

Study Guide

Introduction to Sociology

Unit 10-18

Code: ~~SSA~~ 4686



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

Allama Iqbal Open University, Islamabad

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Unit No. 10

SOCIAL CHANGE

Writer: Dr. Rukhsana Masood
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SOCIAL CHANGE

10.1 INTRODUCTION

Social change refers to the change in the structure and function of the society. In this unit we will consider three major aspects of social change: first, some general theories of social change usually concerned with the direction of change. Second, we will explore some specific factors that cause social change and third, the resistance to social change, as effort to promote social change is likely to be met with resistance.

10.2 OBJECTIVES OF THE UNIT

After studying this unit students will be able to:

1. Know the general characteristic of social change.
2. Compare and contrast the different theories of social change
3. Understand the basic processes of social change
4. Understand the basic reasons of social change and hurdles in social change

10.3 MAJOR TOPICS

- Social Change.
- Theories of Social Change:
 - Evolution Theory of Social Change
 - Cycles Theory of Social Change.
- Factors in the rate of social change.
- Resistance to the acceptance of social change.

10.4 SOCIAL CHANGE

Social change is a term used to explain variations in any aspect of social life over time. Change is a law of life. Everyday is a new day, every moment is a new instant in time. With the passage of time every society must change. In some societies these changes are very slow while in others they are rapid and fast. But no society can escape from change.

The modes of life and social institutions characteristic of the modern world are radically different from those of even the relatively

recent past. During the period of only two or three centuries human social life has been wrenched away from the types of social order in which people lived for thousands of years. The pace of change in the modern age is easily demonstrated by reference to rates of technological development.

Over the last fifty years or so, the pace of change has accelerated, and for more than any generation before us, we face an uncertain future. Conditions of life for previous generation were always insecure; people were at the mercy of natural disasters, plagues and famines. In the present time especially in industrialized countries, we are largely immune from these insecurities. Our uncertainties about the future derive from the social forces we ourselves have allowed to run free. For examples, change in family systems, population size, educational level etc.

10.5 THEORIES OF SOCIAL CHANGE

Many social scientists advanced grand theories of social change. The major sociological perspectives dealing with social change fall within four broad categories: evolutionary, cyclical, functionalist and conflict.

10.5.1 Evolutionary Theories

All evolutionary theories assume that there is a consistent direction of social change carrying all societies through a similar sequence of stages from the original to the final stage of development. They were induced that change means progress toward something better. That is why these are called development theorists too. Nineteenth century theories of social evolution often tended to be unilinear, claiming that there is single line of development in human society, from simple to more complex. According to evolutionary theorists, therefore, the more complex a society is, the greater is its survival value as compared with simple society. And every society must pass through the same stages of development to reach the final stage. Evolutionary theories also imply that when the final stage is reached, evolutionary change will end. Instead of assuming that all societies follow the same path, multilinear theories presuppose that different routes can lead to similar stage of development. Thus to become industrialized, societies need not pass through the same sequence of stages.

Auguste Comte (1798-1857) saw societies passing through three stages of growth:

1. *The Theological Stage* guided by supernatural wisdom. In this stage society believed in supernatural powers and accepted the idea that these powers controlled our social behavior;
2. *The Metaphysical Stage*, a transitional stage in which supernatural beliefs are replaced by abstract principle as cultural guidelines and
3. *The Positive or scientific stage*, in which society is guided by evidence – based scientific laws.

He thinks that these stages come one after the other, and all societies go through these stages during the process of their development.

Herbert Spencer (1820-1903) was an English scholar who wrote the book '*Principles of Sociology*' (1896). Like most of the scholars of his day, he was excited by Darwin's theories of organic evolution. He saw a parallel social evolution, with societies moving through a series of stages from homogeneous and simple tribal groups to complex modern societies. He applied Darwin's principle of '*survival of the fittest*' to human societies, where he felt that the struggle for survival rewarded the talented and energetic and eliminated the lazy and unfit. This view was called "*Social Darwinism*". Thus, Spencer's descriptive criteria were: the simple society; the compound society (clans, tribes); doubly compounded (city, states, kingdoms); and complex society (empires, modern nations and federations). His explanatory typology consisted of the military and industrial types of society. He explained the change from the one to the other partly by the very success of military societies in establishing the conditions for the peaceful development of industry and welfare.

All evolutionary theories have certain weaknesses. The sequence of stages was not truly fixed, as some societies moved directly to the industrial or communist stage and some have even moved 'back-word' to an earlier stage; for example the USSR reached at socialism stage but could not maintain it and the assumption that major social change ends when a society reaches the final stage seems naive. As we know the change is constant so no set of arrangements ever be final. Similarly there may be various lines of development leading from one type of society to another. However, evolutionary theory contains much accurate description. Most societies have moved from simple to complex forms.

Thus the theory of successive stages, while not entirely correct, is not entirely wrong.

10.5.2 Cyclical Theory

The Cyclical theorists also see a series of stages through which societies must pass. But instead of ending in a final stage of perfection, they see a return to the starting point for another round. Ibn-Khaldoon, a great Muslim historian and sociologist, studies different dimensions of society. On the basis of analysis of world important civilizations like Egyptian, Roman and Greek civilizations, he puts forward a theory in which he argues that like human being society too has a pre-determined course, which includes its birth, growth, maturity and death. Many European sociologists put forth his ideas without acknowledging him. Oswald Spengler (1880-1936), a German philosopher, saw each great civilization passing through successive stages of birth, growth, and decline, with a completed cycle. Based on his examination of eight cultures he says that each culture possesses a life span of approximately a thousand years. Pitirim Sorokin (1889-1968) was a Russian Sociologist who fled to the United States after the revolution. He saw all great civilizations have passed through endless cycle of three cultural systems. i) The ideational culture, guided by supernatural beliefs and values; ii) the idealistic culture, in which a blend of supernatural beliefs and evidence based rationality create the ideal society; and iii) the sensate culture, in which sensations are the test of reality and the goal of life. In his "*Social and Cultural Dynamics*" (1941), he viewed modern Western Civilization as rotten and soon to collapse, to be followed by a new ideational culture. All these cyclical theories are interesting and all are supported by supporting detail. But these theories do not explain why civilizations change as they do, or why different societies respond so differently to a change. The theories are entertaining but not entirely convincing.

10.5.3 Conflict Theory

Conflict theorists viewed that tension among competing groups is the basic source of social change. The work of Marx is a classic example of this perspective.

Karl Marx is classified as a conflict theorist because his explanation of historical change is based on class conflict. Though like other evolutionists he saw a series of successive changes of increasing

technological complexity, from primitive hunting to modern industrialism. According to him, it is not the ideas or values which human beings hold that are the main source of social change. Rather, he believes that economic factors and conditions alone are responsible for social change. According to his philosophy economic conditions are deciding factor in social change. He says that a constant and regular struggle is going on in the society in which economically weaker sections of society are being nakedly exploited by those who are economically strong. The weaker sections are trying to exist and survive. According to him when society gives up one economic order and accepts the other, there is a social change. Thus he feels that society has passed through different stages and at each stage there was a social change. According to him when capitalism replaced feudal order, a social change was witnessed. But now a social change is again likely to come because capitalism is bound to die and in its place socialism is sure to come. In this way a classless and caste-less society is likely to be established. According to him such a stage is not to come suddenly but gradually. In other words each successive stage comes into existence as a result of conflict with the one preceding it. Thus according to Marx economic factors only are responsible for bringing about a social change.

10.6 PROCESSES OF SOCIAL CHANGE

Unlike earlier scholars who thought of grand theories of social change, William F. Ogburn, an American Sociologist, was the first scholar to devote detailed study of the actual processes of social change. He said that technology leads to social change through invention, discovery and diffusion.

A) Invention

Ogburn defined invention as a combination of existing elements and materials to form new ones. The invention can be in material things, such as airplane, telephones, computers, as well as in nonmaterial or social aspects such as child labor law. Invention is a social process involving an endless series of modifications, improvements and recombination.

B) Discovery

A discovery is a shared human perception of an aspect of reality, which already exists. A discovery is an addition to mankind's store of

verified knowledge. For example, Columbus's discovery of North America, discovery of blood circulation and other medical discoveries about human body. It becomes a source of social change only when it is put to use.

C) Diffusion

The spread of an invention or discovery from one area to another, called diffusion, can have far reaching effects on human relationships. For example cloth from Asia, clock from Europe, coins from Turkey are all part of our life and industrialism from the advanced to the less developed societies are all due to diffusion. Diffusion also includes the spread of ideas, norms, values or beliefs. For example, ideas and beliefs of Islam came to India from Arab, which also brought Islamic values. But in general, things diffuse more easily than ideas. For example, the concept of gender equality is rotating the globe but not acceptable everywhere, while the use of computer and inter-net is widely dispersed.

10.7 FACTORS IN THE RATE OF SOCIAL CHANGE

Sociologists have identified a number of factors of social change such as attitudes and values, structure of the society, cultural innovation, population, the physical environment, clashes over resources and values, and technology etc. However, the impact of these factors differs from society to society and from time to time.

8. RESISTANCE TO THE ACCEPTANCE OF SOCIAL CHANGE

Basic elements of social life limit the scope of social change. All innovations are not always acceptable in every society. Some are accepted instantly and some only after a long time. Similarly some are totally rejected. For most of human history, change took place very slowly. In the past few centuries, change has been very rapid, but only in some parts of the world. While some societies launch space rockets, others have not yet learned to make tools from metal. This is because in each and every society there are some forces that act for or against social change especially in initial stages. For example in western societies all new changes in technology are welcomed while in Pakistan it takes a long time to accept modern technology even in farming. Similarly, many people are emotionally frightened by the demands of ever-changing societies. Due to this fear social movements face a difficult challenge in their struggle for social change. For example, it is still difficult to accept the idea

of women empowerment in Pakistani society. Sociologists tried to understand the reasons why some societies have more resistances to accept social change than others. If we try to see these reasons in Pakistani society we may be able to list them as, compatibility with existing culture, specific attitudes and values, lack of education, cost of change etc.

For detail of these topics please study Reading 38.

Required Readings.

Reading 36	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 rd edition. Worth Publishers, INC NY. Pp. 507-513, 515-520
Reading 37	Vander Zanden (1988) ' <i>The Social Experience: An Introduction to Sociology</i> ', Random House INC, New York. Pp 590-593
Reading 38	Horton and Hunt (1964) ' <i>Sociology</i> ' McGraw-Hill Book Company, London, New York pp.488-499

How to use reading material

- | | |
|----------|---|
| Step 1 | Study thoroughly the study guide material |
| Step 11 | Study comprehensively the compulsory readings |
| Step 111 | Work out self-assessment questions |

Self-Assessment Questions.

Question No.1

How would you define social change? Do you agree that social change means a structural change in a society.

Question No. 2

Describe the change promoting and change resisting features of Pakistani society.

Question No. 3

Differentiate between Marx's, and Spencer's perspectives of social change.

Question No. 4

Describe the basic features of modern sociocultural-evolution theory.



Unit No. 11

MASS COMMUNICATION

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MASS COMMUNICATION

11.1 INTRODUCTION

The modern world depends on continuous communication or interaction between people widely separated from one another. In traditional cultures traditions were passed on through the local community, and general cultural ideas gradually spread across large areas, processes of cultural diffusion were long-drawn-out, slow and inconsistent. Today, we live in 'the whole world' in a way which would have been quite inconceivable for anyone living before about 1800. We are aware of situations and events thousands of miles away. Electronic communication makes such awareness almost instant. Changes in the spread of information and information technologies are as much a part of the development of modern societies as any aspect of industrial production. In the twentieth century, rapid transport and electronic communication have greatly intensified the global diffusion of information. In this unit we will study about the means of mass communication.

11.2 OBJECTIVES OF THE UNIT

After reading this unit you should be able to:

- 1 Explain the role newspapers and books play in your life.
- 2 Assess the effect of television on your behavior.
- 3 Understand the role of computer and internet in modern world.

11.3 MAJOR TOPICS

- Mass communication
- Development of newspapers
- Development of Radio, Television and Internet

11.4 MASS COMMUNICATION

"The mass media are the various forms of communication that reach a large audience without any personal contact between the senders and receivers. These media are of two basic kinds: the print media, such as books magazines and newspapers; and the electronic media, such as

sound recording, radio, and television" (Robertson 1987). Now we can add internet in this category also. The mass media – newspapers, magazines, cinema and television – are often associated with entertainment, and therefore seen as rather marginal to most people's lives. Such a view is quite misleading. Mass Communication involves many aspects of our social activities. For instance, monetary transactions are now mainly founded on the exchange of information held through computers. A bank account is not a pile of bank notes kept in a safe, but a series of digits printed on an account sheet and stored in computers. Anyone who uses a credit card is hooked into a very complex system of electronically stored and transmitted information. Even *recreational* media like newspapers or television have a wide-ranging influence over our experience. This is not just because they affect our attitudes in specific ways, but because they are the means of access to the knowledge upon which many social activities depend. Voting in national elections, for example, would be impossible if information about current political events, candidates and parties were not generally available. Even those who have little knowledge of reading, have some awareness of national and international events.

