

SOCIALOLOGY

Q. WHAT IS SOCIOLOGY? DISCUSS ITS SIGNIFICANCE AS A SUBJECT FOR THE STUDENTS OF LAW. (A2018) (S2018) (A2019)

Ans:

WHAT IS SOCIOLOGY

Sociology is about people living together. Its analytic tools describe, explain and evaluate how the activities of diverse متنوع people are coordinated. Its fundamental premise بنیاد is that people are interdependent متوکل and therefore require collective arrangements and joint activity for their coexistence. Interdependence has multiple dimensions and facets پہلو, sociology is thus very diverse in its concerns and in its interpretations. Interdependence is apparent ظاہر, for example, in divisions of labour, interpersonal relationships of friendship and kinship, senses of identity and well-being, and the conditions for emotional security.

Sociology explores the meaningful patterns of activity associated with interrelated positions like prisoners قیدیوں and warders, doctors and patients, mothers and daughters, bosses and workers, citizens and migrants مہاجرین. It analyses people as members of socio-demographic سماجی آبادی groupings like class, religion, gender, generation and ethnic group, also explaining how individuals come to inhabit رہتا these positions. People sharing particular social characteristics have different experiences some categories of person are systematically privileged مراعات یافتہ or disadvantaged in respect of material possessions, reputation or respect.

Sociology is also interested in interpersonal connection and contact, face-to-face and at a distance. The web of dependencies انحصار of each individual is dense احمق, fluid سیال and very consequential نتیجہ خیز. Personal autonomy خود مختاری is restricted and conditional. Engagements with others, over a lifetime, mould dispositions and steer چلانا conduct. Personal reputation and sense of worth, as well as capacity for action, are subject to the constraints تنگی and judgments of other people. Management of interpersonal social situations حالات requires mutual understandings of the kind of behaviour that is acceptable and appropriate to a particular type of encounter and its participants. Such intersubjective understanding is facilitated by shared social norms اصول and accomplished through negotiated مذاکرات interaction, although harmonious ہم آہنگی outcomes نتائج are never guaranteed. Through its focus on contexts, positions and situations, sociology encompasses محیط a multitude of intersecting activities, interpersonal networks and inter organisational connections.

DEFINITION OF SOCIOLOGY

Sociology has been defined in a number of ways by different sociologists. No single definition has yet been accepted as completely satisfactory. In fact, there are lot of definitions of sociology as there are sociologists. For our purpose of study a few definitions may be cited ^{حوالہ} here.

Auguste Comete,

The founding father of sociology, defines sociology as the science of social phenomena "subject to natural and invariable laws, the discovery of which is the object of investigation".

Kingsley Davis

"Sociology is a general science of society".

Harry M. Johnson

"Sociology is the science that deals with social groups".

Emile Durkheim

"Science of social institutions".

Park

"The science of collective behaviour".

Small

"The science of social relationships".

Marshal Jones

"The study of man-in-relationship-to-men".

Ogburn and Nimkoff

"Sociology is the scientific study of social life".

Franklin Henry Giddings

"The science of social phenomena".

Henry Fairchild

"Sociology is the study of man and his human environment in their relations to each other".

Max Weber

" The science which attempts the interpretative understanding of social action in order thereby to arrive at a casual explanation of its course and effects".

Alex Inkeles

"Sociology is the study of systems of social action and of their inter-relations".

Kimball Young and Raymond W. Mack say

"Sociology is the scientific study of social aspects of human life".

Morris Ginsberg

"In the broadest sense, sociology is the study of human interactions and inter-relations, their conditions and consequences".

A careful examination of various definitions cited above, makes it evident ظاہر that sociologists differ in their opinion رائے about definition of sociology. Their divergent مفرق views about the definition of sociology only reveal their distinct approaches اپدج to its study. However, the common idea underlying all the definitions mentioned above is that **sociology is concerned with man, his social relations and his society**. However, we may find following views about its definitions.

1. Sociology is a science of society.
2. Sociology is the study of groups or social system.
3. Sociology is the study of social relationships.
4. Sociology is the study of human interactions and interrelations, their conditions and consequences.
5. Sociology is the study of social action.
6. Sociology is the study of social phenomena.

Sociology is the scientific study of human social life and groups. It is study of societies, giving special emphasis تاکید on modern societies. Sociology is the systematic study of social institutions; their nature, functions and interactions, sequences of continuity and change.

SIGNIFICANCE AS A SUBJECT FOR THE STUDENTS OF LAW

Law is a system of rules that are created and enforced through social or governmental institutions to regulate منضبط behaviour. Law as a system helps regulate and ensure that a community show respect, and equality برابری amongst themselves. Sociology is the scientific study of society, including patterns of social relationships, social interaction, and culture. Law is part of culture and culture is an integral part of society, and sociology is about society.

The expression '*sociological study of law*' consists of two concepts: '*sociology*' and '*law*'. It is stated that sociology of law is the empirical تجرباتی social science whose object is social control.

It is also noted that social control must be investigated both as a dependent and as an independent variable.

Sociological research provides educators, planners, lawmakers, administrators, developers, business leaders, and people interested in resolving social problems and formulating وضع کرنا public policy with rationales دلیل for the actions that they take.

Society is directly related to Sociology and in this matter, every society follows certain laws. Therefore, Laws are an essential ضروری part of society. Sociology helps law to better understand society for smoother regulation and formation of laws. Similarly, the law is important to regulate society. Norms اصول, customs, traditions روایات all come under the law if the law did not exist then the society would not be less than a jungle. A human needs certain rules and regulations to keep them on track and hence laws were made. These laws are made and established by society itself or governments are elected to formulate laws.

In sociology, we would say that law is a social control over society. To have a harmonious ہم آہنگی society one needs to build laws. Law and sociology has similar subject matters such as both evolve تیار around social relationships, principles, social controls, commitments, and desires خواہشات coming from specific social status and connections between or among people and society.

