

*Study Guide*

# ***Introduction to Sociology***

*Unit 1-9*

Code: 5551/4681



**Department of Sociology, Social Work and  
Population Studies**

**Allama Iqbal Open University, Islamabad**

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# *PART ONE*

## *ORGANISATION OF THE COURSE*

### *1.1 STRUCTURE OF THE COURSE*

The course has been structured to make it as easy as possible for you to complete the required course work. This course consists of eighteen units. Each unit consists of a study material of one week if you study 12-16 hours in a week. This will include studying the prescribed reading material and carrying out the various self-learning assessments.

We have organized this course to enable you to acquire the skill of self-learning. You will find a course introduction at the end of this part, which will provide you an overall view of the course. This study guide has been written to enhance the foundation of sociological ideas and issues, which are presented in the textbooks. For each unit, out line provides a basis for organizing segments of information. Specific learning objectives are given which identify the basic knowledge, explanation, comparison and understanding a student should have after studying the unit. A section unit preview consists of a brief preview of the unit in paragraph form. An effort was made to simplify those concepts, which are covered in the compulsory readings, by giving examples of our own society. Hence, the study guide is intended to be a concise preview and learning tool to accompany compulsory reading. So the contents are introduced briefly in the study guide.

For each unit prescribed reading material has been classified as compulsory and suggested readings. Studying all this material is compulsory for successful completion of the course. This study guide is based on prescribed reading. After listing required reading, we have given you a few self-assessment questions and activities. These questions are meant to facilitate you in understanding and self-assessment that how much you have learned.

For this course, 'Fortnightly Tutorials' are arranged in university's Regional Study Centers. These tutorials are not formal lectures given in any formal university, rather these are meant for group and individual discussion with the course tutor to facilitate you. So before going to attend a tutorial, prepare yourself to discuss course material with your tutor.



After completing the study of first 4 units the "Assignment No. 1 is due. Second, third and fourth assignments are due after the completion of every next four units. Last 2 units will be covered in the final examination along with first 16 units.

## ***1.2 HOW TO USE READING MATERIAL***

As this is a course through distance education, so we have organized the required course work in the following manner to help you in evolving a self-learning process in absence of formal classroom teaching.

1. A detail course description
2. Objectives of the Unit
3. The major Theme of the unit is divided into sub-Themes. They are listed in the beginning of every unit. A brief and simplified introduction of major topic is given in the study guide so that you can get acquainted with the material.
4. Required reading for each unit is listed as compulsory and suggested reading.
5. At The end of every unit we have given you few self-assessment questions for each topic or theme. These questions are not only meant to facilitate you in understanding the required reading but also to provide you an opportunity to assess yourself how far you have learned.

Although you choose your own way of studying The required reading material, you are advised to follow the steps, which are given in the study chart.

## ***1.3 STUDY CHART***

- Step 1.*** For clear identification of your reading material, thoroughly read description of the course .
- Step 2.*** Read carefully the way the reading material is to be used.



- Step 3.* Complete the first quick reading of your required study materials.
- Step 4.* Carefully make the second reading and note down some of the points you were not able to fully understand.
- Step 5.* Carry out the self-assessment question with the help of your study material.
- Step 6.* Revise your notes. It is quite possible that many of those points which you did not understand previously become clearer to you during the process of carrying out self assessment questions
- Step 7.* Prepare yourself for the tutorial meeting, i.e. note down the points for discussion with other members of your group and with your course tutor.
- Step 8.* Make a third and final reading of your study material. At this stage, students are also advised to keep in view the homework assignments. These assignments are compulsory for the successful completion of the course.

#### ***1.4 HOW TO ATTEND A TUTORIAL***

Before attending the tutorial you are required to prepare yourself in the following manner to get maximum benefit. The first tutorial is an 'introductory tutorial' for which you are required to do following work:

- Step 1.* Go through first part of the study guide, which includes:
- (i) Organization of the course;
  - (ii) Structure of the program
  - (iii) How to use the reading material and
  - (iv) Assessment

*Step 2.* Read carefully course introduction. 2-3 times to have a better understanding of the course. It will give you an overview of the whole course. Make notes of those points which you could not fully understand or wish to discuss with your course tutor.

In tutorials 2-9 you will complete course work containing 18 study units. The way we have arranged these tutorials, it will give you an opportunity to discuss two units in one tutorial.

Please see schedule of the semester.

*Step 3.* Read summary of the main Themes of the concerned units around which the units is constructed.

*Step 4.* Study required reading and make notes of those points you are not able to fully understand and wish to discuss with your course tutor.

## ***1.5 METHODS OF ASSESSMENT***

For each course the registered student will be assessed as following:

### ***ASSIGNMENTS***

Assignments are those written exercises which students are required to complete while being at homes or places of work after having studied their required material prescribed in the study guide. They are designed in a way to motivate the students in reading the required readings and enabling them to relate their reading with their own objective. For this course you will receive 'FOUR' assignments.

After completion, you will send these assignments to your tutor within a time schedule for assessment and necessary guidance. The tutor is supposed to return the same after marking and providing necessary academic guidance and supervision.

The successful completion of assignments will make you eligible to take final examination to be held at the end of the semester.

To qualify each assignment, you have to obtain a minimum 40% marks.

## ***WORKSHOPS***

Workshops are compulsory component of the M.Sc. programme. These will be organized by the university near the end of every semester for every course. Detail of these workshops will be sent to you with the course materials.

## ***FINAL ASSESSMENTS***

Final examination (a three hour written examination will take place at the end of the semester).

These two components contribute 30:70 to get students final course grade.

The condition to qualify each component are given below:

- (i) A minimum of 40% in each assignment
- (ii) A minimum of 33% of the final written examination
- (iii) An aggregate of 40% of the both components i.e. assignment and final examination
- (iv) To take final examination the student has to pass assignment component

The grade will be determined as follow

40%	---	54% C
55%	---	69% B
70%	---	Above A

## *PART TWO*

### *COURSE INTRODUCTION*

It is in the nature of many introductory courses in an academic discipline that it looks at the relevant subject matter from different points of view. The first of these involves asking the question; What is it that the discipline studies?

In the case of sociology, looking at the sort of issues with which sociologists concern themselves can provide the answer to this question. The main concern of sociology is that it can help people to understand their own lives in a better way. It does so by opening up new perspectives on the sources of our own behavior and deepens a sense of cultural settings different from our own. It explains the relationships between personal experience and external events, between self and society. So learning sociology means taking a step back from our own personal interpretations of the world, to look at the social influences, which shape our lives. It does not mean that sociology deny the reality of our individual experience. Rather, we obtain a richer awareness of our own individual characteristics, and those of others, by developing sensitivity towards the wider universe of social activity in which we are all involved.

In the first part of this course we look at the basic concerns of sociology, discussing its status and relationship to other subjects in the social science, the origins of sociology as a social science. The brief introduction of major development of the sociology is given in the first Unit.

In Unit No. 2 and Unit No. 3 students learn how social life is organized. For this, we start our exploration of the diverse field of Sociology by looking at the interconnections between individual development and culture. To a large degree culture determines how members of society think and feel, it directs their actions and defines their outlook on life. Culture also defines accepted way of behaving for members of a particular society. Such definitions vary from society to society. We shall look at the different types of societies and their main characteristics in Unit No. 3.

When members of society start living together they need one another in many situations. The result is social interaction. The mutual and reciprocal influencing by two or more people of each other's behavior is called social interaction, we will study form and process of social interaction in Unit No. 4. When people bound together in relatively stable patterns of social interaction and share a feeling of unity they make social group. In Unit No. 5 we will discuss that how do various types of group form and work.

Human being is the only creation of Allah who knows nothing at the time of birth but weep. He is totally dependent on other and can learn nothing without being taught. We will study how socialization is accomplished in Unit No. 6. The process of socialization helps the man to learn how to live in a particular society. But inspite of this learning some people violate social rules and behave differently. When a considerable member of people view a certain behavior as reprehensible and beyond the limits of tolerance it is called Deviance. Unit No .7 deals with this concept.

In Unit No. 8 we will study various perspectives about stratification with reference to Pakistani Society. Unit No .9 deals with the concept of inequality and different dimensions of inequalities. Many factors interact to generate changes in behavior, culture and society over a period of time. Unit No, 10 to Unit No. 13 will deal the concept of social change. Mass Communication Development and Population.

Unit No. 14 to 18 discusses several important social institutions: The family, Religion, Education, Economic and Political institution.

### ***OBJECTIVES OF THE COURSE***

1. To provide students with a historical understanding of the key stages in development of the sociology.
2. To provide students with an ability to understand how the sociological imagination distinguish sociology from the other social sciences.
3. To enable students to know how people interact with each other in every day life.
4. To encourage students to think, evaluate and compare arguments about forms of social relations and social structure.





*Unit No. 1*

# **SOCIOLOGY AND ITS IMPORTANCE**

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## ***PART THREE***

### ***UNITS' PREVIEW***

#### ***SOCIOLOGY AND ITS IMPORTANCE***

##### ***1.1 INTRODUCTION***

As an introduction to sociology, this unit will cover the definition of sociology and give the brief introduction about the questions sociologists try to answer. In this unit we will examine some philosophical questions having to do with whether sociology is a science or not. The origin and the development of sociology as a discipline will also discuss in this unit.

##### ***1.2 OBJECTIVES OF THE UNIT***

After studying this unit students will be able:

1. To define sociology and discuss its importance to our every day life.
2. To be able to identify important historical factors in the development of sociology
3. To be able to describe an important sociological contribution made by early sociologist and modern development in sociology.

##### ***1.3 MAJOR TOPICS***

What is sociology?  
What is science?  
Sociology as a science  
The development of sociology  
The origin: Early sociology  
Modern developments

## 1.4 WHAT IS SOCIOLOGY?

Sociology is the study of human social life, groups and societies. Its subject matter is our own behavior as social beings. The main contribution of sociology is that it can help people better to understand their own lives. It does so by explaining, the relationships between personal experience and external events, between self and society. For example a given individual may see the closure of a local factory as a purely personal problem or even a tragedy as the loss of a job. Individual in his own capacity perhaps gives a little thought to the underlying causes of such occurrences. Sociology can help to explain such experiences by exploring who is responsible for it, perhaps politicians, planners, investors or trade unionists and perhaps, whether what has happened is part of a wider social trend in unemployment. Often in making sense of society we begin to make more sense of our own lives. Thus the practice of sociology involves gaining knowledge about ourselves, the society in which we live and others distinct from our in space and time. Thus we can see that sociology is the systematic study of social behavior and human societies.

As a field of study, sociology has extremely broad scope. The major goal of sociology is to identify underlying, recurring patterns of and influences on social behavior. For this some of the questions sociologists ask and try to answer are largely factual, comparative, developmental and theoretical in nature.

### *1.4.1 Factual Questions:*

Being members of a society, we all already have a certain amount of factual knowledge about it. For example, every one in Pakistan is aware that there are laws that are supposed to observe and to go against these is to risk criminal punishment. But the knowledge possessed by the average individual of the legal system, and of the nature and the types of criminal activity, is likely to be sketchy and incomplete. Many aspects of crime and justice need direct and systematic sociological investigation. Thus we might ask: what forms of crime are most common? What proportions of people, who are engaged in criminal behavior, are caught by the police? And how many of these are in the end found guilty. Factual questions are often much more complicated and difficult to answer than one might think.

### ***1.4.2 COMPARATIVE QUESTIONS***

Factual information about one society of course, will not tell us how far we are dealing with an unusual case rather than a very general set of influences. Sociologists often want to ask comparative questions, relating one social context within a society to another, or contrasting examples drawn from different societies. In each society there are many institutions, which help in smooth running of society. Sociology helps in conducting a comparative study of all such institutions and thus provides knowledge about their comparative importance and utility. This comparison is not limiting, within a society. Sociology also compares different societies and their cultures. For the sake of development, progress, growth and better knowledge about other societies, it is essential to have comparative studies. Sociology tries to compare the societies of the world. For instance, there are significant difference between the marriage system of European societies and Indian and Pakistani societies. In European societies arranging marriage is purely a matter of concerned couple while in India and Pakistan it is a responsibility of parents to arrange marriage of their children.

### ***1.4.3 DEVELOPMENTAL QUESTIONS:***

In sociology we need to look not only at existing societies in relation to one another, but also to compare present and past. The questions sociologists ask here are developmental. To understand the nature of the modern world, we have to look at pre-existing forms of society, and also study the main direction that processes of change have taken. For example in Pakistani Society we can investigate how the custom of dowry originated and where it stands now.

### ***1.4.4 THEORETICAL QUESTIONS:***

Factual investigation concern how things occur. Yet sociology does not only collect facts but also wants to know why things happen. To do so sociologists have to learn to pose theoretical question to enable us to interpret facts correctly and in grasping the causes of whatever is the focus of a particular study. Theories involve constructing abstract interpretations, which can be used to explain a wide variety of empirical situations because theory is an explanation of the relationship between two or more specific facts. Here are two examples to understand the importance of theoretical questions.

1. Durkheim attempted to explain a theoretical question: why some categories of people have higher suicide rate than other? To do so he linked one set of facts "suicide rate" to another set of facts "the level of social integration characteristic of these various categories of people." Through systematic comparisons, Durkheim was able to develop a theory of suicide, that people with low social integration are more prone to take their own lives.
2. Little and Joshi (1986) tried to find the answer of this theoretical question: why are women subordinated in the relations between the sexes in India? Such a question cannot be researched directly because it admits of too many possible solutions. Instead, Little and Joshi addressed a series of related questions designed to bring out the complex interplay between gender, class, caste and the experience of British imperialism in India. Through research they found that women's subordination in India resulted from a combination of male control over economic resources within the caste system and cultural conventions controlling women's behavior and movements. These examples show the importance of theoretical questions because they lead towards the explanations of facts. In fact we need theories to help us make sense of facts. For the development of theory sociologists have to learn to pose theoretical questions.

## 1.5 WHAT IS SCIENCE?

Science is the use of systematic methods of investigation, theoretical thinking, and the logical assessment of arguments, to develop a body of knowledge about a particular subject matter. Scientific work depends upon innovative thought, carefully collected evidence to support or reject the hypotheses and theories. Information and insights accumulated through scientific study are always to some degree 'tentative' open to be revised or even completely discarded, in the light of new evidence or arguments.

- ◆ Science has traditionally used two methods for the accumulation of knowledge: observation and experimentation.
- ◆ Laboratory experimentation is often considered the most accurate and ideal method of testing a hypothesis. In basic sciences observation is also used to obtain knowledge, for example Biologist

observe, record their observation and attempt to explain aspects of organic life. Most of the laws of Physics are also based on observation such as Newton's law of gravity and laws of motion. The same applies to astronomers in respect of their field of inquiry. However, it is important that observations are made precisely and accurately. Sociologists make full use of observation but very little use of experiment. Instead, they have developed a battery of methods of their own. How these can be compared to the laboratory method we are going to consider in a following Para.

Scientific research of an explanatory kind often involves establishing whether the scientist's initial idea or hypothesis is true or false. The research is the means by which the hypothesis becomes a proven theory. Here are different stages of the process of explanatory-scientific enquiry.