11.5 THE DEVELOPMENT OF NEWSPAPERS

Newspapers in their modern form derive from pamphlets and information sheets printed and circulated in the 1700s. Newspapers only became 'daily' from the end of the nineteenth century onwards with many thousands or millions of readers. The newspaper was a fundamentally important development in the history of modern media, because it packaged many different types of information within a limited, and easy reproducible format. Newspapers contained information on current affairs, entertainment and advertising all in one item.

The cheap daily press was pioneered in the United States. The one-cent daily paper was originally established in New York, then copied in other major eastern cities. By the early 1900s there were city or regional newspapers covering most of the American States. The invention of cheap newsprint was the key to the mass diffusion of newspapers from the late 19th century onwards.

Two prestigious newspapers at the turn of the century were the *New York Times* and *The Time of London*. Most of the influential papers in other countries like *The Time of India*, *Pakistan time* etc. took these as

their models. Newspapers at the top end of the market became a major political force and have remained so to the present day.

For half a century or more, newspapers were the chief way in which information was conveyed quickly and comprehensively to the public. Their influences have weakened with the rise of radio, cinema, television and much more with internet.

11.6 DEVELOPMENT OF RADIO, TELEVISION, COMPUTER AND INTERNET

11.6.1 Radio

Radio is a system of communication using electromagnetic waves propagated through space stations. Radio waves are used in wireless telegraphy, telephone transmission, television, radar, navigation systems, and space communication. They are also used in radio broadcasting. The term radio is therefore most popularly applied to sound broadcasting in general.

In the last quarter of the 19th century many scientists were attempting to transmit messages over distances without wires. They were not searching for a means of mass-communication, but simply exploring the possibility of using electromagnetic waves in order to communicate between two fixed points. Nevertheless, the history of "wireless" communication eventually became largely the history of broadcasting.

Radio had not single inventor, but grew out of several international developments. The pioneers of radio drew on the work of the British Physicist James Clerk Maxwell, who published his theory of electromagnetic waves in 1873. However, it was the German physicist Henrich Rudolf Hertz who first generated such waves electrically. Hertz managed to create an oscillating electric discharge, which radiated some of its energy in the form of electromagnetic waves. However, the waves produced were incapable of traveling great distances, and the problem of creating effective transmitters and receivers remained.

Wherever you go today everybody knows about the radio and its use. In many countries radio now outnumber people. In Lee De Forest's eyes radio had the potential to educate as well as to entertain the public. While most of today's stations have developed the entertainment function

of radio, there are few educational and community based stations still exist. Today listeners have a wide choice: they can tune themselves into a talk show, a news show or music. They can change channels according to their needs or moods. Unlike the print media, radio provides quick or instant transmittal of information over distance. As a result people can be aware of an event virtually at the moment that it happens. Though due to television and computer the use of radio at domestic level become less but at work place or during driving it is still very common. The future of radio, commercial and noncommercial depends on its ability to continue to appeal to special segments of the market.

11.6.2 Television

Television (TV) is a system of mass communication, involving the transmission of images and sounds to distant screens, by electronic means over electrical or fiber-optic transmission lines or by electromagnetic radiation (radio waves). TV is a vastly important medium, for a number of reasons: the amount of time that many people spend watching it (31 hours per week, for average United States adults, 25 for Britons); its ability to bring together diverse groups of people in a sense of shared national identity; and its powerful role as a source of information about experiences other than the viewer's own. It was the first medium to relay, via communications satellites, pictures across continents, and it is the prime route to the public for presenting news and current affairs, including the progress of wars and political campaigns. It is thus a powerful influence on public perception and opinion.

There was no single moment when a TV was invented, and it is very difficult to pick out the contribution of any individual as of more significance than any other. Regular TV broadcasting began in 1936 in Britain, but the development of TV relied on the coming together of a number of developments in related fields, such as telegraphy and electronics, over the previous 60 years. This convergence of innovations happened only when organizations such as the Radio Corporation of America (RCA), Electrical and Musical Industries, Ltd. (EMI), and the British Broadcasting Corporation (BBC) - institutions with sufficient capital to fund research and development - realized that TV might be the basis of prestige, power, and profit.

Television is as important as books, magazines and newspapers in today's expansion of indirect forms of communication. The increasing

influence of television is probably the single most important development in media of the past forty or fifty years or so. If current trends in TV watching continue, by the age of eighteen the average child born today will have spent more time watching television than in any other activity except sleep. Virtually every household in modern cities now possesses a TV set. Due to the satellite and cable people have more access to world television stations. They can change channels and can watch different program of the world. Due to this the average set is switched on for between five and six hours a day or even more.

The advent of television has strongly influenced patterns of day-to-day life, since many people schedule other activities around particular programs. For example in 1980 when PTV telecast 'Waris' program, most of the shopkeepers used to close their shops before 80'clock just to watch this program.

A study was conducted covering eleven countries about the impact of television. The research concluded that television has had a larger impact on daily life than any other technical innovation. Belson compared the behavior and viewing habits of 1565 London boys aged between 13and 16, between 1959 and 1971. Markedly less violence was admitted by those who watched less television. Of those who have watched a lot of violence on television, 7.5 percent confessed to having engaged in serious violence themselves.

Vast amount of research has been done to try to assess the effects of television programs. Most research in this regard has concerned children. The incidence of violence in television programs is well documented. Violence is defined in research as the threat or use of physical force, directed against the self or others, in which physical harm or death is involved. Television drama emerges as highly violent in character. Children programs show even higher level of violence. Cartoons contain the highest number of violent acts. In-spite of many studies of television and violence, it is still not clear how far and in what ways, the portrayal of violence on TV encourages aggressive behavior in real life.

Television helps to provide the frame of experience, the overall cultural outlooks within which individuals in modern societies interpret and organize information. This has become a big source of diffusion of culture.

11.6.3 Computer

The expansion of computer technology is giving new dimensions to social power. Computerization of society may also threaten the individual's privacy. Something that is hardly considered a right at all in many countries. The use of computers to collect data and store information provides the technical capability for integrating several information files into networks of computerized data bank. For such net work personal data that we provide for one purpose can potentially be accessed for other purposes. As people are using more and more electronic instruments for their daily use such as email, banking, shopping, (with bank's cards as Viza card etc.) travel plans and so on, it becomes technically easier to monitor their activities.

11.6.4 Internet

The internet is a network of networks that has evolved and grown over time. Its origins were in a research program initiated in 1973 by the Defense Advanced Research Projects Agency (DARPA). The goal of this program was to develop the ability to connect a variety of computer networks so that they could function as a single, reliable network. Today, the internet is a combination of wide area networks (WANs) and local area networks (LANs) containing a "backbone" network constructed from high speed, high capacity communication paths that span the United States. To this backbone, other networks, which tend to be more centrally located, connect at designated machines, known as routers. These networks, in turn, connect through other routers to other networks. In this manner, a worldwide network of millions of machines each called a host has evolved and continues to evolve on a daily basis.

Due to internet, communication even across the border has become so fast. You can chat with a friend any where in the world through internet while sitting at home. You can get any type of educational information, do shopping, visit certain places through internet and so many other activities.

The impact of internet on public relation is not very clear at the moment as there is no such research available yet. However one can assume that it will bring vast changes in human activities, their behavior, relationships and the structure of the societies also.

Required Reading

Reading: 39	Robertson, Ian. (1987) 'Sociology' 3 rd edition. Worth Publishers, INC NY. Pp. 602-607
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How to use reading material

- | | |
|----------|---|
| Step 1 | Study thoroughly the study guide material |
| Step 11 | Study comprehensively the compulsory readings |
| Step 111 | Work out self-assessment questions |

Self-Assessment Questions.

Question No. 1

Define communication. Also explain the role of media in an individual's life.

Question No. 2

Compare and contrast the television experience with the radio.

Question No. 3

Identify the ways in which television affects daily life.

Question No. 4

Do you think that you can lead a successful life in twenty first century without the knowledge of computer and its related field? Discuss your views with examples.



Dear Students,

As you might be knowing that the University has adopted new scheme so new titles and codes are given to subjects. For this course, the title and code may be considered as under:

**INTRODUCTION TO
SOCIOLOGY:
SOCIAL CHANGE
& SOCIAL INSTITUTIONS**

COURSE CODE: 4686

UNIT: 10-18

Thanking you.

Programme Coordinator



Unit No. 12

SOCIOLOGY AND DEVELOPMENT

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



SOCIOLOGY AND DEVELOPMENT

12.1 INTRODUCTION

"Development implies some positive progress in a society's conditions whereas undevelopment means decline or stagnation (without activity). Underdevelopment is a term used especially by Marxists to indicate that the operation of international capitalism tends to prevent or retard development in the Third World" (Donnell 1992).

Beyond these generalizations, there is controversy about the causes of underdevelopment (lack of development) and the causes what might produce development. The debate lies in the historical relationship between the advanced capitalist societies and the rest of the world. However the development of the industrialized and third world societies involves large scale inequalities. The largest disparities of wealth and living standards are those separating the rich industrialized countries and the poorer Third World States.

Most Third World societies are in areas of the world which underwent Western colonial rule. Many have only become independent states in the period since the Second World War. Although most Third World societies are impoverished compared to the industrialized nations, a minority have recently experienced rapid economic development. These are sometimes referred to as the newly industrializing countries (NICs) like Brazil and Mexico in South America and Hong Kong, South Korea, Singapore and Taiwan in East Asia. To these we have to add the oil-rich countries of the Middle East. They have no developed industrial base of their own, but are trying to build one. The main feature of NICs is this that much of the newly created wealth is monopolized by the privileged rather than filtering down to the urban and rural poor. Besides this most of these countries are very heavily indebted to Western Banks, with little chance being able to repay.

12.2 OBJECTIVES OF THE UNIT

After studying this unit the students will be able to:

1. Compare and contrast the explanation of modernization offered by different theorists.

2. Explain dependency and system theories in relation to development.
3. Identify the major causes and hurdles in the process of development.

12.3 MAJOR TOPICS

- Theories of Modernization
- Dependency theory and world System theory
- Themes of Development
- Globalization

12.4 THEORIES OF MODERNIZATION

Three types of theoretical thinking have contributed to our understanding of the development.

Modernization Theory which argues that the pattern of historical change has been from simple to complex or modern societies. Among main explanations for development are that adopting western attitudes and values and/or western technology can promote development. They differ in their explanations of change. Many of the concepts of development or modernization theories can be found in the early work of Ferdinand Tonnies and Emile Durkheim.

Tonnies and Durkheim sought to understand the changes from traditional to modern societies. Their major writings on this matter were published before the turn of the 20th century and their focus was European rather than global. However their theories have influenced more recent thinkers who have had a major interest in world development.

Tonnies in 'Gemeinschaft and Gesellschaft' (1887) and Durkheim in 'The Division of Labour' (1895), contrast the social life of traditional societies with that of rapidly developing societies. On the one hand, they stressed family and community as source of identity and support and, on the other, their relative weakness in the modern context where a more *individualistic* and *impersonal* way of life was developing. Tonnies used the terms *gemeinschaft* and *gesellschaft* to describe this broad sweep of social change.

Gemeinschaft means community or simple society and *Gesellschaft* can be translated either as society or association. Because

people related more fully to each other, and not simply in respect of their specific functional roles (shopkeeper, policeman, teacher etc) greater mutual involvement and caring existed, and so a stronger community was formed. Thus a policeman or a teacher was not merely somebody who did a given job, but a friend who had a general concern for the order and welfare of the community. *Gesellschaft* relationships are seen as associations or transactions for practical purposes, with little informal content. Dealings with modern professionals such as lawyers or doctors tend to be of this kind.

Durkheim's analysis in *the Division of Labour* in society (1907) concentrated rather more systematically than did Tönnies on problem of how societies achieve social order or cohesion or to use his term, social solidarity. However, his terms mechanical and organic solidarity overlap Tönnies' *Gemeinschaft* and *Gesellschaft*. He described solidarity in traditional societies as mechanical and in industrial societies as organic.

Mechanical solidarity is the product of a uniformly accepted and strictly enforced system of belief and conduct. Classically it occurs in primitive or traditional societies in which every body shares the same religiously inspired beliefs and habits. In such societies, a person would not think of rejecting the moral consensus; personal fulfilment and identifying with the whole group and not through a separate sense of individuality. A different basis of order and cohesion develops as societies become more complex.

Organic solidarity is a product which is not based on common beliefs but it is based on shared material interests and practical interdependence. To understand this, we must first describe what Durkheim meant by the division of labour. The division of labour means that work is broken down into specialized tasks performed by different people. It is a particular feature of modern society. Durkheim argues that the division of labour gradually replace religion as the main basis of social cohesion. As the division of labour expands, people become more and more dependent on one another, because each person needs goods and services that those in other occupations supply. According to Durkheim processes of change in the modern world are so rapid and intense that they give rise to major social difficulties, which he linked to anomie. Anomie is the feeling of aimlessness or purposelessness provoked by certain social conditions. Traditional moral control and standards which used to be supplied by religion, are largely broken down by modern social

development, and this leaves many individuals in modern societies with the feeling that their day to day lives lack meaning.