SCOPE OF SOCIOLOGY

- It is the systematic study of society.
- It studies human society as an interconnected whole.
- It looks into how individuals and society interact with each other.
- Sociology seeks to explore how societies emerge اُبھرنا, persist اصرار کرنا and then change. Its scope includes study of social groups, social institutions and social processes.
- Scope of Sociology is more in the direction of an analysis of social problems and not in normative suggestion of solutions for these social problems.

**Q. DEFINE SOCIALIZATION? LIST AGENTS OF SOCIALIZATION AND DISCUSS MEDIA AS AN AGENT OF SOCIALIZATION IN DETAIL.
(S2017) (A2018) (S2018) (A2019)**

Ans:

SOCIALIZATION

Introduction

Socialization is defined as a lifelong process of how an individual study habits that include ways of life, values and social norms **اصول** present in the community to be accepted by society. The following definition of socialization according to experts ;

1. Charlotte Buhler

Socialization is the process that helps individuals learn and adapt, how to live, and thought his group so he can play and work with the group.

2. Peter Berger

Socialization is a process by which a person appreciate and understand the norms in the community where he lived so that will shape his personality.

3. Paul B. Horton

Socialization is a process by which a person appreciate and understand the norms in the community where he lived so that will shape his personality.

4. Soerjono Soekanto

Socialization is the process of communicating culture to the new citizens.

5. RT. Schaefer :

“Socialization is the process whereby people learn the attitude, values and actions appropriate to individuals as members of a particular culture,”

6. Robertson Jan :

“Socialization is the process of social interaction through which people acquire personality and learn the way of life of their society”,

7. CH. Persell :

“Socialization refers to the preparation of newcomers to become members of an existing group and to think, feel and act in ways the group conSaaders appropriate.”

8. Augburn and Nimkoff :

“Socialization is a process through which individual learns obedience of group norms.”

A society wants individuals to do what is expected by it. Just as language, manners and behaviour. If an individual or a group comes up to the expectations **توقعات** of a society then society shows a joy for him and he is thought to be rightly trained. That is why, social psychologists think an individual **فرد** as the product of social training.

Specific sites or groups carry out socialization. We call these agents of socialization. Similar to the concept of a business agent or insurance agent, they represent and act on the behalf of the larger society and. Socialization can occur outSaade of these agents but society relies on these agents doing most of the socialization. There's nothing "official" about these agents, at least not in our society.

What are the Functions of Socialization in the Society

1. It converts humans from biological being to social being
2. It contributes in personality development
3. It helps to become disciplined
4. It helps to perform different roles
5. It establishes knowledge and skills
6. It contributes in the stability of social order
7. It transmits culture from one generation to other
8. It creates right aspirations in social life

AGENTS OF SOCIALIZATION

Socialization covering whole life is affected by several social forces. In all the societies of the world, family is conSaaded as the most important institution which is the most effective in socialization, especially in childhood. In addition, other elements like group of companions , school, communication and professions have importance for personality and socialization. Major Socializations agents are discussed here below:

- A. Family**
- B. School**
- C. Friends**
- D. Mass media**
- E. Work environment**

A. Family

First known by the children is his mother, father and siblings. Parental discretion is good in the process of socialization of children, among others:

1. tried to close with her children

2. reasonably supervise and control that children do not feel pressured
3. encourage the child is able to distinguish right from wrong, good and bad
4. provide a good example
5. advise children if made mistakes and did not impose penalties outSaade the boundaries.
6. inculcate religious values both by learning and applying religious worship in the family.

B. School

Education in secondary schools is a vehicle گاڑی for socialization and a venue مقام for the formal socialization process. Robert Dreeben argued دلیل that a child learned in school is not just reading, writing, and arithmetic, but also about self-sufficiency (independence), achievement (achievement), universalism آفاقیت (universal) and the uniqueness انفرادیت / specificity (specify).

C. Friends (group play)

The group has great influence اثر and play a strong role in shaping a child's personality. In the group of playing children will learn to socialize with their peers ہم عمر. The peak چوٹی effect of teenage friends are playing. The teens tried to implement the values and norms اصول that apply to the group is different from the values prevailing مروجہ in the family, so that the resulting conflict تعارض between children and their family members. This happens when the youth is more obedient فرمانبردار to the values and norms اصول of the group.

D. Mass Media

Mass media newspapers, magazines, comic books, radio, video games, movies, and especially television present a very different form of socialization than any other, because they offer no opportunity موقع for interaction .

The mass media are the means for delivering impersonal communications directed to a vast audience. The term media comes from Latin meaning, "middle," suggesting that the media's function is to connect people. Television shows, movies, popular music, magazines, Web sites, and other aspects of the mass media influence our political views; our tastes in popular culture; our views of women, people of colour, and gays; and many other beliefs and practices.

The mass media include many forms of communication such as books, magazines, radio, television, and movies—that reach large numbers of people without personal contact between senders and receivers. In an ongoing controversy, the mass media are often blamed for youth violence and many other of our society's ills. The average child sees thousands of acts of violence on television and in the movies before reaching young adulthood. Since mass media has enormous effects on our attitudes and behaviour, notably in regards to aggression, it is an important contributor to the socialization process.

The mass media of communication, particularly television, play an important role in the process of socialization. The mass media of communication transmit information's and messages which influence the personality of an individual to a great extent. In the last few decades, children have been dramatically socialized by one source in particular: television. Studies have found that children spend more time watching TV than they spend in school. Television is an influence on children from a very young age and affects their cognitive and social development.

Children also learn about current themes and issues, both from newscasts and dramas—issues such as kidnapping, the homeless, and the spread of AIDS. Most of these issues and themes are not happy ones, and many are very frightening, especially when children watch programs that are intended for adults.

Research also suggests that young children obtain considerable political and social information from television.

When people watch television, no matter what the program, they are simply watchers and are not having any other experience.

In addition to this, communication media has an important effect in encouraging individuals to support the existing norms and values or oppose or change them. They are the instrument of social power. They influence us with their messages.

The mass media are another agent of socialization. Television shows, movies, popular music, magazines, Web sites, and other aspects پہلوؤں of the mass media influence our political views; our tastes in popular culture; our views of women, people of colour, and gays; and many other beliefs and practices.

