

Course Code 8606

Course Name Citizenship Education and Community Engagement

ASSIGNMENT No. 1

Q.1

a) Define the concept of social structure.

**Social structure**, in sociology, the distinctive, stable arrangement of institutions whereby human beings in a society interact and live together. Social structure is often treated together with the concept of social change, which deals with the forces that change the social structure and the organization of society.

Although it is generally agreed that the term social structure refers to regularities in social life, its application is inconsistent. For example, the term is sometimes wrongly applied when other concepts such as custom, tradition, role, or norm would be more accurate.

Studies of social structure attempt to explain such matters as integration and trends in inequality. In the study of these phenomena, sociologists analyze organizations, social categories (such as age groups), or rates (such as of crime or birth). This approach, sometimes called formal sociology, does not refer directly to individual behaviour or interpersonal interaction. Therefore, the study of social structure is not considered a behavioral science; at this level, the analysis is too abstract. It is a step removed from the consideration of concrete human behaviour, even though the phenomena studied in social structure result from humans responding to each other and to their environments. Those who study social structure do, however, follow an empirical (observational) approach to research, methodology, and epistemology.

Social structure is sometimes defined simply as patterned social relations—the regular and repetitive aspects of the interactions between the members of a given social entity. Even on this descriptive level, the concept is highly abstract: it selects only certain elements from ongoing social activities. The larger the social entity considered, the more abstract the concept tends to be. For this reason, the social structure of a small group is generally more closely related to the daily activities of its individual members than is the social structure of a larger society. In the study of larger social groups, the problem of selection is acute: much depends on what is included as components of the social structure. Various theories offer different solutions to this problem of determining the primary characteristics of a social group. Before these different theoretical views can be discussed, however, some remarks must be made on the general aspects of the social structure of any society. Social life is structured along the dimensions of time and space. Specific social activities take place at specific times, and time is divided into periods that are connected with the rhythms of social life—the routines of the day, the month, and the year. Specific social activities are also organized at specific places; particular places, for instance, are designated for such activities as working, worshiping, eating, and sleeping. Territorial boundaries delineate these places and are defined by rules of property that determine the use and possession

of scarce goods. Additionally, in any society there is a more or less regular division of labour. Yet another universal structural characteristic of human societies is the regulation of violence. All violence is a potentially disruptive force; at the same time, it is a means of coercion and coordination of activities. Human beings have formed political units, such as nations, within which the use of violence is strictly regulated and which, at the same time, are organized for the use of violence against outside groups. Furthermore, in any society there are arrangements within the structure for sexual reproduction and the care and education of the young. These arrangements take the form partly of kinship and marriage relations. Finally, systems of symbolic communication, particularly language, structure the interactions between the members of any society. The term structure has been applied to human societies since the 19th century. Before that time, its use was more common in other fields such as construction or biology.

Karl Marx used construction as a metaphor when he spoke of "the economic structure [Struktur] of society, the real basis on which is erected a legal and political superstructure [Überbau] and to which definite forms of social consciousness correspond." Thus, according to Marx, the basic structure of society is economic, or material, and this structure influences the rest of social life, which is defined as nonmaterial, spiritual, or ideological.

The biological connotations of the term structure are evident in the work of British philosopher Herbert Spencer. He and other social theorists of the 19th and early 20th centuries conceived of society as an organism comprising interdependent parts that form a structure similar to the anatomy of a living body. Although social scientists since Spencer and Marx have disagreed on the concept of social structure, their definitions share common elements. In the most general way, social structure is identified by those features of a social entity (a society or a group within a society) that persist over time, are interrelated, and influence both the functioning of the entity as a whole and the activities of its individual members.

The origin of contemporary sociological references to social structure can be traced to Émile Durkheim, who argued that parts of society are interdependent and that this interdependency imposes structure on the behaviour of institutions and their members. In other words, Durkheim believed that individual human behaviour is shaped by external forces. Similarly, American anthropologist George P. Murdock, in his book *Social Structure* (1949), examined kinship systems in preliterate societies and used social structure as a taxonomic device for classifying, comparing, and correlating various aspects of kinship systems.