Walt Rostow's emphasis is on the role of technology. Rostow gave a multistage model in 1960 in which he explained five stages of growth. He argued that it is possible to identify all societies, in their economic dimensions as living within one of the five categories. These are:

1. Traditional society
2. Preconditions for take-off
3. Take-off
4. Drive to maturity
5. Age of high mass-consumption

12.5 DEPENDENCY THEORY AND WORLD SYSTEM THEORY

12.5.1 Dependency Theory

This approach was developed initially in South American context (Cardoso, 1972; Furtado 1984). According to the dependency theorists, global society has developed in an uneven way, such that the main core of the industrialized world (United State, Europe and Japan) has a dominant role, with the Third World countries being dependent upon it. The origins and nature of dependence vary according to how for a specific country was colonized and by whom. Dependence usually involves the reliance of the Third World countries on selling cash crops to the developed world. For example, Pakistan became the major producer of cotton for export. Other cash crops include rice and tobacco. The strong presence of traditional forms of agriculture, combined with cash crop production for export, prevent the development of modern manufacturing production in the country. In this way Pakistan had fallen too far behind the industrialized counties of Europe and North America, and had become dependent on them for manufactured goods. Dependency theories emphasize the ability of the industrialized countries to dominate the terms of their relationships with Third World States.

The economist Andre Gunder Frank (1975) has coined the phrase, the development of underdevelopment' to describe the evolution of the Third World Countries. He argues that these societies have become poor as a direct result of their subordinate position in relation to the industrialized countries. The industrialized countries have become rich at

the expense of Third World, which they have created through colonialism and neo-imperialism.

In Frank's words "development and under development are two sides of the same coin". The rich countries form a metropolitan center around which Third World countries are grouped and their economies being dependent upon those of the more advanced countries. In this way they themselves become largely deprived.

12.5.2 World System Theory

World system theory describes a centralized world economy linking *core*, the *semi periphery*, the *periphery* and *external arena*. This theory was forwarded by Immanuel Wallerstein in 1979. According to him from the sixteenth century onwards a world system has developed – a series of economic and political connections stretching across the globe – based on the expansion of a capitalist world economy. The capitalist world economy is made up of the core countries. The core states are those in which modern economic enterprise first emerged and which subsequently underwent processes of Industrialization: Britain, Netherlands and France initially, with other societies located in North-West Europe, such as Germany, later joining them. The core areas contained a range of emerging manufacturing industries and relatively advanced forms of agricultural production, and has centralized forms of government.

Societies situated in the South of Europe, around the Mediterranean (such as Spain) became a semi periphery of the core countries. In other words, they were linked in various kinds of dependent trading relationship with the core countries, but remained economically fairly stagnant. Until two centuries ago, the periphery of the world economy was mainly in the eastern fringes of Europe. From these areas, such as what is now Poland, cash crops were sold directly to the core countries.

Much of Asia and Africa at that time were part of the external arena. They remained untouched by the commercial connections established by the core countries. As a result of colonialism these regions have been drawn into the World Economy. The Third World Nations currently form the periphery of what is by now a very comprehensive world system, in which the United States and Japan have joined, and now dominate, are the core. The previous Soviet Union and East European societies (the

second world societies), whose economies are currently planned, are the only large group of countries today which remain to some degree outside the global economy.

Since the core countries dominate the world system, Wallerstein argues that they are able to organize world trade to favour their interests. This the way how First World countries have established a position in which they are able to exploit the resources of Third World societies for their own ends and processes of development and underdevelopment continue.

12.6 TRANSNATIONAL CORPORATION

A significant feature of the process of world development is the growth of transnational – companies operating in two or more countries across national boundaries. Countries in the World Economy have become interdependent largely as a result of the activities of the transnational companies. The transnational companies have helped to create a new international division of labour – economic interdependence between societies – which now affect all countries in the world. Although it is true that the third world countries are much more dependent on in some global markets than the industrialized societies are, there is a sense in which all economics have become more dependent upon each other.

It is not only in terms of the international division of labour and economic relationships that the world is becoming more interdependent. Particularly after the Second World War the number of non-commercial organizations with an international role has been growing. Together with the transnational corporations, these are often referred to as non-state actors, because their activities are not bound to the policies of particular state or governments.

Several major types of non-state actor exist alongside the transnationals. *First* there are organizations representing the international community of states, including especially the United Nations and its affiliated organization (like UNESCO, UNFPA etc). *Secondly*, there are a great many organizations concerned with processes that demand international collaboration or communication, such as postal services, telecommunication etc. *Thirdly* there are organizations linking states or other economic enterprises with mutual international interests. The largest of such organizations is the EEC (European Economic Community).

12.7 DEVELOPMENT THEMES

Urbanization, industrialization, employment, education and health facilities are the key themes in development.

12.7.1 Urbanization and Industrialization

The Urban populations of Third World are expanding much more rapidly than those of First and Second. By the year 2010, it is likely that only a couple of Western cities will feature in the ten most populous cities of the world.

First, it is better to note a factor, which generally has contributed little to the increase in urban population – Industrialization. This is in contrast to what occurred in the developing west, where accelerated urbanization was largely the result of industrialization. In the Third World there is usually only a scant industrial base to sustain the expanding urban masses. For example population of Islamabad was 3400 thousands in 1981, in 1998 it was 7990 thousands. Beside this increase, 2/3 of Islamabad population lives in urban areas without having industrialization. Though this is less true of some countries at an intermediate level of development such as South Korea, Brazil and Argentina. However, most migrants to the city do not get a relatively high paying industrial job. *Push* as well as *pull factors* account for the move to the cities. First, due to increase in population fewer jobs to go round in the traditional agricultural sector. Second, where agriculture is modernized an absolute reduction in jobs takes place. *Of the pull factors*, there are stronger prospect of making a better living in urban centers than in a rural areas. Cities, especially international ones, have large formal and informal economies in which they can survive. Even begging and the odd official are likely to produce a better income in the city. *Second*, facilities such as clean water and drainage are more likely to be available in the city. *Third* is the cultural attraction of the city – the glamour of the modern way of life.

Neither governments nor the private housing sector in most Third World countries can hope to house all the people flooding into the city. In any case, many could not afford to rent, still less, buy accommodation. In general, however, how people make out in the city, including where they live depends on what they can earn.

12.7.2 Employment and Education

There has been a severe crisis of unemployment in the advanced capitalist countries, especially among the young. Ironically, in Britain this crisis has coincided with policies to make education more *vocationally relevant*. Unemployment, particularly youth unemployment, in the Third World, is on a far greater scale than in the Capitalist West. There are several reasons for this.

Of course, population increase is a major factor in global unemployment. During the 1970s the size of the labour market in the Third World increased by 200 million. It is estimated that in the year 2000 another 500 million have joined the labor markets. More than 30 million new jobs per year will be needed to absorb this increase. A *second* important factor contributing to unemployment is *lack of investment* in agriculture and industry. Many Third World countries are deeply in debt to Western banks and cannot afford extensive development investment. *Thirdly*, economic development in the Third World, as in the Capitalist West, often results in a reduction rather than an increase in employment. This is because some projects are capital rather than labor intensive: machinery replaces people. In such cases, increase in production and project are likely to benefit the few who own business rather than the majority. Frequently, the owners of the businesses in the Third World are western multinational companies. Who are attracted by the lower wages they can pay, usually unorganized workforces, lack of legal restrictions and developing markets. Sometimes multinational companies use western employees in their Third World operations to avoid the expense of training Third World workers in more technical tasks. For example Shell Oil Company, Coca-Cola and Pepsi, Daewoo Highway Project, Installation of Oil Refineries in Pakistan and Middle East are all western multinational companies.

Most of the people in the Third World see education as the main hope of escaping from the kind of problems we have been discussing. They are probably right, yet the relationship both between education and individual achievement and between education and development is problematic and unclear. *First*, there is the question of what priority to give to the various sectors of education. There is a strong correlation between development and an extensive primary system of education. In other words there is a case for concentrating on mass literacy, although it is secondary and higher education that gets favored treatment. Many

projects funded by donors agencies are based on Mass Education in Pakistan rather than for higher technical education. Second, there is curriculum content and particularly the question of relevance to development needs. In many ex-colonial countries examples of irrelevance accrued with youngsters becoming more expert in the history and the literature of the formal colonial power than their own. In higher education irrelevance has often taken the form of over-concentration of classical subjects and liberal professional training, such as law or medicine, when the greater need was for practically trained graduates. Third, the principle that "those who shall get even more" applies as much to education as to other matters. The offspring of the wealthy can buy an education, which will equip them for elite membership while taking them away from the struggles and feelings of the great majority.

However, most researchers agree that without improved education and employment opportunities an undeveloped country will not sustain development.

As for as the education sector in Pakistan is concerned the literacy rate is still quite low as 47 % (Pakistan Economic Survey 1999-2000). Almost 2/3 of the population of the country is illiterate and 19 % children of school age do not have access to primary school even. The public schools have been over burdened with the students. As a result of this over burdened their standard of education is deteriorating. This in turn has resulted in the establishment of a large number of private schools. Most of these schools are highly expensive. So only affluent people can send their children there which will equip them for elite membership.

12.7.3 Health Facilities

All cultures have concepts of physical health and the nature of the health care they receive.

Health care systems differ widely within the industrialized world. In most of the European societies, for instance, there are very extensive systems of public health care. Most medical services are free, although the available facilities are often too few to prevent long waiting lists for many types of medical treatment. Virtually all other industrialized countries, with the exception of the United States, have comprehensive systems of publicly provided medical services. The National Health Service (NHS) in Britain, for example, was set up in 1948. The stated

principle underlying its founding was that access to health care should depend on medical need rather than ability to pay.

Basic medical resources are still lacking in the vast majority of Third World countries, hospitals, which do exist, together with trained doctors, tend to be heavily concentrated in urban areas, and their services are largely monopolized by the affluent minority. Most Third World countries have introduced some form of National Health Services organized by central government, but the medical services available are usually very limited. Conditions in many cities, particularly over populated or shanty town, make the control of infectious diseases very difficult. In many areas there is an almost complete lack of basic services such as water, sewerage and rubbish disposal.

In short the major illness in modern societies is strongly influenced by socio-economic status. People from more affluent backgrounds tend to be healthier, taller, stronger, and to live longer than those from poorer backgrounds.

In Pakistan the basic water and sanitation facilities are not available to most of the people. According to 1998 census of Pakistan, about 53% of the people lack the access to basic sanitation facilities in the country and 40% do not have access to safe drinking water, which cause water born diseases. Even the health facilities are available to only a minimum of 55% of the total population in the country.

12.7.4 Population and Development

There are two kinds of interaction between population and development. The first kind of interaction is the effect of development on population and the second is the opposite or the effect of population trends on development. The best-known modern concept, how development effects the trend of population is the set of ideas that is known as a Demographic Transition. Demographic Transition mean reduction in both birth and death rates as accruing when a society is transformed from traditional to modern. Death rates are typically reduced first, creating a period of rapid growth before the birth rates also fall. You will study about this theory in detail in unit No 13.

There is no similarly well-known ideas that how population affects development. It might be because the effects of population on the

development of the country are rather long term and gradual. At the same time it is a double-faced phenomenon. It is a vital factor in the development process on the one hand and rapid population growth can hamper development on the other. Though there is no such model but with the current situation of the world we can see that rapid population increase in many ways become a hurdle in development process. In the light of existing research Simmons attempts to summarize the relationship between rapid population growth and development. He briefly examines the relationship to several key areas such as health, education, labor-absorption, food and income distribution. He found that fertility rates have direct negative effect on development in every area. If we see the situation of Pakistan in this context we can see the same effect of rapid population increase in every sector of development.

Required Readings.

Reading 40	Bryjak, J. George and Soroka, P. Michael (1994) <i>Sociology Cultural diversity in a changing World 2nd ed.</i> Allyn and Bacon: Boston, London, Singapore. pp 491-502
Reading 41	Hakim.A. Population Change and Development Prospects: Demographic Issues in Pakistan. Paper presented in Conference on "Pakistan's Population issues in the 21 st Century", 24-26 October, 2000 Karachi, Pakistan

How to use reading material

- Step 1 Study thoroughly the study guide material
- Step 11 Study comprehensively the compulsory readings
- Step 111 Work out self-assessment questions

Self-Assessment Questions.

Question No. 1

Keeping in view the development themes analyze the development situation in Pakistan.

Question No. 2

Why are the third world societies poorer than the more industrial societies?

Critically analyze.

Question No. 3

Most researchers agree that without improved education and employment opportunities an underdeveloped country will not sustain development. What is your opinion about this statement? Explain with special reference to Pakistan.