The magnitude مان of the influence of mass media is highly dependent on the quality and frequency of the message.

Example:

- 1) scenes which have eroded کھویا ہوا the morality of pornography فحش and the increasing immorality in society
- 2) delivery of war news, movies, with scenes of violence or sadism has been widely believed to lead to increased aggressive جارحانہ behavior in children who watch.
- 3) Advertising of particular products has increased the consumption کھپت patterns of lifestyle or even society in general.

E. Work Environment

Work environment is the last media socialization is strong enough کافی, and effectively influence the formation of personality.

- 1) The working environment in orphanages یتیم خانے People who work in the long run

orphanage environment formed by the type of personality has a high sense of humanity, full of patience and tolerance احتمال.

2) The working environment in the banking. This environment can make a person so full of calculations, especially on matters that are material and money.

Conclusion

In this Chapter, efforts have been made to describe social socialization and to differentiate it among other sociological concepts such as social mobility and social differentiation. Various functions, dimensions and systems of socialization were also discussed in this Chapter before sociological explanations of social socialization were provided. The Chapter concludes that social socialization is part and parcel of social life and it is inevitable in any given social system. The possibility of individual movement up and down, or in and out, of a given social status largely depend on the system of socialization in operation. Today, capitalist system (engendering class system of socialization) has dominated غالب global scene and is affecting all facets of lives even in the most remote areas of the world, thereby creating different dimensions of social socialization. Current happenings in the world are simply demonstrations مظاہروں of what we may likely expect in the future. In other words, the current social realities are simply a mirror of more social socialization in the future than ever before. Although global efforts at addressing global inequality نامساوات are in place, only time will tell whether such efforts will yield any enduring desired مطلوبہ fruit.

Q. DEFINE SOCIAL STRATIFICATION? WHAT ACCORDING TO YOU ARE IMPORTANT CRITERIA FOR SOCIAL STRATIFICATION IN PAKISTAN? GIVE EXAMPLES.

(S2017) (A2018) (A2019) (2020)

SOCIAL STRATIFICATION

Social stratification refers to a society's categorization of its people into groups based on socioeconomic factors like wealth, income, race, education, ethnicity, gender, occupation, social status, or derived power.

The specific type of social inequality is social stratification درجہ بندی. Superiority, inferiority کمتری, and equality are organized by all societies. Stratification is an interaction or distinction تفریق process in which some people rank higher than others. In other words, when individuals and groups are classified on a hierarchic درجہ بندی level based on the inequality of social positions, social stratification occurs based on some commonly accepted basis of assessment. Social stratification means division into different layers or strata of society. This includes a social group hierarchy درجہ بندی. Members of a common layer have a mutual identity. They're living in a similar way. In many areas of sociology research, social stratification is widely defined, but it also constitutes a separate field. Social stratification is simply the distribution of people and groups with different power, status, or prestige وقار in accordance with various social hierarchies. Although gender, religion or race نسل and ethnicity نسلیت are often founded in divisions, this entry focuses largely on socio-economic inequalities, leaving other social inequalities to the main. Social stratification, albeit اگرچہ in slightly different ways, is present in every culture. The long-standing aim of the field is to detect differences between societies and societies in social stratification over the years.

DEFINITION:

Social stratification refers to “Arrangement of any social group or society into hierarchy of positions that are unequal with regard to power, property, social evaluation and psychic gratification”

Stratification majorly involves two kind of system in which they take place:-

Open System

It is a system in which stratification is done based on merit. Achieved status can be linked to this system.

Closed System

It is a system in which stratification is done based on parental influence, or say the position of parents in the society. This system can be linked with Ascribed status. It is a system which has given power to an individual based on his/her birth.

There are four basic principles of Stratification which can be seen from the early times:-

- Stratification is present and viewed upon the whole community of a society. It does not represent any single individual of a society. In short, it is a mass phenomenon rather than an individual insight. For example in India Hindu religion is not used for a particular individual, instead, it is a collection of so many people altogether.
- Stratification is not a new phenomenon of society. It has been present in our society from a long period, in fact from the time human beings evolution proceeded, its existence has been observed. Only a few changes have been observed but it's a global phenomenon existing in every part of the world.
- Although Stratification is a global phenomenon, it is a level of effects and happenings in a different place to place.
- Stratification is a combination of beliefs and norms which has occupied people's mind from generations. The inequality is not anybody's agenda but having beliefs different from others makes Stratification come into account.

DETAILS OF HOW SOCIETY IS CLASSIFIED OR STRATIFIED

1. **Economic condition**- There has always been a barrier رکاوٹ between rich and poor people. The amount a man earns tells his power in society.
2. **Social Class** It is a classification which is done both based on economy and caste. It is popularly followed in developing countries.
3. **Gender** It is a basis of classification from the ancient times were for a long time male society dominated غالب by women.

4. **Religion** Every man his/her religion, but this is also a basis of stratification for a long time. In developing countries, although it is said that it is a unity in diversity اختلاف kind of countries but on several occasion, people can be seen differentiation other religion openly. For example in India, the beef ban has become a hot topic because of the religion issue involved.
5. **Social Network** It is a phenomenon رتجان which is generally observed in elite people. They have connections with other high-class people making them the most powerful.

CLASSIFICATION OF MODERN STRATIFICATION IN PAKISTAN

There are three types of classification which is popular and well known by every individual

1. Upper Class

They are influential باثر people who have the foremost and most of the powers in their hand. They have well connections in the society which make their work done in the fraction of seconds.

2. Middle Class

They are the group of people who neither comes under Upper Class or Poor People. They undergo گزرتا a set pattern of struggle through their entire life. Neither are they very influential not they are the most deprived people of society. They have to continue their struggle on a medium pace throughout the life. The number of middle-class people is certainly يقينا more than upper class or poor people.

3. Lower Class or Poor People

They are the people who face poverty غربت. They are deprived محروم of their right of living a wealthy life. They undergo an amount of struggle which other class people cannot go in their own life because they are used to the facilities given.

