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SOC101 SHORT NOTES MID TERM

Lesson 1

THE ORIGINS OF SOCIOLOGY

Sociology

Sociology is the scientific study of human social life, groups and societies.

There was no sociology as a distinct discipline before the advent of 19th century.

As a distinct discipline it emerged about the middle of the 19th century when European social observers began to use scientific methods to test their ideas. It looks that three factors led to the development of sociology.

The first was the Industrial revolution.

• By the mid 19th century Europe was changing from agriculture to factory production. There was the emergence of new occupations as well as new avenues of employment away from the land.

• Masses of people migrated to cities in search of jobs. Pull and push factors were instrumental in such migrations. In the countryside, due to the nature of agricultural society, there were no occupations that could be alternatives to agriculture. Hence people got pushed to look for new places whereas the urban/industrial places with new job opportunities provided a pull to the same population.

• At the new places there was anonymity, crowding, filth, and poverty. Ties to the land, to the generations that had lived there before them, and to the ways of their life were abruptly broken. Eventually the urban life brought radical changes in the lives of people.

• The city greeted them with horrible working conditions: low pay; long and exhausting working hours; dangerous work; foul smoke; and much noise. To survive the vagaries of life, families had to permit their children to work in these uncongenial conditions.

• People in these industrial cities developed new ideas about democracy and political rights. They did not want to remain tied to their rulers. Therefore the ideas about individual liberty, individual rights to life, liberty, and pursuit of happiness emerged, which actually laid the foundation to future political revolution.

The second factor that stimulated the development of sociology was imperialism. Europeans successfully conquered many parts of the world. They were exposed to radically different cultures. Startled by these contrasting ways of life, they began to ask why cultures differed.

The third impetus for the development of sociology was the success of the natural sciences. People moved to question fundamental aspects of their social world. They started using the scientific method (systematic observation, objectivity) to the study of human behaviour.

Auguste Comte

The idea of applying the scientific method to the social world, known as positivism, was apparently first proposed by **Auguste Comte (1798-1857)**. He was French. He migrated from a town to Paris. The changes he himself experienced, combined with those France underwent in the revolution, led Comte to become interested in the two interrelated issues: social order (social static) and social change (social dynamics). What holds the society together (Why is there a social order)? And once the society is set then what causes it to change? Why its directions change?

Comte concluded that the right way to answer such questions was to apply the scientific method to social life. There must be laws that underlie the society. Therefore we should discover these principles

by applying scientific method to social world. Once these principles discovered then we could apply these for social reform.

He advocated for building new societies on twin foundations of science and industry rather than on religion and landowner-serf relationship. انہوں نے مذہب اور زمینداروں کے خطبے سے متعلق تعلقات کی بجائے سائنس اور صنعت کی دو بنیادوں پر نئی معاشرے بنانے کی وکالت کی۔

This will be a new science and **Comte named it as Sociology (1838) – the study of society. Comte is credited with being the founder of sociology.**

Other early pioneer names are:

Herbert Spenser (1820-1903)

He was an Englishman and is sometimes called second founder of sociology. He too believed that society operates under some fixed laws. He was evolutionary and considered that societies evolve from lower to higher forms. In this way he applied the ideas of Darwin to the development of human society, **and hence this approach may be called as Social Darwinism.**

By following the basic principle of Social Darwinism Spenser advocated that '**let the fittest survive**'. There should be no reform because it will help in the survival of lower order individuals. (Charity and helping the poor were considered to be wrong). Spenser was a social philosopher rather than a social researcher.

Karl Marx (1818-1883)

Karl Marx was a German. According to him the key to human history is Class Conflict. Not really a sociologist but wrote widely about history, philosophy, economics, political science.

Because of his insights into the relationship between the social classes, he is claimed to be an early sociologist. He introduced one of the major perspectives in sociology **– conflict perspective.**

Emile Durkheim (1858-1917)

He was French. His primary goal was of getting sociology recognized as a separate academic discipline

His systematic study comparing suicide rates among several countries revealed an underlying social factor:

People were more likely to commit suicide if their ties to others in their communities were weak.

He identified the key role of social integration in social life.

Max Weber (1864-1920)

Max Weber was a German**. He used cross-cultural and historical materials in order to determine how extensively social groups affect people's orientations to life.**

The Fields of Sociology

There is a big diversity in fields of interest in Sociology. There is long list of fields that have been provided by the American Sociological Association as a Guide to Graduate Departments which is given below:

1. Biosociology Occupations/Professions Collective
2. Behaviour/Socioal Movements
3. Penology/Corrections Community
4. Political Sociology
5. Comparative Sociology/Macro sociology
6. Race/Ethnic/Minority
7. Relations Criminal Justice

Lesson 2

THE SOCIOLOGICAL PERSPECTIVE

Sociology is a reasoned and rigorous study of human social life, social groups, and societies. At the heart of sociology is a distinctive point of view called "**the sociological perspective".** Thus sociology offers a **perspective, a view of the world**. For example: why do human lives seem to follow certain predictable pattern? The truth is that:

- Our lives do not unfold according to sheer chance,
- Nor do we decide for ourselves how to live, acting on what is called 'free will'.

We make many important decisions everyday, of course, but always within the larger arena called "society". The essential wisdom of sociology is that:

Our social world guides our actions and life choices just as the seasons influence our activities and clothing.

This is sociological perspective. **Perspective means a view or an outlook or an approach or an imagination (of the world)**. Hence sociological perspective means an approach to understanding human behavior by placing it within its broader social context. People live in a society. Society is a group of people who share a culture and a territory. **People's behavior is influenced by their society**. To find out why people do what they do, sociologists look at social location, where people are located in a particular society.

For human beings **the existence of society is essential**. It is essential:

- For the survival of human child at birth; and also
- For social experience – for purposes of 'nurturance'.

The human child is so helpless at the time of birth that without the help of other members of society (family for example) the mere survival is at stake. Then the other important aspect is to 'nurture' this human being into a 'social being' i.e. a participating member of the society. For developing the child into a regular participating 'social being' the role of society is crucial. The cases of isolated children **(Anna, Isabelle, and Genie)** provide evidence to the fact that without the interaction with members of society the natural potentials are lost and the child may not

become a normal 'social being'. Each society nurtures the child into a 'social being' within its own societal perspective.

Seeing the general in the particular:

Peter Burger (1963) described the sociological perspective as seeing the general in the particular. **It means identifying general patterns in the behavior of particular people.** Although every individual is unique, a society shapes the lives of its members. People in the USA are much more likely to expect love to figure in marriage than, say, people living in a traditional village in rural Pakistan. Nevertheless, every society acts differently on various categories of people (children compared to adults; women compared to men, rich compared to poor).General categories to which we belong shape our experiences. Children are different from adults, more than just biological maturity. **Society attaches meaning to age**, so that we experience distinct stages in our lives i.e. childhood, adolescence, early adulthood, late adulthood, and old age. In fact all these stages with respect to the lines of demarcation (years as cutting points) are determined by society. **What is the position of a particular age category in the society and what are the roles and responsibilities assigned to members of that age group are all determined by that society.** Therefore age is social construction. Children are often considered as dependent, whereas adults as responsible. What about the old? What is the cutting age point for this group and what are the society's expectations about this group in Pakistani rural society? Are these expectations in Pakistani rural society different from Pakistani urban society? [Give somethought to this issue.]

Although societies define the stages of life differently, yet there are differences by social class within the same society. Here a particular social class may be considered as a sub-society in itself and may have their own distinct definition of stages of life. **For example concept of 'childhood' may be different in the lower class than what one finds in the middle class of Pakistani society**. In the lower class, child shoulders the adult responsibilities much earlier (starts at around age 10 years) than a child from the middle or upper class. In the lower class there is a "hurried childhood" and that is how we come across the concept of "child labor". This concept of "child labor" is not only associated with the lower class within the national boundaries but also internationally with the low-income countries compared with the high-income countries.

Gender is also a social construction

Male and female is a biological distinction but there are different role expectations attached to these two categories of human beings in different societies. Societies give them different work

and different family responsibilities. **The advantages and opportunities available to us differ by gender.** Not going into the rationale of such differences, for the present one could simply say that it is the society that determines the image of a gender. Further to the societal variations in gender outlooks, one could see gender differences by social class in the same society.

Society affects what we do

To see the power of society to shape individual choices, consider the number of children women have. In the US the average woman has slightly fewer than two children during her lifetime. In Pakistan it is four, in India about three, in South Africa about four, in Saudi Arabia about six, and in Niger about seven. Why these striking differences? **Society has much to do with decisions women and men make about childbearing.**

Another illustration of power of society to shape even our most private choices comes from the study of suicide. What could be a more personal choice than taking one's own life**? Emile Durkheim showed that social forces are at work even in the apparently isolated case of self-destruction**. One has to look into such individual decisions in social context. You may look at the social forces that are at work for the suicide cases in Pakistan.

Applying the sociological perspective

People should develop the ability to understand their own lives in terms of larger social forces. This is called sociological imagination, a concept given by C. Wright Mills. Sociological imagination is the strategies that can help you sort out the multiple circumstances that could be responsible for your social experiences, your life choices, and your life chances. Therefore, think sociologically, which implies to cultivating the sociological imagination. It is easy to apply sociological perspective when we encounter people who differ from us because they remind us that society shapes individual lives. Also an introduction to sociology is an invitation to learn a new way of looking at familiar patterns of social life.

Benefits of Sociological Perspective

Applying the sociological perspectives to our daily lives benefits us in four ways:

1. The sociological perspective helps us to assess the truth of community held assumptions(call it "common sense"). We all take many things for granted, but that does not make them true. **A sociological approach encourages us to ask whether commonly held beliefs are actually true and, to the extent they are not,** why they are so widely

held. Consider for yourself: gender differences; ethnic differences; racial differences; and social class differences. Where do these differences come from?

2. The sociological perspective **prompts us to assess both the opportunities and the constraints that characterize our lives**. What we are likely and unlikely to accomplish for ourselves and how can we pursue our our goals effectively?
3. The sociological perspective **empowers us to participate actively in our society.** If we do not know how the society operates, we are likely to accept the status quo. But the greater our understanding, the more we can take an active hand in shaping our social life. Evaluating any aspect of social life – whatever your goal – requires identifying social forces at work and assessing their consequences.
4. **The sociological perspective helps us recognize human variety and confront the challenges of living in a diverse world**. There is a diversity of people's life styles, still we may consider our way of life as superior, right, and natural. All others are no good. The sociological perspective encourages us to think critically about the relative strengths and weaknesses of all ways of life, including our own.

Lesson 3

THEORETICAL PARADIGMS

Theory is a statement of how and why specific facts are related. In building theory, sociologists face two basic facts: What issues should we study? How should we connect the facts? How sociologists answer these questions depends on their theoretical "road map" or paradigm. (It is pronounced as para-daia-um.)

Paradigm is a basic image of society. A theoretical paradigm provides a basic image of society that guides thinking and research. For example: Do societies remain static? Do they continuously keep changing? What keeps them stable? What makes societies ever changing?

Salient Paradigms

Sociology has **three major paradigms** reflecting different images of society:

1. The Structural-Functional Paradigm

2. The Social-Conflict

3. The Symbolic-Interaction

1. The Structural-Functional Paradigm:

It is a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability. The paradigm is based on the idea that:

1. Our lives are guided by **social structure** i.e. relatively stable patterns of social behavior. Social structure gives our lives shape, whether it be in families, the workplace, or the classroom.

2. Social structures can be understood in terms of their **social functions**, or consequences for the operation of society as a whole. All social structures – from simple handshake to complex religious rituals – function to keep society going. All social structures contribute to the operation of society.

Herbert Spencer (1820-1903) compared society to the human body. The structural parts of human body – the skeleton, muscles, and various internal organs – show interdependence, each contributing to the survival of the entire organism. Similarly various social structures, such as the family, educational system, and the economy are interdependent, working in concert to preserve the society.

Talcott Parsons (1902-1979) saw society as a system, and sought to identify the basic tasks that any and all societies must perform to survive and the way they accomplish these tasks.

Robert K. Merton (1910-2003) looked at functions in a different way:

1. The consequences of any **social pattern are likely to differ for various categories of people.** For example conventional family pattern provides for the support and development of children, but it also confers privileges on men while limiting the opportunities for women.

2. People rarely perceive all the functions of a social structure. He therefore distinguishes between **manifest functions** – the recognized and intended consequences of a social pattern -- and **latent functions** – the largely unrecognized and unintended consequences. Manifest functions of educational institution – imparting knowledge, preparing young people for job market – Latent function could be keeping so many young people out of the labor market.

3. Not all the effects of any social system benefit everyone in society. There could be **social dysfunctions** i.e. undesirable consequences for the operation of society. Not everyone agrees on what is beneficial and what is harmful. Is women empowerment functional?

Critical Evaluation

The chief characteristic of structural-functional paradigm is its vision of society as orderly, stable, and comprehensible. Goal is to figure out 'What makes the society tick.'

How can we assume that society has a "natural" order? If that is natural then there should be no variation in the social pattern of people at different places, and there should be no change over time.

How about the inequalities in society that generate tension and conflict?

Approach appears to be conservative.

2. The Social-Conflict Paradigm

The social conflict framework sees society as an arena of inequality that generates conflict and change. Unlike structural-functional paradigm, which emphasizes solidarity, this approach highlights division based on inequality.

Factors like gender, ethnicity, social class, and age are linked to the unequal distribution of money, power, education, and social prestige.

A conflict analysis suggests that, rather than promoting the operation of society as a whole, social structure typically benefits some people while depriving the others

There is an on-going conflict between dominant and disadvantaged categories of people – rich and poor, white and the colored, men in relation to women.

People on top strive to protect their privileges, while the disadvantaged try to gain more resources for themselves.

Schooling perpetuates inequality by reproducing the class structure in every new generation.

Who goes to school, to college, to university, to vocational training institution?