Unit No. 13

POPULATION

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



POPULATION

13.1 INTRODUCTION

This chapter will consider certain aspects of population as studied by sociologists. It will begin by examining the analysis of population trends presented by Thomas Robert Malthus and demographic transitional theory. The special terminology used in population research will be discussed in detail and a brief overview of world population history will be offered. Particular attention will be given to the current problem of overpopulation in Pakistan.

13.2 OBJECTIVES OF THE UNIT

After studying this unit you will be able to:

1. Learn the basic concepts used by the demographers to study population.
2. Understand the views of Malthus concerning about population.
3. Link demographic changes to a society's level of technological development.
4. Compare the situation of Pakistan's population with rest of the world.

13.3 MAJOR TOPICS

- Study of Population
- Malthusain Thecry
- Demographic Transition
- World Population
- Population of Pakistan
- Population Policy.

13.4 STUDY OF POPULATION

Everyone is a member of a population. We can define population as, "a group of creatures who are members of the same species and occupy a certain territory". Some populations grow and others decline. The size of some population changes rapidly, while that of others changes much more slowly. Population growth or decline in given society is

affected by three factors: the birth rate, the death rate and the rate of in and out migration of the members.

Population information is best communicated in terms of numbers and rates. Demography is the scientific study of population. It involves the measurement of the size of populations and of births, deaths and migration, which account for changes in population size. Demography also involves an examination of the factors which underlie changes in population. Demographers seek to know the levels and trends in population size and its components. They search for explanations of demographic change and their implications for societies. They use census, birth and death records, surveys, and registrations. They shape this data into manageable forms such as simple counts, rates or ratios. Demography is a specialty within sociology. Because in a given society the factors which influence birth rates, death rates as well as migration of population are mainly social and cultural. For example in Pakistani society people need more children because they are their source of prestige, power, income, old age security etc. People migrate from rural to urban areas because there are not enough jobs or educational facilities. All these reasons are social and cultural.

13.4.1 Basic Demographic Concepts

Among the basic concepts used by the demographers, the most important are crude birth rates, fertility, fecundity, crude death rates and migration rates.

Crude birth rates indicate the number of live births per 1000 population in a given year. They are called crude birth rates because of their very general character. They do not tell us specific information such as number of children per women, age distribution of a population or male female ratio. If we wish to understand population patterns in any detail, the information provided by specific birth rates is normally necessary. However, crude birth rates are useful for making overall comparisons between different groups, societies and regions.

Fertility refers to the number of live births a women have. The general fertility rate is a somewhat more refined measure than the birth rates because it relates birth to the women usually in age group 15-49. **Total fertility rate** is the number of children that would be born to an average

woman in a given population if she were to live to the end of her child-bearing age, and bear children at the same rate as those currently in the age group who have just passed the age of child-bearing. In other words this is the total number of children a women would have if the fertility rates for a given year applied to her throughout her reproductive life.

Fecundity refers to the physiological capability of women to reproduce which is different from fertility.

Crude death rates are calculated in the same way as crude birth rates. The death rate is the number of deaths per 1000 population in a given year. Crude death rates are affected by many population characteristics, particularly age structure. Death rates can be calculated for specific age groups in order to compare mortality at different ages or at the same age over time.

Migration refers to the geographic movement of people across a specific boundary for the purpose of establishing a new permanent or semi-permanent residence. The terms immigration and emigration are used to refer to moves between countries. The immigration rate is the number of immigrants arriving at a destination per 1000 population at that destination in a given year. In some countries, immigration plays a significant role in population growth. For example in 1947 Pakistan received 6.5 million migrants from India while 4.7 million persons migrated to India. This indicates a net gain of 1.8 million persons in population of Pakistan. Similarly as a result of immigration of Afghan Refugees population of Pakistan increased. The emigration rate is the number of emigrants departing an area of origin per 1000 population at that area of origin in a given year. The parallel terms in-migration and out-migration are used for movement between areas within a country. The immigration rate is the number of immigrants arriving at a destination per 1000 population at that destination in a given year.

13.5 MALTHUSIAN THEORY

Modern population theory is generally considered to have its beginnings in the late eighteenth century writings of Thomas Robert Malthus who was a well-known, outstanding, political economist of that century. Though not the first writer to mention that the growth of population is ultimately limited by the food supply, he was the first to develop a consistent and comprehensive population theory in relation to economic conditions. His ideas on population were mainly developed in his *Essay on The Principle of Population*, first published in 1798, in which

he clarified the perception of population problems for a common reader with the aid of a clear and very powerful interpretation.

On the basis of his own observations Malthus calculated that whereas the capacity of human reproduction was unlimited, space on earth as well as the resources for the human subsistence were limited. His theory gives central attention to the human needs for resources and for human procreation, as his words in the following quotation assert:

"I think I may fairly make two postulates. First, that food is necessary to the existence of man. Secondly that the passion between the sexes is necessary, and will remain nearly in its present state"(Malthus, 1798: 11).

"Assuming then, my postulate as granted, I say, that the power of population is indefinitely greater than the power in the earth to produce subsistence for man. Population when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio. A slight acquaintance with numbers will show the immensity of the first power in comparison of the second" (ibid: 13-14).

He further argues that population, when unchecked, goes on doubling itself every twenty five years, thus increasing in a geometrical ratio, while under the most favorable conditions agricultural produce increases each twenty five years by an equal quantity, thus increasing only in an arithmetical ratio. He concluded that, "taking the population of the world at any number, a thousand million, for instance, the human species would increase in the ratio of 1, 2, 4, 8, 16, 32, 64, 128, 256 and the subsistence as 1, 2, 3, 4, 5, 6, 7, 8, 9....."(ibid.: 25).

He expressed the consequences of the difference between these two powers as:

"By that law of our nature which makes food necessary to the life of man, the effect of these two unequal powers must be kept equal. This implies a strong and constantly operating check on population from the difficulty of subsistence. This difficulty must fall some where; and must necessarily be severely felt by a large portion of mankind" (ibid: 14).

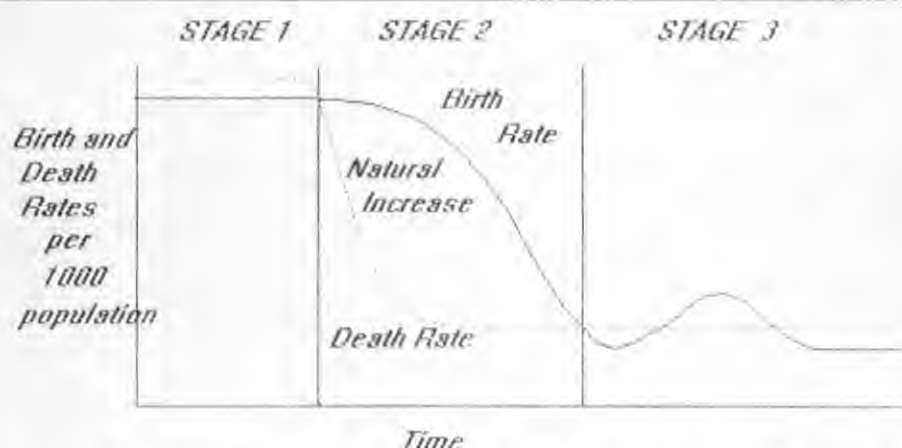
He classified these checks under two headings: the preventive and the positive checks. By positive checks he meant famine, war, plague and epidemics, which he termed the miseries of human civilization. Preventive

checks include moral restraint, which consists mainly of the deferring of marriage and sexual abstinence prior to marriage. He recommended preventive checks only for the poor and labouring classes because, according to him, they produce more children than the rest of the classes and, because of their poverty they are unable to adequately support children

13.6 DEMOGRAPHIC TRANSITION THEORY

Attempts have been made to formulate a generalised account of the process of mortality and fertility decline in Western countries. This is commonly called the theory of demographic transition. The theory of demographic transition is derived from actual historical experiences which are constructed into a general model. On studying the demographic evolution of the countries in the west, which these societies had experienced in the eighteenth and nineteenth centuries, a number of writers inferred that population historically passes through different more or less well-defined stages. These are usually specified as follows: the first stage is characterized by high fertility, high mortality and, consequently, low population growth rate; the second stage by continuing high fertility but declining mortality and consequent rapid natural increase in population; and the third stage by both fertility and mortality stabilizing at a low level which produces more or less static populations. See Figure 1.

Figure 1



Thompson grouped the nations of the world into three types, according to the level of their birth and death rates.

Group A: These countries have a very rapid declining birth rate and death rate with the former declining more rapidly than the latter so that the rate of natural increase is also declining.

Group B: There is evidence that decline in both birth-rates and death-rates is underway in certain cases, but the death rate is declining as rapidly or even more rapidly than the birth-rate with the result that the rate of natural increase will probably for some time remain as great as now, or even become larger in the near future.

Group C: Both birth-rates and death-rates are less controlled than in either A or B. But in some of these countries e.g. Japan, there is some indication that death rates are coming under control faster than birth rates" (1929: 961-62).

According to above classification countries like Britain, fall in group A (a group that would now also include Japan) and Pakistan in group C.

One of the best-known formulations of demographic transition theory was put forward by Frank Notestein in 1945. While Thompson just examined the level of fertility and mortality in his classification, Notestein based his observation on the changes which had taken place in the fertility and mortality rates of West European countries and compared them with the agricultural, industrial and sanitary revolutions (and thereby economic development) which these countries had experienced in the eighteenth and nineteenth centuries. Notestein stated that the growth of Europe in the modern era initially involved declining mortality produced by the process of modernization as a whole, including rising levels of living standards and new control over diseases. Fertility responded more slowly to modernization, but ultimately began to decline through the widespread use of contraception under the impact of factors such as growing individualism and rising aspirations in urban, industrial societies. He noted that that the more rapid response of mortality than of fertility to the forces of modernization is probably inevitable. This was because as people begin to experience the effects of modernization, there is an improvement in nutritional and health standards which reduce mortality while fertility remains high until the mature stages of industrialization also create pressures to reduce fertility. He distinguished the following types of stages of demographic evolution; stages which parallel Thompson's three groups of countries:

(a) Population with incipient decline or transition completed (United States, Europe, Australia), characterised by a fertility rate declining to or even below the replacement level;

(b) A transitional type of population (Soviet Union, Japan, some countries in Latin America) with the rate of growth which is still relatively rapid, but where the decline in the birth rate is well established; and

(c) Populations with high growth potentials or where transitional growth has not yet begun (most of the countries in Africa, Asia and Latin America), and where fertility remains high with no tendency to decline and where the high but declining death rate is the main growth factor.

Notestein set this pattern in the context of economic changes which occurred in the eighteenth and nineteenth centuries in Europe and argues that the study of the early phases of economic development and demographic transition in certain non-European countries suggests that the principles drawn from the European demographic transition would be widely applicable throughout the world.

13.7 WORLD POPULATION

Through most of the human history, people favored large families because they are source of political power, social prestige and economic aggrandizement. But high death rates from widespread infectious diseases put a constant break on Population. So global population showed a very slow increase in population till eighteenth century. Demographic shift began by about 1750 as the earth's population turned sharply upward. By 1800 it marked 1 billion. A little over a century in 1930 world population became double and a second billion added to the planet. Global population reached a third billion by 1962 after just thirty- two years. And the fourth billion added by 1974 just after twelve years. The rate of world population increase has slowed recently, but our planet passed the 5 billion mark in 1987 and reached 6 billion in 2000. The major bulk of this increase has been in less developed countries from 1.68 billion in 1950 to 4.88 billion in 2000. Compared to this, more developed countries witnessed only a marginal increase from 0.83 billion in 1950 to 1.19 billion in 2000.

13.8 POPULATION OF PAKISTAN

13.8.1 Size and Growth

Pakistan is a populous nation with a high continuing natural birth rate which is threatening its political and economic stability. The total population size of Pakistan was estimated at around 150 million by mid 2000 according to the Population Reference Bureau, Washington DC. According to Pakistani estimates population of Pakistan is 139 in 2000 and annual growth rate is 2.2%. The population of Pakistan was at the ninth position in the world according to the mid-1987 population estimates, after China, India, the former USSR, the USA, Indonesia, Brazil, Japan, and Bangladesh. See Table 13.1. But by 1991 Pakistan ranked as the eighth most populous country in the world. It was exceeded by the population of Bangladesh. By mid-2000, according to the Data Sheet of the Population Reference Bureau 2000, the estimated population of Pakistan was 150.6 million. These figures put the population of Pakistan higher than that of Japan and Russia and make it the sixth most populous country in the World.