Several ideas are implicit in the notion of social structure. First, human beings form social relations that are not arbitrary and coincidental but exhibit some regularity and continuity. Second, social life is not chaotic and formless but is, in fact, differentiated into certain groups, positions, and institutions that are interdependent or functionally interrelated. Third, individual choices are shaped and circumscribed by the social environment, because social groups, although constituted by the social activities of individuals, are not a direct result of the

wishes and intentions of the individual members. The notion of social structure implies, in other words, that human beings are not completely free and autonomous in their choices and actions but are instead constrained by the social world they inhabit and the social relations they form with one another. Within the broad framework of these and other general features of human society, there is an enormous variety of social forms between and within societies. Some social scientists use the concept of social structure as a device for creating an order for the various aspects of social life. In other studies, the concept is of greater theoretical importance; it is regarded as an explanatory concept, a key to the understanding of human social life. Several theories have been developed to account for both the similarities and the varieties. In these theories, certain aspects of social life are regarded as basic and, therefore, central components of the social structure. Some of the more prominent of these theories are reviewed here.

**b) How can a teacher help in promoting social interaction among students?**

Ideologically, Pakistan is an Islamic State.

Pakistan's very foundation centers on Islam, and Pakistani culture is primarily based on the Islamic way of life. All other cultural aspects are inspired by Islam. Pakistani culture is highlighted by its grandeur, simplicity, firm convictions and noble deeds and ideas.

Here are 11 key traits of Pakistani culture.

**1. Religious Uniformity**

Pakistan came into existence to provide its people with a system based on Islam. The people, in spite of some language differences, customs and traditions commonly follow one religion. Islam is practiced by all Pakistanis.

**2. Language**

A number of languages are spoken in Pakistan. Some of them are Punjabi, Sindhi, Pushto and Baluchi. But Urdu is spoken and understood in all parts of Pakistan. Being the official language, it is the teacher of communication between all regions of Pakistan.

**3. Literature and Poetry**

Literature is an important aspect of our cultural life. Most of our poets reflect Islamic code and deliver the message of love and brotherhood. A similarity of thought among poets and writers of all regions is an important factor of our cultural life.

Sufi poets occupy an honored place. Sufis like Lal Shahbaz, Data Ganj Baksh, Shah Abdul Lateef, Sachal Sarmast, Hazrat Sultan Bahu and Waris Shah rendered meritorious services for the spread of Islam in the subcontinent.

**4. Dress and Diet**

Dress is an important manifestation of culture. Regional dresses of Pakistan have undergone changes due to local traditions, economic conditions, and wealth. But in all provinces, people generally wear the traditional dress by Salwar Kameez.

### **5. Mixed Culture**

Pakistani culture is a mixed culture although majority of people are Muslims by birth and faith. However there is great influence of Hindu and British culture on present Pakistani society.

### **6. Male Dominated Society**

In Pakistani culture the male member of the family enjoys the key position. The family is headed by a male member and in most cases, he is the sole source of income for other members of the family.

### **7. Arts and Architecture**

The iconoclasm of Islam has given a characteristic form and pattern in the use of elegant designs, based on geometric figures and floral forms borrowed from nature. The Shah Jahan Mosque, Shalimar Garden, Badshahi Mosque, Shahi Qila and many such graceful buildings are a living proof of the splendid Mughal architecture.

### **8. Handicrafts**

Embroidery, leather works, glazed pottery, woodwork, carpet making, metal crafts, and ivory are the essential parts of our culture. Pakistani craftsmen are considered the best in their craftsmanship. They are known for the high quality works which is very popular in foreign countries.

### **9. Sports**

Games like wrestling, hockey, cricket, football, squash etc are popular in every part of our country. These games reflect our cultural identity.

### **10. Education**

Pakistan's educational system plays a vital role in the formation of culture, unity and solidarity of the nation. Therefore, it is important that the entire curriculum from kindergarten to high school be placed in accordance with the ideology of Pakistan.