How do the structural-functionalists look at the above analysis? Structural- Functionalists assert that such tracking benefits all of society because students receive training that is appropriate to their academic abilities.

Conflict sociologists counter the argument saying that 'tracking' often has less to do with talent than with a student's social background, so that the well to do are placed in higher tracks and the poor children end up in lower tracks.

Young people from privileged families gain the best schooling, and, when they leave college, they pursue prestigious, higher income careers. That is not the case for children from poor families. In both cases the social standing of one generation is passed on to another, with the schools justifying the practice in terms of individual merit.

Conflict sociologists not only try to understand the inequality in society but also try to influence to reduce inequality in society. They want to change the system.

Critical Evaluation

This school of thought has a large following. **This paradigm highlights inequality and division in society, but it largely ignores how shared values and interdependence can generate unity among members of a society**. To a great extent, this paradigm has political goals, therefore it cannot claim objectivity. Conflict theorists counter that all approaches have political consequences.

3. The Symbolic-Interaction Paradigm

The structural-functionalists and social-conflict paradigms share a macro-level orientation, meaning a focus on broad social structures that shape society as a whole.

The symbolic interaction paradigm provides a micro-level orientation, meaning a focus on social interaction in specific situations.

The symbolic-interaction paradigm sees society as the product of the everyday interactions of individuals. "Society" amounts to the shared reality that people construct as they interact with one another.

Human beings are the creatures who live in the world of symbols, attaching meaning to virtually everything. Symbols attached to reality (material or non material). Meanings attached to symbols. Symbols are the means of communication. Therefore: Symbols as the basis of social life Without symbols we would have no mechanism of perceiving others in terms of relationships (aunts and uncles, employers and teachers). Only because we have these symbols like aunts and uncles that define for us what such relationships entail. Compare these symbols with symbols like boyfriend or girlfriend; you will see that the relationships change quite differently.

• Without symbols we cannot coordinate our actions with others; we would be unable to plan for a future date, time, and place. Without symbols there will be no books, movies, no schools, no hospitals, and no governments. Symbols make social life possible.

• Even self is symbol, for it consists of the ideas that we have about who we are. May be changing. As we interact with others we may constantly adjust our views of the self, based on how we interpret the reactions of others.

We define our realities. The definitions could vary. The definitions could be subjective. For example who is a homeless? Who is a police officer – a provider of security or creator of anxiety. It has a subjective meaning. Max Weber is an exponent of this paradigm. He emphasized the need to understand any social setting from the point of view of the people in it. A person is the product of his experiences with others

Critical Evaluation

Without denying the usefulness of abstract social structures like the family, and social class this paradigm reminds us that society basically amounts to people interacting. How individuals experience society. This approach ignores the widespread effects of culture as well as factors like social class, gender, and race

Lesson 4

Sociology as Science

Science is knowledge but every kind of knowledge is not science. **Science is a method for the discovery of uniformities in this universe through the process of observation and re-observation; the results are organized, systematized, and made part of the body of knowledge.** In this way science is a logical system that bases knowledge on direct, systematic observation. Following this method creates scientific knowledge, which rests on empirical evidence, that is, information that we can verify with our senses.

Goals of Science

The goals of science can be:

- To explain why something happens.
- To make generalizations. Discovery of uniformities/principles/laws.
- Look for patterns in the phenomenon under observation, or recurring characteristics.
- To predict. To specify what will happen in the future in the light of current knowledge.

For the attainment of the stipulated goals the procedure followed is to collect information through sensory experiences. Hence we call it observations and there is repetition of observations.

Researcher would like to be positive about his findings. Therefore he would like to be definite, factual, and positively sure. Hence the researcher would develop clear observational criteria i.e. measuring indicators for adequate explanations. **This approach is called Positivism. Auguste Comte coined the term 'positivism', which means knowledge based on sensory experience.**

Characteristics of Scientific Method

1. **Empirical** The focus of attention is that phenomenon which is observable **by using five senses** by the human beings. If one person has observed others can also make that observation which implies that it is repeatable as well as testable.

2. **Verifiable Observations** made by any one researcher could be open to confirmation or refutation by other observers. Others could also use their sensory experiences for the verification of the previous findings. The replicability of the phenomenon is essential for repeating the observation. In this way the intuitions and revelations are out of this process because these are having been the privileges of special individuals.

3. **Cumulative** The knowledge created by this method keeps on growing. The researchers try to develop linkages between their findings and the findings of previous researchers. The new findings may support the previous researches, refute them, or may modify but certainly there is an addition to the existing body of knowledge. The new researchers need not start from scratch, rather they have a rich reservoir of knowledge at their disposal and they try to further build on it.

4. **Self-Correcting** Possibility of error is always there but the good thing is its identification and correction. The research findings are shared with other professionals in seminars, conferences, and by printing these in professional journals. The comments are received and errors, if any, are corrected. Even the scientists are not categorical in their statements. They would usually make a statement as is supported by the evidence available at the time. Hence the statement is open to challenge by the availability of new evidence.

5. **Deterministic** Through scientific method the scientists try to explain why things happen? There could be number of factors producing a particular effect but the researchers try to find out the contribution of each factor as well as of different combinations of the same factors. In this way he tries to identify the factor or combination of factors that produce the maximum effect. In this way he tries to locate the minimum number of causal factors that explain the variation in the effect. This is the principle of parsimony. Such an exercise is an effort to determine cause-and-effect relationship.

6. **Ethical and ideological neutrality** Researchers are human beings who have values, beliefs, ideologies, and norms. Effort is made that the personal values, beliefs, and ideologies do not contaminate the research findings. If these influence then the purity of the information is adulterated and the predictions made by the scientists will not hold true. Hence the scientific work should objective and unbiased. Since the human beings are studying the human beings to what extent they can be unbiased?

7. **Statistical Generalization** Statistics is a device for comparing what is observed and what is logically expected. They are subjecting information to statistical analysis.

8. **Rationalism** The collected facts have to be interpreted with arguments. Therefore the scientists try to employ rigorous rule of logic in their research work.

Any knowledge that is created by applying scientific method is to be called as science. Sociology uses scientific method for the understanding, identifying the patterns, and predicting the human behavior. Therefore, sociology is science of human social life.

Lesson 5

STEPS IN SOCIOLOGICAL INVESTIGATION

The research process requires a sequence of steps. By and large, the following steps are undertaken in a sociological investigation.

1. **Broad Area of Interest Identified**: Broad problem area refers to the entire situation where one sees a possible need for research and problem solving. The specific issues that need to be researched within this situation may not be identified at this stage. For example the broad area of interest may be the entire field of education, or within education could be the examination system, student teacher relations, the extra-curricula activities, course contents, and so on. Within the broad area of education, look at one observation about the mass failure of students in their graduate examination of different universities. Such identification may be based on ones experiences and or on general observations in which one may have sensed that certain changes are occurring or certain changes need to take place for the improvement of the situation. When the observed phenomena are seen to have potentially important consequences, then one could proceed to the next step.

2. **Exploration/Consultation:** This step involves preliminary information gathering on the issue that has been observed. In our example of students' mass failure at graduate level, this could be done by having informal consultations with several people in the education department (teachers, examiners, administrators), students, as well as with their parents exploring the perceived reasons for the existing situation. Additionally one could go to Internet and see if some previous studies relevant to the issue have been conducted nationally or internationally. Professional journals, research reports, students research work in the library could be a big help in clearly identification of the research problem.

3. **Problem Definition**: Problem definition or problem statement, as it is often referred to, is a clear, precise, and succinct statement of the question or issue that is to be investigated with the goal of finding an answer or solution. In our example, problem definition could pertain to finding the reasons for such a mass failure of students at the graduate level.

4. **Theoretical Framework:** Theoretical framework is an attempt to integrate all information in a logical manner, so that the factors responsible for the problem can be conceptualized and tested. In this step the critical factors are examined as to their contribution or influence in explaining why the problem occurs and how it can be solved. The network of associations identified among different factors (variables) would then be theoretically woven together with justification as to why they might influence the problem under study. This will give us a theoretical model of the study.

5. **Hypothesis (es)/ Research Question (s):** The formulation of hypothesis (which is a testable statement) or a number of hypotheses is the next logical step. From the theorized network of associations among the factors (variables), certain testable hypothesis or hypotheses can be generated. In place of hypothesis one could also go for the formulation a question or questions to be researched. For example is students' mass failure due the existing examination system? Is mass failure due to the existing study patterns of the students? One could go for many more questions.

6. **Research Design**: At this stage the researcher spells out the procedure for data collection with the help of which the formulated hypothesis could be tested or the answers to the questions could be found. The researcher clearly tells whether he will set up an experiment, or conduct a survey, or follow some other technique of data collection. He will also tell what tools of data collection will be used and how the data shall be analyzed.

7. **Data Collection:** Once the technique of data collection has been finalized then the next step is the actual data collection in the field.

8. **Testing the Hypothesis (es) / Answering question (s)**: Once the data have been collected then it has to be processed, analyzed, and hypothesis (es) tested. The same data is to be used to see the extent to which it is possible to find answers to the research questions. In our example the data are likely help in identifying the factors for the mass failure of students.

9. **Report Writing:** Report writing is the last step, which is expected to contain information on each one of the steps that was taken for carrying out this research process. On the basis of the results of the study one could diagnose the forces operating in the students' mass failure in our example. This diagnosis will be utilized for making recommendations for the solution of the problem that was in focus.

Lesson 6

Social Interaction

Social act is the goal directed (oriented) activity of human beings. **Social interaction is the reciprocal influencing of the acts of persons and groups. Reciprocal social relationship is that situation in which the actual or expected behavior of one person affects the behavior of others.** As a result there is an exchange of acts between or among individuals. **In this way social interaction is the process by which people act and react in relation to each other**. Through interaction we create the reality.

People interact in some expected way and try to follow it in their day-to-day activities. In this way the styles of interaction get established, hence we social interaction gets patterned. People tend to behave and act toward one another in pretty much the same way most of the time. Therefore social behavior tends to be repetitious, and to this extent is predictable. For example greetings among people tend to follow a pattern. **Assalam o alaakum. Wa Aalaookum u Salam. How are you? Alhamdoo-lilla. And how are you?** At some other place greetings may be more elaborate as inquiring about the health of all family members.

Components of Social Interaction

1. Social Status

Social status is a recognized social position that an individual occupies in a social situation. In common usage **status might indicate the power, prestige and privileges associated with one's position.**

Sociological meaning of social status is different from every day meanings that are usually associated with 'prestige'.

Status is who we are and what we are in relation to others.

Status is also a key component of one's identity and thereby of interaction. Occupation is such a major part of most people's self-concept that is often part of a social introduction as well as interaction. Even long after retirement people continue to introduce themselves in terms of their life's work.

There are some other concepts related with social status. These are:

a. Status Set:

Status set refers to all the statuses a person holds at a given time. You might be a son/daughter of your parents, a brother/sister to your siblings, a friend to your social circle, a player in a team. Then in life you occupy other status sets by virtue of your occupation, marital status (husband/wife), and a parent. Over lifetime, individuals gain and lose dozens of statuses.

How do we attain our status? Broadly two ways and thereby these are called two types of statuses.

b. Ascribed and Achieved Status

A social position that someone receives at birth or someone assumes involuntarily later in life is an ascribed status. These are those statuses about which one has little or no choice. Examples can be a son, a Pakistani, a teenager.

Achieved status refers to a social position that someone assumes voluntarily and that reflects personal ability and effort. Examples include being a student, a player, a spouse, and a singer. Many statuses are a combination of both an ascription and achievement. People's ascribed statuses influence the statuses they achieve. A person's social class influences his/her occupational achievements.

C. Master Status

A master status is a status that has an exceptional importance for social identity, often shaping a person's entire life. One's occupation is an example.

2. ROLE

Role is a behavior expected of someone who holds a particular status. Role is the dynamic aspect of one's status: an individual holds a status and performs a role.

There are a number of other aspects of role like:

a. Role Set

Since we occupy many statuses simultaneously therefore we perform multiple roles. The performance of such multiple roles related to a status is referred to as role set. Role set refers to a number of roles attached to a single status. You have a status of student, think of how many roles do you have to perform.

b. Role Conflict and Role Strain

Role conflict is incompatibility among roles corresponding to two or more statuses. Roles of a woman being a mother and an employee in an office may conflict with each other.

Roles connected with a single status may make competing demands on an individual, therefore may create strain in the performance of those roles simultaneously. Hence role strain refers to incompatibility among roles corresponding to a single status. A teacher being friendly with the students as well as the maintainer of discipline in the class could be an example.

c. Role Exit

A person begins the process of role exit by reflecting on his life and coming to doubt his ability to continue in a certain role. He may imagine alternative role and may go for it. It may be linked status exit, which may be voluntary or involuntary. A person decides to leave a job voluntarily and has a role exit. A person retires and again has a role exit. "Process of becoming ex", an ex-chairman, an ex-director are the examples.

3. The Social Construction of Reality

Reality of one's self. We construct our reality. Let me explain. I enter this room and immediately I become what I have to become, what I can become. I construct my self. That is, I present myself to you in a form suitable to the relationship I wish to achieve with you. And, of course, you do the same with me.

The whole of this process of construction of one's self/reality is based on learning through social interaction.

Social construction of reality is the process by which people creatively shape reality through interaction. Through social interaction we negotiate the reality i.e. some agreement about what is going on, though people may have different perceptions of the event.

Social construction of the life span of people into childhood, adulthood, and old age can be the examples.

Situations that we define as real become real in their consequences or in their being functional. Reality as perceived by the people as they have constructed. What is the reality of a commonly used phrase: How are you? Do we mean physically? Mentally? Spiritually? Financially?

4. Communication

Communication is another important component of interaction for which we need to have a language – verbal as well as non-verbal. Human beings develop symbols, signs, and codes that they associate with the realities of life. These signs, symbols, and codes stand for the reality or phenomenon (material/non material), they are not the phenomenon itself. Meanings are attached to the symbols and there is some agreement on the meanings. Meanings can be situation specific and may vary by different cultures.