Table 13.1. The Most Populated Countries of the World. Population size, Growth Rate, and Rank Order

Country	Population Mid-1987 (Million)	Population Mid- 1994 (Million)	Population Mid-2000 (Million)	% Annual Natural Increase	Rank in 1987	Rank in 1994	Rank in 2000
China	1062.0	1192.3	1264.5	0.9	1	1	1
India	800.3	913.7	1002.1	1.8	2	2	2
USSR/ Russia	284 NA	NA 148.2	145.2	NA -0.6	3 NA	6	7
USA	243.8	261.0	275.6	0.6	4	3	3
Indonesia	174.9	194.7	212.2	1.6	5	4	4
Brazil	141.5	159.0	170.1	1.5	6	5	5
Japan	122.2	125.0	126.9	0.2	7	8	9
Bangladesh	107.1	117.4	128.1	1.8	8	9	8
Pakistan	104.6	131.4	150.6	2.8	9	7	6

Source:

- 1) 2000 World Population Data Sheet of the population Reference Bureau, Washington, DC 20009-5728 USA
- 2) Encyclopaedia Britannica, INC. Chicago, "Britannica Book of the Year 1995"
- 3) Rukanuddin and Farooqui, "The State of Population in Pakistan, 1987" NIPS, Islamabad, 1988, P.3

The rapid rate at which the population of Pakistan has been growing is partly because population densities are already high and partly because of the result of a marked decline in the death rate coupled with a constantly high birth rate. The change in mortality levels has, therefore, played a significant role in determining the present size of population. This phenomenon, however, is not peculiar to Pakistan alone, as similar relatively faster declines in mortality than in fertility occurred in the developed countries at the initial stage of demographic transition. For example, according to one estimate the Crude Death Rate (CDR, the number of deaths per thousand population over a specific time period) in England and Wales declined from 32.8 to 22.5 between the period 1701-50 and the period 1801-30 respectively, while decline in the birth rate followed a century later (Busfield and Paddon, 1977). The first obvious decline in Crude Birth Rate (CBR, the number of live births per thousand population over a specific time period) for England and Wales occurred during 1881-90. For example the CBR in 1841-50 was 32.6 which increased up to 35.4 in 1871-80, it was 32.5 in 1881-90 and since then it started to decline (Wrong, 1964).

13.8.2 Historic Trend of Population Growth

The population of Pakistan grew from 16.6 millions in 1901 to 32.5 millions at the time of independence in 1947. At mid-year 1994, it was estimated at 131.4 million. Population size since 1901 and the compound growth rate are given in Table 2

Table 13.2. Population of Pakistan and its Growth Rate since 1901.

Census	Population in millions ^f	Compound growth rate %
1901	16.576 ^a	Not Available
1911	19.382 ^b	1.6
1921	21.109	0.9
1931	23.542	1.1
1941	28.282	1.9
1951	33.817 ^c	1.8
1961	42.978 ^d	2.4 ^e
1972	65.321	3.7 ^e
1981	84.254	3.1
1998	130.60	2.6
2000	139.300	2.2

Source:

- 1) Government of Pakistan, *Economic Survey 1999-2000*.
 - a. Excluding population of the Frontier region.
 - b. Based on population excluding 1.622 thousand persons of the Frontier region in 1911.
 - c. Including 13 thousand persons (estimated) of Gawadar not part of Pakistan in 1951 and 24 thousand persons (estimated) in the Frontier Region who were not included in 1951 census.
 - d. The planning commission has estimated that there was under-enumeration in the 1961 census to the total of 7.5%.
 - e. The inter-census population growth rate between 1951-61 and 1961-72 is 3.21% and 3.02% respectively, after adjustment of 7.5% under-enumeration in the 1961 census.
 - f. The Pakistan censuses were held around the month of February up to 1951. Since 1961 the date is March 1 except 1972 which was October 1, 1972.
 - g. Estimated as at January 1991.
 - h. Estimated as at midyear 1994.

Table 13.2 shows, that the first doubling of the population in Pakistan took almost 50 years (1901-1951) and the next about 21 and 26 years (1951-1972, and 1972-1998). By comparison the population of other regions are predicted to double at the following intervals. Table 13.3 shows the figures.

Table 13.3. Doubling time of population

Regions	Doubling Time in Years
North America	124
Asia	48
South Central Asia	37

13.8.3 Migration and Urbanization

Internal migration and migration across the borders is an old phenomenon but was recorded for the first time in the 1901 census. However, the major stream of migration took place at the time of independence in 1947. Pakistan received about 6.5 million immigrants from India while 4.7 million persons migrated to India, indicating a net gain of 1.8 million persons through the population interchange. According to the

1981 census, there were more than four million people residing in Pakistan who moved from abroad, mostly from India and Bangladesh.

As regards internal migration, two-third of the migrants moved within the province and one-third between provinces. According to the 1981 census, a total of 5.2 million persons migrated within the country. A pattern of internal migration shows a considerable flow from rural areas exerting pressure on urban areas and creating considerable social problems. The proportion of the urban population which was 22.5 per cent of the total population during 1961 census rose to 25.4 per cent in 1972 and 28.3 per cent in 1981. Population census of March 1998 shows that total urban population comprises 32.5% of the total population.

13.9 POPULATION POLICY

During the early years of its existence Pakistan faced many political and social problems. Though government of Pakistan recognized the pressure of population on its resources soon after its independence in 1947, the attitude of the Government towards the adoption of family planning as a policy was not entirely positive. Family planning activities were officially started and included for the first time in the Second Five Year Plan (1960-65) as a development effort in the public sector. An amount of Rs 30.5 million was allocated for family planning activities by the Government in this Plan. Since then the allocation and expenditure, including foreign assistance, have been rising at a faster rate than other social sectors, such as education and health, with the main objective of slowing the rate of population growth.

In spite of a constant increase in the allocation of funds, this objective has not yet been achieved. For example, the target for the reduction of the crude birth rate in the third plan (1965-70) was 50 to 40; in the fourth plan it was 45 to 40, which overlapped with the target of the third plan. The targets of the sixth (1983-88) and seventh plan (1988-93) also overlapped. In the sixth plan it was 40.3 to 36.2 and in the seventh five-year plan the target to reduce the crude birth rate is from 42.3 to 38.1. The target of the seventh plan was also not achieved as shown by the target of the eighth plan (1993-98) which is 39.0 to 35.

The family planning program of Pakistan has been in operation for more than three decades but the contraceptive ever used rate is only 11 per cent as projected in 1988 by the National Institute of Population

Studies. Nevertheless, it is lower than other Islamic countries. The contraceptive ever-used rate among different Muslim countries is given in Table 13.4

Table 13.4. Contraceptive ever used rate among the Muslim Countries.

Countries	Contraceptive ever used rate 1988 %	Annual Rate of Growth
Turkey	77	1.8
Malaysia	51	1.9
Tunisia	50	1.8
Indonesia	48	1.4
Egypt	38	2.1
Morocco	36	2.3
Bangladesh	33	2.7
Iran	22	2.8
Pakistan*	11	3.0

Source:

World Population Prospects 1988, UN, New York, 1989.

* Population estimates of Pakistan are based on NIPS projection.

Since the contraceptive use rate in Pakistan has been so low, the country has not been able to significantly reduce the birth rate and the rapid rate of population growth of around 2.2 per cent has continued and is even expected to continue during this decade. The trend of population growth and the contraceptive use rate suggests that there is a great need to explore the reasons why people have a large number of children.

Studies of Pakistan's population show that family planning efforts have failed to achieve their goal. Population goals have been written in every 5-year development plan since the first one in 1955. But in spite of constant efforts by the Pakistan Government, the target to lower the birth rate has never been achieved. At the time when family planning was officially implemented in 1965 the CBR was 38.8 (based on direct estimates from the Population Growth Survey) and the annual growth rate of Pakistan was 2.9 per cent. In 1998 the CBR was estimated to be still around 36. It is clear that the introduction of fertility control of the population is not enough; a change in the ideas, values and attitudes of people is essential. Lowering the birth rate is far more than a question of making family planning techniques available. The national death rate can

be lowered by executive decision such as compulsory immunisation but the lowering of the national birth rate depends on the frame of mind of millions of individuals. How the high level of fertility can be lowered is a problem which can only be solved by a better understanding of the causes of high fertility and the motives underlying fertility behaviour.

Required Readings

Reading: 42	Robertson, Ian (1987) ' <i>Sociology</i> ' 3 rd edition. Worth Publishers, INC NY. Pp. 566-576
Reading: 43	Schaefer, T. Richard & Robert P. Lamm (1995) ' <i>Sociology</i> ' 5 th ed. McGraw-Hill, INC. New York, New Delhi. Pp.541-551, 553-554

How to use reading material

- Step 1 Study thoroughly the study guide material
- Step 11 Study comprehensively the compulsory readings
- Step 111 Work out self-assessment questions

Self-Assessment Questions.

Question No. 1

Fill in the Blank

- 1 The scientific study of the size, growth and composition of the human population is called _____.
- 2 A model that describes how fertility and mortality change as the population industrializes is called _____.
- 3 The annual number of deaths per 1000 members of the population is _____.
- 4 The annual number of births in a population per 1000 women aged 15 through 49 years is _____.
- 5 The annual number of births in a population per 1000 members of the population is _____.
- 6 The movement of people from one area of residence to another is _____.
- 7 The world population reached _____ billion in year 2000.
- 8 During the 20th century the world's population has increased _____.

Question No. 2

What are the three stages of the demographic transition theory? Describe each stage and also point out the situation of Pakistan according to this theory.

Question No. 3

Keeping in view the situation of population in Pakistan analyze and interpret the data in table 1 and 2.

Unit No. 14

SOCIAL INSTITUTIONS

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



SOCIAL INSTITUTIONS

14.1 INTRODUCTION

In this unit we will study about the social institution. We will study about each institution in detail in the next four units. We will discuss only the basic classification and characteristics of social institution in general here.

14.2 OBJECTIVES OF THE UNIT

After studying this unit you will be able to:

- 1 Define social institution
- 2 Explain the relationship between different institutions
- 3 Identify the characteristics of social institutions

14.3 MAJOR TOPICS

- Definition
- Classification
- Characteristics of social institutions

14.4 DEFINITION

An institution is an enduring set of cultural patterns and social relationships organized to accomplish basic social task. Robertson defines it as, "an institution is a stable cluster of values, norms, statuses, roles and groups that develops around a basic social need". According to Stark human societies contain internal clusters of people and culture devoted to fulfilling primary social needs. These clusters are called institutions.

To understand social life, it is necessary to understand the institutions of a society. The institutions provide the structure of the society within which we live. 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. And the institutions provide the structure of the society so

it is important to study the institutions in sociology to have a better understanding of the structure of the society.

14.5 CLASSIFICATION

Sociologists have traditionally viewed social life in terms of five basic spheres or areas of social functioning. These spheres are: the family institution, institution of religion, educational institution, economic institution and political institution. Thus the family institution provides the primary responsibility of childbearing and childrearing. The religious institutions have often been seen as a means of strengthening and reinforcing social norms and values. In this way they endorse the order and stability in society. The educational institutions transmit to young people the way of thinking, feeling and acting. They also serve to inculcate the dominant values of a society and shape a common national mind. The economic institutions provide goods and services. The economic institution also helps to provide answer to the question that how a society should use its limited resources to produce the desired goods and services, and for whom it should produce. The political institutions allocate power and maintain order, as power pervades all aspect of social life. It gives direction to human affairs so that collective goals can be achieved. These major institutions also contain smaller units within themselves, for example, courts are an aspect of political institution and marriage is an aspect of family institution.

Each institution has important effects on our social lives and viewpoints. These institutions give form to almost every thing that is of concern to us by shaping our society as a whole. So with the change of institutional structure, the ideas and attitudes and other points of reference to the physical and social world would also be changed.

14.6 CHARACTERISTICS OF SOCIAL INSTITUTION

The institutions of any society have certain common features. These are:

1. Institutions tend to be resistant to change
2. Institutions tend to be interdependent
3. Institutions tend to change together
4. Institutions tend to be the site of major social problems.

For detail of these characteristics please study Reading 44 and 45.

Required Readings

Reading: 44	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 rd edition. Worth Publishers, INC NY. Pp. 93-95
Reading: 45	Horton & Hunt (1964) ' <i>Sociology</i> ' McGraw-Hill Book Company, London, New York. Pp 205-232

How to use reading material

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| Step 1 | Study thoroughly the study guide material |
| Step 11 | Study comprehensively the compulsory readings |
| Step 111 | Work out self-assessment questions |

Self Assessment Questions.

Question No. 1

Define institutions and explain their importance in a society.

Question No. 2

What are the major characteristics of social institutions? Explain

Question No. 3

What are five basic social institutions found in all complex societies? How do they depend on each other?



FAMILY AS AN INSTITUTION

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



FAMILY AS AN INSTITUTION

15.1 INTRODUCTION

In this unit we will study about family. We will define the family in sociological perspective. Although all social sciences study the family, sociology focuses most directly on the relationship between the family and the rest of society. Sociologists try to understand how individual behaviors are influenced and shaped by family institutions. It is difficult to imagine how human society could function without it. The composition of the family varies, for example in many societies one wife is regarded as the ideal while in others two or more are regarded as ideal. Due to such differences families are classified in different ways. In this unit we will study different types of functions and future of family.

15.2 OBJECTIVES OF THE UNIT

After studying this unit you will be able to:

- 1 Define the basic concept of family.
- 2 Explore the wide range of different ideologies and processes which underlie the concepts of the family.
- 3 Compare and contrast residential patterns, patterns of descent and patterns of authority.
- 4 Describe the functions of the family.
- 5 Describe the family system in Pakistan.