*These stages are:*

1. Observation
2. Formulation of Hypothesis
3. Collection of Data
4. Analysis of Data
5. Test of Hypothesis Against Data  
(Stage 3 to 5 involve verification and measurement)
6. Confirmation or Rejection of Hypothesis
7. Development of a Theory.

In natural science, a repeatedly continued hypothesis is known as a theory or law.

## **1.6 IS SOCIOLOGY A SCIENCE?**

When we ask, 'Is sociology a science?' We mean two things: 'can the discipline be closely modeled upon the procedures of natural science?' and can sociology hope to achieve the same kind of precise knowledge that natural scientists have developed in respect of the physical world?



These issues have always been to some degree controversial. Like the other 'social sciences' sociology is a scientific discipline in the sense that it involves systematic methods of investigation, the analysis of data and the assessment of theories in the light of evidence and logical argument. Studying human beings, however, is different from observing events in the physical world, and neither the logical framework nor the findings of sociology can adequately be understood simply in terms of comparisons with natural science. In investigating social life we deal with activities that are meaningful to the people who engage in them. Unlike objects in nature, human are self-aware and capable of changing their behavior when they choose so. We cannot even describe social life accurately unless we first of all grasp the meanings that people apply to their behavior. For example we cannot say a natural or an accidental death a 'suicide'. Suicide can only occur where an individual activity intends 'self destruction'.

The fact is that sociologists cannot study human beings in exactly the same way as objects in natural science. So if science is defined broadly as the accumulation of verified knowledge, which has been secured through scientific investigation, then sociology is a science. Because sociology is able to employ the same general methods of investigation that all sciences do like natural scientists, sociologist construct theories, collect and analyze data, conduct experiments and make observations, keep careful records and try to arrive at precise and accurate conclusions. If it is defined narrowly as the testing of hypothesis by positivistic methodology, then sociology can hardly claim to be a science.

## **1.7 THE DEVELOPMENT OF SOCIOLOGY**

### ***1.7.1 EARLY ORIGIN***

Human beings have always been curious about the source of their own behavior. But for thousands of years our attempts to understand ourselves relied on ways of thinking passed down from generation to generation. Though we can find the traces of study of human societies as early as fourteenth century in the work of Ibn Khaldun. The systematic study of human behavior and human society is a relatively recent development in the West, whose beginnings can be found in the late eighteenth century. The background to the new approach was the series of sweeping changes, the French Revolution in 1789 and the Industrial

Revolution brought to Europe. New industries and technologies changed the face of the social and physical environment. Large number of people, who were engaged in agriculture sector had been leaving for work in factories. In consequence, cities grew at an unprecedented rate, providing an anonymous environment in which the custom and values of small, tight knit traditional community could scarcely survive. The shattering of traditional way of life promoted the attempt to develop a new understanding of both the social and the natural world. No single individual can find a whole discipline, and there were many contributors to early sociological thinking. But the title founder of sociology usually goes to the French philosopher Auguste Comte.

### *Abdul Rehman Ibn Khaldun:*

He was born on May 27, 1332 in Tunis North Africa. He was a great Muslim scholar. In his lifetime he served a variety of Sultans in Tunis, Marocco, Spain and Algeria as ambassador and member of the scholar's council. He was the first who studied society in a scientific manner and gave many ideas that are common with contemporary sociology. He was committed to the scientific study of society, empirical research and the search for causes of social phenomena. He devoted considerable attention to various social institutions and their interrelationship. He was interested in comparing primitive and modern societies.

### *August Comte:*

Pride of place is usually given to The French author, August Comte (1789-1857) because he actually coined the term "Sociology". Comte's aim was to create a theoretical science of society which would both explain the past development of mankind and predict its future course. He hoped that the study of social behavior in a systematic way would eventually lead to more rational human interaction. Comte regarded sociology as the last science to develop, but as the most significant and complex of all science. According to Comte, society must be studied in the same scientific manner as the world of nature. He divided the study of society into social statics and social dynamics.

**Social Statics** involves those aspects of social life that have to do with order and stability and dynamic refers to those aspects of social life that have to do with social change and institutional development.



### *Herbert Spencer (1820-1903)*

Spencer viewed society as similar to the living body. He depicted society as a system, a whole made up of interrelated parts. Just as a human body is made up of organs like the kidneys, lungs, and heart etc, so society is made up of institutions like the family, religion, educational, the state and the economy. Such an image of society is in line with what sociologists now call structural functional theory (You will study about the theory in another course). For change, he found ideas in Charles Darwin's evolutionary theory. Spencer used the concept of evolution of animals to explain how societies change over time. Similarly he adapted Darwin's view of the "survival of the fittest". Spencer felt that survival of the fittest occurs in both the biological and the social realms and that there should be no interference with this process in the social world.

### *Karl Marx (1818-1883)*

Marx thinking was strongly influenced by the work of a German Philosopher, George Hegel. Hegel saw history as a dialectical process, a series of clashes between conflicting ideas and forces. Hegel focused on dialectic of ideas, while Marx tried to embed his dialectical approach in the material world. This is an important transformation because it allowed Marx to move the dialect out of the realm of philosophy and into the realm of science of social relation. Under Marx's analysis, society was fundamentally divided between classes who clash in pursuit of their own class interests. This view forms the basis for The contemporary sociological perspective of conflict. Although Marx did not view himself as a sociologist, he made a critical contribution to the development of sociology and other social sciences.

### *Emile Durkheim: (1858-1917)*

The French sociologist believe that the sociologist must study the social facts in the same way as scientists study nature. By this he means that social life can be analyzed as thoroughly as objects or events in nature. His main work is the concept of *social fact*, or any pattern that is rooted in society rather than the experience of individuals. The basic examples are the value and norms of a society. One of his famous studies, regarding this is concerned with suicide. He proved that the act of suicide is influenced by social forces and is not simply the individual matter. Durkheim observed society as being characterized by three

elements. The first is that society is structured. Second, society has power and third, the structural patterns can be viewed as facts.

Like all the major founders of sociology, he was preoccupied with the changes transforming society. He tried to understand these changes in term of the development of the division of labour. So Durkheim differentiated between two types of solidarity. For most of history human societies were dominated by collective conscience, or moral consensus. He termed this mechanical solidarity, meaning social bonds, based on shared morality, that bring together members of pre-industrial societies. As this type declined it was replaced by organic solidarity, or social bonds based on specialization, that unite members of industrial societies. In his view the growing division of labour led to the stage of anomie. Anomie refers to loss of direction that is felt in a society or a condition in which society provides little moral guidance to individual. In this situation societal norms are conflicting or entirely absent.

### ***1.7.2 MODERN DEVELOPMENT***

While the origins of sociology were mainly European, the subject has become firmly established world-wide, and some of the most important developments have taken place in the United States in twentieth century. The work of George Herbert Mead, a teacher at the university of Chicago, has had an important influence on the development of sociological theory. He gave more attention to studying small-scale social processes than overall societies. He developed the new discipline of social psychology. The perspective he developed is called symbolic interactionism. Talcott Parson was the most prominent American sociologist. He was one of the main contributors to the development of functionalism, the theoretical approach originally pioneered by Comte and Durkheim.

In the early 1900s, many of the leading sociologists of the United States saw themselves as social reformers. They turned their attention to social problems and the lives of criminals, drug addicts etc. and tried to improve a corrupt society. By the middle of the twentieth century, however, the focus of the discipline had shifted. Sociologists restricted themselves to theorizing and gathering information.

Today sociology has not been limited to one viewpoint or concern, its interests are more diverse than ever. It is not limited to old social

problem such as stratification, power or control, it also enter to study new areas such as the impact of modern industrial society or over population on the city planning and natural environment. So the sociologists today are also busy in such field as criminology, city planning, epidemiology, demography and policymaking etc.

### ***Required Readings***

Reading: 1	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 <sup>rd</sup> edition Worth Publishers, INC NY. Pp 3-9 & 12-17.
Reading: 2	Schaefer, T. Richard & Robert P. Lamm (1995) ' <i>Sociology</i> ' 5 <sup>th</sup> Ed. McGraw-Hill, INC. New York, New Delhi. Pp 4-17
Reading: 3	Horton & Hunt (1964) ' <i>Sociology</i> ' McGraw-Hill Book Company, London, New York, pp 3-20

### ***How to use reading material***

- Step 1. Study thoroughly the study guide material
- Step 2. Study comprehensively the compulsory readings
- Step 3. Work out self-assessment questions

### ***Self-Assessment Questions***

After completing the study of required reading, to assess your understanding of topic, answer these questions

#### ***Question 1***

Fill in the blanks

- (i) The systematic study of human society is the general definition for \_\_\_\_\_.
- (ii) The word sociology was coined in 1838 by \_\_\_\_\_.
- (iii) August Comte termed the study of how society held itself together as \_\_\_\_\_ and how social changes as \_\_\_\_\_.

- (iv) August Comte asserted that scientific sociology was a result of a progression throughout history of thought and understanding in three stages, the \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.
- (v) The perspective which Mead developed is usually called \_\_\_\_\_.
- (vi) To interpret facts correctly, what sociologists have to learn \_\_\_\_\_.
- (vii) \_\_\_\_\_ depicted society as a system-, a whole made up of interrelated parts.
- (viii) Anomie refers to a condition in which society provides \_\_\_\_\_ to individual.

### ***Question 2***

Describe the scope of sociology as a specialized social science.

### ***Question 3***

Some of the important figures in the early development of sociology include Ibn-Khaldun, August Comte, Emile Durkheim and Karl Marx. Compare and contrast the prominent feature of their work.

*Unit No. 2*

# CULTURE

Writer: Dr. Rukhsana Masood  
Reviewer: Dr. Iqbal Saif

# ***CULTURE***

## ***2.1 INTRODUCTION***

To live in a society or group people have to develop certain patterns, these patterns provide a framework within which the members of the society are expected to operate. Obviously this framework is based on some sort of system. In this unit we will study how aspects of culture develop and how they spread from one society to another. We will also study the importance of language in a cultural development. Every culture has some norms and sanctions to reward and penalize the behavior of its members. We will study about these in detail in this unit.

## ***2.2 OBJECTIVES OF THE UNIT***

After studying this unit students will be able:

1. To understand the sociological meaning of the concept "Culture"
2. To know the elements of culture and to be able to provide examples of each
3. To be able to provide examples of the different types of norms and values operative in a culture.
4. To explain how sub-culture and counter cultures contribute to cultural variation.

## ***2.3 MAJOR TOPICS***

- Meaning and nature of culture
- Development of culture
- Elements of culture
- Cultural Integration
- Cultural Variation

## ***2.4 MEANING; AND NATURE OF CULTURE***

By culture we mean that complex set of learned and shared beliefs, customs, skills, habits, traditions and knowledge common to the members of a society. In other words culture is a social heritage of a society. According to Ralph Linton "The culture of a society is the way of life of its



members, the collection of ideas and habits which they learn, share and transmit from generation to generation". Sir Edward Taylor defined it as, "Culture is that complex whole that includes knowledge, belief, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society.

In simple way we can say that culture is every thing or integrated whole which is socially learned and shared by the members of a society. As we all know, that unlike many living creatures, most of the human action are not directed by instinct. Human baby has a lot to learn. In order to survive he/she must learn the skills, knowledge and accepted ways of behaving of the society into which he/she is born. Human baby must leant a way of life. Since humans have no instincts to direct. Their actions, their behavior must be based on guidelines, which are learned. In order for a society to operate effectively, its members must share these guidelines. Without a shared culture, members of society would be unable to communicate and cooperate. So confusion and disorder would result.

The individual receives culture as part of a social heritage and, in turn, may reshape the culture and introduce changes, which then become part of the heritage of succeeding generations. Culture therefore, has three essential qualities firstly it is learned, secondly it is shared and thirdly, it is transmitted from generation to generation.

When we use the term 'culture' in our daily life, we often think of 'it' as equivalent to the higher things of the mind, art, literature, music and painting. As sociologists use it, the concept includes such activities, but also far more. Culture refers to the whole way of life of the members of a society. It includes how they dress, their marriage customs and family life, their patterns of work, religious beliefs and ceremonies and leisure pursuits. It covers also the goods they create and which become meaningful for them as ploughs, factories, machines, computers, books, buildings technology etc.

## **2.5 DEVELOPMENT OF CULTURE**

Tracing the development of culture is not easy. The process of expanding culture has been under way for thousands of years and will continue in the future. The evidence of human societies can trace back many million of years. Some 2-5 million years ago people used tools and had containers for storage. From the ruins of Texila and Monjodharo, one can trace the element of very rich culture.



### ***Universal:***

Throughout history, human beings have made a dramatic cultural development. Despite their differences all societies have attempted to meet basic human needs by developing cultural universals. Cultural universals are those forms of behaviors, which are found virtually in all cultures. They are in fact adaptations to meet essential human needs, such as language, food and shelter. All cultures have some recognizable form of family system, in which there are values and norms associated with day to day life. Similarly all cultures have some sort of sports, way of cooking, laws etc. The manner in which cultural universals are expressed may vary from society to society and from time to time. The way of expression may be changed dramatically. With time most human cultures change and expand through the process of '*innovation*' and '*diffusion*'. For the detail of these concepts study the compulsory reading.

## **2.6 ELEMENTS OF CULTURE**

As you have studied in section 2.3 that culture is a way of life, which people learn, share and transmit from generation to generation. Each culture has its own distinctive way of handling this basic task of learning and transmitting. For that purpose every culture develops its own symbols, language, values and norms, which its members learn and share.

### ***2.6.1 Symbols***

A symbol is anything that carries a particular meaning recognized by people who share culture. Symbols serve as the basis for everyday reality. They are the means through which we make sense of our lives. Symbols vary cross culturally and change over time. To some degree symbols even vary within a single culture.

### ***2.6.2 Language.***

Language is a system of symbols that allows members of a society to communicate with one another. All cultures have a spoken language, though not all have a written language. Language tells us a great deal about a culture. Though language is a cultural universal, differences in the use of language are evident around the world. This is the case even when

two countries use the same spoken language. For example an English speaking person from United States may be puzzled first time when an English friend says, "I will ring you up". English friend means that he will call you on telephone. Similarly, the meanings of non-verbal gesture differ from one culture to another, the gesture of "Thumbs up" is considering a bad thing in Pakistani culture where as inhabitant of United States commonly use and attach positive meanings with this gesture. The symbols expressed in speech are the chief ways in which cultural meaning are formed and expressed. But there are other ways of carrying language, most notably writing. The invention of writing marked a major transition in human history.

### **2.6.3 Norms**

Every culture contains a large number of guidelines, which direct conduct in particular situation. Such guidelines are known as 'norms'. A norm is a specific guide to action that defines acceptable and appropriate behavior in particular situation. For example, in Muslim society" norms relating to *privacy* state that an individual's house must not be entered without his permission. A person's private life is his own concern and other must not pry into his personal affairs.