Lesson 07

SOCIAL GROUPS

Different meanings of group:

1. Any physical collection of people. Group shares nothing but physical closeness. It is just an aggregation, a collectivity.
2. Number of people who share some common characteristic – which is often called as category.
3. Number of people who share some organized pattern of recurrent interaction. It can be an educational institution where people come and work, study, play.
4. Number of people who share consciousness of membership together and of interaction.

Two essentials of social group Æ social interaction and consciousness of membership.

A social group is two or more people who identify and interact with each other. Human beings come together in couples, families, circles of friends, neighborhoods, and in work organizations. Whatever it form, **a group is made up of people with shared experiences (through social interaction), loyalties, and interests.**

Not every collection of individuals can be called a social group. Let us look at some other concepts that are often mixed up with social group. For example:

Category: People with a status in common, such as women, Muslims, Pakistanis, students, teachers, and workers. They may know others who hold the same status; the vast majority may be strangers to each other. So there is no interaction on the whole. Nevertheless, there are always pockets of small groups within any broad category who interact with each other and are conscious of membership.

Crowd: A temporary cluster of individuals who may or may not interact at all. They are too transitory, and are too impersonal. It might be students sitting together in a class, or people waiting for a train on the railway platform. Change in circumstances may turn the crowd into a social group.

TYPES OF SOCIAL GROUPS

Primary and Secondary Groups

Primary group is a small social group whose members share personal and enduring relationships. They are bound together by primary relationships. The relationships are informal, intimate, personal and total. These groups are among the first we experience. The examples can be: Family, play group, friends. They provide sense of security to the members. People usually have an emotional attachment, they are loyal, and the relationships are end in itself.

Secondary group is a large and impersonal social group whose members pursue a specific interest or activity. Just the opposite of primary groups their relationships are secondary. Such relationships involve weak emotional ties and little personal knowledge of one another. Most secondary groups are formal, impersonal, segmental, and utilitarian. These groups are goal oriented. The interaction may be impersonal though pleasant. Example can be students taking sociology course in the present semester. They might be together only for the semester and may never see each other. Co-workers at a place of work, members of a political party could be other examples.

In-Groups and Out-Groups

In-group is social group commanding a member's esteem and loyalty. My pronouns: I feel I belong to them. Others: I am outside them. In-group exists in relation to an out-group.

Out-group is a social group toward which one feels in competition or opposition. In modern societies the membership may overlap. In the National Assembly members are elected on the tickets of different political parties. They have competed against each other (out-group to each other) but after the election they are members of the one group i.e. National Assembly. Exclusion from in-group may be brutal in simple society—Social boycott. In-group expects loyalty, recognition, and helpful to its members. These groups are important because they affect our behavior.

Group Size

Size of the group plays an important role in how group members interact. In small size groups the members can have highly intense relationships but such groups are less stable. Look at the group of two persons having a highly emotional interaction, but if one of them leaves, the group comes to an end. **The Dyad is social group with two members**. **The Triad is a social group with three members.** It is more stable than the dyad. As groups grow beyond three people, they become more stable and capable of withstanding the loss of even several members. At the same time, increase in-group size reduces the intense personal interaction, which is possible only in the smaller 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 person might assess the rewards for his work by comparing the rewards given to other coworkers for similar work.

Reference groups can be models, which could be ideals for individuals. Parents can be reference groups for their children. Individuals can also be models and we can call them as reference individuals. A teacher can be a reference individual for students.

Reference groups and reference individuals can be living or non-living persons; they can also be from the fiction. Quaid –I-Azam can be a reference individual for Pakistanis. Children pick up many of their reference individuals from the cartoons they watch on television.

Reference groups or individuals can also be negative models whereby some individuals don't want to adopt the behavior patterns of such individuals.

Stereotypes

It is a group-shared image of another group or category of people. It is an exaggerated description applied to every person in some category. Such images could be about a minority group, about youth, about Muslims, about Christians, about Pakistanis, about laborers. Stereotypes could become the basis of prejudice, which is a rigid and unfair generalization about an entire category of people.

Social Distance

One measure of prejudice is social distance, that is, how closely people are willing to interact with members of some category. It is the degree of closeness or acceptance we feel about other groups.

Networks

A network is a web of weak social ties. Think of a network as "fuzzy" group containing people who come into occasional contact but who lack a sense of boundaries and belonging. Network is "social web" expanding outward, often reaching great distances and including large numbers of people.

Some networks are close to being groups, as is the case with college fellows who stay in touch after graduation by e-mail and telephone. **Usually a network includes people we know of – or who know of us – but with whom we interact rarely.**

A New Group: Emergence of Electronic Communities

In the 1990s, due to technology, an entirely new type of human group made its appearance through Internet. These are the people who have a relationship with one another and who think of themselves as belonging together.

Internet is a series of thousands of computers hooked together worldwide. On the Internet, thousands of newsgroups, called use nets, people who communicate on almost any conceivable topic. This new way of communicating has developed out of new technology.

New forms of electronic communication, sometimes called the information superhighway or cyberspace, have made our homes "less bounded environment". While remaining within the walls of our homes, we can instantly "travel" electronically to previously remote settings around the world. There, we can share information with people who have never met, or seen, and even develop friendship with them. The result is a new type of group known as an electronic community. In some cases, the term "electronic primary group" seems more appropriate to refer to this new type of group, for people regularly interact with one another, share personal information, identify with one another, and develop a sense of intimacy – even though they have "met" only electronically.

Lesson 08

FORMAL ORGANIZATIONS

Formal organizations are large, secondary groups that are organized to achieve their goals efficiently. They are the product of rationalization of society, which means the acceptance of rules, efficiency, and practical results as the right way to approach human affairs. Past is the best guide for the present i.e. traditional orientation tends to be abandoned. Rationality was a totally different way of thinking that came to permeate society. This new orientation transformed the way in which society is organized. As a result, formal organizations, secondary groups designed to achieve explicit objectives, have become a central feature of contemporary society. **Examples can be business corporations, government departments, colleges and universities, hospitals, prisons, and military organizations.**

Such organizations are deliberately created 'social machines with human parts'. In these organizations social relations are impersonal, formal, and planned. These organizations have major influence on the everyday lives of members of modern societies.

[They] permeate virtually every aspect of modern life. … We are usually born and die in organizations, are educated by them, and we work, play, and pray in them. We pay taxes to and obey the laws of a supra-organization, the state. Indeed the latter "certifies" our birth, our death, and much that happens in between. (Etzioni and Lehman, 1978)

Formal organizations operate in a deliberate way, not to meet personal needs, but to accomplish complex jobs. Offices/statuses remain intact but the members come and go.

Types of Formal Organizations

Three types of organizations have been distinguished on the basis of why people participate i.e.

- Utilitarian,
- Normative,
- Coercive.

Utilitarian Organizations

Just about everyone who works for income is member of utilitarian organization, which pays its members to perform the jobs for which they were hired. Large business enterprises, for

example, generate profits for their owners and salaries and wages for their employees. Most people must join an organization for making a living.

Normative Organizations

People join normative organizations not for income but to pursue goals they consider morally worthwhile. **They are also called voluntary organizations.** The interests of such organizations can be community services, social action, and environmental protection. They are concerned with specific social issues. Examples can be Edhi Trust, Red Crescent, The Lions Club.

Voluntary organizations strive for participatory democracy, in which all members have an equal opportunity to discuss and decide important questions affecting the organization.

Coercive Organizations

These organizations have involuntary membership. These are total institutions that feature very strict control of members by top-ranked officials. Members are physically and socially separated from 'outsiders' or 'civil society'. The examples can be prisons, psychiatric hospitals, and military units. Total institutions transform a human being's overall sense of self.

From differing vantage points, many organizations may fall into all these categories. A psychiatric hospital, for example, serves as a coercive organization for a patient, a utilitarian organization for a health professional, and a normative organization to a hospital volunteer.
BUREAUCRACY

Bureaucracy is an organizational model rationally designed to perform complex tasks efficiently. In a bureaucratic business or government agency, officials deliberately enact and revise policy to make the organization as efficient as possible.

Characteristics of Ideal-Typical Bureaucracy

1. **Specialization.** There is division of labor in the bureaucracy and each member has a specific task to fulfill. All the tasks are coordinated to accomplish the purpose of the organization.

2. **Hierarchy of offices**. Bureaucracies arrange the personnel in a vertical ranking. Each person is supervised by 'higher ups' and in turn supervising others in lower positions. Usually with fewer people in higher positions, the structure takes the form of a bureaucratic 'pyramid'. In this hierarchy assignments flow downward and accountability flowing upward. Each level assigns responsibilities to the level beneath it, while each lower level is responsible to the level above for fulfilling these assignments.

3. **Written rules and regulations**. Rationally enacted rules and regulations control not only the organization's own functioning but also its larger environment. In general, the longer a bureaucracy exists and the larger it grows, the more written rules it has.

4. **Technical competence**. A bureaucratic organization expects its officials and staff to have the technical competence to carry out their duties, and regularly monitors worker performance. Evaluation is based on performance and not on favoritism.

5. **Impersonality**. Rules take precedence over personal whims. Members of a bureaucracy owe allegiance to the office, not to a particular person. The impersonality ensures that the clients as well as workers are all treated uniformly. Each worker in bureaucracy becomes a small cog in a large machine. Each worker is a replaceable unit, for many others are available to fulfill each particular function. From this detached approach stems the notion of the "faceless bureaucrat".

6. **Formal, written communication**. Heart of bureaucracy is not people but paperwork. Rather than casual, verbal communication, bureaucracy relies on formal, written memos and reports. Over time, this correspondence accumulates into vast files.

Problems of Bureaucracy

Bureaucracy can dehumanize and manipulate individuals, and it poses a threat to personal privacy and political democracy.

Bureaucratic Alienation

Efficiency vs. potential to dehumanize the people it is supposed to serve. The very same impersonality that fosters efficiency keeps officials and clients from responding to each other's unique, personal needs. Follow bureaucratic procedure. Bureaucratic environment gives rise to alienation where a human being is reduced to a part (cog) of big bureaucratic machinery.

Bureaucratic Inefficiency and Ritualism

Red tape: The tedious preoccupation with organizational routine and procedures. Rule is a rule. Bureaucratic ritualism (Merton): Preoccupation with rules and regulations to the point of thwarting an organization's goals.

Ritualism stifles individual's creativity and strangles organizational performance. Modest salary – no stake to perform efficiently – no incentive – all ritualism – and the resultant corruption.

Bureaucratic Inertia Bureaucratic inertia refers to the tendency of the bureaucratic organizations to perpetuate them.

If bureaucrats have little motivation to be efficient, they certainly have every reason to protect their jobs. Thus the officials typically strive to perpetuate their organization even when its purpose has been fulfilled.

Lesson 09 10 11

CULTURE

Culture is people's way of life. It is their pattern of behavior, which has been created by human beings. Culture includes: Intangible (non-material) items like values, beliefs, norms, language, and ideas (ideologies: perception of reality) that govern the way of life. The way we play our roles. + Tangible things – material objects. Human beings have created this way of life, which includes both material and non-material objects. **Hence some Anthropologists call it as man- made part of the environment**. Culture is the patterns of behavior and the products of the patterns of behavior

Do non-humans have a culture?

Non-humans guided by instincts. They have a biological programming. Humans guided by culture, which may be called as social programming. Culture is learned, shared, transmitted, and it is changing.

Some specific features of culture:

1. **Universality:** Culture is universal. There is no society without culture. As part of the cultures there are many aspects that are found in almost all the societies. For example the institutions like marriage and family, religion, education, polity, economy, and sports are found all over the world. Societies have developed values, norms, beliefs, and other patterns of behavior that govern the system of marriage and family. One could find such a pattern all over the world, and the same is applicable to religion, education, political behavior, economic behavior, and so on.

2. **Variability:** There is variability in the universals of culture. By looking at the institution of marriage and family one could see so much of variation in it within Pakistan, notwithstanding the differences in other societies. The arranged marriages, love marriages, exchange marriages, marriages by purchase, marriages within as well as outside the kin network, are all variations that are found in Pakistan. Then one could see the differences in wedding ceremonies all over the country. Joint families and nuclear families, single earner families and dual earner families,

patriarchal families and egalitarian families, patrilocal families and matrilocal families are some other aspects reflecting the variability of family in Pakistani society. Similarly one comes across variations in religion all over the world. Kingship, dictatorship, democracy, parliamentary form of democracy or presidential form, adult franchise or selective voting rights, voter age are all variations in the political systems followed by different nations. Economic systems also vary from the extremes of socialism and capitalism to any variation on the scale.

3. **Learned:** Culture is learned through the process of interaction with others. It is not inherited through the biological process. We learn to talk, to walk, and to act as our elders train us. Nature has given us the potential to talk but we speak variety of languages, which are all created by human beings and there is so much of variation within as well as outside Pakistan. Also human being have the capacity to learn a variety of languages. Similarly other ways of life, which is culture, are learned.
4. **Shared:** Culture is not the property of one individual or of a group. It is shared with other members of society. You are sharing T V transmission with others, sharing a classroom with others, sharing the road with others, and sharing the knowledge with others. You are sharing culture with others because you are a social being.
5. **Transmitted:** Culture does not end with the death of a person or a group. During its lifetime that individual or group tries to pass on its culture to the future generation. This is how every new crop of babies does not start from a scratch rather they build on what they have already received. That is how culture grows and that is how our culture becomes richer ad richer.
6. **Changing:** Culture is continuously changing. The patterns of behavior transmitted by one generation to another are continuously in the process of modification for catering to the changing needs of time and demands of people. New technologies are developed and are borrowed from other groups and societies. With the increase in the contact between different societies the cultures are changing very fast and may be moving toward some kind of global culture.

Three similar terms: Culture, Nation, and Society

Culture : Shared way of life.

Nation : A political entity within designated borders.