15.3 MAJOR TOPICS

- Definition of the family
- The Family Patterns: Descent Patterns, Residence and Authority Patterns
- Functions of Family
- Marriage and Family in Pakistan

15.4 DEFINITION OF THE FAMILY

There is a great deal of diversity in the organization of the family. In some cultures, the family is more than a man, women, and perhaps their children. In other cultures the main emphasis in family life is the individual

and his or her children. While in some cultures the family is a much larger organization of kin involving three or four generations. According to Giddens (1992) "a family is a group of persons directly linked by kin connections, the adult members of which assume responsibility for caring for children. Macionis (2000) defines the family as "the family is a social institution that unites individuals into cooperative groups that oversee the bearing and raising of children". In most societies, families begin with marriage, or a legally sanctioned relationship, involving economic cooperation as well as normative sexual activity and child bearing, that people expect to be enduring.

In a study entitled **social structure**, George Peter Murdock examined the institution of the family in a wide range of societies. He took a sample of 250 societies ranging from hunting and gathering to industrial societies. He claimed that family is a universal institution. Murdock defines the family as follows:

"The family is a social group characterized by common residence, economic co-operation and reproduction. It include the adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children, own or adopted". Thus the family lives together, pool its resources, works together and produces offspring. At least two of the adult members conduct a sexual relationship according to the norms of their particular society. Such norms vary from society to society.

15.5 THE FAMILY PATTERNS

Though all societies recognize families there are great variations from culture to culture in the structures and functions of this institution. Cultural variations in the organization of families refer to such things as who is considered part of the family and who is not, who is counted as a relative and who is not. There are two major patterns, **the nuclear** and **the extended** family. Worldwide, the unit consisting of a man and a woman and their own or adopted children is referred to as a nuclear family. This is sometimes referred to as the conjugal family. The nuclear family is a universal human social grouping. The typical pattern in an extended family system involves several sons and their wives living with the sons' parents. The two most common forms of extended family organization are the three-generation family and the joint family. The three-generation extended family includes the older parents, the sons, and their wives and

children. For thousands of year such families were found in India, Pakistan and China. In such a system marriage represented a social arrangement between two families and not between two individual. The role of the wife is to serve her husband, his sister and brothers, his parents and grand parents.

15.5.1 Descent Patterns

The question of descent has to do mainly with intergenerational lineage. If an ancestor dies, who is entitled to inherit his or her property that is left? The most common pattern of descent is **patrilineal**. Under this system, kinship is traced through the male line. In a patrilineal descent system, the wife joins her husband's family. Any offspring born to the couple are members of the husband's family of orientation, but not of the wife's. Pattern of descent have to do with the formal definition of family rights, responsibilities, and duties. In this system, the wife's family of orientation may be quite involved in the lives of the husband and wife, but society does not define them as formally related. The reverse is the case under the **matrilineal system**. In this system kinship is traced through the female line. But males are still responsible for the maintenance of the family. Women even in this do not enjoy greater authority. The third system of descent is **bilateral**. In a bilateral system, kinship is traced through both sides. This means that children born to a couple are related equally to their mothers' and their fathers' families of orientation.

15.5.2 Residence Pattern

In conjugal family system couple establish their own separate residence soon after getting married. But in traditional societies it is not that easy because marriage in traditional societies is an alliance of kinship groups. In these societies couples are expected to live with their kin. In a system, where couple used to live in or near the household of the husband's father, is called **patrilocal residence**. This system is very common in Pakistan and India even now. It has obvious disadvantages for the wife, as she is only new member of the family. She is removed from the support and contact of her family, while her husband is surrounded by his relatives, he has known all his life. In this system women usually have subordinate position. **Matrilocal residence** is the custom in which married couple takes up residence near the wife's family of orientation. This pattern is relatively rare.

15.5.3 Authority Pattern

A system in which the husband has the greater authority in family matters is called **patriarchy**. In Pakistan most of the families are patriarchal. Deniz Kandiyoti has described some characteristics of this structure like this:

"Under classic patriarchy, girls are given away in marriage at a very young age into households headed by their husband's father. There they are subordinate not only to all the men but also to the more senior women, especially their mother-in-law...Women frequently have no claim on their father's patrimony, whether the prevalent marriage payment is brideprice or dowry. Their dowries do not qualify as a form of premortem inheritance since they are transferred directly to the bridegroom's kin and do not take the form of productive property. In the case of *mahr* (brideprice), the proportion retained by the bride's father and that returned to her in the form of valuables can be extremely variable, despite explicit provision that part of the *mahr* belong to her....Thus whether they are members of Muslim, Hindu, or Confucian communities, young brides often enter their husband's household as effectively dispossessed individuals, who can establish their place in the patriline only by producing male offspring" (1991: 31-32).

Matriarchy is a system in which the wife has the greater authority. Though some societies give the wife more influence than the husband in some domestic matters but no known society is clearly matriarchal.

15.6 FUNCTIONS OF FAMILY

There are several important social functions served by the family. Major functions include: regulation of sexual activities, reproduction, socialization, care and protection, social placement, and emotional support.

15.7 MARRIAGE AND FAMILY SYSTEM IN PAKISTAN

Marriage is one of the most important events in family life in Pakistan. Its importance derives from religious, social and economic

factors. According to religion all men and women are required to marry and fulfill their sexual and procreation needs within marriage. Sexual relations outside the marriage are forbidden both by religion and law. Socially marriage is a key feature of the kinship structure. It strengthens the family's social ties within and outside the immediate family. It can sometimes lead to an increase in social status if a person (man or woman) marries into a higher status family. Marriage also has some economic implications as the bride's family provides a dowry at the time of marriage, the bride provides free labour to the groom's family and the man fulfills the economic needs of the woman afterwards.

In Pakistan marriages are arranged by the parents rather than the couple concerned. This is still seen to be the most acceptable arrangement even today and there is no resentment at arranged marriages. Not only women but men too have to obey their parents' decisions about when and whom to marry. A paramount consideration for a good marriage is that the girl remains chaste, and does not behave in a way which compromises her honour. Divorce, though allowed by religion and law, is rare (the rate of divorce in 1981 was 2.8 per cent) since it is considered shameful, especially for women. Women are taught at the time of marriage that they should stay married, however bad it is, until their death. As divorce is considered shameful, women sometimes put up with domestic violence, which is considered to be a man's right, just to avoid the shame of divorce. Remarriage of widows and divorcees, though encouraged in Islam, is rare in Pakistan. If widows and divorcees have children they continue to live with them, otherwise they return to their parents or brother's home and live with them for the rest of their lives.

In Pakistan the most common type of family is the joint family and the structure of these joint families is patriarchal. This structure usually comprises of a married man, his father, mother, married brothers with their families, and unmarried sisters. If the grand parents are alive they too live in the same dwelling. All the male members of the household co-operate in economic activity and pool their earnings and all the women provide households services which include preparing food, washing, cleaning, sewing, free labour for the family business such as labour in the agricultural farm or preparing food or clothes for the family business etc. Where women are also engaged in cash earning activities they too pool their income. The joint family provides security for the unemployed, support for the aged and nursing care for children. The members of the unit are closely knit together. They share the various routines, problems

and joys of social living. Most decisions about the family are made by the eldest male and his spouse. It is a common belief that wisdom and justice is related to age.

Women learn to accept their economic and social dependence on male family members as part of their religious belief. For example, it has become a general belief of the Muslim population in Pakistan that obeying their husbands is a women's prime duty in Islam, so much so that they call the husband a 'Majazi Khuda' - the one who should be followed after Allah, the Prophet Mohammad (peace be upon him) and religion. This position is further reinforced by local religious leaders. These constraints undermine a woman's/wife's position in the family. Where women try to act against the ideology of male superiority they face opposition, even from other women. This is because most women believe that male superiority is a part of their religion and that if they act against it they will be punished by Allah. Education has brought some changes in the life style of the people of Pakistan however traditional family relations are difficult to change.

15.8 THE RELATION OF FAMILY INSTITUTION TO OTHER SOCIAL INSTITUTIONS

Families are deeply affected by the other social institutions. The economic system determines their stability or instability and their level of living. Types of occupation may dictate where they live, when they move, how much self-esteem husband and wife derive from their jobs and how their children see them. The education system directs their learning and self-concepts. The religion influences their philosophy of life, moral values, social involvement, eating habits and perhaps their number of children. The political system defines the responsibilities of parents, children, community, and state. Families also affect these social institutions. For example a group of wives formed an organization that endeavored to change the family laws in Pakistan.

Required Readings

Reading: 46	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 rd edition. Worth Publishers, INC NY. Pp. 348-355
Reading: 47	Macionis, J. J. (2000) ' <i>Society the Basics</i> 5th edition. Prentice-Hall, INC. New Jersey. PP. 308-311

How to use reading material

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| Step 1 | Study thoroughly the study guide material |
| Step 11 | Study comprehensively the compulsory readings |
| Step 111 | Work out self-assessment questions |

Self-Assessment Questions.

Question No. 1

Fill in the blank

- 1 A group of individuals who are related in some way, usually living together, engaging in sex, having responsibility for rearing children, and functioning as an economic unit is called _____.
- 2 A family composed of two or more generations of kin is called _____.
- 3 A family unit composed of one or two parents and their children is the _____.

Question No. 2

What are the basic functions of the family?

Question No. 3

Define and describe the three patterns of descent.

Question No. 4

How would you classify a Pakistani family? What are the main differences in Pakistani and Western families?

Question No. 5

Keeping in view your own family circumstances, explain how the types of occupations of the family members dictate your family status.



Unit No. 16

RELIGION AS AN INSTITUTION

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



RELIGION AS AN INSTITUTION

16.1 INTRODUCTION

The basic concerns of the religion are to provide purpose and meanings of life to its followers. Every body wants to know why we exist, why we die, why sometimes things are not in our control. These are the areas where scientific knowledge is inadequate. Religion offers answers to such ultimate questions. Religion is found throughout the world in different forms. Sociologist cannot decide between the competing claims of religions nor should they try to do so. Religious and other beliefs have social consequences and it is these that sociologists study. In this unit we will study religion as an institution in a society. It will begin with a brief overview of the approaches that different sociologists have used in studying the consequences of religion. Then we will study about the basic religious organizations and religion in Pakistan.

16.2 OBJECTIVES OF THE UNIT

After studying this unit you will be able to:

- 1 Understand that why religion is a vital part of human society.
- 2 Know the importance of religion in an individual's life.
- 3 Know the influences of religion on social life.

16.3 MAJOR TOPICS

- Sociological Approaches to Religion
- Durkheim
- Weberian Theories
- Marxist Theories
- Religious Organizations
- Religion in Pakistan

16.4 SOCIOLOGICAL APPROACHES TO RELIGION

Sociological approaches to religion are still strongly influenced by the ideas of the three classical sociological theorists: Durkheim, Marx and Weber. Here is a brief introduction of their work.

16.4.1 DURKHEIM

Durkheim was perhaps the first sociologist to recognize the critical importance of religion in human society. In Durkheim's view religion is a collective act and includes many forms of behaviour in which people interact with others. He defines religion as a "unified system of beliefs and practices relative to sacred things" Durkheim argues that all societies divide the world into two categories: the sacred and profane. Religion is based upon this division.

Durkheim strongly emphasizes that religion functions to reinforce the collective unity or social solidarity of a group as all religions involve regular ceremonial and ritual activities, in which a group of believers meets together. In this highly charged atmosphere of collective worship, a feeling of group solidarity is affirmed and heightened. In his view ceremony and ritual are essential to binding the members of groups together. This is why they are found not only in regular situations of worship, but in the various life crises for example birth, death, marriage etc. In these ceremonies group members express, communicate and understand their faith in common values and beliefs which unite them.

16.4.2 MARXIST THEORIES

Marx considered religion to be a form of alienation. Religion serves as a poor substitute for social justice and happiness in the present world. According to Marxist perspective, most religious movements originate in oppressed classes. Their social conditions provide the most fertile ground for the growth of new religion. He referred religion as opium of the masses. According to him religion can dull the pain of oppression in different ways such as it promises the paradise of eternal bliss in life after death. Religion makes poverty more tolerable by offering a reward for suffering in the afterlife and it can offer the hope of supernatural intervention to solve the problems on earth. In this way religion diverted away the attention from inequalities and injustices in this world by the promise of what is to come in the next. This can help those at the bottom of the stratification system to accept and come to terms with their situation.

Marx also acknowledges that religion plays an important role in maintaining social control in a society. The values of religion reinforce the existing system of exploitation and class relationships. By offering an illusion of hope in a hopeless situation, it prevents thoughts of overthrowing the system. It justifies the behaviour of the powerful to

themselves and others. For example the caste system of traditional India was justified by Hindu religious belief. In Medieval Europe, kings and queens ruled by divine right. According to Marx religion and social inequality are also linked through gender, as most of the world religions are patriarchal.