THEORIES OF STRATIFICATION

1. KARL MARX

Undoubtedly , Karl Marx was the one who emerged ايجرا to be emphasizing thinker of all the time. His work gained people attention posts his death i.e. after 1883. He is known as the father of Conflict Perspective نقطه نظر in which he was concerned about the peasants and lower-class

people conditions. He discouraged حوصله the popular concept of Iron Cage. He was always against Social Stratification. He worked efficiently to make people understand what they are lacking due to less knowledge. He emphasized زورديا a saying that the difference between the upper class and lower class people. The more upper-class people will keep on earning more and deprived people will keep on decreasing.

He gave a detailing of Capitalist mode in two types:-

- **Substructure**
The substructure or base is the basis of a working style. The workers and their relation with each other come under substructure . Mainly substructure does not affect Superstructure.
- **Superstructure**
The superstructure consists of industrialist and owners. Only they can affect substructure by changing any of the norms present in an organization.

2. Max Weber

Max Weber was also majorly involved in Conflict Perspective after Karl Marx. He was impressed by Karl Marx but not every time he agreed with his all theories. He did not believe in the complete removal of Stratification. He wrote three key elements of stratification.

1. Class
2. Status
3. Power

Weber has done an excellent job in research work and classified people in four groups:-

1. The Upper Class
2. The white-collar workers
3. The petite bourgeoisie
4. Manual Working Class

3. Wright Mills

After Karl Marx and Weber, another sociologist came into notice and revised their ideas and philosophy regarding Social Stratification.

He agreed with their point that social class depends on the economic condition of a man, but it also depends on political and ethnicity of a group of people too. He classified the group of people in three different types during his time.

- **Political Leadership**
Political parties have always been a major important role in the decision-making process in society. Hence the leaders of a political party are majorly important in society.
- **Military Circle**
During the wartime especially at the time of 1950-1960 many decisions were under military heads. They were the biggest decision makers of that time.

- **Corporate Elite**

The time, at which military leaders got its dominance, same time corporate leaders worked in a parallel way with military leaders to have their place in society.

4. ANTHROPOLOGICAL THEORIES

Anthropologists were a different kind of people who were not in favour of aspect of Stratification. While other sociologist emphasized that Stratification is a global phenomenon, while anthropologist completely disagreed with their ideation. Recently John Gowdy researched his work in 2006 stating that generally, people are competitive, it's not about any hierarchical difference between groups. He believed that there could be some places where the concept of egalitarian society i.e. a society in which there could be no stratification, is present. He believed that a society like this existing is not a myth, unlike other sociologists.

Altogether people have many views regarding Stratification. Major people believed that stratification is a global phenomenon.

Conclusion

Social inequality is marked by its omnipresence **ہمہ گیریت** and in human society. All recognized cultures, past and present, allocate unequally their unique and necessary goods and services. And other highly moral assessments **تصرفات** of their value to society are attached to roles which have unequal amounts of these goods and services. The ubiquity **جامعیت** and antique **قدیم** existence of such inequalities have contributed to the belief that such social structures must be both unavoidable and positive. Clearly, for any general theory of society, the truth or falsity of such an assumption is a strategic question.

Thus, it is most curious **متحس** that American sociologists have only explored the fundamental premises and implications of this assumption most casually **افتائاً**. The most comprehensive way of approaching **مقام** it is contained in the well-known essay "Something of Stratification" by Kingsley Davis and Wilbert Moore. Many years have passed since its publication and while it is one of the few stratification therapies **علاج** at a high degree of generalization, it is hard to find a single structural review of its reasoning.

Q. WRITE DOWN A COMPREHENSIVE NOTE ON THE FACTORS THAT HAVE BROUGHT SOCIO-CULTURAL CHANGE IN PAKISTANI SOCIETY. (S2017) (A2018) (A2019) (S(2019) (2020)

ANS:

SOCIO-CULTURAL CHANGE

Society is dynamic, in ever changing state. Society, culture, cultural norms اصول and institutions change over the period of time. Change in culture, philosophy, technology, arts, institutions etc. within a given society is known as *Socio Culture Change*. Each generation نسل within a society come up with new ideas which is added in our culture. Some of the old ideas become obsolete متروک according to the new environment of society. Static societies are considered as dead societies they cannot progress and compete مقابلہ in the new world. Science has discovered and invented ایجاد many things over the period of time, adaptation موافقت to new environment have become necessary for every society. It has made the life of people easy. People can save time and work efficiently and effectively مؤثر by the use of new technology.

Those societies which are resistant مزاحم to socio cultural change cannot progress and will lag وقفہ behind in material and non-material culture.

Examples of Socio Cultural Change:

Let's take some examples of socio cultural change, before the advent آمد of computers, telephone and internet correspondence among the individuals was carried out through letters, which was very time consuming. After the invention of telephone correspondence among people became easy and much time was saved by this new discovery and invention. Public organizations and private organization used type writers and calculators for the record keeping of daily, monthly and yearly financial and commercial activities. However, with the advent of computers and internet official work and record keeping become much easier and saved a lot of time for the people. Use of internet and computers made correspondence, record keeping, book keeping and report writing very easy for the professionals and organizations. Due to these invention, organization and professionals can work efficiently and effectively. These socio cultural change resulted in the progress of societies.

Cultural & Social Change:

When cultural change occurs, social groups, individuals, institutions and social system change with it too within a given society. Norms are the standards of the behaviour which an individual have to follow within an institution, group and society. We can say it's the cultural aspect پہلو

of society. However, individual who follow or mold their attitude according to those norms can be called social aspect of the society. For instance مثل, rules and regulations are cultural and learning and following those rules are social. Both concept and terms are correlated. When any change take place in a culture is called cultural change. Adopting and practicing that change is called social change.