Norms guide behavior in all aspects of social life. There are norms of dress, which define the types of clothing appropriate for member of each sex, age group and social situation. There are norms governing behavior with family, friends, neighbors and strangers. There are norms, which define acceptable behavior in certain situation such as class room, workplace, at a party, wedding and funeral etc. As a part of culture, norms are learned, shared and vary from society to society. Norms provide order in society. Norms help to make social life predictable and comprehensible. If there were no norms stating how people should express pleasure or irritation, warmth, or hostility it would be difficult to understand the behavior of others. Lacking instincts, human being need norms to guide and direct their actions. In almost each and every area of social life norms define appropriate and acceptable behavior.

### **2.6.4 Value**

Unlike norms, which provide specific directives for conduct, 'Values' provide more general guideline. A value is a belief that something is good and desirable. It defines what is important, worth while and worth striving for.

Like norms, values vary from society to society. Many norms can be seen as reflections of values. A variety of norms can be seen as expressions of a single value. For example in the previous example of 'privacy', giving respect to some one's privacy is a value while 'not enter some one's house without permission' is a norm., similarly not reading some one's diary or private letters are norms to maintain some one's privacy.

Many sociologists maintain that shared norms and values are essential for the operation of human society. Since human have no instincts, their behavior must be guided and regulated by norms. Unless norms are shared, members of society would be unable to cooperate or even comprehend the behavior of others. Similar argument applies to values. Without shared values, members of society would be unlikely to cooperate and work together. With differing or conflicting values disorder and disruption may well result. Thus an ordered and stable society requires shared norms and values.

### *2.6.5 Sanctions*

Sanction is a social response that punishes or discourages violations of social norms. Different norms evoke different sanctions when violated. Some norms are highly codified and systematized into law, which are taken very seriously by society. They are called mores. The vast majority of every day life norms is relatively minor in comparison. These norms are called folkways. They carry much less serious punishments when violated. Sanctions are not only punish an individual for violating a norm, but they also symbolically reinforce the values and norms of a given culture. By sanctioning a person who violates a norm, society informs its members that this type of the person they should not become.

## **2.7 CULTURAL INTEGRATION**

Every culture has its own values and principles, which are integrated around the central themes. Every culture also has sub-culture though they have some variation in traits and patterns but they are based on certain fundamental attitudes. For examples, in Pakistan's society we have very obvious four sub-cultures, Punjabi, Sindhi, Baluchi and Pathan, We can see the variation in dress from one culture to another. But being Muslim the fundamental theme for dressing up is to cover the body in such

a way that fulfills the requirement of *parda*. So traditionally all dresses cover the whole body. You cannot see any where in Pakistan a dress like Short Skirt, Bikini or Nikar, as cultural traits. In general, several major themes limit and balance one another but some time one basic theme dominate quite a lot to integrate the whole culture. Cultural integration produces a sense of security and satisfaction among its members. But sometime it is not good because a small change in one part of the culture some time disintegrate the whole. For example when Hindu believe that they are not allowed to go out of the country for visit or settle, family ties were strong in spite of 'Sas Bahoo' (Mother-in-law and daughter-in-law)'s fights. When this practice changed it brought a series of changes in family system.

According to Biesang & Biesang (1969:77) in order to preserve unity the members of the society must agree on two things. First there must be enough agreement on overt behavior patterns or norms to allow daily life to go on. Second members of a society must agree on certain basic beliefs and values.

## **2.8 CULTURAL VARIATION**

There is variation not only among different culture but also within any specific culture. This variation can take many forms, but usually, reflects differences in norms and values of different groups in the population. You can also observe this variation in your group culture. For example, there was a time when people could smoke cigarettes anywhere and anytime, even in the presence of a patient or child. Now with the increase in health awareness, smoking in public has been severely restricted. On the other hand watching a romantic film with brother and father was unacceptable in the past in our culture, now becoming a common feature of the culture. Women's movement out side the house without "Burqa" was very rare now women with Burqa especially in big cities are rare.

As a general rule, there is less variation in traditional, pre-industrial societies than in modern industrialized ones. In traditional societies, which tend to be smaller, people live similar lives and share similar values and cultural, changes take place relatively slowly. Modern societies tend to be larger to contain more diverse population and to experience more rapid and uneven cultural change.



## Required Readings

Reading: 4	Macionis, J. J. (2000) ' <i>Society the Basics</i> ' 5 <sup>th</sup> edition. Prentice-Hall, INC. New Jersey. PP. 35-41
Reading: 5	Schaefer, T. Richard & Robert P. Lamm (1995) ' <i>Sociology</i> ' 5 <sup>th</sup> ed. McGraw-Hill, INC. New York, New Delhi. Pp. 62-80
Reading: 6	Horton & Hunt (1964) ' <i>Sociology</i> ' McGraw-Hill Book Company, London, New York. PP. 57-68
Reading: 7	S.M. Baqai (1975) ' <i>Social order in Pakistani Society</i> ' National Book Foundation. Karachi, Lahore pp. 55-78

## How to use reading material

- Step 1 Study thoroughly the study guide material
- Step 2 Study at length the compulsory readings
- Step 3 Work out self-assessment questions

## Self-Assessment Questions.

Question No.1 Choose The accurate answer:

1. Which of the following is The example of material culture
  - (i) TV
  - (ii) Religion
  - (iii) Law
2. Which of the following is The element of non material culture
  - (i) Book of poetry
  - (ii) A piece of art
  - (iii) Drum
  - (iv) Values about dowry
3. Within a large and socially heterogeneous society such as Pakistani or Indian, there are many distinct cultures. The term that described this situation is:
  - (i) Cultural diversity
  - (ii) Cultural plurality
  - (iii) Cultural universality

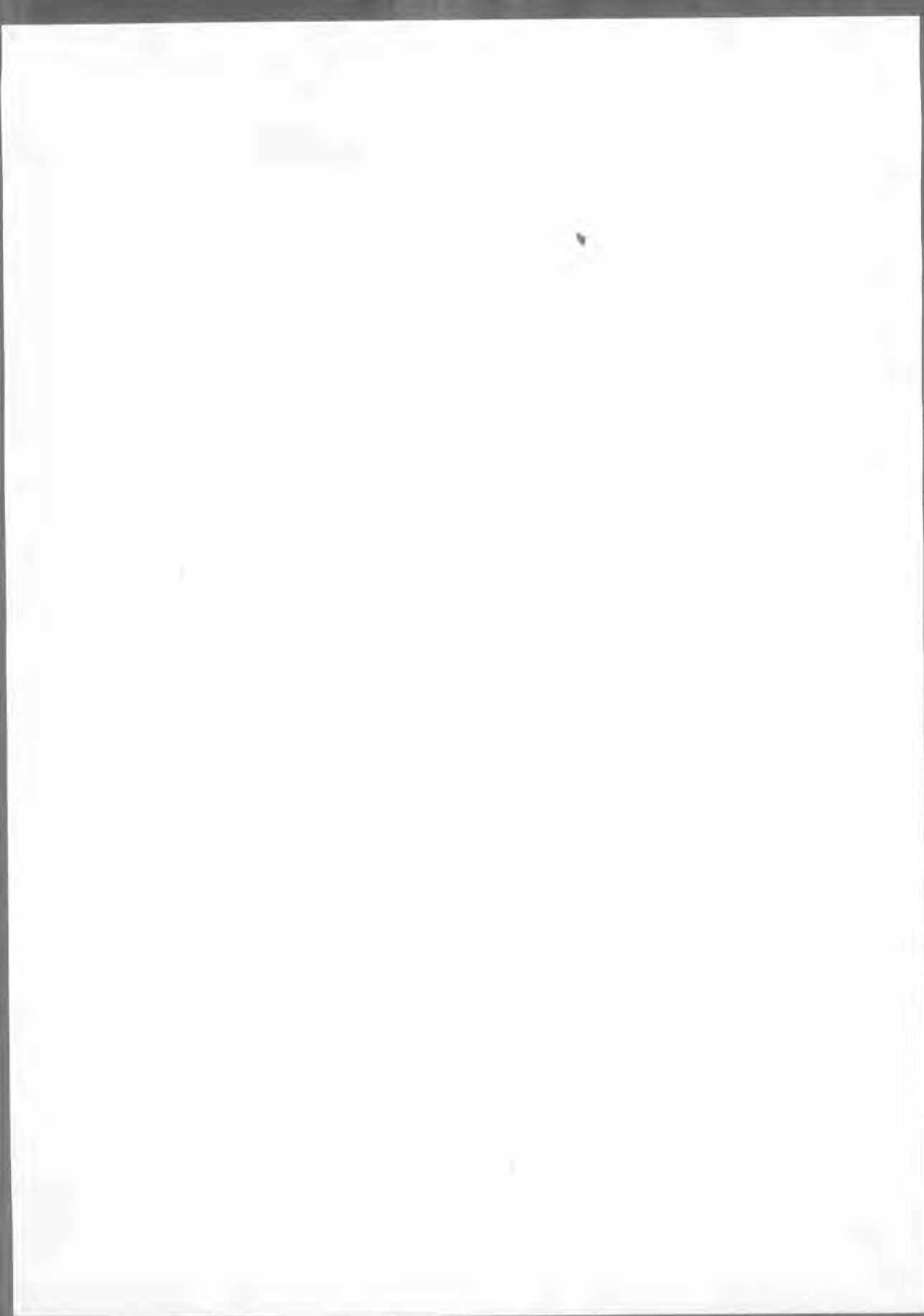
4. General preferences people share about what is good or bad, right or wrong, desirable or undesirable are called:
- (i) Attitudes
  - (ii) Norms
  - (iii) Values
  - (iv) Folkways
5. Specific expectations about how people should behave in a given situation are called:
- (i) Values
  - (ii) Universals
  - (iii) Norms
  - (iv) Ideology
6. Culture is:
- (i) The process by which members of a culture encourage conformity to social norms
  - (ii) The beliefs, values, behavior and material objects that constitute a people's way of life
  - (iii) The practice of judging another society's norms
  - (iv) The aspects of social life that people admire most
7. A system of symbols that allows members of a society to communicate with one another is the definition of:
- (i) Values
  - (ii) Norms
  - (iii) Language
  - (iv) Cultural integration

### ***Question No. 2***

What do you mean by cultural variation? Describe the various factors of cultural variability.

### ***Question No. 3***

What are the dominant values of Pakistani culture? What other values do you feel should be included in such a list and why?





*Unit No. 3*

# **SOCIETY**

Writer: Dr. Rukhsana Masood  
Reviewer: Dr. Iqbal Saif

# *SOCIETY*

## **3.1 INTRODUCTION**

Society is a largest group to which any individual belongs. In this unit we will study how societies have passed through various stages of man's cultural development from its earliest stage of unspecialized hunting and gathering to a complex industrial societies.

## **3.2 OBJECTIVES OF THE UNIT**

After studying this unit students will be able;

1. To give answer to the questions "How do societies differ? What do societies have in common and how and why they change?"
2. To be able to differentiate different types of societies.

## **3.3 MAJOR TOPICS**

- Description of Society
- Hunting and Gathering Societies
- Horticulture pastoral and Agrarian Society
- Industrial Societies

## **3.4 DESCRIPTION OF SOCIETY**

The concept of society refers to people who interact in defined territory and share culture. In other word "society is a group of interacting people who share certain common values beliefs and the culture, the product of this group life or human interaction is the way of life of any society. A. W. Green has said, "A society is largest group to which any individual belongs" He further says, "A society' is made up of a population, organization, time, place and interest." John F. Cuber says, "A society may defined as a group of people who have lived together long enough to become organized to consider themselves and be considered as a unit more or less distinct from other human units." But Maclver has rather appropriately defined society when he says, "Society is a system of

usages and procedures of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties. This ever changing complex system we call society. It is a web of social relationship. And it is always changing. We have said that in society there should be social relationship, which implies that the social beings must behave towards one another in a way determined by their recognition of one another. Since the society is complex therefore extent of social relationship varies, these can be economical, political, friendly and personal etc."

This definition leads us to the conclusion that society is a group of interacting people who share culture in a define territory. Culture concerns the way of life of the members of a given society, their habits and customs together with the material goods they produce. 'Society refers to the system of interrelationships which connects together the individual who share a common culture.

When sociologists use word 'society' they usually have in mind a social unit such as a Nation, State or Tribe, which has the following characteristics. First, it must occupy a common territory. Second, it must share the same government or other political authority. Third, it must to some extent have a common culture and a sense of membership in, and commitment to, the same group. In other words society is a social unit, which has its own political, economic, familial, religious and other institutions relatively independent of those of neighboring societies.

From the day of our existence on this planet, human beings have lived in small groups (two or more people who interact with one another are called a group). You will study about group in detail in unit No. 5. When people started living together in relatively larger group they formed different type of societies. In this unit three different types of societies are discussed.

### ***3.5 HUNTING AND GATHERING SOCIETIES***

The earliest type of human society consisted of hunters and gatherers. Instead of growing crops, or tending animals, these groups gained their livelihood from hunting, fishing and gathering edibles plants growing in the wild. Only a very small number of such societies are still in existence today. Examples include the Aborigines of Australia and the Pygmies of Central Africa. Research by Anthropologists has provided

much information about hunting and gathering societies. Given the diversity of human culture, we have to be careful in generalizing even about one type of society, but some common characteristics of hunting and gathering societies do set them apart from other types (Schriro 1984, Giddens 1992).

Typical characteristics of these people include small group of people, a nomadic life style over large territories, possess a little. The material goods they need are limited to weapons for hunting, tools for digging and building, traps and cooking utensils. There is little difference among members of the society in the number or kind of material possessions. Males seem to be the hunters, while women gather wild crops, cook and bring up the children. The 'elders' the most experienced men in the community usually have an important say in major decisions making. But as there is little variation in wealth among members of a community, difference of power are much less as compare to larger types of societies. So stratification based only on age and sex. Social organization tends to be simple and equal being organized around the family. Life expectancy at birth is relatively low, however in environment with ample food supplies and with much leisure time the life style is fairly easy.

### **3.6 HORTICULTURAL AND AGRARIAN SOCIETIES**

Approximately twenty thousand years ago, some hunting and gathering groups turned to be rising of domesticated animals and the cultivation of small pieces of land. Horticulture is technology based on using hand tool to cultivate plants. This strategy first appeared in the Middle East and South East Asia, and through diffusion spread through Europe and rest of the Asia. In region where horticulture was impossible people relying mainly on domestic livestock. These societies are called pastoral societies. Depending of environment, pastoralists rear and herd animals such as cattle, sheep., goats, camels or horses. Many Pastoral societies still exist in modern world especially in areas of Africa, the Middle East and Central Asia. These societies are usually found in regions where there are dense grassland or deserts or mountains.

Settlements using horticulture become linked through trade roots. As they have animal transport, they move across much larger distance than the hunting gathering people. But horticulture and pastoral societies tend to have more complex social organization and have increased

specialization. They have more resources than necessary to sustain day-to-day living that is why they frequently engage in trade and also in warfare. This is often linked to greater social inequality.