### **11. Religious Festivals**

Festivals play an important part of our culture. Eid al-Fitr and Eid al-Adha are our two main religious festivals. They are celebrated with great happiness throughout the country.

### **Q.2**

#### **a) Discuss the importance of cultural diversity in a society.**

When a child born in society he becomes the part of our society. Culture is the main aspect of any society that teaches to live with a mutual corporation with each other. Culture is the social behavior of any society which has their own trends and values. Every society has its own way of living life and lifestyle. Culture focus on the knowledge of ethics, norms, traditions etc. The success of any culture is based on modern inventions of the

society. It plays a very important role in the development of the culture; both inter connected with each other. Education teaches about the social and cultural values.

Education helps in the establishment of the schools, colleges, and universities. Education prepares the students for deals with cultural ethics and norms. There are many institutes and best education sites in India, which are focusing on culture development of education. Various elements of culture help the individual in adopting natural and social environment in a positive way. Each person of the society has his or her own behavior attitude qualities and mentality to perceive the world around. Education changes the perspective of the individual toward different modes of community.

### **Purpose of Culture:**

- Culture always being used at a wide range in any society by the group of different people.
- Culture always tell about to live the life happily without any fear.
- Culture progress when the time change and keep forward with the passage of the time.
- Culture always try to fulfill the needs of all people.
- Culture give equal chance and opportunities for all the member of the society.

### **Change in Culture:**

Culture is the social change of any character in society. When the child is born in any society after his birth, he learns the teachings of his parents and adopts it with the passage of time. Culture is transmitted from one generation to another generation because a child always learns the behavior of their elders. Culture is one of the most authentic that is learned in society.

### **Advancement of Culture Development:**

After the advancement of modern inventions and technology, day-by-day new scientific methods are being used in the transmission of culture. Being the part of culture people need machinery, good clothes, transport for going one place to another.

Culture also includes art music, customs, values, and the old tradition of our elders. And because of this advancement and invention, culture is changing and adopting new ideas to survive in the society. Culture also increase the economy and growth of the country.

### **b) How can group dynamics be applied in your daily classroom teaching?**

Important principles of group dynamics can be quite repetitive in nature if the establishment of a solid differentiation does not exist. However, here is an in-depth analysis of the important principles of group dynamics. Some of the most critical principles of group dynamics are as follows:

#### **The Principle of Belongingness**

An essential group dynamic is for the group members to have a strong sense of togetherness. Moreover, a group will not be able to function to its fullest without the coordination and belongingness that the members feel. It is very important for the group members to feel like they belong to the right group.

Moreover, this feeling of belongingness is what drives the group to perform their best, in turn boosting the group morale. Therefore, the principle of belongingness is a rather important principle of group dynamics.

#### The Principle of Perception

This principle focuses on the prestige of group members and how the group members perceive this prestige. It is very similar to the principle of status. However, this principle of group dynamic states that the greater the prestige, the greater is the influence.

In addition, the principle of perception throws light on the importance of group perception. Moreover, this ensures coordination, a common direction and the successful completion of the objectives.

#### The Principle of Conformity

This principle of conformity states the importance of the group members to conform to the general group norms. However, this principle is one of the most essential rules which is the most difficult to achieve.

#### The Principle of Change

The principle of change is one such important principles of group dynamics that state the significance of the change. Every decision in a group is bound to change at a specific point in time.

A well-balanced and coordinated group would not suffer from this change. Moreover, this group dynamic principle stresses the importance of handling a change well.

#### The Principle of Readjustment

This principle is a result of the principle of change. Due to changes made in a group, the group norms, the group objectives or the group member delegation, readjustment of the entire group dynamics is crucial.

Therefore, this principle of readjustment emphasizes on the essentiality of readjusting the group dynamics after implementing a change. The readjustment should be in sync with the achievement of the group goal.

#### The Principle of Common Motives

The main purpose behind the creation of groups is to aid the process of goal achievement. The group members have a common motive which involves the successful attainment of the pre-determined goal.