When cultural change occurs, it changes the attitude of individuals as well which leads to social change. If people attitudes change (social change) it results in cultural change. Thus, any social change leads to change in the norms of social system and institutions. Let's continue the example of computer and internet, when public and private organizations adopted this new technology because of it efficiency and effectiveness. Social and cultural change occurred with this new development. Educational institutions introduced computer science programs for students. Organizations change the criteria for hiring staff (knowledge of computer and internet become mandatory). Information technology departments were established in the organizations. Parents motivated their children to acquire کھانا computer knowledge or to get degree in computer science. Means of transactions معاملات changed in financial sectors. New institutions developed due to the development (software companies). As we know that, all the institutions within a society is dependent on one another. So socio cultural change will bring changes in all the institutions of society and may result in establishment of new institution to satisfy the new needs of individuals.

Sources of Socio Cultural Change:

So now we understand the concept of socio cultural change. Now let's discuss the sources of socio cultural change.

1. Diffusion پھیلاؤ
2. Acculturation تبدیلی آنا and Assimilation

These are some sources of cultural change , which are described following.

1. Diffusion پھیلاؤ

“Cultural diffusion” is the spreading of culture from one group to another or from one society to another. Cotton bed sheet was domesticated گریلو in Pakistan now it has been adopted by the people all over the world. Soap was invented by the ancient Gaul's but people adopted using soap for good hygiene all over the world. Currently, people are using liquid soaps but the idea came from the ancient Gaul's. Smoking cigarette is common amongst people in many parts of the world. However, it was the discovery of Mexicans.

2. Acculturation and Assimilation

The term “Acculturation” means transmission of culture, it usually happens when two cultures come into contact. When people adopt the norms values and beliefs of other culture and switch from their native culture to the host culture, is known as acculturation. “Assimilation” refers to the process, in which minority culture absorbs into the dominant culture, within a particular society. The process of change in native culture (minority culture) could be gradual or quick; depends on the circumstances. Usually, immigrants adopt the dominant culture to survive in new society. By adopting the host culture, they don't feel outSaaders and feel like; they are part of majority group.

Some societies resist to cultural change. It can be due to the insufficient economic resources. Some people or societies want to adopt the change but their financial or economic condition become hindrance in cultural change. Adaptation of technology in different sectors or institution can be very expensive for a group or society. If society lack the resources to adopt the technology they resist to the change. Societies and groups which are isolated from the other groups and societies may not get information of new developments. Therefore, they cannot adopt change due to the lack of information and isolation. Some conservative societies do not accept change because they consider it violation of norms. In such society violation of norms by an individual is considered a crime and may result in severe punishment. People in such society resist change due to the fear of punishment. Some changes are difficult for people to understand and learn, like old people resist technological change because it is difficult for them to learn the use of new technology.

SOCIO-CULTURAL CHANGE IN PAKISTANI SOCIETY

Pakistan examines how tradition and family life continue to contribute long term stability, and explores the areas where very rapid changes are taking place: large population increase, urbanization, economic development, and the nature of civil society and the state. It offers an insightful view into Pakistan, exploring the wide range of ethnic groups, the country's religion and community, and popular culture and national identity. It concludes by discussing the likely future social development in Pakistan, captivating students and academics interested in Pakistan and multiculturalism.

Pakistan a Land of Cultural Diversity many splendours located in the heart of the South Asian Subcontinent. It's a country with its own history and cultural heritage. The country's culture has been established over thousands of years, with many civilizations

inhabiting the region helping to influence everything from cuisine and music to literature and art.

Our culture is rich in a variety of dresses, sports, traditions, languages and foods. Pakistan's culture is enriched in traditions and represents the history of this region. Pakistani people and society have an exclusive lifestyle, thoughts and morals. The inhabitants of every province have diverse cultural values which make them different from other groups of the society. Followings are few cultural changes found in Pakistani people.

Music and dance:

The most prominent musical kind in Pakistani culture is the Bhangra and it's slowly taking up the mainstream music industry. Due to its long history, different dance forms have emerged and developed. Other popular dance styles are Sammi Dhamal, Sankara Juli and Lodhi.

Sufism:

Pakistani culture has deep roots in Sufism. Sufi saints spread the message of Islam by living their lives in line with the Islamic way. The followers of those saints arrange fairs and festivals to pay tribute to them. The fairs and festivals showcase cultural traditions and folklife.

Cuisine:

The most popular dish in Pakistani cuisine is Tandoori chicken. Most Punjabi food is eaten with either rice or roti. There are some dishes that are exclusive to Pakistan like lassi, Paratha, Makai ki roti, Saron ka Saag, Haleem, Biryani and other spicy dishes are popular. In beverages, tea is consumed altogether seasons and as a custom, most of the Pakistanis serve tea to their guests. People are also fond of Zarda, Gulab-Jamuns, Kheer, Jalebi, Samosa, Pakorey etc.. These cuisines have become world-wide delicacies with large scale representation.

Clothing:

The traditional dress for Pakistani women was Punjabi Ghagra which is replaced by salwar suit and the Patiala salwar is very popular too. The traditional dress for Punjabi men is that and kurta which is now being replaced by the kurta and pyjama.

People:

Pakistani people are very warm-hearted and fun-loving. Punjabis are a group comprising of various tribes, clans, communities and are known to celebrate each and each tradition of

their culture. Punjabis also believe cast system but as now people are becoming educated, the differences are becoming blurred دھندلا.

Sports:

Pakistani people have a fanatical متعصب interest in sports. Punjabi's are a fan of kabaddi, and wrestling, which is additionally popular in other parts of Pakistan and it's also played on a national level. Other games being played in region include Gilli-Danda, , Yassu-Panju, Pitho-Garam, Ludo, Chuppan-Chupai, Baraf-Panni, Kathy and a few major sports include cricket, boxing, horse-racing, hockey and football. National Horse and Cattle Show at Lahore is that the biggest festival where sports, exhibitions, and livestock competitions are held.

Cultural Festivals:

There are numerous متعدد festivals which are celebrated by Pakistani people including some religious festivals like Eid-Milad-Un-Nabi, Jumu'ah, Laylat-ul-Qadr. The city Lahore is widely popular for its entertaining events and activities. Lahori's are famous everywhere the country for celebrations particularly خاص طور پر for Basant festival (kite flying) within the spring season. Other festivals celebrated in Punjab region include Baisakhi, Bahar etc.