### **3.7 AGRARIAN SOCIETIES**

They seem to have originated at about the same date as horticulture/pastoral ones. These societies are based on agriculture, the technology of large scale farming using plough putting harness on animals or more powerful sources of energy. Instead of cultivating on small pieces of land large scale farming introduced and therefore these societies can support much larger groups. So groups were settled in a particular places. Technological changes during this period were so fast that provided more assured supply of food than was possible by hunting and gathering. The use of plough increased soil fertility. Irrigation was developed at that time. Due to the advancement in technology food availability becomes surplus in certain fertile areas. So regular trading and political ties were developed. The power of the owner of land greatly increased. So stratification is no more based on simply age or sex rather it based on wealth and power. Warlike behavior is common in these societies although the level of violence tends to be less pronounced than among some pastoral group.

### **3.8 INDUSTRIAL SOCIETIES**

It would be appropriate to know about the pre-industrial or non-industrial societies before industrial societies.

#### **3.8.1 *Pre-industrial Societies***

About 6000 BC onwards we find evidence of larger societies than ever existed before. These societies were based on the development of cities, showed very noticeable inequalities of wealth and power, and were associated with the rule of the kings or emperors. Because they involved the use of writing and developed knowledge of science and art, they are often called civilization. Beside they developed more coordinated form of governments than other forms of societies, they are also called traditional states.



The earliest traditional states developed in the Middle East., usually in fertile river areas. The Chinese Empire originated in about 2000 BC, at which time power states were also found in what is now India and Pakistan.

The traditional state was the only type of society in history before the emergence of modern industrial societies, in which a large proportion of population was not directly engaged in food production rather a more complex occupational system existed. There was still strict division of labour by sex. Women were mainly confined to the household and the fields. Among men. The emergence of specialized trade was evidence such as merchant, courtier, government administrator and soldier. There was also a basic division of classes between aristocratic groups and the rest of the population. Slave owning was a common feature of these societies. These societies have now completely disappeared from the earth. Although, 'hunting and gathering, agrarian and pastoral societies continue to exist in some regions of the earth.

### *3.8.2 Industrial Societies*

As a result of the 'Industrial Revolution' in the eighteenth century modern industrialization came into being in England. The muscle power of humans and animals are no longer the basis of production. Tools and machinery become more complex and efficient due to the incorporation of metal alloys such as steel. New power resources are introduced specially water and steam.

With the use of science new discoveries and innovation bringing about vast social changes to improve production methods. A major shift is taking place from production within families to production within factories. So a large majority of the employed population works in factories or offices rather than in agriculture. Due to the industrialization new cities develop and more people start living in urban centers. Due to the advancement of health facilities, health conditions begin to improve so that the life expectancy. In result, a great population increases. Occupational specialization becomes even more pronounced and cultural values become more heterogeneous. Social life becomes more impersonal. Large-scale organizations, such as business corporations or government agencies come to influence the lives of virtually every one. Relationships are governed by social roles, which grow out of immediate tasks such as business meeting, purchasing a product etc. Self-interests dominate, and



there is generally little consensus concerning values and commitment to the group. As a result social control must rely on more formal techniques, such as laws and punishments. Political system develops in more intensive forms to maintain the control. Due to industrialization means of transports and communication became much more rapid, which make the world as a global village. As socio-cultural evolution continues, changes are there even in industrial societies. With the invention of the computer, world has become even more smaller than ever. Information can pass from one part of the world to other with no time. Economy is based on technological information. Some sociologists call this stage as post-industrial societies. It might give birth to new types of societies in near future.

## Required Readings

Reading: 8	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 <sup>rd</sup> edition. Worth Publishers, INC NY. 101-110
Reading: 9	Stark, Rodney (1989) ' <i>Sociology</i> ' 3 <sup>rd</sup> ed. Wadsworth Publishing company California Pp 258-270
Reading: 10	S. M. Baqai (1975) ' <i>Social order in Pakistani Society</i> ' National Book Foundation. Karachi, Lahore, pp. 39-54

## How to use reading material

- Step 1. Study thoroughly the study guide material
- Step 2. Study at length the compulsory readings
- Step 3. Work out self-assessment questions

## Self-Assessment Questions

### *Question No. 1*

Fill in the Blanks.

- (i) Societies whose technology of food production is such that annual food surpluses are used to support larger populations and permanent settlement are called \_\_\_\_\_ societies.

- (ii) Societies that rely on \_\_\_\_\_ as The main source of sustenance are called industrial societies.
- (iii) \_\_\_\_\_ was made possible by the invention of the hoe or digging stick.
- (iv) Agrarian, societies were made possible by the invention of the \_\_\_\_\_.
- (v) Postindustrial societies are based primarily on The creation and transmittal of \_\_\_\_\_.
- (vi) Most societies in the world today are \_\_\_\_\_.
- (vii) Life in pre-industrial societies is \_\_\_\_\_ complex.
- (viii) Stratification in hunting and gathering societies is based on \_\_\_\_\_.

*Unit No. 4*

# **SOCIAL INTERACTION**

Writer: Dr. Rukhsana Masood  
Reviewer: Dr. Iqbal Saif

# ***SOCIAL INTERACTION***

## ***4.1 INTRODUCTION***

Interaction is the basic concept in sociology. When the action of the one person stimulates a response in other, we have interaction. In this unit we will study the importance of interaction in social life and its different forms.

## ***4.2 OBJECTIVES OF THE UNIT***

After studying this unit you will be able:

1. To identify the characteristics of social interaction
2. To explain the relationship between social system and individuality.
3. To distinguish between different type of roles and status.
4. To describe the importance of role in social interaction
5. To understand the importance of nonverbal communication in every day life.

## ***4.3 MAJOR TOPICS***

The study of day-to-day social life

Nonverbal communication: Body language, Physical proximity,  
Interaction in Time and Space.

## ***4.4 THE STUDY OF DAY TO DAY SOCIAL LIFE***

The mutual and reciprocal influencing by two or more people of each other's behavior is called social interaction. In other words social interaction is the process by which people act towards or respond to other people. It includes any and all social behavior - smiling at friend, driving a car in traffic, asking your teacher a question, having an argument or calling a relative on the telephone. Social interaction consists of me interplay between your action and those of the other people. It is the building block that makes all other forms of social life possible. Without it, you could not acquire the knowledge and skill that permit you to become a functioning member of society.

When we study social interaction we study day-to-day social life of the people. In other words it involves the detail study of what people say, do and think moment by moment as they go about their daily lives. The relevant question here is that why do sociologists want to study individual's every day life. There are two main reasons as to why sociologists feel study of social interaction is so important.

1. Our day-to-day routines give structure and form to what we do. We can learn a great deal about ourselves as social being and about social life itself by studying social interaction.
2. Studying social interaction in every day life points towards larger social system. In fact larger scale social system depends on the patterns of social interaction in which member of society engage during the course of their daily lives.

It means by studying social interaction at micro level sociologist study the behavior of individual and at macro level it helps to study larger groups, institutions and social structure of any society. People act in a patterned ways based on social influences with the structure of their respective societies. It would be appropriate here to study the elements of social structure before going further, The basic elements/components of social structure are Statuses, Social Roles, Groups and Social Institutions.

#### 4.4.1 Status

A status refers to a recognized social position that an individual occupies in a society. Each involves certain rights, privileges, obligations and expectations that are widely recognized. Statuses guide the behavior of people in different social situations and are important part how people act in a certain situation. For example in a college classroom professors and students have distinct well-defined responsibilities and they have to act accordingly. A person can hold more than one status at a given time for example a man can be a father, husband, male and doctor. The term Status set refers to all the status a person holds at a particular time. Sociologists classify statuses as *Ascribed and Achieved*. An ascribed status is a social position that some one receives at birth such as male, female, caste etc. In contrast an achieved status refer to a social position that someone assumes voluntarily and that reflects personal ability and effort such as doctor, lawyer, husband, wife or a criminal. Most often there is a combination of ascribed and achieved factors in each of our statuses.

That is, people ascribed statuses influence the statuses they achieve. For example, people who achieve the status of doctor or lawyer are likely to share the ascribed trait of being born into relatively privileged families. Similarly many less desirable statuses such as beggars, or being out of work are more likely to be achieved by people born into poverty.

#### **4.4.2 Social Role.**

The concept role refers to behavior expected of someone who holds a particular status. For example in Pakistan, we expect that a mother will look after the baby and fulfill her basic needs even at the cost of her own basic needs. A wife should be obedient towards her husband in every aspect of her life. However, actual performance varies from individual to individual. Roles are a significant component of social structure. These expectations give a picture of certain social structure. For example from the above examples it is clear that in Pakistani society mother has a very important role and people expect a lot from mother. Similarly it also shows that it is a male dominating society where it is expected that wife has to obey her husband at any cost.

#### **4.4.3 Role Conflict**

The concept role conflict refers to incompatibility among roles corresponding to two or more statuses. Even the roles attached to a single status can create problems for an individual. Fulfillment of the role associated with one status may directly violate the roles linked to second status. For example a working-mother is physically and emotionally struggling to perform the duties of parenting and working outside the home. Sometime women experience a serious conflict between these two roles.

#### **4.4.4 Groups**

A social group consists of two or more people who are bound to gather in relatively stable patterns of interaction (You will study about the groups in detail in the next unit).

#### **4.4.5 Institution**

Horton and Hunt defined 'institution' as 'an institution is an organized system of social relationships which embodies certain common values and procedures and meets certain basic needs of the society'. The



family, the economy, the government, the health care system, the education and religion system are all examples of social institutions. By studying social institution sociologists gain insight into the structure of a society (You will study about the institutions in detail in the units No. 14 - 18).

## 4.5 NONVERBAL COMMUNICATION

Speech is important in most social behavior. It distinguishes our social activities from those of animals. However, even when an encounter is primarily conversational, nonverbal cues of various kinds play an essential role in the process. For example clapping indicate a sign of appreciation and rising two fingers a sign of victory without using words.

### 4.5.1 *Body Language*

This is the most basic type of communication. Relation between an infant and other people consist at first entirely at body contact. Later, these are largely replaced by the visual cues of facial and gesture expression. Body language can occur in a very wide variety of ways but facial expressions and hand gestures are the most obvious forms of body language. The certain facial expressions are universally recognized such as fear, anger amusement etc. Gestures, however, are culturally relative and the people belonging to that specific culture can understand there meanings, for example the people of India touch the feet of their elder to show respect. In Pakistan women usually cover their head to show the respect to elder. People from these cultures can understand these gestures without any explanation.

### 4.5.2 *Physical Proximity*

Whenever people engage in a social encounter they must choose some degree of physical proximity. Hall (1959, 1966) has suggested four zones of private space. He calls them, intimate distance, casual-personal distance, social distance and public distance.

Intimate distance, of up to one and a half feet, is reserved for very few social contacts. Only those involved in relationships in which regular bodily touching is permitted such as parents and children, husband and wife. Casual-Personal distance from one and a half feet to four feet is the normal distance for encounters with friends and close acquaintances. In

this distance limited intimacy of contact is permitted such as greeting someone with a hug or consoling some one by holding hands etc. Social distance from four feet to twelve feet, this zone is usually maintained in formal settings of interaction as in job interviews. The fourth zone is that of public distance or beyond twelve feet.

Proximity varies with the social setting. At a crowded party people stand close together, in a big sitting room people may sit 8-10 feet apart though 5½ feet is more common for discussions in the work situation. There are implicit cultural rules about these matters.

## 4.6 INTERACTION IN SPACE AND TIME

All interaction occurs in a particular place and has a specific duration in time. Our actions over the course of a day tend to be zoned in time as well as in space. For example people who go out to work spend a 'Zone' say from 9 am to 5 p.m.-of their daily time. Working time spent at work normally means spatial movement as well - a person journeying between home and work may take a bus from one area of a city to another. When we analyze the context in which social interaction goes on, it is often useful to analyze people's movement across time and space. Because in modern societies, the zoning of our activities is very strongly influenced by the experience of clocks and clock time (Giddens, 1992). Without clocks and the precise time of activities - and thereby their coordination across space - industrialized societies could not exist (Wright, 1968; Mumford, 1973). Eviatar Zerubavel (1979) demonstrated this in his study of the temporal structure of a large modern hospital. A hospital has to operate on a twenty-four hour basis and coordinating the staff and resources is a highly complex matter. For instance the majority of the nurses work for set periods on different wards, moving around the different sectors of the hospital, and they are also called upon to alternate between day and night shift work. All these individuals, and the resources they need, have to be integrated both in time and space.

Thus all social interaction is situated in time and space. We can analyze different situations and see different knowledge in the context of time and space. So what is real in one society is not necessarily real in another. For example much of the reality of medieval Europe seems naive and ignorant to us and no doubt much of our reality will look rather quaint to people hundred or thousands of years from now.

## 4.7 SOCIAL INTERACTION AND SOCIAL PROCESSES

When people meet and see each other they either act favorably or react unfavorably to action and behavior of others. Beside this behavior of each individual directly or indirectly influences the behavior of every other individual. Thus this reaction gives birth to different type of social processes. Social processes mean the various modes of interaction between individuals or group, which can be classified as cooperation, conflict, competition, accommodation and assimilation. Please study Reading 15 for the details of these processes.

### Required Readings

Reading: 11	Schaefer, T. Richard & Robert P. Lamn (1995) ' <i>Sociology</i> ' 5 <sup>th</sup> ed. McGraw-Hill, INC. New York, New Dalhi. Pp. 124 – 135
Reading: 12	Vander Zanden (1988) ' <i>The Social Experience: An Introduction to Sociology</i> ' Random House INC. New York. Pp 88-99
Reading: 13	Vander Zanden (1988) ' <i>The Social Experience: An Introduction to Sociology</i> ', Random House Inc. New York. Pp 176-182
Reading: 14	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 <sup>rd</sup> Edition Worth Publishers, INC NY. Pp. 157-164
Reading: 15	Horton and Hunt (1964) ' <i>Sociology</i> ' McGraw-Hill Book Company, London, New York pp. 321-341

### How to use reading material

- Step 1. Study thoroughly the study guide material
- Step 2. Study comprehensively the compulsory readings
- Step 3. Work out self-assessment questions

## Self-Assessment Questions.

After completing the study of required reading, to assess your understanding of topic, answer these questions.

### *Question 1*

What are the structural component of social interaction and why they are important?

### *Question 2*

Many different expressions are conveyed by the human face. It is widely held that basic aspects of the facial expression of emotion are innate. Cross-cultural studies demonstrate quite close similarities between the members of different cultures both in facial expression and the interpretation of emotions registered on the human face. Discuss this statement with the examples of your own surroundings.

### *Question 3*

All social interaction is situated in time and space. We can analyze how our daily lives are zoned in time and space. Looking at your activities which occur during definite period of time discuss it.

### *Question 4*

Discuss this proposition: "It is man's nature to want more than his fellows, competition is therefore firmly rooted in human instinct".

### *Question 5*

Find an example of a major conflict in your community. Trace the history of this conflict. What was the end of this conflict?

*Unit No. 5*

# **SOCIAL GROUPS AND ORGANIZATION**

Writer: Dr. Rukhsana Masood  
Reviewer : Dr. Iqbal Saif

# *SOCIAL GROUPS AND ORGANIZATIONS*

## *5.1 INTRODUCTION*

When there are two or more persons in interaction, then it is called a group. Each of us is a member of many groups. In this unit we will study different forms of groups and their importance in human society.