#### The Goal Orientation

Every group is created with the aim to achieve the goal with the help of their common motive. The primary principle of the group is that they are goal oriented and focus all their activities towards the successful completion of the task.

#### The Principle of Power

Being a part of a group can let a group member believe that they have powers vested in them. One of the more critical principles of group dynamics is the existence of power among the group members.

### The Continuous Process Principle

Last but not least, group functioning is a continuous process. This principle states that every group so formed and every member who is a part of such a group is responsible for the continuous functioning of the same group. Groups adjourn only upon the completion of the task or the achievement of the goal. Until then, the principle of the continuous process is widely applied to group dynamics.

### Q.3

**a) Highlight the role of education in preserving and promoting the culture of a society.**

#### **Culture and Education:**

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**b) Evaluate the effect of school on the formation of students' behaviour.**

**How students behave in a classroom affects how much and how well they learn. Even one student acting out can interrupt all the students' learning. It's the teacher's job to manage the classroom in a manner that reinforces learning. Some educators use a system of rewards and punishments, while others skillfully form lesson plans that involve the students and help them learn effectively.**

**Behavior**

Children learn behavior by watching and imitating others. Many types of behavior detract from learning. These include talking out of turn, being out of the seat without permission, not paying attention and disrupting other students by making noise or touching them. The teacher needs to identify the problem, figure out how to change the behavior, find a way to encourage students to follow a pattern of desired behavior and use this pattern consistently so all the students are focused on the lesson being taught.

**Rewards**

Some students respond to receiving rewards for good behavior, such as prizes, extra recess or stickers on a chart. Students learn they will get something they want if they behave in a certain way, but they don't always learn that behaving in a certain way is its own reward. This can prevent students from consistently using the desired behavior that promotes learning.

**Punishment**

Some students respond to punishment. They stop using unacceptable behavior if they know they'll face consequences for breaking the rules. Students who are verbally corrected, assigned extra work, miss recess or are sent to the principal's office as punishment often learn to lie or cheat to avoid punishment.

**Responsibility**

Acceptable classroom behavior should be reinforced by making consequences closer to those of real life. The world doesn't always punish or reward people who behave in a particular manner. Students need to learn that there are natural rewards and certain consequences that come from certain types of behavior.

**Considerations**

Schools have sets of rules, and many have school improvement teams that study behavior's effect on learning and adjust rules accordingly. It's helpful to gain support from parents, colleagues and community members to identify problem behavior, set a good example and teach students to practice proper behavior.

#### Q.4

##### a) Elaborate the process of socialization.

Socialization is a process that introduces people to social norms and customs. This process helps individuals function well in society, and, in turn, helps society run smoothly. Family members, teachers, religious leaders, and peers all play roles in a person's socialization.

This process typically occurs in two stages: Primary socialization takes place from birth through adolescence, and secondary socialization continues throughout one's life. Adult socialization may occur whenever people find themselves in new circumstances, especially those in which they interact with individuals whose norms or customs differ from theirs.

##### *The Purpose of Socialization*

During socialization, a person learns to become a member of a group, community, or society. This process not only accustoms people to social groups but also results in such groups sustaining themselves. For example, a new sorority member gets an insider's look at the customs and traditions of a Greek organization. As the years pass, the member can apply the information she's learned about the sorority when newcomers join, allowing the group to carry on its traditions.

On a macro level, socialization ensures that we have a process through which the norms and customs of society are transmitted. Socialization teaches people what is expected of them in a particular group or situation; it is a form of social control.

Socialization has numerous goals for youth and adults alike. It teaches children to control their biological impulses, such as using a toilet instead of wetting their pants or bed. The socialization process also helps individuals develop a conscience aligned with social norms and prepares them to perform various roles.

##### *The Socialization Process in Three Parts*

Socialization involves both social structure and interpersonal relations. It contains three key parts: context, content and process, and results. **Context**, perhaps, defines socialization the most, as it refers to culture, language, social structures and one's rank within them. It also includes history and the roles people and institutions played in the past. One's life context will significantly affect the socialization process. For example, a family's economic class may have a huge impact on how parents socialize their children.