Society : The organized interaction of people in a nation or within some other boundary.

Pakistan: nation and society, but may have many cultures. Multicultural: Includes various ways of life that blend together.

Components of Culture

1. **Symbols:** Anything that carries a particular meaning recognized by people who share culture. Whistle, flashing light, thumbs up are all symbols. Human beings have the capacity to create symbols with different meanings associated with each. These symbols are used as means of communication and thereby become part of our language. Even the buildings, dress, the flag, and a type of color may be taken as symbols indicating some aspect of human behavior as well as society's outlook. Red, green, white, blue, pink, each of the colors stands for something in the society.
2. **Language:** System of symbols that allows members of a society to communicate with one another. Symbols may be oral and these could be written words. We have oral cultural traditions. Human beings have developed different alphabet as part of written language. Language is the major means of cultural transmission.
3. **Values:** Culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living. What ought to be. Examples of values: Equal opportunity, Achievement or success, Material comfort, Activity and work. Science, Freedom, Physical fitness, Health, Punctuality. Wealth, Education, Competition and Merit. Honesty, Dignity of labor, Patriotism. Justice and Democracy. Environmental protection, Charity and Development. Sometimes there could be inconsistency in the values which can lead to conflict.
4. **Beliefs:** Specific statements that people hold to be true. Values are broad principles that underlie beliefs. Values are abstract standard of goodness, while beliefs are particular matters that individuals consider to be true or false.
5. **Norms:** Rules and expectations by which a society guides the behavior of its members. These are the shared expectations of the people that govern their behavior. **Proscriptive norms:** Mandating what we should not do. Forbidding from certain actions. **Prescriptive norms:** What we should do.

"Ideal" culture and "Real" Culture

Ideal culture: Social patterns that are mandated by cultural values and norms. The ideal values and norms, which are prevalent in the society.

Real culture: Actual social patterns those only approximate cultural expectations. The norms and value that people actually follow. It can also be how many people follow these cultural patterns. Or how much a person observes a cultural pattern. Since this can be explained in numbers therefore it may also be called a statistical norm.

Material and Non-Material Culture

Tangible and intangible culture as explained earlier.

Cultural Diversity

There are many ways of life; hence there are differences in culture. In one society there could be differences in patterns of marriage and family, patterns of education, patterns of worship, and patterns of earning a living. One finds cultural difference within the province and across the provinces in Pakistan. Countries like Canada, which are inhabited by immigrants, display a big cultural diversity. People have migrated from all over the globe to Canada and brought cultural differences with them and in many cases are trying to continue with them.

Culture by social class

Cultural diversity can involve social class. In everyday life, we usually use the term "culture" to mean art forms such as classical literature, music, dance, and painting. We describe people who regularly go to the theater as "cultured," because we think they appreciate the "finer things in life." We speak less generously of ordinary people, assuming that everyday culture is somehow less worthy. Such judgments imply that many cultural patterns are readily accessible to only some members of society. This is how particular cultural patterns are associated with certain classes. We can further stretch the argument to other components of culture for finding variations in different classes.

People often divide society in different social classes and find that each class represents differences in their norms, values, beliefs, attitudes, and thinking. These norms, values, and attitudes may relate to the institutions of marriage and family, religion, education, earning a living, or their political behavior, one could find the differences. In this perspective culture is often divided into as:

High culture: Cultural patterns that distinguish a society's elite.

Popular culture: Cultural patterns those are widespread among a society's population.

Culture of poverty: Cultural patterns shared by the poor.

Sub-Culture

Cultural patterns that set apart some segments of a society's population. Cluster of patterns which both are related to the general culture of the society yet distinguishable from it. The example could be: student sub-culture, business sub-culture.

Multiculturalism

A policy followed by some governments whereby they recognize cultural diversity in the society and promote the equality of all cultural traditions. Canadian government is following such a policy.

Counter-Culture

It is a subculture, which is in active opposition to the dominant culture. Cultural patterns that strongly oppose widely accepted patterns within a society. Example could be of hippies, and drug users.

Cultural change

Cultural change is the process of alteration of culture over time. Any difference in a particular pattern between two points in time may be called cultural change. This may be a change in the family pattern, which is changing from 'joint family system' to a 'nuclear family system' in Pakistani society.

Cultural Lag

All parts (elements) of culture do not change at the same rate; some of them change faster than the other. For example material culture may change faster than the non-material culture. We often see it is difficult to change the habits quickly.

The different rate of change in the two integrated elements of culture can result in one element lagging behind the other. **William F. Ogburn called this gap between the two parts of culture as 'cultural lag'**. Such a cultural lag usually disrupts the system. For example we see so many automobiles on the road. There is an increase in their speed as well. There is a sharp increase in mobility. Let us look at another related aspect; these automobiles need a similar change in the quality of roads, which has not changed accordingly or you can say that it has lagged behind. Resultantly there is a lot of disruption leading to traffic jams, accidents, and pollution. You can also look at the 'traffic sense' among the public, be they the drivers, the passengers, the cyclists, or the pedestrians. This lag between the increase in automobiles and the inculcation of traffic sense in public also creates disruption in the system.

Causes of cultural change

Three factors bring change in the culture of a society. These are:

Inventions: The process of creating new cultural elements out of the existing elements. Since the modern man has a comparatively richer reservoir of cultural elements at his disposal, therefore he creates more inventions than the man in the olden times. The modern man does not have to reinvent the wheel; he has to use this wheel, improve upon it and bring something new.

Discovery: It is the process of finding that already exists.

Diffusion: It means the spread of cultural traits from one society to another. It is the borrowing of culture by one group from another. For purposes of diffusion contact between the two groups or societies is necessary. In the olden times, due to the lack development of means of transportation and communication, contact between different societies was limited. Therefore the diffusion was also limited. Whatever the diffusion took place it was more a result of physical contact. But in the modern

times there is a revolution in the means of transportation and communication. Presently people don't have to be in physical contact with other societies for knowing about each other's culture and for borrowing from each other. With the help of electronic media people get exposure to other cultures and may like to borrow their cultural traits. With the facilitation of diffusion process cultural change is quite rapid now days.

Ethnocentrism

The practice of judging other's culture by the standards of one's own culture. People consider their own culture as superior to others and apply their standards for evaluating the patterns of behavior of others. The whole judgment is centered on one's own culture.

Xeno-centrism

Considering other's culture as superior to one's own.

Cultural relativism

The practice of judging a culture by its own standards; a particular pattern of behavior is right or wrong as it is declared by the people who follow it. Since those people are follow a particular practice, supposedly it might be serving some useful function in that society. Nevertheless, the same practice may be useful for one group and may be harmful for the other in the same society.

A global culture

Today, more than ever before, we can observe many of the same cultural practices being followed the world over. We find people wearing jeans, hear the familiar music, and see advertising for many of the same products in different countries. People learn some international language for purposes of communication. Are we moving toward the single global culture?

Societies now have more contact with one another than ever before, involving the flow of goods, information, and people. We are globally connected through:

- The global economy: the flow of goods.
- Global communication: the flow of information.
- Global migration: the flow of people.

These global links make the cultures of the world more similar. But there are three limitations to the global culture thesis. First, the global flow of goods, information, and people is uneven. Generally speaking, urban areas have stronger ties to one another, while many rural villages remain isolated. Then the greater economic and military power of the Western society means that this society influences the

rest of the world more than happens the other way around. Second, the global culture thesis assumes that people everywhere are able to afford various new goods and services. That is not so as the poor countries cannot afford it. Third, although many cultural practices are now found throughout the world, people everywhere do not attach the same meaning to them. People have to interpret the other's cultural practices from their own perspective.

Culture and Human Freedom

Culture may put all kinds of constraints on the behavior of people and at the same time there is the freedom, which may be provided by the same culture.

Culture as constraint: Cannot live without culture therefore we have to accept it. We are the prisoners of culture.

Culture as freedom: Culture provides the opportunity to make and remake our world.

Lesson 12

SOCIALIZATION: HUMAN DEVELOPMENT

Human development is based on two assumptions:

1. The newborn having the capacity to become a member of human society. The infant has the capacity to learn human social behavior. This capacity is provided by nature to every normal child.

2. The newborn child cannot become social being unless there is interaction with other human beings.

Helpless at birth, the human infant depends on others to provide nourishment and care. Human infants are the most helpless of all; a human child cannot survive unaided for at least four or five years of life. It is a matter of survival of human child; and then to transform the human child into a social being he needs interaction with other members of human society without which learning capacity is lost. This process of transformation is socialization.

Socialization is process whereby people learn through interaction with others that which they must know in order to survive and function within society. In this process, as defined by the local culture, they learn what roles are associated with their status. Also, as prescribed by the culture, they learn how to play those roles. Therefore it is a matter of NATURE and NURTURE.

NATURE

Nature implies the contribution of heredity to the human being, which may include physical-characteristics and what is inside the human body. Presumably physical and psychological characteristics can be transmitted through heredity. Whatever is being transmitted through heredity may be considered as human potential given by nature.

Biological determinism prevailed in the late 19th century. Proponents of this position opined that inborn factors exerted greater influence on human behavior and personality. In the second decade of the 20th century biological determinism was displaced by socio-cultural determinism. For the sake of argument the twins, having the same heredity, should show the same behavior even if they were raised apart, but it does not happen like that. In fact their behavior, to a great extent is affected by environment [physical, cultural, social], which may be part of the process of nurture. Nevertheless, lot of genetic engineering has also come into operation for tinkering with the physical and psychical make up.

NUTURE

As said earlier, in the 20th century, the biological explanations of human behavior were challenged. It was assumed that much of the human behavior was not instinctive; rather it was learned. Thus, people everywhere were equally human, differing only in their learned cultural patterns, which highlighted the role of nurture.

Today social scientists are cautious about describing any 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 human body. We also know that children often share biological traits (like height, hair color, and complexion) with their parents and that heredity plays a part in intelligence, aptitude, and personality. Ignoring the contribution of genetic engineering, by and large, the physical characteristics are biologically determined; though having social interpretations. We learn these social interpretations through interaction with other members of human society. Without denying the importance of nature, then, nature matters more in shaping human behavior. More precisely, nurture has become our nature. As part of nurturing, opportunities are to be provided for the development of human potentials. If the society does not provide learning opportunities, the human potentials given by nature may be lost.

Social Isolation

Tragic cases of children isolated by abusive family members show the damage caused by depriving human beings of social experience. Three such cases quoted in your textbook have already been referred to earlier. These cases are of:

- Anna – discovered at age 5years.
- Isabelle – discovered at age 6 years.
- Genie – discovered at age 13 years. (These cases may be studied in the textbook).

All the evidence points to the crucial role of social experience to human development. Human beings can recover from abuse and short-term isolation. But there is a point at which isolation in infancy causes permanent development damage.

Providing Learning Situations

The provision of learning situations is very crucial in the development of human potentials. Human group plays a pivotal role in this respect by:

- Providing learning situations;
- Providing guidance; and
- Controlling the behavior.

Human groups like the family with whom the child normally has the first contact provide these learning opportunities. These learning situations are provided automatically in the day-to-day routine activities in the family. The children listen to people talking around them, see them walking, and playing different roles. A girl looks at her mother the way she looks after the cooking arrangements, the way she cooks the food, the way she looks after the guests, and other household chores. She is very likely to copy the behavior of her mother.

Provision of automatic learning situation is necessary but may not be sufficient to learn to talk, to walk, and to perform certain role. The group (family) has to provide guidance to the child by intentionally arranging the learning situations. The parents may have to provide real guidance to the children for in the pronunciation of certain words, taking steps in walking, wearing of clothes, answering the telephone, and so on. Parents try to nurture their child as it is considered appropriate under the cultural norms.

Since all behavior is governed by the cultural values and norms, the parents make it sure that the child acts as it is culturally permissible. Therefore they try to control the actions of their child by applying rewards and punishments. For an appropriate behavior just giving a pat on the shoulder may reward the child, or placing a kiss on the face, or giving a big hug, each may be rewarding. There could be other ways of appreciating the role being played by the child, a socialize in this situation. Similarly the group may apply punishments to the socialize in case the behavior is not in accordance with cultural expectations. Such punishments may be the withdrawal of love and affection, social boycott, withholding of pocket money, corporal punishment, and so on as permissible under the cultural norms.

Whereas the group provides the learning situations to the child, the child also takes certain actions about what he or she experiences in the learning situations. These actions are:

- Imitation;
- Experimentation;
- Adjustment.

In many cases the socialize tries to copy the behavior of others in the learning situations. The socialize may be talking like others, walking like them, shouting like them, and so on. To what extent he or she can imitate can be determined by the outcome of the experience of giving a trial to any imitative behavior. The experimentation of the performance of any role may take place in the presence of the primary group, be it the parents, or the peer group. This primary group gives its evaluation of the performance, whereas the socialization is likely to make adjustments in the role performance, and, by and by, develops his/her self-image.

In this way, as explained in the preceding discussion, the nature provides the potentials, which are developed through nurture. This whole process may be called socialization, which is a lifelong learning experience by which individuals develop their human potentials and learn the patterns of their culture. As a result of socialization process the individuals develop their self-concept.

Lesson 13

UNDERSTANDING THE SOCIALIZATION PROCESS

Socialization is a complex, lifelong process. In this lecture we shall focus on the works of **three pioneer researchers, namely**

1. Sigmund Freud (1856 -1939)
2. George Herbert Mead(1863 -1931)
3. Charles Horton Cooley (1864 -1929)

Freud's Model of Personality

Freud believed that biology plays a major part in human development, though not in terms of human instincts. He theorized that **humans have two basic needs** that are there at birth. First is the need for bonding, which Freud called the **"life instinct**". Second, we have an aggressive drive he called the **"death instinct**". **These opposing forces operate at unconscious level and generate deep inner tension**. Freud joined basic needs with the influence of society to form a **model of personality with three parts**:

1. id
2. ego
3. superego.