## *5.2 OBJECTIVES OF THE UNIT*

After studying this unit students will be able,

1. To understand the meaning and nature of social group.
2. To explain the differences among primary group, secondary group, in-group, out-group and reference group.
3. To explain the importance of reference group.
4. To be able to identify the types of formal organization.
5. To be able to identify the primary characteristics of bureaucracy with special reference to Weber's work.

## *5.3 MAJOR TOPICS*

- Primary and Secondary Groups, In-groups and Out-groups
- Voluntary Associations and Formal Organization.
- Bureaucracy: Weber's Analysis.

## *5.4 SOCIAL GROUP*

Being a social animal, man lives collectively. Man cannot conceivably survive in his physical setting without social life. Living and interacting with others gives birth to different groups. While we each have our own individuality, the 'we' feelings that can only be achieved in social groups is central to our existence as human beings. So most of us belong to numerous groups for example, the families into which we are born, schools, colleges or business firms where we study and work. We live in a certain country and a particular neighborhood, which is also considered as our groups.



Horton and Hunt (1964) define group as; "groups are aggregates in which people have a consciousness of membership and of interaction". Giddens (1992) defines group as simply a number of people who interact with each other on a regular basis. Such regularity of interaction tends to weld participants together as a distinct unit with an overall social identity. Members of a group expect certain forms of behavior from one another that are not demanded of non-members. Groups differ in size, ranging from intimate associations like a family, up to large collectivities such as a political parties, business organizations etc." Robertson (1987) said that, "In a real sense, a group is a collection of people interacting together in an orderly way on the basis of shared expectations about one another's behavior. As a result of this interaction, members feel a common sense of belonging. They distinguish members from nonmembers and expect certain kinds of behavior from one another that they would not necessarily expect from outsiders." It means to belong to a group is to give way to others the right to make certain decisions about our behavior, while it is assuming that this is our responsibility to act according to the expectations of others. It can be clear with this example, as a member of the family, children are expected to conform to the parents' expectations. So if a mother (in Pakistani society) says to her son, "As long as you are living under my roof, you are not allowed to wear a short at home especially in the presence of your sisters". As a member of the family son is expected to conform to the parent's expectations and the parents are controlling the behavior of the son as he is a member of the group that is a household. So it is with all social groups to which we belong.

How the groups should be classified is a difficult task for sociologists. Should the groups be classified on the basis of area or blood or should classification be based on cultural heritage or according to occupation of the people. One of the broadest and widely accepted distinctions is between small, intimate primary groups and large impersonal secondary groups.

#### ***5.4.1 Primary and Secondary Groups***

The groups to which we belong are not all of equal importance to us. Some groups tend to influence many aspects of our lives and bring us into personal and familiar association with other. Charles Horton Cooley used the term *Primary Group* for this. He defined primary groups as a small group whose members share personal and enduring relationships. Secondary groups are defined as a large and impersonal social group

whose members pursue a specific interest or activity. A primary relationship is personal, sentimental such as family relation or friendship. Individuals in secondary' groups do not have intimate ties with each other and normally come together for specific purposes. A committee or club is a good example of a secondary group. The distinction in real life is not always as clear as these definitions might suggest. For example, people who regularly attend committee meetings together might become very friendly and spend time with one another informally. Similarly, family or friendship groups are not always enduring. We can see the break up in families and friendship too.

#### ***5.4.2 In-Groups and Out-Groups***

Group in which people have feelings of belongingness such as family, caste, sex, profession is in-groups. These are in groups because people feel that they belong to them. Out-group is a group or category to which people feel that they do not have personal feelings or belonging with it.

### **5.5 VOLUNTARY ASSOCIATIONS**

Those social groups, which we choose to join, are called voluntary associations. Examples of these groups are friendship, cliques, professional associations, political and religious associations. Voluntary associations are those organizations, which are established on the basis of common interest. Voluntary associations are different from bureaucratic organizations. They are participatory and non-hierarchical. Large numbers of such associations are found in most modern societies though they were common in pre-industrial societies too. People of these groups gather due to certain common interest and some time pay for the membership. Examples of these associations are Working Women Association, Staff Association, Young Men's Christian Association (YMCA) etc. Voluntary associations can provide support to people. When people cannot handle their personal problems alone they form and join these types of association for example Traders Associations.

#### ***5.5.1 Formal Organization***

An organization is a large association of people run on impersonal lines, set up to achieve specific objectives more efficiently. Most social systems in the traditional world developed over lengthy periods as a result

of custom and habit. Organization, on the other hand, are mostly designed and established with definite aims in view, and housed in buildings or physical settings specifically constructed to help those aims. For example hospitals, colleges or business firms carry on their activities mostly in constructed buildings.

In traditional societies, most people live in small-group settings. In a society like our, few years back, it was rare for members of a village community ever to meet a government official. Government's officer barely affected their lives compared to our situation today. What we do is constantly conditioned by the decisions of the officials. Some times we do not even realize this influence, for example we have to register every major event of our own personal lives such as birth, marriage or death. Government, organizations provide some of the most basic resources affecting our activities, such as education, health facilities, road system, public utilities, control of the environment, defense .... the list is almost endless.

Even if we do not have any direct contact with these organizations, we depend upon these organizations throughout our lives. In modern societies, we are all much more interdependent than was ever the case before. Many of our requirements are catered for by others we never meet, and who may live many thousands of miles away. In such circumstances organizations provide a tremendous amount of co-ordination.

## **5.6 BUREAUCRACY**

Bureaucracy is an organization model rationally designed to perform complex tasks efficiently. Modern organizations are in a large degree bureaucratic in nature. According to Weber, bureaucracy is a response to the administrative requirements of industrial societies. He stresses that the expansion of bureaucracy is inevitable in modern societies. Weber also believes that bureaucracy have a number of major failings, which have important implication for the nature of modern social life. He paints out that a limited number of bureaucratic organizations existed in the traditional world. Military control all affairs of the society. But it is only in modern times that bureaucracies have developed fully and are found in most areas of social life. In order to look at the origins and nature of the expansion of bureaucratic organizations, Weber constructs an ideal type of bureaucracy. Weber identifies basic characteristics or elements of

the ideal type of bureaucracy. These characteristics includes: Specialization, hierarchy of authority, written rules and regulations, impersonality, employment based on technical competence, no control on means of production.

### *5.6.1 Specialization*

The organizational model of bureaucracy has a goal-oriented approach. It works to promote efficiency. That is why specialized experts are employed in each position to perform specific tasks. By working at a specific task people are more likely to become highly skilled in their respective field. But in some cases it can lead to trained incapacity. For example in an organization every one has own work to do and some time they do not bother what is happening next to them and in case of emergency or need no one can do other's work but his on her own.

### *5.6.2 Hierarchy of Authority*

There is a clear-cut hierarchy of authority, i.e. each position is under the supervision of a higher authority. A bureaucracy looks like a pyramid with the position of highest authority at the top. There is a chain of command stretching from top to bottom. Each higher office controls and supervises the one below it in the hierarchy.

### *5.6.3 Written Rules and Regulations*

Written rules and regulations govern the conduct of officials at all levels of the organization. These rules clearly define the limits of the authority held by various officials in the hierarchy. The rules also lay down fixed procedures for the performance of each task. But this does not mean that bureaucratic duties are just a matter of routine. In the higher office a wide variety of cases demand flexibility in their interpretation.

### *5.6.4 Impersonality*

Bureaucratic norms dictate that officials perform their duties without the personal consideration. There is a separation between the task of the official within the organization and life outside. The 'home life' of the official is distinct from her or his activities at the workplace, and is also physically separated from it. This is intended to guarantee equal treatment for each



person; however, it also contributes to the often cold and uncaring feeling associated with modern organizations.

### 5.6.5 *Employment Based on Technical Qualification*

Within a bureaucracy, hiring is based on technical qualification rather than on favoritism, and performance is measured against specific standards. Each job has a definite and fixed salary attached to it. The individual is expected to make a career within the organization. Promotion is possible on the basis of capability, seniority or a mixture of the two and clear written instructions are followed for this. If people believe that particular rule has been violated then they have the right to appeal.

### 5.6.6 *No Control on Means of Production.*

No member or members of the organization own the material resources with which they operate. The development of bureaucracy, according to Weber, separates worker from control of their means of production. In traditional societies, farmers and craft workers usually had close control over the processes of production and owned the tools they used. In bureaucracies, officials do not own the offices in which they work, the desk at which they sat or the office machinery they utilize.

## Required Readings

Reading: 16	Schaefer, T. Richard & Robert P. Lamm (1995) ' <i>Sociology</i> ' 5 <sup>th</sup> ed. McGraw-Hill, INC. New York, New Delhi. Pp 145 – 164
Reading: 17	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 <sup>rd</sup> edition. Worth Publishers, INCNY. Pp. 167-169, 173-179
Reading: 18	Horton and Hunt (1964) ' <i>Sociology</i> ' McGraw-Hill Book Company, London, New York Pp. 179 – 195
Reading: 19	S.M. Baqai (1975) ' <i>Social order in Pakistani Society</i> ' National Book Foundation, Karachi, Lahore. Pp. 107-127

## **How to use reading, material**

- Step 1. Study thoroughly the study guide material
- Step 2. Study comprehensively the compulsory reading
- Step 3. Work out self-assessment questions

## **Self-Assessment Questions.**

### *Question No. 1*

Why are the primary' and secondary groups important? Discuss it with the examples of our own life.

### *Question No. 2*

Discuss the basic characteristics of Weberian model of bureaucracy.

### *Question No. 3*

To share in joint activities or to get help for personal problem which type of groups people join?



*Unit No. 6*

# **SOCIALIZATION**

Writer: Dr. Rukhsana Masood  
Reviewer: Dr. Iqbal Saif

# *SOCIALIZATION*

## **6.1 INTRODUCTION**

In this unit we shall examine how human are socialized. First we will see how infants acquire basic skills such as speech and the ability to reason. Next we examine what happen if a human lives in isolation. We will also study about how do human develop a concept of a self and personality. Then we will see the role of different agencies in socialization.

## **6.2 OBJECTIVES OF THE UNIT**

After studying this unit students will be able to:

1. Understand the meaning and nature of socialization.
2. Explain the effects of isolation on humans.
3. Explain the contributions of Mead to the process of socialization.
4. Understand the theories of child development
5. Critically analyze the role of different agencies in socialization.

## **6.3 MAJOR TOPICS**

- The definition of socialization
- Impact of isolation
- The early development of the infant
- Theories of child development
- Agencies of socialization

## **6.4 THE DEFINITION OF SOCIALIZATION**

Socialization is a life long process of social interaction by which individuals develop their human potential and learn the patterns of their culture (Macionis). According to Ogburn, "Socialization is the process by which the individual learns to conform to the norms of the group. "Gillin and Gillin said that "by the term socialization we mean the process by which individual develops into a functioning member of the group

according to its standards, conforming to the modes, observing its traditions and adjusting himself to the social situations he meets, sufficiently with to command the tolerance if not admiration of his fellows." Cooley defined it as, "a social process through which an individual develops his own self by learning the norms and by knowing about own self from others"

Socialization is essential to our survival. It shapes us into social beings from the day we are born, teaching us the behavior and beliefs that make social existence possible. Socialization involves learning rules (what we should and what should not do under different circumstances) and values (what is considered good or bad) as well as expectations about how we should present the self in different social settings.

During the life long socialization process we learn the values and ideologies of the culture into which we are born, including prejudices and stereotypes about our own group and other groups. They affect both our feelings about ourselves and our behavior towards others for example this is our learning how to be masculine or feminine. Although we come into this world with the biological difference as male and female, these physical differences do not determine what we shall be like as male or female. It is due to what we learn is proper for us because of the particular biological qualities we possess. This learning process is called gender or sex role socialization.

## **6.5 IMPACT OF ISOLATION**

For many centuries, people have wondered what human beings would be like if they were raised in isolation from human society. But for obvious ethical reasons, researchers cannot conduct experiment involving the social isolation of human beings. Consequently much of what we know about the effects of social isolation has come from rare cases of children unfortunately placed in isolation by their families. The sociological implications were first discussed by Kingsley Davis (1940) who reported the cases of Anna and Isabelle in United States. Curtiss (1977) also pointed out a case of childhood isolation in California, Genie, a girl who was kept locked in a room by her father from the time she was twenty months old until the age of thirteen and a half. Reading 24 and 25 cover the details of these cases and the concept of isolation.

## 6.6 THE EARLY DEVELOPMENT OF THE INFANT

Giddens (1992) explains the following stages of infant development.

### 6.6.1 *Perceptual Development*

All infants are born with the capacity to make certain perceptual distinctions and respond to them (Richards & Light 1986). It used to be thought that newborn infant was swamped by a mass of sensations among which it has no way of differentiating. But most students of infant behavior reached the conclusion that this is no longer accurate rather they found that even newborn infants react selectively to their environment.

### 6.6.2 *Crying and Smiling*

Just as infants selectively respond to the environment, adults assume that these give clues to what she or he wants or needs. Crying is seen to indicate hunger or discomfort, smiling or certain other facial expressions to mean contentment. Crying and smiling are inborn responses not learned.

### 6.6.3 *Infant and Mother*

An infant is able to distinguish its mother from other people by three month of age (Schaffer, 1970). Though the baby does not recognize the mother as a person. The infant's attachment to its mother only became firm after about the first seven months of life. Before this time, separation from the mother will not produce any specific protest and other care-taking agents will be accepted without any change in usual levels of responsiveness. At about the same age, children will start to smile only at some individuals. It is also at this stage that an infant begins to get an understanding of the mother as a different person. The child recognizes that the mother exists even when she is absent from his or her immediate presence and can hold some sort of image of her in mind. The forming of attachments to specific individuals marks a fundamental threshold in socialization. The primary relationship, usually between infant and mother, becomes one in which strong feelings are invested and on the basis of which complex social learning, processes start to occur.

#### 6.6.4 *The Development of Social Responses*

The relationship between child, mother and other care-taking agents alters around the end of the baby's first year of life. In their second and third years children develop an increasing capacity to understand the interactions and emotions of other family members. From the age of three and onwards, play starts to occupy much of the child's life. At first child mainly plays alone, but increasingly demands someone else to play with. Through play, children further improve their bodily co-ordination and start to expand their knowledge of the adult world. They try out new skills, and they imitate the behavior of grown-ups.

### 6.7 THEORIES OF CHILD DEVELOPMENT

#### 6.7.1 *Cooley: The Looking – Glass Self*

During the first month of infant's life, the infant possesses little or no understanding of difference between human beings and material objects in its environment, and has no awareness of self. Children do not begin to use concept like "I", "me", and "you" until the age of two or after. The problem of emergence of self is a much-debated one, and is viewed rather differently in theoretical perspectives.