Literature:

Pakistan is very rich with literature and Sufis adds more in its literature. Some famous poets of Punjabi are Sultan Bahu, Mian Mohammad Baksh, Baba Farid and Shah Hussain. Waris Shah, whose contribution to Punjabi literature is best known for his seminal work in Heer Ranjha, known as Shakespeare of Punjabi language. Bulleh Shah was a Punjabi Sufi poet, a humanist and a philosopher. The verse form Bulleh Shah primarily employed is called the Kafi, a style of Punjabi. Some other popular folk tales of Punjab include Sassi-Punnu, Sohni Mahiwal etc. that are passing through generations.

Thanks to its historical, geographical and ethnic diversity, Pakistan's culture is a melting pot of Indian, Persian, Afghan, Central Asian, South Asian and Western Asian influences. There are over 15 major ethnic groups in Pakistan, which differ in physical features, historical bloodlines, customs, dress, food and music. Some of these include Punjabis, Sindhis, Baloch, Pashtuns, Kashmiris, Hazaras, Makranis and Baltis, coming from regions as close to home as the Indus Valley or as far as Africa or Tibet. Other than ancient ethnic elements, the religious influence of Islam has also strongly shaped Pakistani culture since it first came to the region in AD 700.

Q. EXPLAIN SOCIAL NORMS AND DISCUSS THEIR TYPES WITH EXAMPLES. (S2017) (S2018)

ANS:

SOCIAL NORMS

Social norms are the unwritten rules of beliefs, attitudes, and behaviours that are considered acceptable in a particular social group or culture. Norms provide us with an expected idea of how to behave, and function to provide order and predictability in society. For example, we expect students to arrive to a lesson on time and complete their work.

The idea of norms provides a key to understanding social influence in general and conformity in particular. Social norms are the accepted standards of behaviour of social groups.

These groups range from friendship and workgroups to nation-states. Behaviour which fulfills these norms is called conformity, and most of the time roles and norms are powerful ways of understanding and predicting what people will do.

There are norms defining appropriate behaviour for every social group. For example, students, neighbours and patients in a hospital are all aware of the norms governing behaviour. And as the individual moves from one group to another, their behaviour changes accordingly.

Norms provide order in society. It is difficult to see how human society could operate without social norms. Human beings need norms to guide and direct their behaviour, to provide order and predictability in social relationships and to make sense of and understanding of each other's actions. These are some of the reasons why most people, most of the time, conform to social norms.

Types Of Norms

Norms can be classified into following types :

- 1) Folkways
- 2) Taboos
- 3) Mores
- 4) Laws

1. Folkways لوک طریقے

Definition: Folkways are customs that people within a society follow. They are often implicit, meaning that you may not have been taught about the folkways in your culture. Instead, you learned them by being embedded in a culture while growing up.

Examples: These are small little customs like covering your mouth when you yawn جمائی, trying not to smoke downwind of others, or making sure you say thank you to the grocery store clerk. In the UK, the folkway is to wear a uniform in public schools, while in the USA, the folkway is to simply dress comfortably at school.

If you break a folkway, you might be considered a little strange عجیب, but no one will be too upset. You just might not make friends, People who understand folkways are usually more liked and socially accepted.

2. Mores اخلاق

Definition: Mores are moral norms. The term 'more' comes from 'morality'. If you break a more, society will consider you to be immoral تااخلاقى. They're often linked to religious rules.

Mores are often the hardest to identify because they can also be a folkway, taboo ممنوع, or a law at the same time. If the social norm has a layer of morality involved, chances are it's a more. Generally, we look at a more as something that has a clear 'right or wrong'. Breaking a more will likely get you shunned ترك by your community and friendship groups, but unlike taboos, they are also things that are openly discussed, which makes it easier to know and understand them.

Examples: Talking behind a friend's back could be considered immoral and therefore a more that has been contravened خلاف ورزى. It's not illegal to gossip گپ, but people will frown upon you and consider you to have broken moral standards.

We're all told from a young age not to steal from others. It's one of the basic mores that goes across nearly all cultures.

Depending on your society, culture, and probably شاید also your religion, you might consider drinking alcohol شراب to be a moral issue. If you think it's immoral to drink alcohol, you'd consider this to be a more.

Most people would consider disrespecting بے عزتى parents as a moral issue. That's because our parents sacrificed قربان a great deal to raise us and they deserve respect from us for all they've done over our lives. So, this is likely to be considered سمجھا جاتا more than just a folkway norm, but a social more.

3. Taboos ممنوعات

Definition: Taboos are social norms in a society that are considered shocking چوٹا دینے والا if you break them. They are often things that no one talks about because they are so embarrassing ناتوانا and socially unacceptable.

There are three Types of Taboos:

- **Cultural**

A cultural taboo is something that is considered inappropriate نامناسب to do or discuss within a specific cultural or sub-cultural group.

- **Religious**

A religious taboo is something forbidden منع by a religion. Many actions and thoughts are banned by sacred مقدس religious texts such as the Torah, Old Testament عهد, and The Holy Quran.

- **Food.**

A Food taboo is a restriction پابندی on what foods are considered appropriate مناسب to eat, as well as appropriate ways to eat foods. This can also apply to drinks. Some food taboos are enforced by religions and cultures.

While taboos may not necessarily be written into law (although they can be), they are considered to be very severe. If you break one, you may be so embarrassed شرمندہ that you might not be able to look people in the eye anymore.

Examples: Taboos in culture include adultery , flirting while married, and spitting تھوکنا at others.

Many nations in Asia and the Middle East find the bottom of feet (or even pointing with the foot) to be highly offensive .

Most languages have curse لعنت words that are considered inappropriate. Curse words are considered taboo in business and formal settings.

Personal space is highly prized in many Western nations. Walking too close to others or standing too close together in conversation گفتگو can be considered excessively حد سے زیادہ intimate or an invasion حملہ of personal space.

Discussing your wealth and income is particularly frowned upon in Britain, but also in many other nations.

