old

industrial society is disappearing and is being replaced by a “risk society”. what the post modernists see as chaos or lack of pattern, beek sees as risk or uncertainty. The management of risk is the prime feature of the global order.

Topic- 251:Post Modern Theory: Manuel Castells

Manuel Castells is one of the most influential figures in postmodern sociology, widely recognized for his work on the "Information Age" and the "Network Society". He theorizes that power now lies within networks, not institutions.

According to Castells, the transition to a network society is a product of the digital revolution, characterized by real-time, networked information technologies.

Castells contends that the modern nation-state is being supplanted by a global network of economic, political, and cultural forces. In Pakistan, for instance, this can be seen in the increasing influence of transnational corporations and international political organizations over national policy.

Castells' theory of space and flows describes how global connections and networks are becoming more significant than geographical locations. For example, despite being in South Asia, Pakistan's economic and political decisions are greatly influenced by its ties to China and the Middle East, more so than by its geographical neighbors.

In the "Network Society," individual identities become more fluid and less tied to traditional categories like class, ethnicity, or nation. For instance, a Pakistani software engineer working for a Silicon Valley company may identify more with a global professional class than their own national or ethnic group.

Castells also emphasizes the role of mass media in shaping public opinion and identity. This is evident globally and in Pakistan, where the rise of social media has dramatically influenced the landscape of public discourse.

According to Castells, the digital divide is a major source of inequality in the network society. For instance, access to digital networks and resources varies greatly across and within countries such as Pakistan, or even in the United States, leading to disparate opportunities.

Castells' "The Rise of the Network Society" remains a seminal text in sociology. It posits that the structures of the age-old industrial society have been replaced by a new paradigm of informational capitalism, where power lies not in owning resources, but in controlling and managing information.

Topic- 252: Post Modern Theory: Anthony Giddens

Postmodern theory proposes a critical departure from modern scientific rationality, emphasizing the subjective interpretation of reality, the fluidity of truth, and the instability of social structures. Anthony Giddens, a key contributor to this theory, challenges the binary nature of structure and agency.

Giddens introduced the concept of "structuration," referring to the notion that social structures are both constituted by human agency and are the medium through which this agency is expressed. In Pakistan, the shift from traditional norms and practices towards

embracing global trends, for example, in technology adoption, can be viewed through this lens.

Giddens' structuration theory contends that we create and recreate our social systems continuously. This idea can be seen in the evolution of various societies globally, where traditions are reinterpreted, and identities reformed in response to new cultural, political, and social contexts.

In postmodernism, Giddens emphasizes the concept of "disembodying," where social systems are lifted from their local contexts and restructured across time and space. An example could be how different cultures adopt and adapt the idea of democracy differently. For instance, Pakistan's democratic model contrasts with that of Western societies.

Giddens also underlined "reflexivity" in the postmodern society, explaining how societies self-monitor and continually revise their structures based on new knowledge or understanding. For instance, the global climate change movement has triggered shifts in policies and social behaviors across various societies.

Giddens talks about the concept of "risk and trust" in postmodern society. He contends that increased reflexivity and disembodying in our complex modern world result in an elevation of existential risks. The example could be the risk societies took during the Covid-19 pandemic by trusting the rapidly developed vaccines.

As a sociological theorization, Giddens' work in postmodern theory represents a crucial departure from classic sociological paradigms. His emphasis on the dynamic, co-constitutive relationship between the individual and social structures opens new avenues for understanding societal change and development.

Topic- 253: Postmodernism and Pakistan

Postmodernism challenges grand narratives and universal theories: Postmodern thought rejects overarching theories like Marxism or Functionalism, arguing that society is too complex to be captured by one perspective. In the context of Pakistan, this approach can be used to critique and understand the multitude of narratives co-existing within its diverse social, cultural, and political landscapes, each influenced by regional, religious, and ethnic identities.

The mosaic of cultures in Pakistan: Pakistan, home to numerous ethnic groups, each with their unique languages, traditions, and cultures, encapsulates the postmodern idea of cultural pluralism and the fragmentation of grand narratives. From the Punjabis, Sindhis, Baloch, Pashtuns, to the diverse tribal groups of Gilgit Baltistan, there isn't a singular "Pakistani" culture but a collage of different cultures.

Postmodernism and the media in Pakistan: In alignment with postmodern emphasis on media and technology, the Pakistani media landscape has drastically changed over the past few decades, moving away from singular state-controlled narratives to pluralism, thereby allowing alternative viewpoints to challenge mainstream ideologies.

Postmodernism and the media in Pakistan: In alignment with postmodern emphasis on media and technology, the Pakistani media landscape has drastically changed over the past

few decades, moving away from singular state-controlled narratives to pluralism, thereby allowing alternative viewpoints to challenge mainstream ideologies.

Postmodernism's focus on individual experiences: This perspective emphasizes micro-narratives, focusing on the subjective experiences of individuals rather than overarching social structures. For example, how individuals in Pakistan construct their identities in response to local and global influences, such as Westernization and globalization, versus traditional and religious norms.

Influence of globalization in Pakistan: A key aspect of postmodernism is the interconnectedness of the world through globalization. Pakistan, like many other nations, is influenced by this, as seen in the influx of foreign goods, the impact of global trends on local culture, and the proliferation of digital technology even in remote areas.

Theoretical viewpoint: In the realm of theory, Pakistani society can be seen as a 'simulacrum', a term used by postmodern theorist Baudrillard, implying a society where representations of things have become more important than the things themselves. For example, the depiction of a certain political event on television or social media could shape the public's perception of that event more significantly than the actual occurrence itself. Similarly, the media's representation of cultural identities might affect people's understanding and perception of those identities more than their actual lived experiences. This phenomenon reflects the postmodern condition of hyperreality, where the lines between reality and its representation become blurred.