Research has found that parents emphasize the values and behaviors most likely to help children succeed given their station in life. Parents who expect their children to work blue-collar jobs are more likely to emphasize conformity and respect for authority, while those who expect their children to pursue artistic, managerial, or entrepreneurial professions are more likely to emphasize creativity and independence.

Gender stereotypes also exert a strong influence on socialization processes. Cultural expectations for gender roles and gendered behavior are imparted to children through color-coded clothes and types of play. Girls

usually receive toys that emphasize physical appearance and domesticity such as dolls or dollhouses, while boys receive playthings that involve thinking skills or call to mind traditionally male professions such as Legos, toy soldiers, or race cars. Additionally, research has shown that girls with brothers are socialized to understand that household labor is expected of them but not of their male siblings. Driving the message home is that girls tend not to receive pay for doing chores, while their brothers do.

Race also plays a factor in socialization. Since white people don't disproportionately experience police violence, they can encourage their children to know their rights and defend them when the authorities try to violate them. In contrast, parents of color must have what's known as "the talk" with their children, instructing them to remain calm, compliant, and safe in the presence of law enforcement.

While context sets the stage for socialization, the **content and process** constitute the work of this undertaking. How parents assign chores or tell their kids to interact with police are examples of content and process, which are also defined by the duration of socialization, those involved, the methods used, and the type of experience.

School is an important source of socialization for students of all ages. In class, young people receive guidelines related to behavior, authority, schedules, tasks, and deadlines. Teaching this content requires social interaction between educators and students. Typically, rules and expectations are both written and spoken, and student conduct is either rewarded or penalized. As this occurs, students learn behavioral norms suitable for school.

In the classroom, students also learn what sociologists describe as "hidden curricula." In her book "Dude, You're a Fag," sociologist C.J. Pascoe revealed the hidden curriculum of gender and sexuality in U.S. high schools. Through in-depth research at a large California school, Pascoe revealed how faculty members and events like pep rallies and dances reinforce rigid gender roles and heterosexism. In particular, the school sent the message that aggressive and hypersexual behaviors are generally acceptable in white boys but threatening in Black ones. Though not an "official" part of the schooling experience, this hidden curriculum tells students what society expects of them based on their gender, race, or class background.

**Results** are the outcome of socialization and refer to the way a person thinks and behaves after undergoing this process. For example, with small children, socialization tends to focus on control of biological and emotional impulses, such as drinking from a cup rather than from a bottle or asking permission before picking something up. As children mature, the results of socialization include knowing how to wait their turn, obey rules, or organize their days around a school or work schedule. We can see the results of socialization in just about everything, from men shaving their faces to women shaving their legs and armpits.

### *Stages and Forms of Socialization*

Sociologists recognize two stages of socialization: primary and secondary. **Primary socialization** occurs from birth through adolescence. Caregivers, teachers, coaches, religious figures, and peers guide this process.

**Secondary socialization** occurs throughout our lives as we encounter groups and situations that were not part of our primary socialization experience. This might include a college experience, where many people interact with members of different populations and learn new norms, values, and behaviors. Secondary socialization also takes place in the workplace or while traveling somewhere new. As we learn about unfamiliar places and adapt to them, we experience secondary socialization.

Meanwhile, **group socialization** occurs throughout all stages of life. For example, peer groups influence how one speaks and dresses. During childhood and adolescence, this tends to break down along gender lines. It is common to see groups of children of either gender wearing the same hair and clothing styles.

**Organizational socialization** occurs within an institution or organization to familiarize a person with its norms, values, and practices. This process often unfolds in nonprofits and companies. New employees in a workplace have to learn how to collaborate, meet management's goals, and take breaks in a manner suitable for the company. At a nonprofit, individuals may learn how to speak about social causes in a way that reflects the organization's mission.