ID

The id **(the Latin word for it)** represents the human being's **basic drives, which are unconscious and demand immediate satisfaction**. Rooted in biology id is present at birth,

making a new born a bundle of demands for attention, touching, and food. But society opposes the self-centered id, which is why one of the first words a child learns is "no."

THE ID **("It"): functions in the irrational and emotional part of the mind**. At birth a baby's mind is all Id - want. The Id is the primitive mind. It contains all the basic needs and feelings**. It is the source for libido (psychic energy).** And it has only one rule --> the "pleasure principle": "I want it and I want it all now". In transactional analysis, Id equates to "Child".

Id too strong = bound up in self-gratification and uncaring to others

EGO

To avoid frustration, a child must learn to approach the world realistically. This is done through ego **(Latin word for I),** which is a person's conscious effort to balance innate pleasure-seeking drives with the demands of society. Ego is the balancing force between the id and the demands of society that suppress it. The ego develops as we become aware of ourselves and at the same time realize that we cannot have everything we want.

Ego too strong = extremely rational and efficient, but cold, boring and distant

SUPER EGO

Finally, the human personality develops the superego (**Latin meaning "above" or "beyond" the ego**), which are the **cultural values and norms** internalized by an individual. The superego represents culture within us i.e. the norms and values that we have internalized from our social groups. The superego operates as our conscience, telling us why we cannot have everything we want. As a moral component of the personality, the superego gives us the feelings of guilt or shame when we break social rules or pride and self- satisfaction when we follow them. The superego begins to form as a child comes to understand that everyone's behavior must take the cultural norms into account.

Superego too strong = feels guilty all the time, may even have an insufferably saintly personality

To the id-centered child, the world is full of physical sanctions that being either pleasure or pain. As the superego develops, however, the child learns the moral concepts of right and wrong. Initially, in other words, the children can feel good or bad according to how they judge their behavior against cultural norms (doing "the right thing"). **The id and superego remain in conflict, but in a well-adjusted person, the ego manages these two oppo[==sing forces**. Culture, in the form of superego, serves to repress selfish demands, forcing people to look

beyond themselves. When conflicts are not resolved during childhood, they may surface as personality disorders later on.

Freud emphasized the role of socialization in the personality i.e. **that the social group into which we are born transmits norms and values that restrain our biological drives**.

George Herbert Mead: The Social Self

G. H. Mead (1863-1931) developed a theory of **social behaviorism** to explain how social experience creates individual personality. There is the power of environment to shape behavior. Mead's central concept is self that part of an individual's personality composed of self-awareness and self-image. For Mead:

1. The self develops only with social experience. The self is not part of the body, and it does not exist at birth. **Self develops only as the individual interacts with others**. In the absence of interaction (as is evident from the cases of isolated children like Anna, Isabelle, Genie) the body grows, but no self emerges.
2. **Social experience is the exchange of symbols**. Only people use words, or the wave of the hand, or a smile to create meaning. These symbols are parts of the language, which plays a vital part in the development of self. Self is a product of socialization experiences and that it develops along with our ability to think symbolically.
3. **Understanding intention requires imagining the situation from the other's point of view.** Using symbols we imagine ourselves "in another person's shoes" and see ourselves as the person does. **We can therefore anticipate how others will respond to us even before we act**. A simple toss of a ball requires stepping out of ourselves to imagine how others will catch our throw. You may call it as to think symbolically. Thinking consists of the conversations we carry on in our minds with ourselves about all sorts of things, especially about ourselves. As a child, you eventually developed cognitively to the point at which you were able to use one symbol (a doll, for example) to represent a parent and another symbol (another doll, for example) that represent you. Only then you could engage in role taking – imagining being someone else and looking from that person's perspective back at yourself as a social object. That is the imitation of the role of others. Out of the early social interactions we develop our ability to communicate, our ability to think, and our social self-emerge.
4. By taking the role of the other, we become self-aware. **The self then has two parts**. As subject, the self is active and spontaneous. Mead called the active side of the self as "I" (the spontaneous form of the personal pronoun). "I"(understanding and attitudes we present to others[response]) is the self as subject the active, spontaneous, creative part of

self. But the self is also an object, as we imagine ourselves as others see us. Mead called the objective side of the self the "me"(learned behavior of one from society) (the objective form of personal pronoun). All social experience have both components.

The emergence of self consists of three stages:

1. The **Play Stage**. During the play stage, a child begins to develop a sense of him/herself as a social object **by taking the role of significant others in relation to him/herself.** A girl child plays at being her mother or father, which requires investing herself imaginatively into a doll, for example. She then makes the doll behave as she behaves and evaluates and reacts to this behavior of the doll. She mimics the way in which her father or mother reacts to her own behavior. In this way, she begins to make sense of why the parents react to her as they do. At this stage, the child's self consists exclusively of the ideas she has about herself based on her perceptions of how significant others, one at a time, view that self. (Significant others are the persons who are very important for the individual)
2. The **Game Stage**. In the play stage, the child took the role of one significant other at a time. In order to play games, however, the child must be able to **take the roles of other players in the game simultaneously**. In a game (cricket, for example) each player must know what all the other players expect of him in any situation that might come up. Being able to evaluate oneself from the perspective of several significant others simultaneously results in more sophisticated self-concept.
3. The **Stage of the Generalized Other**. The generalized other represents the imagined perspective of the community or society at large. At this stage of development, the child is capable of evaluating himself from the perspective of community, sub-cultural, or cultural norms and expectations. **The child tries to shape his behavior in accordance with the expectations of the others and tries to become what others what him to become.**

Charles H. Cooley: The looking Glass Self

Others represent a mirror (which people used to call a "looking glass") in which we can see ourselves. **What we think of ourselves, then, depends on what we think others think of us**. For example, if we think others see us as clever, we will think ourselves in the same way. But if we feel they think of us as clumsy, then that is how we will see ourselves. Cooley used the phrase looking glass self to mean a **self-image based on how we think others see us**. Our sense of self develops from interaction with others. The term looking glass self was coined by Cooley to describe the process by which a sense of self develops. The looking glass self contains three elements:

1. **We imagine how we appear to those around us**. For example, we may think that others see us witty or dull.
2. **We interpret others'** reactions. We come to conclusions about how others evaluate us. Do they like us being witty? Do they dislike us for being dull?
3. **We develop a self-concept.** Based on our interpretations of the reactions of others, we develop feelings and ideas about ourselves. A favorable reflection in this "social mirror" leads to a positive self-concept, a negative reflection to a negative self-concept.

Note that the development of the self does not depend on accurate evaluations. Even if we grossly misinterpret how others think about us, those misjudgments become part of our self-concept. Note also that self-concept begins in childhood; its development is an ongoing, lifelong process. The three steps of the looking glass self are a part of our everyday lives, and as we monitor how other people react to us, we continuously modify the self. The self, then is never a finished product, but is always in process, even into old age.

Lesson 14

AGENTS OF SOCIALIZATION

Socialization agents are the sources from which we learn about society and ourselves. **People and groups that influence our self-concept, emotions, attitudes, and behavior are called agents of socialization**. They are our socializes. People who serve as socializing agents include family members, friends, neighbors, the police, the employers, teachers, political leaders, business leaders, religious leaders, sports stars, and entertainers. Socialization agents also can be fictional characters that we read about or see on television or in the movies. Every social experience we have affects us in at least a small way. However, several familiar settings have special importance in the socialization process. Some of the important agents of socialization are as below.

The Family

The family has the greatest impact on socialization. Infants are totally dependent on others, and the responsibility to look after the young ones typically falls on parents and other family members. It is a matter of child survival. There is an automatic provision of learning situations to the young ones. Family begins the lifelong process of defining ourselves of being male or female and the child learns the appropriate roles associated with his/her gender.

Who we are? The perceptions about ourselves and the family status are conferred on us. The class position of parents affects how they raise their children. Class position shapes not just how much money parents have to spend, but what they expect of their children. In the lower class there is lot of emphasis on conformity and obedience. The children are told " Don't get into trouble." There is more use of physical punishment in lower class than in other classes. People of lower class standing usually have limited education and perform routine jobs under close supervision. They expect their children will hold similar positions, so they encourage obedience. Well-off parents, with more schooling, usually have jobs that demand imagination and creativity. They try to inspire the same qualities in their children. Therefore in the middle class there is emphasis on developing curiosity, self- expression, self-control, and reasoning.

The School

Schooling enlarges children's social world to include people with backgrounds different from their own. Among the manifest functions, the schools teach children a wide range of knowledge and skills. **Schools informally convey other lessons, which might be called the hidden curriculum.** Through different activities schools help in inculcating values of patriotism, democracy, justice, honesty, and competition. Efforts are made to introduce correct attitudes about economic system/political system.

Peer Groups

Peer group is the one whose members have interests, social position, and age in common. Unlike the family and the school, the peer group lets children escape the direct supervision of adults. Among the peers, children learn how to form relationships on their own. Peer groups also offer the chance to discuss interests that adults may not share with their children (such as clothing or other activities). In a rapidly changing society, peer groups have great influence on an individual. The attitudes of young and old may differ because of a "generation gap." The importance of peer groups typically peaks during adolescence, when young people begin to break away from their families and think of themselves as adults. Neighborhood and schools provide a variety of peer groups. Individuals tend to view their own group in positive terms and to discredit others. People are also influenced by peer groups they would like to join**, a process sociologists call anticipatory socialization(It is the process of changing one's attitudes and behaviours, in preparation for a shift in one's role).**, learning that helps a person achieve a

desired position. In fact peer groups have a compelling influence on its members, whereby the individuals conform to group norms.

The Mass Media

The mass media are impersonal communication aimed at a vast audience. Mass media arise as communication technology (first the newspapers and then radio, television, films, and the Internet) spreads information on a mass scale. The mass media have an enormous effect on our attitudes and behavior, and on shaping people's opinions about issues as well as what they buy. Where television provides lot of entertainment, at the same time it is a big agent of socialization. The portrayal of human characters in different programs and in advertisements on television helps in projecting the gender perceptions prevalent in the society; thereby helping in gender construction. The same programs help in shaping the attitudes, values, and basic orientation of people to life.

Religion

Religion plays significant role in the socialization of most Pakistanis. It influences morality, becoming a key component in people's ideas of right and wrong. The influence of religion extends to many areas of our lives. For example participation in religious ceremonies not only teaches us beliefs about the hereafter but also ideas about dress, concepts of pak and pleet, and manners appropriate for formal occasions

Lesson 15

SOCIALIZATION AND THE LIFE COURSE

Life course is a biological process. In this process there is a personal change from infancy through old age and death brought about as a result of the interaction between biographical events and social events. The series of major events, **the stages of our lives from birth to death, may be called life course**. Movement through life course is marked by a succession of stages by age. Analysts have tried to depict the typical stages through which we pass, but they have not been able to agree on standard division of the life course. As such life course is biological process, which has been divided into four distinct stages:

1. childhood
2. Adolescence
3. Adulthood
4. old age.

Life course stages present characteristic problems and transitions that require learning new and unlearning familiar routines. Through the process of socialization society tries to prepare its members for taking up the roles and statuses associated with life course stages. Each life course stage by age is also affected by other factors like social class, gender, ethnicity and human experience.

People's life experiences also vary depending on when, in the history of society, they were born. Some specific historical events like the creation of Pakistan, terrorist attacks of 9/11, economic prosperity/depression, war, or some other natural calamity (an earthquake, epidemic, and flood) may become significant in the personal development of individuals as well as their attitudes toward life and other people. Although childhood has special importance in the socialization process, learning continues throughout our lives. An overview of the life course reveals that our society organizes human experience according to age – childhood, adolescence, adulthood, and old age.

CHILDHOOD

Childhood usually covers the first 12 years of life: time for learning and carefree play. Nevertheless, what a child "is" differs from one culture to another. Presently we defend our idea of childhood because children are biologically immature. But a look back in time and around the world shows that the concept of childhood is rooted in culture. The concept of childhood as such

is of recent origin, which appears to be more pronounced in the developed countries compared with the developing countries. Even in the developed countries, say a couple of centuries back, children of four or five years were treated like adults and expected to earn for themselves. A century back, children in USA, Canada, and Europe had much the same life as children in poor countries. That is how we come across the issue of child labor, which is associated with the developing countries.

Children in lower class have always assumed adult responsibilities sooner than their other class counterparts. Due to the demands of the circumstances children in the lower class start earning earlier than the children in other classes. Their childhood finishes too quickly and may be their childhood remains invisible. In childhood an individual is made to learn the skills needed in adult life.

ADOLESCENCE

Just as industrialization helped create childhood as a distinct stage of life, **adolescence emerged as a buffer between childhood and adulthood**. In earlier times, and in Pakistani society even today, societies did not mark out adolescence as distinct time of life. People simply moved from childhood into young adulthood with no stopover in between. Adolescence usually overlaps teen age though it is also a social construction. **We generally link adolescence, or teenage years, to emotional and social turmoil, when the youth try to develop their own individual identities.** As they try to carve out an identity distinct from both the "younger" world being left behind and the "older" world still be out of their range, adolescents develop a subculture of their own. Again we attribute teenage turbulence to the biological changes of puberty. Adolescence is more a phenomenon of industrial societies. Although these outward patterns are readily visible, we usually fail to realize that adolescence is a social creation; it is contemporary industrial society, not biological age that makes these years a period of turmoil. **In these emotional and social spheres the young people appear to be in conflict with their parents. Establishing some independence and learning specialized skills for adult life.** Adulthood again depends on culture, and accordingly there could be a smooth or difficult change from childhood to adolescence. The 18 years old may have different statuses and roles in Pakistani society. They have the voting rights, they can get an ID card, they can get a driving lenience, and they work in offices.