16.4.3 WEBERIAN THEORIES

Max Weber embarked on a massive study of religion. He made detailed studies of Hinduism, Buddhism, Taoism and ancient Judaism. He also wrote extensively about the impact of Christianity on the history of the West. He did not, however, complete his projected study of Islam (Giddens, 1992).

Weber's writing on religion differ from those of Durkheim in concentrating on connection between religion and social change. They contrast with the work of Marx because Weber argues that religion can lead to social change: although shared religious beliefs might integrate a social group, those same beliefs may have consequences which in the long term can produce change in society. So Protestantism- particularly Puritanism – was the source of the capitalistic outlook found in the modern West. Unlike Marx, Weber rejects the view that religion is always shaped by economic factors. He does not deny that at certain times and in certain places, religion may be largely shaped by economic forces, but he denies that this is always the case. Under certain conditions the reverse can occur, that is, religious beliefs can be a major influence on economic behavior. Weber's major theoretical point is that ideas can change history, and in so doing can contribute to changes in the material context of life.

16.5 RELIGIOUS ORGANIZATIONS

People may have their own religious beliefs without belonging to any particular organization: they may form their own personal and unique relationship with God or some source of spiritual power. However, organized religious groups have their own sociological importance because they usually have more influence on the workings of society. Many members of society express their religious beliefs through organizations, and organizations tend to shape those beliefs. Social factors influence the types of organization that are created, who joins them and how they develop. At the same time religious organizations may themselves influence society. There have been a number of attempts to categorize these organizations, but no system fits that have covered all

organizations in the world. However, some sociologists tried to divide them into four basic types: the Church, the Denominations, the Sects and the Cult. These types apply best to organizations within the western religious tradition.

16.6 RELIGION IN PAKISTAN

Religion plays an important role in the lives of the Pakistani people. The extent of religious influence on people's life can be measured by the fact that 97 per cent of the population of Pakistan is Muslim. The Indian subcontinent was conquered by Muslim rulers in the eighth century AD who brought the religion of Islam with them. The conquest of the area generally known as the Indian sub-continent resulted in the conversion of a sizeable minority of local inhabitants to the Islamic faith. The adoption of Islam commingled with many of the existing beliefs of the converts. These beliefs were based on the well-established local cultural values, which did not change with their conversion to Islam. In fact, the old values and traditions were retained in addition to the then novel Islamic system of values. The people of Pakistan have traditionally been characterized as having fundamentalist religious beliefs. It is still an important aspect of the attitude and value structure because Islam is not only a religion but it provides complete guidance which covers all aspects of human life. Though, at least in theory, this is true for other religions, it is considered that Islam does not leave room for a separate secular jurisdiction. The majority of the population of Pakistan regularly perform the basic religious duties - that is, praying five times a day, fasting in the month of Ramazan, and paying Zakat (it is one of the fundamental duties of Muslims to pay 2.50 per cent of their annual savings in the name of Allah as charity). Moreover, they try to follow the Islamic way of life in their everyday life. Almost all the Muslim population's acquaintance with the basic tenets of Islam starts at an early age and they learn how to perform basic duties of religion.

Required Readings

Reading: 48	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 rd edition. Worth Publishers, INC NY. pp 397-410.
Reading: 49	Schaefer, T. Richard & Robert P. Lamm (1995) ' <i>Sociology</i> ' 5 th ed. McGraw-Hill, INC. New York, New Delhi. pp 395-406
Reading: 50	S. M. Baqai (1975) <i>Social order in Pakistani Society</i> , National Book Foundation, Karachi, Lahore. pp.301-325

How to use reading material

- | | |
|----------|---|
| Step 1 | Study thoroughly the study guide material |
| Step 11 | Study comprehensively the compulsory readings |
| Step 111 | Work out self-assessment questions |

Self-Assessment Questions.

Question No. 1

According to Durkheim what are the basic functions of religion? Explain

Question No. 2

According to Max Weber religion is a source of change. Discuss

Question No. 3

Sociologists have identified four types of religious organization. What are their major characteristics? Explain.

Question No. 4

According to Durkheim religious ceremonies strengthen social solidarity. How a funeral ceremony strengthens social solidarity? Explain with reference to Pakistani society.

Question No. 5

Why does Marx compare opium with religion?



EDUCATION

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



EDUCATION

17.1 INTRODUCTION

This unit begins with an examination of the role of education in society. Every society has certain requirements or needs which must be met if it is to survive. Firstly society needs a certain degree of social solidarity or social unity. Secondly, every society requires a system for socializing new members. Thirdly, every society requires a system for placing people in roles best suited to their talents and abilities. Finally, its member must possess the necessary skill to perform essential tasks. The role of education in society can be examined in terms of how it helps to meet these needs. In this unit we will study different sociological perspective on education. We will also examine the role of school as a formal organization in the development of society.

17.2 OBJECTIVES OF THE UNIT

After studying this unit you will be able to:

- 1 Explain how education transmits the norms and values of a culture
- 2 Describe the role of education as an agency of socialization.
- 3 Describe the problems associated with unequal access to higher education and credentialism.

17.3 MAJOR TOPICS

- Sociological perspectives on education: functionalist view, conflict view, interactionist views
- Schooling and literacy: teachers and students
- Education system in Pakistan

17.4 SOCIOLOGICAL PERSPECTIVES ON EDUCATION

There are several perspectives on the sociology of education of which three are particularly important.

Functionalist View

Conflict view

Interactionist views

17.4.1 Functionalist View

Functionalists try to explore the answer of these basic questions. What are the functions of education for society as a whole? And what are the functional relationships between education and other parts of the social system? Given the functionalist views of the needs of the social system, first question leads to an assessment of the contribution made by the education to the maintenance of cultural values and social solidarity. The second question lead to an examination of the relationship between education and the economic system, and a consideration of how this relationship helps to integrate the society as a whole.

17.4.2 Conflict view

The functionalist analysis of education gives a useful understanding of the role of educational institution has in society. Both functionalists and Marxists agree that education socialize people into society by formal and informal processes. However, Marxists are opposed the way in which young people are socialized. They see the source of inequality of educational opportunity in socio-economic background differenced. Which ultimately help to maintain class system in a society. Conflict sociologists argue that real change in the educational system requires a much more fundamental change in the structure of society. Thus they contend that if there were more equality of income and if worker had more control of the place they work in, they would be able to afford to keep their children at school longer and also pass on greater confidence and experience to them.

17.4.3 Interactionist view

Interactionists give more emphasis on day-to-day life in school. They see human behavior as directed and determined by forces beyond the control of the individual. For example supporters of the comprehensive school system (in developed countries) hoped that when all children in state education attended the same type of school, class inequalities in educational achievement would be greatly reduced. This did not happen. Despite comprehensives, class inequalities remain, and this has led to an emphasis on examining the differences in treatment that pupils receive even when they are attending the same school. Interactionists have clarified the processes within the education system that result in different levels of achievement.

17.5 SCHOOLING AND LITERACY

The term 'school' has its origins in a Greek word meaning leisure or recreation. In pre-industrial societies, schooling was available only to the few who had the time and money to pursue it. Religious leaders or political elites were often the only fully literate groups. Vast majority of people learn by coping the same social habits and work skills as their elders. Reading was not necessary or even useful in their daily lives. However with the invention of printing, education become popular. So the children of the wealthy got their education by the private tutors. Schools were not available for the most of the population until the first few decades of the nineteenth century

The process of industrialization served to increase demands for specialized schooling. People work in many different occupations and at different places. So it has become difficult to pass work skill directly from parents to children. In modern society people have to be furnished with basic skills such as reading, writing and calculating and a general knowledge of their physical, social and economic environment. For all these purposes system of schools were established.

In all states in the world today, including Third World countries, education has become a major area of investment. There are wide differences, however, in the mode of organizing educational institutions and in the proportion of the population receiving different types and level of education

In most industrialized countries education is compulsory and free up to college level. The educational systems of most Third World countries have expanded rapidly yet there are still several societies where well under half of the children receive no formal schooling. Literacy – the ability to read and write only – is the basis of education. Many countries have instituted literacy programs, but these have mostly made only a small contribution to a huge problem.

17.6 TEACHERS AND STUDENTS

In most settings the teacher is expected to maintain a posture of dominance over and social distance from the students. Social distance is expected on the theory that intimacy breeds disrespect. It was also presumed that distance helps in maintaining authority. Moreover the norm

of impartiality, that is, the expectation that the same standards apply to all students, draws the teacher to an impersonal and formal pattern of behavior.

Despite the rewards of impersonality, teachers are frequently hesitant about this aspect of their role. The need for personal rapport was felt especially for lower class children. Research shows that if the teacher make no effort to interact with the lower-class child in a personal way, the child is likely to mistake the teacher's formality for rejection, with negative effects on his self image and motivation.

As a result research, teacher-student relation changed. With this change different types of role strain arise. Clearly, maintenance of order is essential in establishing an educational environment in which students can actually learn. Yet the nation's school in many developed countries have been the scene of increasingly violent misbehavior in recent years.

17.7 EDUCATION SYSTEM IN PAKISTAN

The educational base in Pakistan has been very poor since British days and has remained consistently so for most of the past five decades. The constitution of Pakistan accepts education as one of the fundamental rights of a citizen as well as constitutional commitment of the government to provide access to education to every citizen. Accordingly, promotion of education has always been a matter of concern for the policy makers and successive regimes in Pakistan. However, like many other developing countries the condition of the education sector in Pakistan is not very encouraging. The education sector has been severely neglected which is evident from the fact that literacy and the school enrolment rate in the country are among the lowest in the world even when compare with the other developing countries. Beside this, wide disparities between regions and genders, lack of trained teachers, deficiency of proper teaching materials and poor physical infrastructure of schools indicate the poor performance of this sector. The accelerating population coupled with this very low educational attainment, if not checked immediately, will become a serious constraint to the country.

In Pakistan schools, colleges and universities are government-financed, and teachers at all level of the educational system have their salaries determined according to national pay scales. Like most other institutions of modern society, schools have become complex

bureaucracies. There is a complex network of administration at all level of the educational system. The administration does not teach, but it decisively affects what is taught, by whom, and to whom. Administrators do the kind of work that is needed by any bureaucracy.

The organization of institutions and curricula is controlled by the Federal government. Yet there is considerable diversity in management amongst the provinces. Education is neither compulsory nor free at any level in Pakistan. However, establishing educational institutions was purely government responsibility up to few years back. Due to the high population growth there were not enough schools available in the country for every one. In order to tackle these problems the Seventh Five Year Plan (1988-93) strategy was set up to broaden the resource base for education by generating additional resources for education and encouraging the private sector's participation in educational development. So government allows private sector to establish schools, colleges and even universities. Education in these private institutions is just like a business so it is not affordable for every one.

Government of Pakistan gives great importance to literacy programs, and established different institution for this purpose such as 'Pakistan Literacy Commission' and 'Institution of Mass Education at Allama Iqbal Open University'. A number of the active NGOs are also addressing the issue of illiteracy particularly for the women and girls but these have mostly made only a small contribution to a huge problem. Government also introduced self-help education program, by which communities draw upon their own resources in ways that do not demand high expenditure. Those who can read or write, or possess job skills, are encouraged to take others as 'trainees', whom they coach in their spare time.

17.7.1 Literacy level

Table 17.1, Literacy level in selected countries in 1998

Sr. No.	Name of the country	Literacy rate %
1	Bangladesh	44
2	Pakistan	45
3	India	52.1
4	China	81.5
5	Malaysia	78.4

6	Sri Lanka	90.2
7	South Korea	98
8	Australia	99.5
9	United kingdom	100

Keeping in view the importance of education in social life, Government of Pakistan is making many efforts to improve literacy. However, like many other developing countries the condition of education sector in Pakistan is not very encouraging. The literacy rate at present is estimated at 47.1 %, 59.0 % for male and 35.4 % for female (Economic survey of Pakistan 1999-2000). According to 1998 census, literacy rate in Pakistan is 45 percent, which is still very low as compare to neighboring countries. Table 17.1 indicates that literacy rate in Pakistan is much lower than India, Malaysia or Sri Lanka.

The most crucial factor affecting education at present is tremendous increase in the number of school age group of children. We do not have enough school for all these children. Participation rate in table 17.2 shows that, even in year 2000, 19 % children of school age do not have access to primary school. Overall participation rate at primary stage is 89 % (99 % for boys and 79 % for girls), at middle stage it is 47.5 % (55 % boys and 40 % girls), and at higher stage it is 29.5 only (35 % boys and 24 % girls).

Table 17.2, Participation Rate

Stage	Year 1999-2000		
	Both	Male	Female
Primary stage (Class 1-V)	89.0	99	79
Middle Stage (Class VI- VIII)	47.5	55	40
High Stage (Class IX-X)	29.5	35	24

Source: Economic Survey 1999-2000, Government of Pakistan.

This shows that only 29.5 % children can get high school level education. This is not only because they do not want to study, in most part of the country there is not enough school for these children. As new children enter in this stage the situation is not going to improve in near future.

It is a matter of serious concern. This issue needs due recognition and top priority by the government so that illiteracy may be eliminated from the country.