4. Laws

Definition: Laws are cultural and social norms that are policed by the state. If you are found to have broken a law, you could be fined or even go to jail. This is the highest level of severity ^{سختی} of all the four types of norms. If you break a law, you may find yourself in a lot of trouble ^{اذیت دینا}.

Examples: Commonly, a society will pass laws related to violence against others, theft, and damage to property.

Conclusion

There are four types of norms: folkways, mores, taboos, and laws. They increase in level of severity from folkways (which are just customs) through to laws (which will get you in legal trouble if you break them).

Different societies will have different social and cultural norms. Furthermore, these change over time. As society evolves, so do our values and norms.

Cultural and social norms even change between places in ^ا Saade a country. One area might be more conservative ^{قدامت پسند} than another.

Lastly, it's important to remember that many of these types of cultural norms overlap. Some mores are also taboos and laws, while some aren't. You need to look at the definitions in order to properly assign each norm.

Q. EXPLAIN THE FUNCTIONS OF THE INSTITUTION OF FAMILY, ALSO DISCUSS THE CHANGES THAT HAVE OCCURRED IN THESE FUNCTIONS WITH EXAMPLES. (A2019)

Ans:

FUNCTIONS OF THE INSTITUTION OF FAMILY

The institution of family is a basic unit in the society, and the multifaceted functions performed by it makes it a much-needed institution in a society. Some of the important functions performed by the family include, reproduction of new members and socializing them, and provision of emotional and physical care for older persons and young. Family in fact, is an institution which resolves or eases a large number of social problems.

The functions of a family institution itself tell us how much relevance it has to one's life and how important they are. The main function of the family is considered as the continuation of the human race which is through giving birth and properly nurturing and caring for the child besides this a family as helps fulfill sexual needs and also provide a sense of commitment and fidelity to the partner whom they're married to.

Haralombos and Herald (1997), define family as A procedure for socialization, economic activity and sexual activities that consists of two persons of opposite genders who will indulge in sexual activity at least for the sake of pleasure and would also consist of children and a group of decedents .

Murdock (1949), after studying over 250 multi-cultural societies defines family as a

“Social group characterized by common residence, economic co-operation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship and one or more children own or adopted of the sexually cohabiting adults. The “household” is said to be the “living arrangement” of such a family unit.

The relationship between marriage institution and family institution and their interdependencies

Both the institutions of marriage and family are very closely related as marriage is generally considered a pre-requisite to having a family and having a mating relationship. Taking this into consideration it is necessary to understand that since these institutions complement each other so do their functions. Both institutions serve common functions of the creation of a

mating relationship, providing a habitation and procreating پر تخلیق and raising اٹھانا children. That is both the marriage can be considered as a link between the 'family of orientation' and the 'family of procreation' making them very closely related.

Functions of Family Institution

The functions of the family institution can be bifurcated دو حصوں into various groups on the basis of importance اہمیت, implication اشارہ, and usage out of these generally, the most prominently نمایاں used bifurcation of the functions is according to their importance so on the basis of this they are divided into

A. Essential Functions

B. Non-Essential Functions

A. Essential Functions

Essentials functions are further divided into following types.

- i. **Satisfaction Of Sex Needs**: proper satisfaction of sex needs brings about a desire for lifelong partnership among males and females. This helps in increasing the stability of the family.
- ii. **Production And Rearing Of A Child**: one of the most important and prominent functions of a family is procreation پیدا کرنا and sustenance رزق. Hence one of the main functions of the family is reproduction تولید and rearing پالنا of kids.
- iii. **Provision of Home And Minimum Basic Facilities**: it is the responsibility of the head of the family to provide minimum basic facilities to the family. For example, food, shelter پناہ, clothing, etc.
- iv. **Giving Love And Sympathy**: one of the basic functions of a family and its members is to provide love and support to all the other members of the family. To be sympathetic ہمدرد in times of need and console each other in times of grief غم.
- v. **Socialization**: the main function of a family is socialization. The family helps transit the moral ideas of the group to the members of the family. This is done through language or through action.

B. Non-Essential Functions:

Non Essential Functions are also divided into following types:

- i. **Economic functions:** family serves as an economic unit. The family also looks after family property. The head of the family controls the property. He also looks after the needs of the family members i.e. whatever a man earns is consumed by his family.
- ii. **Religious Functions:** The family is the centre for religious training of the children who learn from their parents all about religious virtues فضائل. Various virtues like offering prayer and Fasting etc. are taught to a child. Also, knowledge about various religious scriptures صحيفه is passed on to the children. This function also helps them to become more of a part of the religious society and appreciate religion and life.
- iii. **Educative Function:** Every new born child is born into a family and hence the family becomes the first school for him/her. It also provides him with basic knowledge about life, people, behaviour etc. which is like a base for him/her as they enter the world of education in schools etc.

Social, cultural and recreational functions: the family that a person is born into decides his/her social status and functions. A family exercises social control over the individual and helps him abide ب by the social norms and morals it also helps him abstain from performing various anti-social activities.

It also helps maintain one's cultural background and help carry down one's culture down to the future generations. A family also provides recreation to the members of the family like having various مختلف get-togethers and functions which are a form of recreation تفریح.

**Q. DEFINE “CULTURE” , DISCUSS ITS COMPONENTS WITH EXAMPLES.
(S2017) (A2018) (S2018) (A2019) (AS2019) (A2020)**

Ans:

What Culture Means?

Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts. Culture is an umbrella term which encompasses the social behaviour and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups. Culture can be defined as

“All the ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation.”

Culture has been called "*the way of life for an entire society.*"

The word "**culture**" derives from a French term, which in turn derives from the Latin "*colere*," which means to tend to the earth and grow, or cultivation and nurture, according to Arthur Asa Berger. "It shares its etymology with a number of other words related to actively fostering growth,"

SOME DEFINITIONS

- Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.
- Culture is the systems of knowledge shared by a relatively large group of people.
- Culture is communication, communication is culture.
- Culture in its broadest sense is cultivated behaviour; that is the totality of a person's learned, accumulated experience which is socially transmitted, or more briefly, behaviour through social learning.
- A culture is a way of life of a group of people--the behaviours, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.