ADULTHOOD

Adulthood, which begins between the late teens and the early thirties, depending on the social background, is a time for accomplishment. They pursue careers and raise families. These

youth embark on careers and raise families of their own. They reflect on their own achievements---Did the dreams come true? **Early Adulthood: It covers the period from 20 to about 40 years**, and during this period personalities are formed. They learn to manage the day-to-day responsibilities personally. They try to make an adjustment with spouse, and bring up their children in their own way. They often have many conflicting priorities: parents, partner, children, schooling, and work. **Middle Adulthood: Roughly covers the period from 40 to 60 yrs.** During this period the individuals assess actual achievements in view of their earlier expectations. Children are grown up. **Growing older means facing physical decline. During the late middle years (50 to 65 years),** people attempt to evaluate the past and come to terms with what lies ahead. They compare what they have accomplished with how far they had hoped to get. During this time of life, many people find themselves caring for their own children and also their aging parents. Health and mortality also begin to loom large. People feel physical changes in their bodies, and they may watch their parents become frail, ill and die.

OLD AGE

Old age – the later years of adulthood and the final stage of life itself – begins about the mid sixties. The societies attach different meaning to this stage of life. Pakistani society often gives older people control over most of the land and other wealth. Since the rate of change in Pakistani society is not very fast, older people amass great wisdom during their lifetime, which earns them much respect. On the other hand in industrial societies old are considered as conservative, unimportant, obsolete. In a fast changing society their knowledge appears to be irrelevant. Old age differs in an important way from earlier stages in life course. Growing up typically means entering new roles and assuming new responsibilities; growing old, by contrast, is the opposite experience – leaving roles that provided both satisfaction and social identity. Like any life transition, retirement from employment or even the handing over of the personal business to one's heirs, demands learning new, different patterns while at the same time unlearning familiar habits from the past.

This survey of the life course leads us to two major conclusions. **First, although each stage of life is linked to the biological process of aging, the life course is largely a social construction**. For this reason, people in other societies may experience a stage of life quite differently, or for that matter, they may not recognize it at all. **Second, in any society, the stages of life course present characteristic problems and transitions that involve learning something new and, in many cases unlearning familiar routines.** Societies organize the life course according to age; other forces, such as social class, ethnicity, and gender, also shape their

lives. Thus the general pattern that has been described earlier, apply somewhat differently to various categories of people.

Lesson 16

SOCIAL CONTROL AND DEVIANCE(detrack)

Every group within society, and even human society itself, depends on norms for its existence. These very norms make social life possible by making behavior predictable. We can count on most people most of the time to meet the expectations of others. As a result there is some kind of social order in the society.

Social order is a group's usual and customary social arrangements, on which members depend and on which they base their lives. Without social order there is likely to be chaos.

Social Control

Every society or group develops its mechanism for making its members to obey the norms for the smooth functioning of its life. These are the attempts of society to regulate people's thoughts and behavior. This process, may be formal or informal, is referred to as social control. Hence **social control is a group's formal and informal means of 0.enforcing its norms.**

Deviance

Sociologists use the term deviance to refer to the violation of norms. How a society defines deviance, which is branded as deviant, and what people decide to do about deviance all have to do the way society is organized. Hence it is not the act itself, but the reactions to the act, that makes something deviant.

In other words, people's behavior must be viewed from the framework of the culture in which that takes place. Therefore it is group's definition of behavior, not the behavior itself that makes it deviant. Perhaps everybody violates the norms of society, but every violation may not be defined as deviance. So "what is deviance", is the creation of the society i.e. **an act to which people responds negatively is deviance. Social creation of deviance and crime is also called social construction of deviance and crime. The preceding discussion can also be called as "relativity of deviance."** An act, which is called deviance by one group in one culture, is considered as praise worthy by another group in another culture. Similarly what is deviance at

one time may not be considered so at another time. Look at somebody who is called by one group as a terrorist and by another as a freedom fighter. Sociologists usually use the term deviance non-judgmentally The concept of deviance can be applied to individual acts and to the activity of groups. **Deviant group behavior may result in deviant sub-culture**.

Crime

Crime is the violation of norms that are written into law. An act approved in one group may be a crime punishable by death in another group, which suggests the cultural relativity of crime. Look at honor killing, homosexuality, polygamy, and cousin marriages; these are all examples of cultural relativity of crime. Acts of suicide bombers may be considered as positive (acts of bravery) in one situation and negative in another. Deviance and crime are not synonymous but these may overlap. **In fact deviance is much broader than crime because it can apply to all those acts, which violate the norms of society; norms may be unwritten. The crimes are such acts that violate those norms that are enacted into the laws of society with special agencies for their enforcement.**

Deviants:

Deviants are those people who violate the norms and rules of society. People usually react negatively against such violations.

Stigma:

To be considered as deviant, a person may not have to do anything.. These are the **Sociologist Erving Goffman used the term stigma to refer to attributes that discredit people** "blemishes" that discredit a person's claim to a "normal" identity. Without the choice of a person these are the violations of norms of ability (maazoor i.e. handicapped due to blindness, deafness, mental disability), and norms of appearance (facial birthmark, obesity). It can also be involuntary membership in groups such as relatives of criminals or victims of AIDS. The stigma becomes a person's master status, defining him or her as deviant. **A stigma operates as a master status overpowering other aspects of social identity so that a person is discredited in the minds of others, becoming socially isolated, and may start following a deviant behavior**. In this perspective, as individuals develop a stronger commitment to deviant behavior they typically acquire a stigma, a powerfully negative label that greatly changes a person's self-concept and social identity.

Juvenile Delinquency

Juvenile delinquency refers to the violation of legal standards by the young. Who is young is again a relative concept and has social construction. Nevertheless, **it is defined under the law of the country.**

Labeling

Labeling implies giving "bad-name" (budnaam) to individuals. It implies that the labels people are given affect their own and others' perceptions of them, thus channeling their behavior either into deviance or into conformity. **A labeling theory has been developed by Howard Becker, under which there is an assertion that deviance and conformity result not so much from what people do as from how others respond to those actions.** Some people are tagged with a negative social label that radically changes a person's self-concept and social identity. This very label could act as a 'master status' as discussed earlier. No act is intrinsically deviant; it is the people's creation. In fact it is the creation of people in power, who impose the labels (categories of deviance). Deviant behavior is behavior that people so label. Individual accepts the label and acts accordingly. Labeling a child as delinquent is actually stigmatizing him as criminal, and resultantly he is likely to be considered as untrustworthy. Society isolates him and he gets isolated.

Primary and Secondary Deviation

The action that provokes only slight reaction from others and has little effect on a person's self-concept is primary deviance. For example skipping school or initial act of stealing may be ignored. But when people notice **some one's deviance and make something of it and give a label on repeated violations**, may be as a reaction the person repeatedly violates a norm and begins to take on a deviant identity. This may be called as secondary deviation.

Lesson 17

THE SOCIAL FOUNDATIONS OF DEVIANCE

In the sociological perspective all behavior – deviance as well as conformity – is shaped by society. Therefore the society lays the foundation of deviance and that is how the title of this discussion. The social foundations of deviance may be looked at from three dimensions:

1. Cultural relativity of deviance

No thought or action is inherently deviant; it becomes deviant only in relation to particular norms. Sociologists use the term deviance to refer to a violation of norms of culture. One may look at three basic principles:

(1) **It is not the action itself, but the reactions to the act that makes something deviant**. In other words people's behavior must be viewed from the framework of the culture in which it takes place.
(2) Different groups are likely to have different norms therefore **what is deviant to some is not deviant to others.**
(3) This principle holds within a society as well as across cultures. Thus acts perfectly acceptable in one culture – or in one group within a society – may be considered deviant in another culture, or in another group within the same society. Sociologists use the term deviance non-judgmentally, to refer to any act to which people respond negatively. When sociologists use this term, it does not mean that they agree that the act is bad, just because others judge it negatively. **If we have to understand a particular behavior, we must understand the meanings people give to that event**. Consequently we must consider deviance from within a group's own framework, for it is their meanings that underlie their behavior.

2. Who defines deviance?

People become deviant as others define them that way. If deviance does not lie in the act, but in definition of the act, where do these definitions come from? The simple answer is **that the definitions come from people**. May be through trial and error process people determine the appropriate patterns of behavior for the smooth functioning of their society. They themselves decide what is desirable and what is undesirable for having social order in their society. These are actually the social norms of the people. These norms are incorporated in the mechanics of

social control. The process may be a little different in a simple and small society than in a complex and large society having ethnic variations.

3. Both rule making and rule breaking involve social power.

Each society is dominated by a group of elite, powerful people, who make the decisions for making rules, which become part of the social control system in the society. The powerful group of people makes sure that their interests are protected. The machinery of social control usually represents the interests of people with social power. A law amounts a little more than a means by which powerful people protect their interests. For example the owners of an unprofitable factory have the legal right to shut down their business, even if doing so puts thousands of workers out of work. But if a worker commits an act of vandalism that closes the same factory for a single day is subject to criminal prosecution.

IS DEVIANCE FUNCTIONAL?

When we think of deviance, its dysfunctions are likely to come to mind. Most of us are upset by deviance, especially crime, and assume that society would be better off without it**. Surprisingly for Durkheim there is nothing abnormal about deviance; in fact it contributes to the functioning of the society in four ways:**

1. Deviance affirms cultural values and norms.

Living demands that we make moral choices. To prevent our culture from dissolving into chaos, people must show preference for some attitudes and behaviors over others. But any conception of virtue rests upon an opposing notion of vice**. And just as there can be no good without evil, there can be no justice without crime**. Deviance is indispensable to creating and sustaining morality.

2. Deviance clarifies moral boundaries and affirms norms.

A group's ideas about how people should act and think mark its moral boundaries. Deviance challenges those boundaries. To call a deviant member to explain, say in effect, " you broke a valuable rule, and we cannot tolerate that**," affirms the group's norms and clarifies the distinction between conforming and deviating behavior**. To deal with deviants is to assert what it means to a member of the group. For example there is a line between academic honesty and cheating by punishing students who do so.

3. Deviance promotes social unity.

To affirm the group's moral boundaries by reacting to deviants, **deviance develops a "we" feeling among the group's members**. In saying "you can't get by with that," the group collectively affirms the rightness of its own ways.

4. Deviance promotes social change.

Deviant people push a society's moral boundaries, pointing out alternatives to the status quo and encouraging change. Groups always do not agree on what to do with people who push beyond their acceptable ways of doing things. Some group members even approve the rule-breaking behavior. Boundary violations that gain enough support become new, acceptable behavior. **Thus deviance may force a group to rethink and redefine its moral boundaries, helping groups and whole societies, to change their customary ways**. Today's deviance can become tomorrow's morality

Lesson 18 & 19

EXPLANATIONS OF CRIME

Since norms are essential for society, then why do people violate norms? Why people commit crime? There are biological, psychological, and sociological explanations for such behavior. Psychologists and socio-biologists explain deviance by looking for answers within individuals. They assume that something in the makeup of the people leads them to become deviant. They focus on genetic predisposition of individuals toward deviance and crime. In contrast, sociologists look for answers in factors outside the individual. They assume that something in the environment influences people to become deviant.

Biological explanation

Biological explanations focus on genetic predisposition toward deviance. Biological explanations include the following three theories:

1. Body type: People with squarish, muscular bodies are more likely to commit street crime (mugging, rape, burglary).
1. 'XYY' theory. Extra Y chromosome in males leads to crime.
2. Intelligence: low intelligence leads to crime.

In 1876, Ceasare Lombroso, an Italian physician, compared 400 prisoners with 400 army soldiers.He proposed that criminals had distinctive physical features -- low foreheads, prominent jaws and cheekbones, protruding ears, excessive hairiness, and unusually long arms. All these features taken together the criminals resemble apelike ancestors of humans. They are genetically abnormal. This theory has flaws. For example Lombroso's study sample is not representative of the general population. His focus was on comparing the declared criminals with the army soldiers. How about those criminals who committed crime but have never been caught? Also, criminals may have abnormality because of poverty and malnutrition. These are class based characteristics and not criminal characteristics.

Sheldon (1949) suggested that body type may predict criminality. He crosschecked hundreds of young men for body type and criminal history, and concluded that criminality was most likely among boys with muscular, athletic build. There appears to be no conclusive evidence. Despite such researches genetic researchers are still seeking links between biology and crime. Regarding the chromosome theory, it has been found that most criminals have the normal "XY" chromosome combination. So they are not different from those who do not commit crime.

Therefore this could not be the reason. Similarly, most men with "XYY" combination do not commit crime. **Hence having an extra "Y" does not necessarily lead to a person to criminal activity.** Furthermore, no women have this combination of genes, so there should be no women criminals .But that is not true. Such an explanation based on "XYY" chromosome combination is not acceptable.

The intelligence theory has its own flaws because some criminals are highly intelligent. Also their intelligent acts may have been declared as crime. How about breaking a computer code for national purposes? Will we call it a crime or a patriotic service to the nation? Furthermore, most people with low intelligence do not commit crime. The biological explanations may present some limited but not conclusive explanation for criminal behavior. Biological factors may have to interact with other factors.

Psychological explanations:

Psychological explanations of deviance **focus on abnormalities within the individual, focusing on what are called personality disorders**. The supposition is that deviating individuals have deviating personalities, that various **unconscious devices drive people to deviance**. The emphasis is that personality disturbance of some sort causes individual to violate social norms. Psychologists have shown that personality patterns have some connection to deviance. Recent research shows that some serious criminals qualify for psychopaths, that is, they do not feel guilt

or shame, they have no fear of punishment, and they have little sympathy for the people they harm. **Even so, the fact is that the most serious crimes are committed by people who do not have personality disorders, but by such individuals whose psychological profiles are normal.**

Sociological explanations:

Sociologists are trying to find the explanatory factors for crime outside the individual deviant. According to sociologists the act of deviance is relative; what is deviance in one group may not be so in another group; what is deviancy today may not be considered as deviancy at another time. With the change in circumstances and needs of time, the definitions of crime may change. There is nothing constant within the society to account for behavior that is conforming in one society and deviant in another.