Cooley held that self-concepts are formed early in childhood and then reevaluated throughout life whenever a person enters a new social situation. (Roberstson, 1987: 122). The concept is an image that one builds with the help of others. This process of building the concept of self from the reactions of others has been labeled the "looking-glass self by Cooley". In other words the image people have of themselves based on how they believe others perceive them. Just as the picture in a mirror gives an image of the physical self, so the perception of the others gives an image of the social self. There are three steps in the process of building the looking glass self. (1) Our imagination of how we look to others; (2) our imagination of their judgment of how we look; and (3) our feeling about these judgments.

He suggests that an individual develops a self-concept a picture of him-or herself which has an important influence on his or her actions. A self-concept develops from interaction processes since it is in large part a reflection of reactions of others towards the individual. Thus if they are consistently defined as respectable or notorious, servile or arrogant,



intellectual or un-intellectual they will tend to see themselves in this light and act accordingly.

### 6.7.2 Mead; Role – Taking.

Mead's ideas have a very broad impact in sociology. According to Mead, infants and young children first of all develop as social beings by imitating the actions of those around them. Mostly they do this in play form. In their play small children often imitate what adults do. Mead calls this *taking the role of other* - learning what is like to be in the shoes of another person. It is only at this stage that children acquire a developed sense of self. Children achieve an understanding of themselves as separate agents - as a 'me' - by seeing themselves through the eyes of others. Mead argues that through the process of role-taking individual develops a concept of self. By placing themselves in the position of others they are able to look back upon themselves. Mead claims that the idea of a self can only develop if the individual can 'get outside himself in such a way as to become an object to himself. To do this they must observe themselves from the standpoint of others. Therefore the origin and development of a concept of self lies in the ability to take the role of another.

The notion of self is not inborn. It is learned during childhood. Mead sees three main stages in its development. The first is known as 'imitation stage'. At this stage the young child simply imitates the actions of his elders without much realization of why they act the way they do. The second stage, known as the 'play stage', involve the child playing roles which are not his or her own. For example, children may play at being mother or father, a doctor or teacher. In doing so they become aware that there is a difference between themselves and the role they are playing. Thus the idea of a self is developed as the child takes the role of other. The third stage in the development of self is known as the 'game stage'. In playing a game, children come to see themselves from the perspective of the various participants. In order to play a game such as football or cricket, children must become aware of their relationship to the other players. To learn organized game, one must understand the rules of play, and notions of fairness and equal participation. The child at this stage learns to grasp what Mead terms the 'generalized other' - the general values and moral rules involved in the culture in which he or she is developing.



In Mead's view, the development of a consciousness of self is an essential part of the process of becoming a human being. It provides the basis for thought and action and the foundation for human society. Without an awareness of self, the individual could not direct action or respond to the action of others. The awareness of self helps in regulating the conduct in terms of the expectation and attitudes of others.

### ***6.6.3 Jean Piaget: Cognitive Development***

Piaget is well known for his study of the development of thinking processes in children. One of his most significant contributions was demonstrating that the intellect of the child is fundamentally different from that of the adult. He explained that a baby begins at a cognitively "primitive" level and that all subsequent intellectual growth progresses in distinct stages motivated by an innate need to know. Piaget (1950, 1954) suggests that human being gradually pass through stages of cognitive development, with the attainment of new skills at each stage requiring successful completion of previous stage. These stages are:

#### ***1. The Sensorimotor Stage***

From birth to age two, in which cognitive development is acquired through exploration of the world via sensory perceptions and motor skill. According to Piaget, the period from birth to about age 2 during which the infant develops perceptual abilities and body control and discovers the rule of object permanence, the principle that objects continue to exist even when they are out of sight. If you have ever spent time watching infants, you have probably noticed that they put everything into their mouths and sometimes bang pots and pans together. As Piaget explained, they do this because they are little experimenters eagerly searching the world for information.

One of the most important concepts acquired at this stage is "object permanence". At birth and for the next three or four months, children lack object permanence. They seem to have no awareness for objects that disappear from their vision. You can check this out by letting an infant play with a toy and then covering it with your hand. The infant will act as if the toy never existed. If you play with the same baby when he or she is four to eight month old, the infant may visually search for the toy if part of it is showing and will follow the path of your hand if you put the toy behind your back. Between

the ages of eight and twelve months, the baby will physically search for the toy by lifting your fingers if you are covering it with your hand or by reaching behind your back if you have hidden it there. By the end of sensorimotor stage, children are very well aware for object permanence and they will search a number of places to find a hidden toy.

## 2. *The Preoperational Stage*

The second of Piaget's stages (ages two to seven) characterized by the child's ability to employ mental symbols, to engage in fantasy play, and to use words. In this stage child has made significant advances in language. Piaget terms the stage pre-operational because children are not yet able to use their developing mental capabilities systematically. Children at this stage are egocentric. This refers to the child's limited ability to distinguish between his or her own perspective and that of someone else. Children at this stage have difficulty understanding that there are points of view other than their own. For example child at this age cannot understand that why Mum is not giving full attention towards his or her question while she is talking on the phone. They assume that others see, hear, feel and think exactly what they do.

## 3. *The Concrete Operational Stage*

The third stage lasts from ages seven to eleven during which the child develops the ability to think logically, but not abstractly. Children by this stage are much less egocentric. During this stage many important thinking skills emerge. One of The most important skills is the ability to perform operations.

## 4. *The Formal Operational Stage*

This stage begins around age eleven. In this stage children become capable of hypothetical thinking ("what ... if?") deductive reasoning ("if ..... then"), and systematic formulation and testing of concepts. When faced with a problem, children at this stage are able to review all the possible ways of solving it, and go through them theoretically in order to reach a solution. According to Piaget, the first three stages of development are universal, but not all adults reach the formal operational stage. The development of formal operational thought depends in part upon processes of schooling.

## 6.7 AGENCIES OF SOCIALIZATION

We can refer to the groups or social context within which significant processes of socialization occur as agencies of socialization. Among these the family is identified as the most important agent of socialization because throughout life individual remains under direct and indirect influence of family. Family defines his/her status and gives expression to his personality. The family is an initial source for transmission of culture to the child. Other agencies of socialization include School, Peer Group, The Mass Media and other institutions. Reading 21 and 25 cover the details of the role of these agencies in socialization.

### Required Readings

Reading: 20	Robertson, Ian, (1987) ' <i>Sociology</i> ' 3 <sup>rd</sup> edition. Worth Publishers, Inc NY. Pp 115-126
Reading: 21	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 <sup>rd</sup> edition. Worth Publishers. INC NY. Pp 128-131
Reading: 22	Robertson, Ian (1987) ' <i>Sociology</i> ' 3 <sup>rd</sup> edition. Worth Publishers. INC NY. Pp 140 – 141
Reading: 23	Kingsley Davis (1995) ' <i>Extreme Isolation</i> ' in James M. Henslin's ed. ' <i>Down to Earth Sociology</i> ' The free Press New York, London. Pp 117-125
Reading: 24	Schaefer, T. Richard & Robert P. Lamm (1995) ' <i>Sociology</i> ' 5 <sup>th</sup> ed. McGraw-Hill, INC. New York, New Delhi, Pp 92-96, 98-100, 102, 105-112.
Reading: 25	Horton and Hunt (1964) ' <i>Sociology</i> ' McGraw-Hill Book Company, London, New York Pp. 96-102

### How to use reading material

- Step 1. Study thoroughly the study guide material
- Step 2. Study comprehensively the compulsory readings
- Step 3. Work out self-assessment questions

## Self Assessment Questions

### *Question No. 1*

How do games contribute to the development of self? What is the importance of games in children life according to G. H. Mead

### *Question No. 2*

Can you identify a specific looking glass incident in your experience? Write it up, describing your actions, others reactions, your perception of their reactions and your feelings about the perception. How do you think this incident affected you?

### *Question No. 3*

Jean Piaget distinguishes several main stages in the development of the child's ability to make sense of the world. What are these stages? Explain in your own words.

### *Question No. 4*

Do you think that socialization is possible without social agencies? If not, why? Discuss it with example.

*Unit No. 7*

# **CONFORMITY AND DEVIANCE**

Writer: Dr. S. Anwar Iqbal  
Reviewer: Dr. M. Iqbal Saif

# *CONFORMITY AND DEVIANCE*

## **7.1 INTRODUCTION**

This unit examines the nature of conformity and deviance in society. The study of deviance sheds light both on the society which labels certain behaviors, or people, as deviant, as well as on giving a greater understanding of the behaviors themselves. It reviews biological to sociological theories of deviance. The subject also illustrates the major theoretical perspectives to dealing with deviant behavior. Students completing the unit should be able to assess the contributions of sociological perspectives on deviance and be able to apply sociological theoretical perspectives on deviant behavior and the definition of deviance using specific case examples.

## **7.2 OBJECTIVES OF THE UNIT**

1. To explain how deviance is conceptualized as a product of society from the sociological perspective.
2. To explicate biological explanations for deviance.
3. To discuss the psychological explanations of deviance.
4. To describe the sociological explanations of deviance focusing upon the main sociological paradigms.
5. To compare and contrast different theories representative of these main paradigms.
6. To identify, describe and evaluate the elements of the criminal justice system.

## **7.3 MAJOR TOPICS**

- What is Deviance
- Biological Explanation of Deviance
- Socio-psychological explanations of deviance
- Elements of Justice, Law and Punishment



## 7.4 WHAT IS DEVIANCE?

Deviance is the recognized violation of cultural norms. It is a very broad concept. Many characteristics are used by members of society in identifying deviance. One familiar type of deviance is crime, or the violation to norms a society formally enacts into criminal law. A special category of crime is juvenile delinquency, or the violation of legal standards by the young. It is pointed out that deviance can be negative or positive, but it stems from difference that causes us to react to another person as an "outsider".

### 7.4.1 *Social Control*

Social control is a part of any society and involves the regulation of the behavior of individuals. Like deviance, it takes many forms, both positive and negative, and involves a complex process. Serious deviance may provoke a response from the criminal justice system, or a societal reaction to alleged violations of law utilizing police, courts, and prison officials. How society defines deviance, whom individuals target as deviant, and what people decide to do about nonconformity are all key issues.

## 7.5 THE BIOLOGICAL EXPLANATION

During the latter part of the 19th century *Caesare Lombroso*, an Italian physician suggested that criminals have distinctive physical traits. But Lombroso's research was scientifically rejected by other scientists. During the middle of this century *William Sheldon* suggested that body structure was a critical link to criminal behavior. He reported a positive correlation between muscular, athletic body type and criminality. Subsequent research by Sheldon and *Eleanor Glueck* has supported this argument; however, they argue that the body structure is not the cause of the delinquency. They stress the importance of social processes in provoking certain types of people to become delinquent.

Recent genetic research has rejuvenated interest in the study of biological causes of criminality. To date no conclusive evidence connects criminality to any specific genetic flaws. Which is that specific behavior that comes to be defined as deviant cannot be answered using this biological perspective. Overall, research findings lead us to the

understanding that the interaction of genetic and social influences is significant in affecting the patterns of deviant behavior in society.

## **7.6 PSYCHOLOGICAL EXPLANATIONS OF DEVIANCE**

Concentrate such explanations on personality abnormalities, therefore like biological theories are focused on "individualistic" characteristics. Containment theory posits the view that juvenile delinquency (among boys) is a result of social pressure to commit deviant acts in the absence of moral values and a positive self-image. Longitudinal research conducted by Walter Feckless and Simon Dinitz during the 1960s supported this conclusion.

There are several weaknesses in the psychological approach to deviance. First, most serious crime is committed by people who are not psychologically abnormal. Second, cross-cultural differences in what is deemed normal and abnormal tends to be ignored. And third, the fact that people with similar psychological qualities are not equally likely to be labeled deviant is not considered.

## **7.7 THE SOCIOLOGICAL EXPLANATION OF DEVIANCE**

Deviance is not simply a matter of free choice or personal failings. Both conformity and deviance are shaped by society. We can say that this is evident in three ways. Deviance varies according to cultural norms; people become deviant as others define them that way; and, both rule making and rule breaking involve social power.

### ***7.7.1 Structural-Functional Analysis of Deviance***

#### **Emile Durkheim: The Functions of Deviance**

While on the surface deviance may appear to be harmful only for society. Emile Durkheim asserted that deviance is an integral part of all societies and serves four major functions. These include (i) affirming cultural values and norms, (ii) clarifying moral boundaries, (iii) promoting social unity, and (iv) encouraging social change. Examples for each are presented in the compulsory reading.

## **Robert Merton: Strain Theory**

According to Merton, deviance is encouraged by the day-to-day operation of society. Analysis using strain theory points out imbalances between institutionalized means available to different groups of people and the cultural goals in society. As a result of this structure inequality of opportunity, some people are prone to deviance. Four adaptive strategies, deviant responses, are identified by Merton: innovation, ritualism, retreatism, and rebellion. Conformity, or the acceptance of both cultural goals and means is seen as the result of successful socialization and the opportunity to pursue these goals through socially approved means.

As insightful as Merton is in recognizing the importance of social structural elements in causing deviance, there are some inadequacies of this approach. First, it is difficult to measure precisely how much deviance is actually caused by strain. Second, some kinds of deviance, like mental illness and homosexuality, are not adequately explained. Using this as an other by and individual." And third the extent to which the variability of cultural values created different concepts of personal success is not incorporated into this model very well.

### ***7.7.2 Symbolic-Interaction Analysis***

The symbolic-interaction paradigm focuses attention on the creation of different social realities in society and the extent to which these create distinguishable understandings of what deviance is.

## **Labeling Theory**

Labeling theory, the assertion that deviance and conformity result, not so much from what people do, but from how others respond to those actions. This view stresses the relativity of deviance. Of critical significance to proponents of this perspective is the process by which people label others as deviant. The idea is that reality is relative to time and space. For instance, asks whether cockfighting is a cultural ritual or a vicious abuse of animals.

## **Primary and Secondary Deviance**

Edwin Lemmer has distinguished between the concepts of primary deviance, relating to activity that is initially defined as deviant, and

secondary deviance, corresponding to a person who accepts the label of deviant.

### *7.7.3 Social-Conflict Analysis*

#### **Deviance and Power**

Social inequality serves as the basis of social-conflict theory as it relates to deviance. Certain less powerful people in society tend to be defined as deviant. This pattern is explained in three ways. First, the norms of society generally reflect the interests of the status quo. Second, even if the behavior of the powerful is questioned they have the resources to resist deviant labels. And third, laws and norms are usually never questioned, being viewed as "natural." Steven Spitzer has suggested that deviant labels are attached to people who interfere with capitalism. These people he refers to as "problem populations." Four qualities of capitalism are critical to recognize in order to understand who is labeled as deviant. These are: private ownership, production labor, respect for authority and acceptance of the status quo.

## **7.8 WHITE-COLLAR CRIME**

The concept of white-collar crime, or crimes committed by persons of high social position in the course of their occupations, was defined by Edwin Sutherland in the 1940s. This type of crime involves powerful people taking illegal advantage of their occupational position. While it is estimated that the harm done to society by white-collar crime is greater than street crime, most people are not particularly concerned about this form of deviance. Research has found that crime in the suites, as white collar crime is often called, is typically dealt with in terms of civil law instead of criminal law - the former referring to general regulations involving business dealings between private parties, and the latter dealing with an individual's moral responsibilities to society. Our society presents a close picture of white color crime, in which formal Prime Ministers and Army Generals are alleged associated.