Many people also experience **anticipatory socialization** at some point. This form of socialization is largely self-directed and refers to the steps one takes to prepare for a new role, position, or occupation. This may involve seeking guidance from people who've previously served in the role, observing others currently in these roles, or training for the new position during an apprenticeship. In short, anticipatory socialization transitions people into new roles so they know what to expect when they officially step into them.

Finally, **forced socialization** takes place in institutions such as prisons, mental hospitals, military units, and some boarding schools. In these settings, coercion is used to re-socialize people into individuals who behave in a manner fitting of the norms, values, and customs of the institution. In prisons and psychiatric hospitals, this process may be framed as rehabilitation. In the military, however, forced socialization aims to create an entirely new identity for the individual.

#### **b) Determine the role and responsibilities of teacher in socialization.**

The teacher play a central role in informing the public about what happens in the world, particularly in those schools in which audiences do not possess direct knowledge or experience. This article examines the impact the teacher has in the construction of public belief and attitudes and its relationship to social change. Drawing on findings from a range of empirical studies, we look at the impact of teacher in schools such as disability, climate change and economic development. Findings across these schools show the way in which the teacher shape public debate in terms of setting agendas and focusing public interest on particular subjects. For

example, in our work on disability we showed the relationship between negative teacher of people on disability benefit and a hardening of attitudes towards them. Further, we found that the teacher also severely limit the information with which audiences understand these issues and that alternative solutions to political problems are effectively removed from public debate. We found other evidence of the way in which teacher can operate to limit understanding of possibilities of social change. In our study of news reporting of climate change, we traced the way that the teacher have constructed uncertainty around the issue and how this has led to disengagement in relation to possible changes in personal behaviors. Finally, we discuss the implications for communications and policy and how both the traditional and new teacher might help in the development of better informed public debate. The teacher – television, the press and online – play a central role in communicating to the public what happens in the world. In those cases in which audiences do not possess direct knowledge or experience of what is happening, they become particularly reliant upon the teacher to inform them. That is not to say that the teacher simply tell us what to think – people do not absorb teacher messages uncritically (Philo, 2008; Philo, Miller, & Happer, in press). But they are key to the setting of agendas and focusing public interest on particular subjects, which operates to limit the range of arguments and perspectives that inform public debate. Drawing on a multi-dimensional model of the communications process, this article examines the role of the teacher in the construction of public belief and attitudes and its relationship to social change. We look at this both at the governmental level, in terms of change through policy action, and at the level of the individual, through commitments to behavioral change. Through discussions of findings from a range of empirical studies, we illustrate the ways in which the teacher shape public debate and input into changes in the pattern of beliefs. The conditions under which people accept or reject a message when they are aware of a range of alternatives are fundamental to this process, and are discussed in depth. We then discuss the ways in which such attitudinal shifts facilitate changes at the level of policy. Finally, we examine the way in which audience beliefs and understandings relate to changes in commitments to alter individual behaviours in their intersection with structural support – and the impact of such changes for wider social change. The case is more complex with the British public service broadcaster, the BBC, which is also a key supplier of public information through its television – and less so online – services. The range of political arguments which appear on the BBC are shaped by its own definition of democracy. The basis for this is that the population vote for elected representatives and the BBC then features these representatives on television and radio and what they say constitutes the limits of democratic debate. In other words, TV debate is mostly limited to the views of the three main parties in Britain, the Conservative party, the Labour party and the Liberal Democrats. But since all of these have become wedded to free market philosophy, the discussion of alternatives to this approach becomes very sparse. An added dimension is that in the most powerful unelected groups, such as the bankers themselves and other members of the financial

class, are likely to have an imteacherte access to the BBC and other teacher outlets, because they are treated as "experts" and important decision makers. Therefore, across the majority of the teacher the bankers, private enterprise and high profits were celebrated. The economy appeared to be booming, house prices rose and the New Labour government had increased tax revenues to spend on health and education.

The result of these factors is that when the crash occurred, those who appeared in the mainstream teacher to discuss solutions tended to be those who are most supportive of "or drawn from" the system which created the problems. The British mainstream press did reflect the anger felt by its readers in response to the crash in 2008, many of whom had pensions and savings which were potentially threatened.