17.7.2 Expenditure on Education

As far as expenditure is concerned, though government tried to develop education system in Pakistan but the total expenditure is still very low. To increase the literacy rate in the country emphasis will have to be placed on both the improvement in quality and on the expansion of the education system at the primary and secondary level. Public sector expenditure on education during 1999-2000 was estimated at Rs. 71.129 billion (both development and recurring) as compared to Rs. 68.598 billion during the 1998-99. Though in terms of money there was an increase, in terms of GNP it remained on average at around 2.2 per cent for the last three years. This is quite low compared to the other developing countries and is even lower than the 4 per cent level of GNP recommended by UNESCO for countries at Pakistan's level of development.

Required Readings

Reading: 51	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 rd edition. Worth Publishers, INC NY. Pp 376-384.
Reading: 52	Schaefer, T. Richard & Robert P. Lamm (1995) ' <i>Sociology</i> ' 5 th ed. McGraw-Hill, INC. New York, New Delhi. Pp 450-466
Reading: 53	Vander Zanden (1988) ' <i>The Social Experience: An Introduction to Sociology</i> ', Random House INC. New York. Pp.466-472

Suggested Reading

Economic Survey of Pakistan (Current year)

How to use reading material

- | | |
|----------|---|
| Step 1 | Study thoroughly the study guide material |
| Step 11 | Study comprehensively the compulsory readings |
| Step 111 | Work out self-assessment questions |

Self-Assessment Questions.

Question No. 1

Education is an agency of secondary socialization. What does this mean?

Question No 2

How does education help to place people in roles best suited their talents and abilities?

Question No 3

Conflict perspectives on education regard that school reinforces class disadvantages. What do you think about it? Explain this perspective in Pakistani context.

Question No.4

The absolute number of people who are illiterate is rising rather than declining in Pakistan. Why? Discuss.

Unit No. 18

**ECONOMICS AND POLITICAL
INSTITUTIONS**

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



ECONOMICS AND POLITICAL INSTITUTIONS

18.1 INTRODUCTION

The economy is the social institution that organizes the production, distribution and consumption of good and services. Goods range from basic necessities to luxury items. Services include various activities that benefit others. Political institution is interested in the underlying social conditions that affect government and politics. For example, the outcome of elections, the stability of government, the rise of new movements and parties, these and many other political events depend on what is happening in other areas of social life. This unit focuses on the economy and politics as a social system.

18.2 OBJECTIVES OF THE UNIT

After studying this unit you will be able to:

1. Identify the elements of the economy
2. Describe the primary, secondary and tertiary sectors of the economy.
3. Explain the need of division of labor in modern economy
4. Explain the difference between power and authority.
5. Distinguish among the different types of authority.

18.3 MAJOR TOPICS

- Role of Economic Institution in Society
- The Division of Labor
- Trade Union
- The Concept of Power and Authority
- Types of Authority
- Forms of Government

18.4 ROLE OF ECONOMIC INSTITUTION IN SOCIETY

It is true that economy greatly affect the rest of the society in many ways. In any society, the economy consists of a system of units i.e. individuals, groups, or organizations and activities such as hunting

farming manufacturing or so many other things. These groups and activities involved in the production, distribution, or consumption of goods and services. In other words, economies consist of attempts to create or provide a supply of resources to meet the needs, wants, or demands of societal population. When societal development progresses to the point at which these economic activities become as signed to a recognized set of statuses with specific, defined roles and are directed by a set of widely accepted norms, we can speak of the economy as forming a social institution. The study of economic institution is of major importance in sociology, because the economy to a greater or lesser degree influences all other segments of society. For example, hunting and gathering, agriculture, and industrialism, these different ways of gaining a livelihood have a fundamental influence on the lives of people. The distribution of goods and variation in the economic position of those who produce them, and who consume them also strongly influence social inequalities of all kinds. This can also turn out to be a cause to industrial conflict. Stratification system is mostly based on economic power as richest are among the powerful groups in a society.

For most people in all societies, work occupies a larger part of their lives than any other type of activity. Because human needs food, shelter, education, health facilities etc to survive and all human needs can usually be satisfied only by human effort. In traditional societies people were engaged in few main occupations i.e. food gathering or food production. A small proportion of population was engaged in various crafts such as carpentry, cloth making or ship making etc. In modern societies we see people working in a large variety of occupations, but this has only happen due to industrial development and widespread of knowledge. In modern societies, the link between occupation and education is so obvious and important that we can guess a person's education from knowing his or her occupation and vice versa. We can be sure that doctors or professor spent many years in school and unskilled laborers probably had minimal education.

Modernization has also eliminated muscle power as a major requirement for jobs and a major source of energy. Many jobs today are entirely mental, which gives women a chance to enter the labor market.

The distinctive characteristic of the economic system of modern societies is the development of a highly complex and diverse division of labor. The economy of the industrialized countries consists of three

sectors. The primary sector involves the collection or extraction of natural resources. The secondary sector, converts raw materials into commodities and the tertiary sector, provides services.

18.5 THE DIVISION OF LABOR

Another important characteristic of the economic system of modern societies is the development of a highly complex and diverse division of labor. From division of labor we mean that in the society, its every section is allotted a particular job and it is the responsibility of that section of society to complete the job. Such a division can be in the social economic and political life. In the social life our family system is an example to quote, where the work is divided amongst the male and female (earning is the responsibility of male and household work of female) and each is required to do the allotted work. Similarly in the economic field, in all big organizations the work is divided in different sections.

Durkheim saw a fundamental difference between pre-industrial and industrial societies. In the former there is relatively little social difference; the division of labor is comparatively unspecialized. Social solidarity in the pre-industrial societies is based on similarities between individual members. They share the same belief and values and, to a large degree, the same roles. This uniformity binds members of society together in a close-knit communal life. Durkheim refers to this unity as 'mechanical solidarity'. Durkheim describes the extreme of mechanical solidarity in the following way: 'Solidarity, which comes from likeness is at its maximum when the collective conscience completely envelops our whole conscience and coincides with all points in it. But at that moment our individuality is nil. It can be borne only if the community takes a small toll of us'. In a society based on mechanical solidarity, members are, as it were, produced from the same mould.

Durkheim saw a number of problems arising from specialization in industrial society but believed that the promise of the division of labor outweighed the problem. Marx was pessimistic about the division of labor in society. He saw the specialized division of labor trapping workers in their occupational role and dividing society into aggressive social classes.

In pre-industrial societies there is little division of labor. The worker normally carried out all aspects of production process from beginning to end. For example, a cloth weaver making the cloth would make the thread

from cotton or silk, color it, woven the fabric, print it and give the final finishing by himself. With the rise of modern industrial production, many traditional crafts disappeared altogether, while those that remained mostly become part of more large-scale production processes. Today every one has one's own specialty. For instance, a simple MBBS doctor cannot give a treatment of heart or kidney, only specialized doctor deal with this job. The contrast between the division of labor in traditional and modern societies is truly extraordinary. In modern industrial system, all of us are dependent on an immense number of other workers for the products and services involved in sustaining our lives. With some minor exceptions, the vast majority of people in modern societies do not produce the food they eat, build the house in which they live, or the material goods they consume.

18.6 TRADE UNIONS

Industrial interest groups are formal organizations concerned with the interests of their members. There are two broad types, employers' association and, for employees, trade unions and professional associations. In practice, employees make much more use of formal interest group organizations* than employers. This is partly because employers are supposed to be in competition with each other, and it is often easier and more convenient for them to consult informally and in private.

The main purpose of the trade union is to protect and improve the pay and working conditions of their members. Issues of job security, participation in management and even environmental and social policy issues can also fall within their range of concern.

18.7 THE CONCEPT OF POWER AND AUTHORITY

The political institution is the social structure concerned with the use and distribution of power within a society. For the greater part of human history, states did not exist at all. Though there were not separate political authorities in hunting and gathering communities, yet people have to take certain important decisions about how to spend their time and resources. These decisions have often had critical consequences for the survival of the society. When people show differences in their beliefs about the correctness of one choice to another, they must come to some agreement about how final decisions will be made in their society. These

agreements to legalize the implementation of power and decision making, represent the creation of some sort of political institution.

Politics is all about power. Weber defined power as 'the ability to control the behaviour of others, even in the absence of their consent'. In other words power is the capacity to participate effectively in a decision making process. Weber defined authority as power that people perceive as legitimate rather than coercive.

18.8 TYPES OF AUTHORITY

Weber distinguished authority from power. Authority may be thought of as legitimate power or in other words power that is accepted as being rightfully exercised. He identified three general contexts in which power is commonly defined as authority. These types are traditional authority, legal-rational authority and charismatic authority.

Traditional authority is defined as power legitimated through respect for long-established cultural patterns. This type of power is very common in pre-industrialized societies. The power of elder in Pakistani rural areas is an example of this type of authority.

Legal-rational authority is power legitimated by legally enacted rules and regulations. This type of authority is closely linked to government, or formal organization that direct the political life of a society.

Charismatic authority is power legitimated through extraordinary abilities that inspire devotion and obedience. This type of power does not rest on a person's position or office. This is due to unique and remarkable qualities that people attribute to a specific leader. Typical charismatic leader include such figures as Sir Syyed Ahmed Khan, Quaid-I- Azam, Ayatollah Khomeimi, Hitler, Napoleon etc.

18.9 FORMS OF GOVERNMENT

Politics is about power and purposes. It is the struggle to achieve the means to do certain things or, to implement policies. The major means of political power is government. We will discuss the main types of government here. Forms of government may be classified according to the relationship between the rulers and the ruled. In the modern world there

are three basic forms of government – the authoritarian, the totalitarian, and the democratic.

18.9.1 Authoritarianism

Authoritarianism refers to a political system that denies public participation in government. In this system power is wholly concentrated in the hands of a few people or of a single person. Authoritarian regimes are of several different kinds. A few are **monarchies**, in which power is held by a hereditary claimant to the throne. Contemporary examples include the absolute monarchies in Saudi Arabia and Kuwait. **Dictatorship** is another form of it. In this system again power is gained and held by a single individual. Fascism and communism are the example of this type of government. Some authoritarian governments are **juntas**, in which power is seized by military officers in a coup against the existing government. Regimes under Marshall law in Pakistan are the example of this type of government.

18.9.2 Totalitarianism

According to Carl Friedrich (1954) totalitarianism involves four elements:

1. A *totalist ideology* – a set of political doctrines of an inclusive kind, to which everyone is expected to adhere (for example, the commitment to the 'fatherland' stressed by the Nazis).
2. A *single party* committed to this ideology and usually led by one individual, a dictator.
3. A *secret police*, seeking out and punishing those said to be enemies of the regime.
4. *Monopoly control* of economic organizations, the mass media and the military.

Giddens (1992) explains totalitarianism as, "totalitarianism should be seen as a form of political regime of a more transitional sort, in which a dictator rises to power, promoting totalist ideologies with the use of mass terror. The periods of rule by Stalin in the Soviet Union, Hitler in Germany, or Pol Pot in Cambodia may be regarded as example of totalitarian government. In these circumstances, Friedrich's four characteristics can be clearly identified. Each involved an extreme concentration of power in the hands of an individual, supported by an ideology to which no exceptions were permitted. All were, in addition, marked by great savagery and killing directly instigated by the state authorities."

18.9.3 Democracy

Democracy refers to a political system in which power is exercised by the people as a whole. People have the right to participate in the decision-making process and to appoint and dismiss their rulers. But in large societies it is not possible for every one to directly be involved in politics. Therefore, a representative democracy, which places authority in the hand of elected officials who are accountable to the people development. This type of system is most common in these days in industrial societies of the world.

Required Readings

Reading: 54	Robertson, Ian. (1987) ' <i>Sociology</i> ' 3 rd edition. Worth Publishers, INC NY. Pp 453-459, 479-489
Reading: 55	Vander Zanden (1988) ' <i>The Social Experience: An Introduction to Sociology</i> ', Random House INC. New York. Pp.433-446
Reading: 56	Macionis, J. J. (2000) ' <i>Society the Basics</i> 5 th edition'. Prentice-Hall, INC. New Jersey. pp.274-276, 288-291

How to use reading material

- | | |
|----------|---|
| Step 1 | Study thoroughly the study guide material |
| Step 11 | Study comprehensively the compulsory readings |
| Step 111 | Work out self-assessment questions |

Self-Assessment Questions

Question No.1

What has been the impact of division of labor on economy?

Question No. 2

What is the role of trade unions in the economy of any country?

Question No.3

How does democratic government differ from totalitarian one?

Question 4

Why does power play a critical role in social life? Explain

ANSWER TO SELF-ASSESSMENT QUESTIONS

Unit no 13

Key: Answer to self-assessment question No.1

- 1 Demography
- 2 Demographic Transition
- 3 Crude death rate
- 4 General fertility rate
- 5 Crude birth rate
- 6 Migration
- 7 6
- 8 4 billion

Unit no 15

Key: Answer to self-assessment question No.1

- 1 Family
- 2 Extended Family
- 3 Nuclear Family

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