Social-conflict theory focuses our attention on the significance of power and inequality in understanding how deviance is defined and controlled. However, there are several weaknesses to this approach. The assumption that the rich and powerful directly create and control cultural norms is questionable given the nature of our political process. Further the



approach seems to over-generalize the cost of white-collar crime relative to street crime. Finally, the approach suggests that only when inequality exists is there deviance; yet all societies exhibit types of deviance and, as Durkheim has pointed out, deviance can be functional.

### *7.8.1 The Components of Crime*

Technically our society conceives of crime as having two distinct parts; the act itself and the criminal intent.

### *7.8.2 Types of Crime*

Two major types of crime are recorded as "index crime." One, crime against the person, or violent crimes defined as crimes that direct violence or the threat of violence against others. Examples are murder, rape, aggravated assault, and robbery. And two crimes against property, or property crimes, defined as crimes that involve theft of property belonging to others. Examples are burglary, larceny-theft, auto theft, and arson. A third category, victimless crime, is defined as violations of law in which there are no readily apparent victims. Examples are gambling, prostitution and the use of illegal drugs.

## **7.9 THE CRIMINAL JUSTICE SYSTEM**

The criminal justice system is comprised of three component parts. These are:

### *7.9.1 Police*

The police represents the point of contact between the public and the criminal justice system. They are responsible for maintaining public order by uniformly enforcing the law. However, particularly because of the relatively small number of police in our population, they must exercise much discretion about which situations receive their attention.

### *7.9.2 Courts*

It is within this component of the system where guilt or innocence is determined. Plea-bargaining is a major practice in resolving cases. It is defined as a negotiation in which the state reduces the charge against a defendant in exchange for a guilty plea. This saves both time and expense but is a very controversial element within our court system.

### 7.9.3 Punishment

Four justifications for using punishment as part of criminal justice system are given below:

### 7.9.4 Retribution

Retribution or moral vengeance by which society inflicts suffering on the offender comparable to that caused by the offence, stands as the oldest justification for punishment. It remains a strong justification today in our society. We are the nation in which the courts imposes the death penalty. However, the states have broadly divergent death penalty laws.

### 7.9.5 Deterrence

Deterrence, is the attempt to discourage criminality through punishment. It is based on the notion that people are calculating and rational beings. Two types are identified: specific and general. Deterrence emerged as a reform in response to the harsh punishment based on retribution. Rehabilitation means reforming the offender to prevent subsequent offenses. Reformatories, or houses of correction, exist to provide a controlled environment in which proper behavior is learned.

## Required Reading.

Reading: 26	James M. Henslin, <i>'Essential of Sociology: A Down-to-Earth Approach'</i> Allyn and Bacon Boston London Toronto Sydney Tokyo Singapore. Pp: 133-155
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## How to use reading material

- Step 1. Study thoroughly the study guide material
- Step 2. Study comprehensively the compulsory readings
- Step 3. Work out self-assessment questions



## Self Assessment Questions.

### *Question No. 1*

What are the functions of deviance according to Emile Durkheim?

### *Question No. 2*

What are the four justifications for the use of punishment against criminals? In your opinion, what evidence exists for the success of each type of justification? ?

### *Question No. 3*

What are the social foundations of deviance using, each of the following, perspectives: social-conflict, symbolic-interactionism, and structural-functionalism.

### *Question No. 4*

Summarize the social foundations of deviance.

### *Question No. 5*

Differentiate between the biological and psychological theories of deviance.

### *Question No. 6*

What are the two major parts or components of crime? Discuss how the criminal justice system is tied to this type of understanding of criminality.

### *Question No. 7*

True-False: Encircle your answer

1. T/F Deviance is being defined as recognized violation of cultural norms.
2. T/F Containment theory focuses our attention on how certain behaviors are linked to or contained in genetic structures within our bodies.

3. T/ F Deviance exists and varies according to cultural norms.
4. T/F In Robert Merton's Strain Theory deviance is seen as The result of certain social imbalance between the cultural goals and institutionalized means within a given society.
5. T/ F White-collar crime is defined as crime committed by persons of high social position in the course of their occupations.

*Unit No. 8*

# **SOCIAL STRATIFICATION**

Writer: Dr. Rukhsana Masood  
Reviewer : Dr. Iqbal Saif

# *SOCIAL STRATIFICATION*

## **8.1 INTRODUCTION**

This unit examines the basic concepts and theories sociologists use to describe and explain stratification. Sociologists define social classes' as groups of people who share a similar position, or level, within a stratification system. In this unit we will see how leading sociologists have conceived classes. We will also analyze the phenomenon of social mobility. We will also see the system of stratification in Pakistan.

## **8.2 OBJECTIVES OF THE UNIT**

After studying this unit students will be able to:

1. Understand the meaning of stratification,
2. Understand four basic systems of social stratification,
3. Understand the view of Karl Marx and Max Weber concerning the dimensions of social class.
4. Differentiate between two systems of stratification: Caste and Class with special reference to Pakistan.

## **8.3 MAJOR TOPIC**

- ◆ Systems of Social Stratification
- ◆ Theoretical perspectives
  - a) Functionalist Perspectives
  - b) Marxist Perspective
  - c) Weberian Perspective
- ◆ Social Mobility
- ◆ System of Class and Caste in Pakistan.

## 8.4 SYSTEM OF SOCIAL STRATIFICATION

### Structure of Power

Power is an ever-present phenomenon in social life. In all human groups some individuals have more authority or influence than others. While groups themselves vary in terms of the level of their power. Power and inequality tend to be closely linked. The powerful are able to accumulate valued resources, such as property and wealth; and possession of such resources is in turn a means of generating power.

To describe the structure of unequal power, sociologists speak of the existence of social stratification. Stratification can be defined as structured inequalities between different groupings of people, it is useful to think of stratification as just like the geological layers of rock in the earth's surface. Societies can be seen as consisting of 'strata' in a hierarchy, with the more favored at the top and the less privileged nearer the bottom. Haralambos and Holborn (1991) state that, 'social stratification' is a particular form of social inequality. It refers to the presence of social groups which are ranked one above the other, usually in terms of the amount of power, prestige and wealth their members possess. Those who belong to a particular group or stratum will have some awareness of common interests and a common identity. They will share a similar life style that to some degree will distinguish them from members of other social strata.

Four basic systems of stratification can be distinguished: Slavery, Caste, Estates and Class

#### 8.4.1 Slavery

Slavery is an extreme form of inequality, in which some individuals are literally owned by others as their property. The legal conditions of slave ownership have varied considerably between different societies. Sometimes slaves were deprived of almost all rights in law, as was the case in the southern United States. While in other instances their position was more like servants and their rights were protected by some rules. Just as slavery in Islam, where the rights of slave are protected by clear instructions to treat them equally.

The slave trade carried on by the western powers up to the nineteenth century. System of trading in slave to be carried on since



freedom was granted to slaves in North and South America. Over a century ago, slavery as a formal institution has been gradually eradicated and today has almost completely disappeared from the world.

#### 8.4.2 Caste

Caste is associated above all with the cultures of the Indian sub-continent. In India the caste system has existed for several thousand years. Even today its influence is still strong, particularly in rural areas, though in towns and cities it is tending to break down. The system is based in part on Hindu religious beliefs which provide justification and support for this form of social stratification.

Indians themselves have no single term for describing the caste system as a whole, but a variety of words referring to different aspects of it, the two main ones being *varna* and *Jati*. The *Varna* consist of four categories, each ranked differently in terms of social honor. Below these four groupings are The 'untouchables' (Achute), those in the lowest position of all. The *Jati* are locally defined groups within which the caste ranks are organized. A caste is a group of people bearing a common name and claiming descent from a common ancestor. Each caste is divided into a number of sub-castes or *jatis* each of which specializes in a particular occupation. There are carpenter *jatis*, goldsmith *jatis*, potter *jatis* and so on. People's position in the system is fixed or ascribed at birth. They automatically belong to the same caste and usually follow the same occupation as their parents. Castes are endogamous social groups which means that a person must marry within his or her caste.

Even in India, the caste system varies in its structure from area to area - so much so that it does not really constitute one system at all but a loosely connected diversity of varying beliefs and practices. But of the certain principles are widely shared - those in the highest *varna*, the Brahmins, represent the most elevated condition of purity, the untouchables the lowest.

The concept of caste is sometimes used outside the Indian context where two or more ethnic groups are largely segregated from one another and where notion of racial purity prevails. In such circumstances there are strong taboos preventing intermarriage between the groups concerned. When slavery was abolished in the southern states of the USA, the degree

of reparation between black and whites remained so strong that some have used the term caste to refer to the stratification system.

### *8.4.3 Estates*

Estates were part of European feudalism but also existed in many other traditional civilizations. The feudal estates consisted of strata with differing obligations and rights, some of these differences were established by law. In Europe, the highest estate was composed of the aristocracy and gentry. The clergy formed another estate, having lower status but possessing various distinctive privileges. The third estate was the commoners, peasants, merchants and artisan. In contrast to castes, a certain degree of intermarriage and individual mobility was tolerated between estates.

### *8.4.4 Class*

Class system differs in many respects from slavery, castes or estates. Unlike the other types of strata classes are not established by legal or religious provisions. Membership is not based upon inherited position. Class systems are more fluid than the other types of stratification. There are no formal restrictions on intermarriage between people from different classes.

An individual class is at least in some part achieved, not simply given at birth. Social mobility - movement upwards and downwards in the class structure is much more common than in the other types of stratification. Class mainly depends upon economic differences between groupings of individuals, inequalities in possession and control of material resources. In other types of stratification non-economic factors are generally most important. We can define a class as a large - scale grouping of people who share common economic resources, which strongly influence the type of life-style, they are able to lead. Ownership of wealth together with occupation, are the chief bases of class differences. The major classes that exist in Western Societies are an upper class (the wealthy, employers and industrialist plus top executives), a middle class, which includes most white-collar worker and professionals and a working class, those in blue-collar or manual jobs.

## 8.5 THEORETICAL PERSPECTIVE OF SOCIAL STRATIFICATION

### 8.5.1 *Functionalist Perspective*

Functionalist theories of stratification must be seen in the context of functionalist theories of society. When functionalist attempt to explain systems of social stratification, they give their explanation in the framework of larger theory of society. They see society as a complex system whose parts work together to promote solidarity and stability. They often compare society to the human body, with different parts of society being interdependent, much like the various organs of the body. They assume that the parts of society form an integrated whole and thus examine the way in which the social stratification system is integrated with other part of society. According to Kingsley Davis and Wilbert Moore (1945), society must distribute its members among a variety of social position. They believe that social stratification has beneficial consequences for the operation of society. They theorize that certain tasks in society are of more value than others and in order to ensure the most qualified people fill these position, they must be rewarded better than others.

### 8.5.2 *Marxist or Conflict Perspective.*

Marx's view of stratification is based on his observations of industrialization in Europe during the second half of 19th century. He saw a class division between the capitalists and the workers. This resulted in separation and inevitable conflict. For Marx a class is a social group whose members share the same relationship to the means of production. 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 pre-industrial societies, therefore, two main classes were those who owned the land 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 become more important. The two main classes are those who own these new means of production - Industrialists or capitalists and those who earn their living by selling their labor to them - the working class. Thus during the feudal period, there are two main classes distinguished by their relationship to land. They are feudal nobility who own the land and the landless serfs who work the land. Similarly, in the capitalist era, there are two main classes:

the '*bourgeoisie*' or capitalist class which owns the means of production, and the '*proletariat*' or working class whose members own only their labor which they hire to the bourgeoisie in return for wages.

From a Marxist perspective, the relationship between the major social classes is an exploitative one. In feudal societies, exploitation often took the form of the direct transfer of production from the peasantry to the aristocracy. Serfs were compelled to give a certain proportion of their production to their aristocratic masters. In modern capitalist societies, the source of exploitation is less obvious and Marx devotes much attention in trying to clarify its nature.

According to Marx, The relationship between major social classes in capitalist society is one of mutual dependence and conflict. Thus in capitalist society, the bourgeoisie and proletariat are dependent upon each other. The wage labourers must sell their labour power in order to survive since they do not own a part of the means of production and lack the means to produce goods independently. They are, therefore, dependent for their livelihood on the capitalists and the wages they offer. The capitalists, as non-producers are dependent on the labour power of wage labourers, since without it, there would be no production. However, The mutual dependency of the two classes is not a relationship of equal or symmetrical reciprocity. Instead it is a relationship of exploiter and exploited, oppressor and oppressed. In particular the ruling class gains at the expense of the subject class and there is therefore a conflict of interest between them.

Marx's concept, of class directs us towards objectively structured economic inequalities in society. Class does not refer to the beliefs people hold about their position, but to objective conditions which allow some to have greater access to material rewards than others.

### *8.5.3 Weberian Perspective*

The work of The German Sociologist Max Weber (1864-1920) represents one of the most important developments in stratification theory since Marx. Weber also believes that social stratification results from the struggle for scarce resources in society. But he views Marx's ideas of social class as being too simplistic. Weber theorized that there are three dimensions of social stratification i.e. class, status and power. Class refers to people who have a similar level of wealth and income. The status refers



to measures of social prestige. In other words, status means a group of people who have the same prestige or life style, regardless of their class position. Those who share the same class situation will not necessarily belong to the same status group. He further suggests that status is determined by people's life styles, which can be different from economic class. For example a small shopkeeper may have the same income as a Professor but in a given society both have different status. Power is the third dimension of social stratification. Power is the ability to exercise one's will over others. This usually refers to political power too. Though status and class become a source of power but some time power crosses the boundaries of both. For example, in Pakistani society a policeman does not have wealth or prestige but he has enough power to impose his will on others. Similarly belonging to the same class and status, man has more power than woman in our society. He intrudes his decision on woman, and enjoys higher status as a member of a male dominating society.

## **8.6 SOCIAL MOBILITY**

Social mobility is movement up or down the social class hierarchy. Gidden (1992) said that the term social mobility refers to the movement of individuals and groups between different socio-economic positions. Those who gain in property, income or status are said to be upwardly mobile, while those who move in the opposite direction are downwardly mobile. This is called Vertical mobility. In these days there is also a great deal of lateral mobility, which refers to geographical movement between one town or region to other. This mostly refers to upward mobility as individual move from one place to other for the achievement of higher position. It is generally agreed that the rate of social mobility is significantly higher in industrial as compared to pre-industrial societies. Industrial societies are therefore described as open as having a relatively low degree of closure. An open class society is one in which people move up or down in the social structure strictly on the basis of personal effort and ability. In particular, it is argued that status in pre-industrial societies is largely ascribed whereas in industrial societies it is increasingly achieved. As a result ascribed characteristics such as class of origin, sex, race and kinship relationships have less and less influence on an individual's social status. Status is seen to be achieved on the basis of merit, talent, ability, ambition, and hard work. Individuals are judged and accorded prestige in terms of their occupational status, which is seen to be largely achieved by their own effort and ability.