Direct experience was therefore a substantial factor in the negotiation of the teacher message. The power of the teacher message tended to be heightened in those cases in which there was no direct experience or other knowledge of an issue, and conversely to decrease when people had direct experience. In the disability study the large majority of those we spoke to had some experience of disability either through a close family member or close friends, many of whom had tried to get benefits and had failed. One participant, for example, talked about how hard it had been for her mother to get any benefits and another described the difficulties her partner had faced in trying to get access to the services he required. But this did not lead to a simple rejection of the of the teacher message – the power of the teacher message could remain and in fact, we found that audience members often held the two potentially competing beliefs at the one time – recognising the widespread and genuine hardships of disability but also believing that huge numbers were not deserving of benefits.

#### Q.5

##### a) Discuss the role of religious groups in influencing social behaviour.

The term, "social institution" is somewhat unclear both in ordinary language and in the philosophical literature (see below). However, contemporary sociology is somewhat more consistent in its use of the term. Typically, contemporary sociologists use the term to refer to complex social forms that reproduce themselves such as governments, the family, human languages, universities, hospitals, business corporations, and legal systems. A typical definition is that proffered by Jonathan Turner (1997: 6): "a complex of positions, roles, norms and values lodged in particular types of social structures and organising relatively stable patterns of human activity with respect to fundamental problems in producing life-sustaining resources, in reproducing individuals, and in sustaining viable societal structures within a given environment." Again, Anthony Giddens (1984: 24) says: "Institutions by definition are the more enduring features of social life." He (Giddens 1984: 31) goes on to list as institutional orders, modes of discourse, political institutions, economic institutions and legal institutions. The contemporary philosopher of social science, Rom Harre follows the theoretical sociologists in offering this kind of definition (Harre 1979: 98): "An institution was defined as an interlocking double-structure of persons-as-role-holders or office-bearers and the like, and of social practices involving

both expressive and practical aims and outcomes. He gives as examples (Harre 1979: 97) schools, shops, post offices, police forces, asylums and the British monarchy. In this entry the above-noted contemporary sociological usage will be followed. Doing so has the virtue of grounding philosophical theory in the most salient empirical discipline, namely, sociology.

In the not so recent past it might have been asked why a theory of social institutions has, or ought to have, any philosophical interest; why not simply leave theories of institutions to the theoretical sociologists? However, in recent years philosophers have addressed a variety of ontological, explanatory, normative and other theoretical issues concerning social institutions (Searle 1995, 2007 and 2010; Tuomela 2002; Miller 2010; Epstein 2015; Guala 2016; Ludwig 2017). Of particular importance is the work of John Searle (1995; 2010). One source of the impetus for this has been recent philosophical work on social action and social forms more generally (Gilbert 1989; Searle 1990); Tuomela 2007; Schmid 2009; Miller 2001; Bratman 2014; Tollefsen 2015; Ludwig 2016). Another source is the recognition that a good deal of normative work on social justice, political philosophy and the like presupposes an understanding of social institutions. For instance, philosophers, such as John Rawls (1972), have developed elaborate normative theories concerning the principles of justice that ought to govern social institutions. Yet they have done so in the absence of a developed theory of the nature and point of the very entities (social institutions) to which the principles of justice in question are supposed to apply. Surely the adequacy of one's normative account of the justice or otherwise of any given social institution, or system of social institutions, will depend at least in part on the nature and point of that social institution or system. Thus distributive justice is an important aspect of most, if not all, social institutions; the role occupants of most institutions are the recipients and providers of benefits, e.g. wages, consumer products, and the bearers of burdens, e.g. allocated tasks and, accordingly, are subject to principles of distributive justice. Moreover, arguably some institutions, perhaps governments, have as one of their defining ends or functions, to ensure conformity to principles of distributive justice in the wider society. However, distributive justice does not appear to be a defining feature, end or function of all social institutions. By this I do not mean that some social institutions are unjust and, for instance, exist in practice to serve narrow economic or other special interests (Marx 1867; Habermas 1978; Honneth 1995); though clearly many are. Rather I am referring to the fact that a number of social institutions, such as the so-called Fourth Estate and the university, are arguably not defined—normatively speaking—in terms of justice, but rather by some other moral value(s), e.g. truth (Ostrom 2005; Miller 2010).