There is variation in social influences and there is the resultant variation in behavior. The behavior of an individual, whether it is conformist or it is deviant, is the product of external influences, which may come from the variations in socialization patterns, subculture of the people, and the differences in social class.

As part of the sociological explanations, sociologists have proposed number of theories. We shall try to cover some of the important ones here.

- Theory of Differential Association by E. Sutherland
- Control theory
    I. Control theory by W. Reckless
    II. Control theory by T. Hirschi
- Strain theory
- How social values produce crime
- R. K. Merton
- Labeling theory by Howard S. Becker
    I. White-Collar Crime
    II. Conflict Theory

Theory of Differential Association by E. Sutherland

Sutherland stressed that people learn deviance. He coined the term differential association to indicate that learning to deviate or to conform to society's norms is **influenced most by the people with whom they associate.** Learning deviance is like learning any thing else, and this approach goes directly against the thinking that deviance is biological or due to deep personality needs.

The main idea is that the different groups to which we belong (our differential association) give us messages about conformity or deviance. We may receive mixed messages, but we end up with more of one than the other (an excess of definitions that are favorable/unfavorable). Consequently our attitudes favor conformity or deviance, and our behavior follows. Families, friends, neighborhoods, sub-cultures, and mafia groups all provide its members the learning situations and socialize them in accordance with their cultural norms. In this way the groups we join are crucial for making our behavior as deviant or conformist.

Control theory by W. Reckless

Inside most of us, it seems, are strong desires to do a lot of things that would get us in trouble. Yet most of the time we don't do these things. We mostly keep them to ourselves, and the temptation, urge, hostility, or desire to do something passes. To explain this restraint, **Walter Reckless (1973) developed control theory.**

According to this theory two systems work against our motivations to deviate.

1. **Inner control system**: It includes our internalized morality --- call it conscience, ideas of right and wrong, reluctance to violate religious principles. It also includes fears of punishment, feelings of integrity, and the desire to be a 'good' person.
2. **Outer control system**: It involves groups --- such as friends, family, sub-cultures, police that influence us not to deviate.

How strong are the controls, inner as well as outer, determine deviancy of a person.

Control theory by T. Hirschi

Travis Hirschi (1969) developed a control theory, which states that social **control depends on imagining the consequences of one's behavior**. He assumes that everyone finds at least some deviance tempting. But the prospects of a ruined career could be sufficient to deter most people; for some simply imagining the reactions of family and friends is enough. **On the other hand individuals who feel they have little to lose by deviance are likely to become rule-breakers.**

Hirschi linked conformity to four different types of social control:

1. **Attachment**. Strong social attachments encourage conformity; weak relationships, especially in the family and in school, leave people freer to engage in deviance. An individual can well understand that the deviance is likely to bring bad name to his/her family; therefore due to the strong attachment with the family he/she would not violate the norms of society.
2. **Opportunity**. The greater the person's access to legitimate opportunity, the greater the advantages of conformity. By contrast, some one with little confidence in future success is more likely to drift toward deviance.
3. **Involvement**. Extensive involvement in legitimate activities – such as holding a job, going to school, and playing sports – inhibits deviance. People without these activities have time and energy for deviant activity.
4. **Belief**. Strong belief in conventional morality and respect for authority figures restrain tendencies toward deviance. People who have a weak conscience have more temptation to violate the norms.

Strain theory: How social values produce crime

Functionalists argue that crime is a natural part of society. Some crime represents values that lie at the very core of society. To be employed is a social value and thereby it can be a culturally approved goal of every youth. To achieve the goal a society also specifies the culturally approved means. **The acceptance of goals and the non-availability of culturally approved means to achieve the goals can create strain, and can lead to the deviation from the norms**. The ineffectiveness of the norms to control behavior is a situation of anomie or norm-less-ness. As anomie increases, the amount of deviance rises to dysfunctional levels.

R. K. Merton (1968) pointed out that the people who experience strain are likely to feel anomie, a sense of norm-less-ness. Because the dominant norms (for example work, education) don't seem to be getting them anywhere, they have difficult time identifying with them. They may even feel wronged by the system, and its rules may seem illegitimate. **Matching culturally approved goals to culturally approved means creates strain and people deviate from the norms**. So

When ever people perceive that they cannot attain their life goals through the use of legitimate (normative, culturally permissible) means available they use illegitimate (culturally not approved) means. Look at the following scenario in Pakistani society:

- Material success: It is culturally defined (approved) goal.
- Education Jobs: Culturally approved means to pursue the goal.

- Central belief: Egalitarian ideology.(equality)

Access to the approved means to achieve the material success varies by the social class structure. It creates stress especially for the lower class youth. As part of the survival youth will look for success in getting work through legitimate or illegitimate means because "success (goal) is more important than how (means) success is achieved." For this purpose they could adopt different ways, and Merton called these as modes of adaptation

- Innovation: Robbery, burglary, drugs.
- Ritualism: Lack of interest in success but supports the means.
- Retreatism: Escapism, narcotic addiction
- Rebellion: Vandalism, senseless violent crimes (counter culture).

Access to higher education and eventually to good job or career is available to class members is known. There are obstacles for certain class or an ethnic group. How to overcome these obstacles? So they disregard some norms because the lower class chap knows that it is simply impossible to follow the normative means to reach the goal.

Labeling theory by Howard S. Becker

According to labeling theory it is assumed that **deviance and conformity result not so much from what people do as from how others respond to these actions.** People may define the same behavior in number of ways, hence deviance is a relative concept and is determined by the society. Hence deviance is not a set of characteristics of individuals or groups but it is a process of interaction between deviants and non deviants. These are the reactions of social audiences to alleged acts of deviance. Why some people come to be tagged with a 'deviant' label? Why some acts, ideas, feelings, attribute is considered as deviant? Once a child is labeled as delinquent, he is stigmatized as a criminal. According to Becker, 'deviant behavior' is behavior that people so label. Deviant behavior itself is not the determining factor in becoming deviant. It all depends on whether or not a person is labeled as deviant.

The link between the behavior and the label is conditional, not automatic. A crucial condition is having the power to resist being labeled for alleged/or actual deviant behavior. Deviant behavior is behavior that people so label. Labeling itself is means to amplification. **Labeling not only affects how others see an individual, but also influences his sense of self-identity. Individual accepts the label and acts as deviant and also learns to be a deviant.**

Deviancy Amplification: Deviant amplification usually starts when one act that is either illegal or against social morals that wouldn't normally be worth of media attention becomes newsworthy

The labeled person incorporates the label into his/her identity through secondary deviance and resists change to conformity

Illegitimate Opportunity: Explaining Social Class and Crime

One of the interesting sociological findings in the field of deviance is that social classes have distinct styles of crime. Most delinquent youth emerge from the lower working class. The boys most at risk are those who have internalized middle class values and have been encouraged, on the basis of their ability, to aspire toward middle class future. When such boys are unable to realize their goals, they are particularly prone to delinquent activity. The delinquent gangs arise in sub-cultural communities where the chances of achieving success legitimately are small. **Lack of opportunity for success in the terms of wider society is the main differentiating factor between those who engage in criminal behavior and those who do not.**

Failure of the lower class boys makes them open alternative doors to meeting their needs, and these new avenues have been referred to as illegitimate opportunity structures (Cloward and Ohlin, 1960). They go for robbery, burglary, drug dealing, prostitution, and other remunerative crimes. They develop their own subcultures.

White-Collar Crime

The other social classes are not crime-free, but they find a different type of opportunity structure. For them other forms of crime are functional. The more privileged classes avail opportunities for income tax cheating, bribery of public officials, embezzlement, and false advertising. Sutherland coined the term **white-collar crime to refer to crimes that people of respectable and high social status commit in the course of their occupations.** Although the general public seems to think that the lower classes are more prone to crime, studies show that white-collar workers also commit many crimes. This difference in perception is largely based on visibility. While the crimes committed by the poor are given much publicity, the crimes of the more privileged classes seldom make the news and go largely unnoticed.

Conflict Theory

According to Marxist thinkers, deviance is deliberately chosen and is political in nature. They rejected the idea that deviance is 'determined' by factors such as biology, personality, anomie, or labels. **They argued, individuals actively choose to engage in deviant behavior in response to the inequalities of the capitalist system.** Thus, members of the 'counter-cultural' groups regarded as 'deviants' engage in distinctly political acts, which challenge the social order. Such

acts may take the form of kidnapping, mugging, and terrorism. Conflict theorists considered crimes as a disguised form of protest against inequality, injustice, power, and political system.

Conclusions

Despite the fact that crime is only one subcategory of deviant behavior as a whole, it covers such a variety of forms of activity – from shoplifting a bar of chocolate to mass murder – which it is unlikely that we could produce a single theory that would account for all forms of criminal conduct. The contributions of the sociological theorists of crime are two fold. **First, these theories correctly emphasize the continuities between criminal and 'respectable' behavior.** The contexts in which particular types of activity are seen as criminal and punishable by law vary widely. This is almost certainly linked to question of power and inequality within society. **Second all agree that context is important in criminal activities.** Whether someone engages in criminal act or comes to be regarded as criminal is basically influenced by social learning and by social surroundings

Lesson 20

SOCIAL DISTRIBUTION OF CRIME: EXPLANATIONS

Background

There is a growing and widespread perception among the population that, over time, crime has grown more prevalent and serious. During the last half century it has been reported that people are now much more fearful of crime than in earlier times. They are experiencing heightened anxiety about going out after dark, about their homes being burgled, and about becoming the victims of violence.

Statistics about crime and delinquency are probably the least reliable of all officially published figures on social issues. We cannot take official statistics at face value, but must pay attention to the way in which those statistics were generated.

The most basic limitation of official crime statistics is that they only include crimes actually recorded by the police. There is a long chain of problematic decisions between possible crime and its registration by the police. The majority of crimes, especially petty thefts, are never reported to the police at all. **Even in the case of violent crimes, more than one third of the victims choose not to contact the police, claiming that it is a private affair or something**

they have dealt with themselves. As a result of partial reporting and partial recording of crimes, the **official crime statistics reflect only a portion of overall offences.**

Police forces have been expanded in response to growing crime. When crime rates are on the rise, there is almost inevitably public clamor for putting more police 'on the street'. But the greater number of police has not translated into lower crime rates. Preventing crime, and reducing fear of crime, are both closely related to rebuilding strong communities. **Police should work closely with citizens to improve local community standards and civil behavior, using education, persuasion, and counseling instead of incarceration.** 'Community policing' implies not only drawing in citizens themselves, but also changing the characteristic outlook of police forces.

Social Distribution of Crime

There is a variation in the distribution of crime by social characteristics i.e. gender, age, social class, ethnicity, locality. Does it mean that some individuals or groups more likely to commit crimes, or to become the victims of crime. Research and statistics show that crime and victimization are not randomly distributed among the population. **For example men are more likely than women to commit crimes; the young are more often involved in crime than older people; poor areas generally have higher crime rates than better off areas; the ethnic minorities experience higher rates of victimization; individuals living in inner city run a greater risk of becoming victims than those living in suburban areas.**

Gender and Crime

National and international data show that:

- Crimes are highly concentrated among men.
- There is an imbalance in the ratio of men to women in prison.
- There are contrasts between the types of crimes men and women commit. (Women are rarely involved in violence. Petty thefts, prostitutions are typical female offenses).

In reality gender differences in crime rates may be less pronounced. Reasons may be:

- Certain **crimes perpetrated by women go unreported**. Domestic role provide them the opportunity to commit crimes at home and in private sphere and these go unreported.
- Women regarded as naturally deceitful and highly **skilled at covering up their crimes**. Supposedly grounded in their biology that they can hide their pain and discomfort.

- Women offenders are treated more leniently because male police officers tend to adopt a **'chivalrous' attitude towards them**. Questionable. Since women appear to be less dangerous, therefore officers may let them go. Also they are less likely to be imprisoned than male offenders.
- Leniency toward women shown by criminal justice system is also questioned because women are treated more harshly than men in cases where they allegedly deviated from the norms of female sexuality. They may be considered as 'doubly deviant' i.e. broken the law plus flouted appropriate female behavior. **For sexually promiscuous girls are more often taken onto custody than boys.** Here one could refer to double standards where male aggression and violence is seen as natural phenomenon, explanations for female offences are sought in psychological imbalance.
- Female lawbreakers often escape because they are able to persuade the police and other authorities. **They try to get special treatment under "gender contract'** – an implicit contract between men and women whereby
  (1) to be a woman is to be emotional,
  (2) women need protection by men.

Women victims don't report crime due to the humiliating process of medical examination, police interrogations and courtroom cross-examinations.

Some studies have shown some correlation between an increase in female criminality and the movement for women's liberation.

Age and Crime

Official crime rates rise sharply during adolescence and peak during the late teens, and thereafter fall. In the USA young people are becoming responsible for serious crimes. Between 1987 and 1996, arrests of juveniles for violent crimes shot up to 60 percent. The offenses like theft, burglary, assault, and rape (called street crimes) are all associated with young working class males. Is it due to moral breakdown? Is it due to increasing permissiveness? May be both.

In UK there are high rates of offence among youth. **In 1997, 40 percent of all offenders cautioned or convicted were under 21 years. The peak age for offending boys and girls was 18.**

There could also be the matters of definition of crime. Youth revolts may be erroneously considered as crimes.

Social Class and Crime

There is an impression that criminality is more widespread among people of lower social class. It is a mistake to assume that being socially disadvantaged means being criminal. Many wealthy and powerful people carry out crimes whose consequences can be much more far-reaching than the often petty crimes of the poor.

If we extend our definition of crime beyond street offences to include white-collar crime, then the 'common criminal' looks affluent.

White-Collar Crime

The concept of white-collar crime was first introduced by Sutherland in his book White-Collar Crime in 1949. It refers to the crimes carried by those in the more affluent sectors of the society. 'Crimes committed by persons of high social status and respectability in the course of their occupation' (Sutherland).