## 8.7 SYSTEM OF CLASS AND CASTE IN PAKISTANI SOCIETY

There is no one accepted way of defining social class. Many researchers use occupation as the main indicator of a person's class position. Some use the status or prestige of occupations as the basis of assigning them to classes. Other place more emphasis on the economic rewards of different occupations and allocate them to social classes on that basis. However all researchers recognize that social class involves economic inequalities. In Pakistan, people are mainly classified in these classes (classes are mainly classified on the basis of wealth and prestige) the upper class, the middle class, working or lower class, beggars and poor.

### 8.7.1 *The Upper Class*

The upper class in Pakistan consists of relatively small numbers of families who own considerable amounts of property. Property, as Marx and Weber emphasize, confers power, and member of the upper class are excessively represented at the higher level of power. They have direct access and control to leading positions in the political, educational and cultural spheres of life.

### 8.7.2 *The Middle Class*

Few years back majority of the population of Pakistan used to fall into this class. This class is shrinking now because the opportunities to get good jobs are relatively slim. There are three fairly distinct sectors within the middle class. The old middle class consists of the owners of small businesses, and land holdings. The numbers in this class have declined steadily, but still compose a significant proportion of the overall working population. The upper middle class is made up mainly of those holding managerial or professional positions. This category includes considerable number of families. In this category the majority of the members have higher education and contact with politically powerful people. The lower middle class includes people working as office staff, teachers, nurses and others. Many male members of this class are working in Middle East countries or Western countries and send money back home. Their families though have enough wealth but they do not have many contacts with politically powerful people. Middle class people find themselves in contradictory situation in the sense that they are caught between

conflicting pressures and influences. For example, many lower middle class people identify with the same values as those in more remunerative positions, but find themselves living on incomes below than of the better-paid manual workers. It is more difficult to maintain the status in this class.

### ***8.7.3 The working class***

The working class consists of those working in menial occupations. As Pakistan is an agricultural country the land less farmers also fall in this category. The working class is made up of those in unskilled or semi-skilled jobs, which need little training. Most of these jobs carry lower incomes than skilled occupations. Working class occupations differ in term of whether they are full-time or on daily basis and how much job security workers have. In this class there are two main categories', those workers who are enjoying full time jobs, obtaining relatively high earning and enjoying long term job security such as clerical staff, drivers, or peon in government's jobs or in well established companies and those who have to find job on daily basis like skilled workers and proportion of semi- and unskilled workers for example, labour in building construction, labour in agricultural farms, etc.

### ***8.7.4 Poor and Beggars***

This is not a class at all in the sense that its members share a common occupational location or relationship to the means of production. The term describes people who for various reasons are 'cut-off from the relative affluence of the rest of the society. We can define poverty in Pakistani context as: The number of people who are unable to afford minimal standards of food, clothing, shelter and health care.

Members of this class have markedly inferior conditions of work and living standards to the majority of the population. Many are among the long-term unemployed and do not have enough money even to start small business. Poverty has somehow become a way of life for them, as there is no government support for unemployed or poor people. Most of them are living in slums where the environment is quite dangerous for health. They usually do odd jobs or beg to feed their children and families. However, many poor people try to do full time unskilled jobs that never pay much, as domestic cleaners, dishwashers, newspaper hawker, shoe shiners etc.

### 8.7.5 Caste System

Though Muslim believes on equality, many Pakistani Muslims particularly in the rural areas, have accepted the Hindu caste system. Though the caste system in Pakistan is not as rigid as the caste system in India, it may yet provide important criteria for ranking people in rural areas. The caste system differs from province to province. In rural areas the caste solidarity and endogamy can be observed. People are bound to the old custom of marrying within one's caste. Though some educated people do not follow the custom. Due to education and urbanization caste system is becoming weaker and weaker.

### Required Readings

Reading: 27	Schaefer, T. Richard & Robert P. Lamm (1995) 'Sociology' 5 <sup>th</sup> ed. McGraw-Hill, INC. New York, New Delhi. Pp. 208-219, 230-234
Reading: 28	Robertson, Ian. (1987) 'Sociology' 3 <sup>rd</sup> edition. Worth Publishers, INC NY. Pp. 253-261, 264-276
Reading: 29	Horton and Hunt (1964) 'Sociology' McGraw-Hill Book Company, London, New York pp. 261-273 347-350
Reading: 30	Saghir Ahmed (1977) 'Class and Power in a Punjabi Village' Punjabi Adabi Markaz, Lahore, pp. 70-131
Reading: 31	M. Rafique Raza (1969) 'Two Pakistani Village. A Study in Social stratification', University of the Punjab Lahore. Pp 1-6 and 26-57

### How to use reading material?

- Step 1. Study thoroughly the study guide material.
- Step 2. Study comprehensively the compulsory reading.
- Step 3. Work out self-assessment questions.

## **Self Assessment Questions.**

### ***Question No. 1***

All cultures are characterized by some degree of social inequality. Discuss this statement with examples,

### ***Question No. 2***

Describe the major types of stratification system. Do they still prevail or not?

### ***Question No. 3***

What do you mean by the concept social mobility? Do you think social mobility is easier in modern world?

### ***Question No. 4***

What are the three dimensions of Weber's model of stratification?

### ***Question No. 5***

What are the basic qualities of a caste system?

### ***Question No. 6***

Explain how caste system in Pakistan is different from India.

*Unit No. 9*

# **DIMENSIONS OF INEQUALITY**

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# ***DIMENSIONS OF INEQUALITY***

## **9.1 INTRODUCTION**

In previous unit we have study the system of stratification. This unit will focus primarily on the meaning of inequality. Poverty is a big problem for many nations in these days, in this unit we will see the dimensions and consequences of poverty. Differentiation based on gender is evident in virtually every human society. In this unit we will also examine the ways in which societies stratify their members on the basis of gender.

## **9.2 OBJECTIVES OF THE UNIT**

After studying this unit students will be able to:

1. Understand the meanings of inequality.
2. Define poverty and its consequences.
3. Explain how gender inequalities occur in different spheres of life

## **9.3 MAJOR TOPICS**

- Concept of inequality
- Poverty
- Inequality by Gender and age

## **9.4 CONCEPT OF INEQUALITY**

All are equal in the vision of Allah, but in the sight of our fellow all men are not equal. People recognize difference in wealth and take the rich as distinct from poor. Similarly a few have power and others have no power. Prestige is not bestowed equally on all. Some are honored and many are never honored at all. So the social inequality means that certain individuals or groups have more material or cultural resources than others. The study of social inequalities is one of the most important areas of sociology, because the material resources to which people have access determine a great deal about their lives.



People have long dreamed of an egalitarian society, a society in which all members are equal. In such a society people will no longer be ranked in terms of prestige. No one will experience the satisfaction occupying a higher status, no one will suffer the indignity of being relegated to a position that commands little respect. Wealth will be distributed equally amongst the population. Exploitation, and oppression will be concepts of history. But in reality, inequalities exist in all types of human society. Even in the simplest cultures, where variations in wealth or property are virtually non-existent, there are inequalities between individuals, men and women, the young and old. A person may have a higher status than others, for instance, because of particular ability at hunting, or because he or she is believed to have special spiritual power. Similarly some people have power while others do not, some are honored and many are never honored at all. Is social inequality part of the nature of the things? Is it inevitable or is it possible to diminish? Social inequality so pervades our society that it leaves no areas of life untouched. Consequently, because we are immersed in it, we usually take social inequality for granted. When it does become visible to us, its social origins often disappear from sight. We tend to see social inequality as part of the natural ordering of life.

Here are some perspectives on the issue of inequality, which make this concept clearer.

### **A. *FUNCTIONALIST PERSPECTIVE***

Within sociology, the view that stratification is inevitable has always been associated with functionalist theory. We can trace the roots of this approach to Durkheim and Herbert Spencer. Both of them considered that as societies evolve and grow more complex a greater variety of social roles and functions develop. Status and rewards are attached to all roles such as leaders or chiefs possess more status and honor than others. Since role differentiation in a factory or bureaucracy is so much a part of modern life so stratification must be there. A complex system of inequality is seen by functionalists as a necessary product of a complex society.

We have studied the views of Davis and Moore in previous unit about the necessity of stratification for the purpose of proper functioning of the society. The essence of their idea is that somebody must do the more difficult and skillful tasks and will expect higher rewards and status.

Bottomore (1983) argued that the major inequalities in society are in the main social products, created and maintained by the institutions of property and inheritance, of political and military power, and supported by particular beliefs and doctrines, even though they are never entirely resistant to the ambitions of outstanding individuals. He further argued that this state of affairs is only eased, not abolished, by increased educational opportunity and more open competition in the job market. In brief the functionalist perspective regards stratification as functional, inevitable and, therefore, as universal.

Tumin (1953) argued that inequality causes the great wastage of talent and potential amongst the lower classes. In his views there is not equal opportunity because of social background. Tumin also stresses the human cost of stratification in terms of the frustration and sense of failure that quite able but less privileged members of society can feel.

Robert Merton, The functionalist theorist (1971) also points out that a social feature can be functional for one group but dysfunctional for others. For example slavery was functional for those who own them but was highly dysfunctional for the slaves- In the long run, inequality will always tend to be dysfunctional for a society.

## ***B. MARXIST PERSPECTIVE***

Radical structural and Marxist perspectives agree that whatever its benefits capitalism produces fundamental social problems. The pursuit of profit and the exploitation of labour result in severe inequality and poverty. Marxists also argue that stratification exists because of the unequal ownership of private property, the main example of which is unequal relations to the means of production.

## **9.5 POVERTY AND INEQUALITY**

Social inequalities create both "haves" and "have-nots". All systems of inequality generate poverty. The word "poverty" implies an undesirable state. It suggests that individuals or groups who are in poverty need to be helped so that their situation is changed. Sociologists have documented that the poor deals with social conditions so damaging that their marriages are likely to break up. They are sicker than others. Their children are more likely to drop out of school and get in trouble with the law. They are more

likely to be victimized by crime. And on average, they die younger than most others.

Poverty may be defined as either absolute or relative. Absolute poverty is a deprivation of resources that is life-threatening. This usually means being without adequate food, clothing or shelter. Relative poverty is a deprivation of some people in relation to those who have more. Joanna Mack and Stewart Lansley in their book *Poor Britain* (1985) argued that relative poverty exists in the absence of 'a minimum standard of living on socially established criteria, and not just the criteria of survival or subsistence'. They find five main groups in Britain, whose living standards are too low: the unemployed, single parents, the sick and disabled, pensioners and low paid. In Pakistan large number of people are living in condition of poverty. Many do not have a proper diet, and live in unhealthy conditions, having a lower life expectancy than the majority of the population. Yet more affluent people often pay no attention to the existence of poverty. In Pakistan absolute poverty is measured on the basis of intake calories. According to the economic survey of Pakistan (1997-98) absolute poverty in the basis of calorie-intake, declined from 46.5 percent in 1969-1970 to 17.3 percent in 1987-88. In the same period rural poverty has declined from 49.1 percent to 18.3 and in urban areas it declined from 38.8 percent to about 15 percent. However, since 1987-88 poverty is rising in Pakistan. In 1992-93, 22.3 percent of the population had income below the poverty level compared with 17.3 percent in 1987-88. It means a large number of population, yet continued to live in circumstances which denied them the basic essentials of food, health and housing.

Since the early 1990s, the problem of poverty has been intensified because of the slowing down of economic activities. Moreover, the burden of increase in indirect taxes has also fallen disproportionately on the lower income groups. Furthermore, reduction of development expenditure has also contributed to growing level of poverty.

## **9.6 INEQUALITY BY GENDER AND AGE**

Societies classified their members in different ways such as class, caste language or religion. But sex and age are those characteristics of stratification which are common in every society. These are based on ascribed statuses that arise inevitably from the human condition.

Gender inequality refers to society's unequal distribution of wealth, power and privilege between the two sexes while age inequality defined as the unequal distribution of wealth, power and privilege among people at different stages in the life course. Males and females are encouraged through the socialization process to incorporate gender into their personal identities. Giddens (1992) argues that one of the main problems posed by the study of gender and inequalities in modern societies sounds simple, but turns out to be difficult to resolve. This is The question of how far we can understand gender inequalities in modern times mainly in terms of class divisions. Inequalities of gender are more deep-rooted historically than class systems. Men have superior standing to women even in hunting and gathering societies, where there are no classes.

Every society treats its members according to sex and age, and expecting, different patterns of behavior from them accordingly. Through out history, men have generally been the dominant sex and women have been subordinate to them. Both men and women have usually taken this inequality for granted as a natural state of affairs, passing it down from generation to generation as part of their culture. This is still the same in Pakistani society. We can see man is dominating in every sphere of life. On average, women have lower incomes, lower educational levels, and lower occupational prestige than men. For detail please study Reading 34.

Similarly, all societies distinguish among their members on the grounds of age giving different rights and responsibilities to people of various age categories and requiring them to play different roles. Traditional societies are usually dominated by the old, but in modern societies, the middle aged people becomes the dominant category. In Pakistan where we have joint families, old generation is more dominating while in nuclear families the middle age is dominating. However power and wisdom is very much associated with age in Pakistan,

## Required Readings

Reading: 32	Henslin, M. James (1995) 'Social Inequality' in James M. Henslin's ed. <i>'Down to Earth sociology'</i> The free Press New York, London. Pp 295-299
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Reading: 33	Gans, J. Herbert (1995) 'The use of poverty: The poor pay all' in James M. Henslin's ed. <i>"Down to Earth sociology"</i> The free Press New York London. Pp 308-314
Reading: 34	Robertson, Ian. (1987) <i>'Sociology' 3<sup>rd</sup> edition</i> . Worth Publishers. INC NY. Pp. 318-322, 330 - 333
Reading: 35	Macionois, J. J. (2000) <i>'Society the basics 5<sup>th</sup> Edition'</i> . Prentice-Hall, INC. New Jersey. Pp 227-235

## How to use -reading material?

- Step 1. Study thoroughly the study guide material
- Step 2. Study comprehensively the compulsory readings
- Step 3. Work out self-assessment questions

## Self Assessment Questions

### *Question No. 1*

To what extent have sociological explanations of poverty helped us to understand poverty in Pakistan?

### *Question No. 2*

Examine the view that social stratification and social inequality are necessary and inevitable features of human society.

### *Question No. 3*

Discuss the different perspective of social inequality.



# *ANSWER TO SELF-ASSESSMENT QUESTIONS*

## **Unit No. 1**

### *Question No. 1*

1. Sociology
2. August Comte
3. Social statics. Social dynamic
4. Theological, metaphysical and scientific
5. Symbolic interactionism
6. To pose theoretical question
7. Herbert Spencer
8. Little moral guidance

## **Unit No 2**

### *Question No 1*

1. I
2. IV
3. I
4. III
5. III
6. II
7. III

## **Unit No. 3**

### *Question No 1*

1. Agrarian
2. Technology and mechanization
3. Horticulture
4. Plough
5. Specialized knowledge
6. Transitional
7. Less
8. Age and sex

## **Unit No.7**

### *Question No. 7*

1. T
2. F
3. T
4. T
5. T

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