The entry has five sections. An overview of various salient accounts of social institutions and their main points of theoretical difference is provided. Accounts emanating from sociological theory as well as philosophy are mentioned. Here, as elsewhere, the boundaries between philosophy and non-philosophical theorizing in relation to an empirical science are vague. Hence, it is important to mention theories such as those of Emile

Durkheim and Talcott Parsons, as well as those of John Searle and David Lewis. Moreover, it is also important to highlight some of the theoretical differences, notably those of an ontological character.

**b) Explain the collaboration among these institutions which may lead towards national Development.**

Social institutions are usually conceived of as the basic focuses of social organization, common to all societies and dealing with some of the basic universal problems of ordered social life. Three basic aspects of institutions are emphasized. First, the patterns of behavior which are regulated by institutions ("institutionalized") deal with some perennial, basic problems of any society. Second, institutions involve the regulation of behavior of individuals in society according to some definite, continuous, and organized patterns. Finally, these patterns involve a definite normative ordering and regulation; that is, regulation is upheld by norms and by sanctions which are legitimized by these norms.

These elements of institutions have been emphasized, in varied fashion, by most of the existing definitions (see, for instance, Gouldner & Gouldner 1963). Therefore, it is tentatively suggested that institutions or patterns of institutionalization can be defined here as regulative principles which organize most of the activities of individuals in a society into definite organizational patterns from the point of view of some of the perennial, basic problems of any society or ordered social life.

Major institutional spheres

It is the basic "points of view" discussed above which have delineated the major institutional spheres or activities in all societies. Again, in the literature there seems to be a relatively high degree of consensus as to the nature of these spheres.

There is the sphere of family and kinship, which focuses on the regulation of the procreative and biological relations between individuals in a society and on the initial socialization of the new members of each generation. The sphere of education extends from the family and kin relationships and deals with the socialization of the young into adults and the differential transmission of the cultural heritage of a society from generation to generation. The sphere of economics regulates the production, distribution, and consumption of goods and services within any society. The political sphere deals with the control of the use of force within a society and the maintenance of internal and external peace of the boundaries of the society, as well as control of the mobilization of resources for the implementation of various goals and the articulation and setting up of certain goals for the collectivity. The sphere of cultural institutions deals with the provision of conditions which facilitate the creation and conservation of cultural (religious, scientific, artistic) artifacts and with their differential distribution among the various groups of a society. Last, there is the sphere of stratification, which regulates the differential distribution of positions, rewards, and resources and the access to them by the various individuals and groups within a society.

### Institutional principles

Institutions are very close to, but not identical with, groups or roles that are organized around special societal goals or functions. Thus, not only are the principles of political regulation effective with regard to those groups whose major function is some kind of political activity—be it administration or mobilization of power—but they also regulate various aspects of groups whose predominant goal or function is economic, cultural, or educational. Similarly, principles of economic regulation also organize various aspects of groups or roles that are predominantly cultural or political. The same applies to any institutional sphere with regard to any other group or role within the society.

### Institutional units and resources

However, there exist in each society definite groups and roles which deal predominantly with one of the major institutional problem areas. These groups tend to have some structural “core” characteristics, which are explainable in terms of their major institutional function or placement. Thus, for instance, small kinship-structured domestic groups with reproductive, sex-regulating, and socialization functions (which are not necessarily any particular type of the nuclear family) seem to constitute the basic units of the familial institutional sphere (see Levy & Fallers 1959). Similarly, each such institutional sphere has its own specific resources, such as labor, commodities, or money in the economic sphere or support and identification in the political sphere (Parsons & Smelser 1956; Parsons 1964).

It is thus one of the major concerns of the comparative study of institutions to analyze the extent to which different societal goals or functions are performed by the same or by different groups.