The term covers many types of criminal activity, **including tax frauds, illegal sale practices, securities and land frauds, embezzlement, the manufacture and sale of dangerous products as well as straight theft.** The distribution of white-collar crimes is even harder to measure than that of other types of crime.

White-collar crimes can be divided into two categories by power of the affluent.

- Firstly those crimes that mainly involves the **use of middle class or professional position to engage in illegal activities.**
- Secondly Crimes of the powerful are those in which the authority conferred by a position is used in criminal ways – as when an official accepts a **bribe to favor a particular policy.**

The cost of the white-collar crimes is much higher than the crimes by the lower class. **In the USA in 1986, it has been calculated the amount of money involved in white-collar crime (defined as tax fraud, insurance frauds, home improvement frauds and car repair frauds) is forty times as great as that in ordinary crimes against property** (robberies, burglaries, latency, forgeries, and car thefts)

Corporate Crime

Offenses committed by large corporations in society. Pollution, mislabeling, violations of health and safety regulations affect much larger number of people than petty criminality. The increasing power and influence of large corporations, and their rapidly growing global reach means that our lives are touched by them in many ways. Corporations are involved in producing

cars that we drive and the food we eat. They also have an enormous effect on the natural environment and financial markets, aspects of life, which affect all of us.

Slapper and Tombs (1999) have listed six types of violations by corporations:

- Administrative (non-compliance of rules).
- Environmental (pollution, permits violations resulting in disasters. Victims).
- Financial (tax violations, permits violations).
- Labor (working conditions, hiring practices).
- Manufacturing (product safety, labeling).
- Unfair trading practices (anti-competition, false advertising)

Don't know who has victimized, how to seek redress for crime. Effects of corporate crime are often experienced unevenly in society. Poor workers are victims of pollution, safety hazards. Violent aspects of corporate crime are less visible than in cases of homicide. Pollution leading to physical harm/death, and there are side effects of drugs as well as contraceptives. Such crimes are often seen as 'complaint-less'.

Organized crime syndicate such as the mafia may choose to resemble legitimate business but employ corrupt or illegal organizations to secure loan repayment, avoid taxes or to discipline labor.

Organized crime refers to the forms of business that appears to be legal but actually is illegal. It embraces smuggling, illegal gambling (sports, lotteries, and horse races), drug trade, prostitution, large-scale theft, and protection rackets. It often relies on violence or threat of violence to conduct its activities.

It has become increasingly **transnational networks in scope. It provides illegal goods and services to mass consumer** (Money laundering, sale of nuclear material) International organized crime greatly facilitated by recent advances in information technology. Advances in technology have provided exciting new opportunities and benefits, but they also heighten vulnerability to crime. **Cyber-crime i.e. criminal acts committed with the help of information technology are already there. The examples of technology based crimes are: evesdropping, electronic vandalism and terrorism, pornography, telemarketing fraud, stealing telecommunications services, electronic funds transfer crimes, electric money laundering, criminal conspiracies**

Race and Crime

Race is strongly correlated to crime rates. In UK and in USA far more blacks than whites brought to court and sent to prison.

Explanation: Prejudice related to color or class prompts white police to arrest black people more readily and leads citizens more willingly to report African Americans to police as suspected offenders, which means that people of color are overly criminalized. It is just racism. Race in USA closely relates to social standing and affects one's likelihood of engaging in street crime. Blacks mostly belong to working class (or under class). Poor people living in midst of affluence come to perceive society as unjust. They are more likely to suffer from the feeling of relative deprivation and are more likely to turn to crime.

Black and white family patterns differ. **In US 2/3rds of the black children (compared to one-fifth of white children) are born to single mothers.** They have less supervision and high risk of growing up in poverty, hence more chances of criminality.

Official crime index excludes white-collar crimes, which are more committed by whites. This omission contributes to the view of the typical criminal as a person of color.

Different ethnic backgrounds are related to crime rates. In UK the Asians and the Africans differed in their expectations at new place.

Also they had different cultural and colonial background. It has been seen that the local Asian communities support the new entrants but for blacks there appears to be no such resource. Blacks have been found in situations that encountered racism. Blacks' resistance to discrimination got politicized in mid 1970s. The young blacks got stereotyped with mugging problem, hence got extra attention by police with the impression that the black immigrants had difficulties in observing the rule of law. Therefore they got to be disciplined and punished. It amounted to racism

The black's behavior may have been due to their sense of relative deprivation, their subculture, their marginalization, and willingness to challenge law and order by the youth.

[**Marginalization: Young blacks feel that they have been pushed to the edge of society – Doing less well in school, getting badly paid jobs, -being likely to be unemployed, few outlets for political expression.**

Relative deprivation: greater expectation of material success. [Subcultures emerge due to mismatch between aspirations and the constraints of reality.]

Some categories of population have usually low rates of arrest, and Asians are one of those. They have higher than average educational achievements, good jobs, and above average income. Also the Asian culture emphasizes family solidarity and discipline, and both these factors inhibit criminality

Lesson 21

SOCIAL STRATIFICATION: INTRODUCTION AND SIGNIFICANCE

Social strata are levels of social statuses. Members of a society who possess similar amount of wealth, power, and privileges occupy each social stratum. We can see layers of social statuses occupied by members of society. Organized systems of such strata are conceptualized as social stratification system. **Social stratification refers to a system by which a society ranks categories of people in a hierarchy.**

Four basic principles of stratification:

1. **Social stratification is characteristic of society**, not simply a reflection of individual differences. Children born into wealth families are more likely than born into poverty to enjoy good health, achieve academically, succeed in their life's work, and live well into old age. **Neither rich nor poor people are responsible for creating social stratification, yet this system shapes the lives of them all.**
2. **Social stratification persists over generations.** In all societies parents pass their social position along to their children, so that patterns of inequality stay much the same from generation to generation. Some individual experience change in their position in the social hierarchy. For most people, social standing remains much the same over a lifetime.
3. **Social stratification is universal but variable**. Social stratification is found everywhere. At the same time, what is unequal and how unequal people are vary from one society to another.
4. **Social stratification involves not just inequality but beliefs**. Any system of inequality not only gives some people more resources than others but also defines certain arrangements as fair. Just as what is unequal differs from society to society, then so does the explanation of why people should be unequal. People with the greatest social

privileges express the strongest support for their society's social stratification, while those with social resources are more likely to seek change.

Closed social system: A system of stratification where the status of person is determined by birth. There is a rigid social hierarchy. Social stratification is based on ascription and there is little social mobility. Such a system is supported by its culture (Traditional Indian caste system).

Open social system: A social system based largely on individual achievement; therefore it permits considerable social mobility. Here strata are called as social classes. Social class is a stratum of people of similar social standing. They have their own way of life.

MEASURING SOCIAL CLASS

- **Subjective Method**: Ask people what their social class is. This approach has limitations. For example there may be just denial of social class. Similarly people may classify themselves by aspiration. But the most commonly observed situation is where everybody belongs to middle class. Is this method useful?
- **Reputational Method**. We ask the informants to classify others. They do it by using their own criteria.
- **Objective Method**. Develop some objective criteria so that the others know exactly what measurements were made. If others like to verify they could do so. The components of these criteria could be the income, education, occupation (prestige), and other wealth related items.

SIGNIFICANCE OF SOCIAL CLASS

Social class determines the life chances of an individual: It implies that the social class determines the probabilities concerning the fate we can expect in life. **From before one is born until one is dead, opportunities and rewards are affected by class position.** Poor nutrition for the mother may affect the health and vigor of the fetus before birth, while poverty thereafter continues to handicap the poor. The lower class person is not only likely to die prematurely but will also endure more days of illness during a lifetime. Even the poor are more exposed to accidents.

Social class influences physical and mental health: Underlying the differential death rates is unequal access to medical care and nutrition. Medical care is expensive, and even with government funded plans for the poor; the higher classes receive better treatment. Social class also affects mental health. Lower class experiences stress from unemployment, dirty and dangerous work, the threat of eviction, expenses of life, and so on. People higher up the social

class ladder also experience stress in daily life, but their stress is generally less and their coping resources greater. Their class position gives them greater control over their lives, a key to good mental health.

Social class and family life: Social class influences the mate selection, age at marriage, number of children, child rearing patterns, women empowerment, educational aspirations and achievements. Lower class children supposed to be obedient at home and at work, whereas middle class children are trained to be creative, independent, and tolerant. **The vision of children about future varies by social class.**

Social class and education/employment opportunities: Education increases as one goes up the social class ladder. It is not just the amount of education but also the type of education. Public schools are for the poor and private schools are for the rich. In private schools the children are trained to take commanding role in society. With better qualifications from prestigious institutions children from affluent families have better employment opportunities.

Social class and crime and the criminal justice system: The upper and lower classes have different styles of crime. The treatment by the judiciary and by the police also varies by social class.

Social class and lifestyles: Social class determines the lifestyle of the people. In the current age 'symbols' and markers related to consumption are playing an ever-greater role in daily life. Individual identities are structured to a greater extent around lifestyle choices – such as how to dress, what to eat, how to care one's body, and where to relax. One is distinguished on the basis of cultural tastes and leisure pursuits. They are aided in process by the proliferation of 'need merchants' (advertisers, marketers, fashion designers, style consultants, interior designers, web-page designers) involved in influencing cultural tastes and promoting lifestyle choices among the ever-increasing community of consumers. Therefore class divisions can be linked to distinctive lifestyle and consumption patterns. Although in the modern societies have become consumer societies. **Consumer society is a mass society where class differences are overridden. All watch the same programs; all shop at the same plazas, yet class differences become intensified through variations in lifestyles and taste**.

Lesson 22

THEORIES OF CLASS AND STRATIFICATION – I

The ideas developed by Karl Marx and Max Weber forms the basis of most sociological analysis of class and stratification. Broadly theories have been divided into conflict and functionalist perspectives and these two will be the focus of our discussion.

Stratification and Conflict

Social conflict perspective argues that, rather than benefiting society as a whole, social stratification benefits rich at the expense of poor. This analysis draws heavily on the ideas of Karl Marx, with contributions from Max Weber.

Karl Marx: Class and Conflict

Marx (1818-1883) argued that the distinctions people often make between themselves – such as clothing, speech, education, or relative slavery – are surface matters that hide the only real significant dividing line: **people either (the bourgeoisie) own the means of production or they (the proletariat) work for those who do**. This is the only distinction that counts, for these two classes make up modern society. Means of production refer to the sources by which people gain their livelihood. Hence people's relationship to means of production determines their social class.

Before the rise of modern industry, the means of production consisted primarily of land and the instruments used to tend crops or pastoral animals. In such societies the two main classes were those who **owned the land (aristocrats, gentry or slave-holders**) and those actively engaged in producing from it (serfs, slaves and free peasantry).

In modern industrial societies, factories, offices, machinery and the wealth or capital needed to buy them have become more important. **The two main classes are those**

- Who own these new means of production – the industrialists or capitalists **called as Bourgeoisie (barjuazi)**
- Those who earn their living by selling their labor to them – the property-less working **class called as proletariat**.

According to **Marx in his book "Das Kapital"** three great classes exist in modern societies:

- The owners of mere labor power(politarait)
- The owners of capital whose source of income is profit(bourgeoisie)

- The landlords, whose respective sources of income are wages, profit, and ground-rent.

The relationship between classes is exploitation [treating one unfairly for own profit]. In feudal societies(combination of legal, economic, military and cultural customs that flourished in Medieval Europe between the 9th and 15th century), exploitation often took the form of the direct transfer of produce from the **peasantry[low class]** to the **aristocracy[high class].** Serfs[one working on lord's land] were compelled to give a certain proportion of their production to their aristocratic masters, or had to work for certain number of days in the lord's fields to produce crops consumed by the lord.

In modern industrial societies, the source of exploitation is less obvious, and Marx devoted much attention to trying to clarify its nature. **In the course of the working day workers produce much more than is actually needed by employers to repay the cost of hiring** them.

[Value of product of labor – value of labor = the surplus value]

This surplus value is the source of profit, which capitalists are able to put to their own use. The labor becomes a commodity. Wealth is produced on a scale far beyond anything seen before, but workers have little access to the wealth their labor creates.

The capitalist becomes richer while the proletariat gets poorer. **Marx used the term pauperization to describe the process by which the working class grows increasingly impoverished in relation to the capitalist class**. Even if the workers become more affluent in absolute terms, the gap separating them from the capitalist class continues to stretch ever wider.

These inequalities between the capitalist and working class were not strictly economic in nature. Work itself becomes dull and oppressive in the modern factories resulting in dehumanizing the work environment. The capitalist class draws its strength from more than the operation of the economy. Through the family, opportunity and wealth are passed down from generation to generation. Moreover, the legal system defends this practice through the law of inheritance. Similarly the exclusive schools bring children of the elite together, encouraging informal social ties that will benefit them throughout their lives. **In this way capitalist society reproduces the class structure in each new generation.**

Marx saw great disparities in wealth and power arising from this productive system, which made class conflict inevitable. Over time, Marx believed, oppression and misery would drive the working majority (labor class) to organize, challenge the system, and ultimately overthrow the capitalist system. Such a class struggle has been part of the history of societies. According to Marx; **through this revolution the capitalist system is replaced by socialist system resulting in a classless society**. In such a society, humans will be able to live in a world where they are not prevented from realizing their full potential by the constraints of class societies**. In a classless society the principle of "from each according to his ability, to each according to his need" comes into operation.**

Critical evaluation:

How do we motivate people to do their job efficiently? **Motivating people to perform various social roles requires some system of unequal rewards.** Severing rewards from performance generates low productivity.

In capitalist societies the wages of workers have increased. Here people talk of The Affluent Worker. Between the two classes a **third class of petite bourgeoisie** – small owners, managers, supervisors, and autonomous workers has emerged. Such a situation is not going to let the capitalist system to collapse.

All workers don't support the Labor Party, as it is evident from the voting behavior pattern of laborers in UK. Also people talk about the collapse of USSR. Religion used as the pain-killer for oppression. (Religion as opiate of the people)

THE END

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