- Culture is symbolic communication. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions.
- Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action.
- Culture is the sum of total of the learned behaviour of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation.
- Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another.

THEORY OF CULTURAL DETERMINISM

The position that the ideas, meanings, beliefs and values people learn as members of society determines human nature. People are what they learn. Optimistic version of cultural determinism place no limits on the abilities of human beings to do or to be whatever they want. Some anthropologists ماہرین بشریات suggest that there is no universal "right way" of being human. "Right way" is almost always "our way"; that "our way" in one society almost never corresponds to "our way" in any other society. Proper attitude of an informed human being could only be that of tolerance احتمال.

- **The optimistic version** of this theory postulates تزکیہ that human nature being infinitely malleable , human being can choose the ways of life they prefer.
- **The pessimistic version** maintains that people are what they are conditioned to be; this is something over which they have no control. Human beings are passive creatures and do whatever their culture tells them to do. This explanation leads to behaviourism that locates the causes of human behaviour in a realm that is totally beyond human control.

Basic Elements of Culture

There are some basic Cultural Elements given below:

1. Language
2. Symbols
3. Norms
4. Values
5. Beliefs
6. Cognitive Elements

1. Language

A group of words or ideas having common meaning and is shared to a social situation is called language. Language is the entrance to a culture. Language is a set of socially sound pattern, words, and sentences having specific meaning and terminology اصطلاحات common to the same culture. you can learn effects of ethnocentrism نسلیستی.

Language is a source of communication and to transmit message from one person to another. It is the method to mould the behaviour and experience of a person. Language differs from culture to culture and is transmitted منقولہ from one generation to another.

Language is like a vehicle through which we can carry out our complex social activities. Language is the foundation بنیاد of a culture and ticket to the entrance of a social life. Animal have not culture because they have no specific language to transmit worlds to others. So, language is the key to open a social life of an individual with some special characteristics.

2. Symbols

Culture is a system of symbols. Symbols are anything used to represent نمائندگی کرنا express and stand for an event situation جگہ. Symbols direct to guide our behaviour. It is used to show an event of past, present or future. For example the heap ڈھیر of ash راکھ show that the something has been burnt or the wet گیلیا street shows that it has rained.

Bowing head, whistling, winking جھپکنا of eyes situation, all are the symbols, which express a specific object idea about other. Baith Ullah is the symbol of God and we pray to it. American Shake their hand to answer for No. Other examples are flag, anthem ترانہ, picture, statues مجسمے are symbols. Symbols are the short expression for the identification of an object or situation.

3. Norms

Norms as elements of culture are the rules and the guidelines which specify the behaviour of an individual. Norms keep a person within the boundary of society and its culture. It gives us restriction پابندی about something which to do and which not to do. It moulds our behaviour and gives us knowledge about wrong and right. Norms can be divided into:

a. Folkways.

Folkways لوک طریقے are the simple customary عادی ways of the people. It is the normal and habitual عادی action of people within a culture. Folkways are the recognized or accepted ways of behaviour. These are the behaviour pattern which a person use generally in his daily life.

b. Mores.

Mores is a Latin word and the plural of mos which means customs or beliefs accordance with a group customary expectation. It is the “must” behaviour of a person. Mores refers to “what ought to be and what ought not to be.” Mores are serious norms but are informed like folkways. They have a serious binding on a group the violation خلاف ورزی of mores threats دھمکیوں to social order. Punishment may be both formal and informal for the violation of mores.

4. Values

Anything getting importance in our daily life becomes our values. The origin of values is not biological حیاتیاتی but it is social production while living in society the values develop. Values depend upon the culture. Culture varies مختلف ہوتا ہے from society to society and thus values are different in every social situation. Values are what we like and what we say will in our society values are the good idea and thinking of a person.

Some values are hereditary موروثی which we gain from our elders, books and parents. The culture is full of values and can transmit from one generation to another. When a natural object get a meaning it becomes a value.

5. Beliefs

Every sect فرقہ within a culture having some beliefs for cultural refuge پناہ. These beliefs are responsible for the spiritual fulfilment of needs and wants. Muslims believe in God, Holly Prophet, The Day of Judgment, recitation of Holly Quran, Hajj etc.

Sikh wear bangle بھڑی in one hand, bear a long beard, keeping a dagger خنجر. Cross for Christians and a necklace ہار or a cotton thread around neck, the water of ganga and are sacred for Hindus.

6. Cognitive علمی Elements

Cognitive elements of culture are those things which an individual knows how to cope with an existing social situation. How to survive, how to make shelter from storms and other natural calamities, how to travel and transport etc. are the practical knowledge which make a culture. Such knowledge is carefully thought to every generation.

Q. DEFINE “STATUS AND ROLE” , EXPLAIN THE DETERMINANTS OF “ASCRIBED” AND “ACHIEVED” STATUES WITH EXAMPLES. (A2019)

Ans:

STATUS AND ROLE

Since the influential writing of *Ralph Linton* (1936), status and role have become the key concepts of sociology. By status, Linton meant a position in a social system involving designated rights and obligation, whereas, by role, he meant the behaviour oriented to others' patterned expectations. Linton states the long recognized and basic fact that each person in society inevitably occupies multiple statuses and each of these statuses has an associated role.

In every society and every group, each member has some function or activity with which he is associated and carries some degree of power or prestige. What the individual does or performs, we generally call his role. The degree of prestige or power we refer to as his status. Roles are related to statuses.

In a sense, 'status' and 'role' are two words for the same phenomenon. This is why, Linton remarked, "role is the dynamic aspect of status," or the behaviour or tasks associated with or ascribed to a status. In other words, status and role are two sides of a single coin. It simply means that both are closely related and one cannot be separated from the other.

Social status and role are analytic terms; they have a more general quality than the concrete descriptive terms they reference. Sociologist prefers to choose such analytic terms rather than descriptive terms like bus conductor, customer, father or mother etc. After Linton, these two terms have become the basic features of the structural-functional theory. Later on, many sociologists have refined and added many ideas to these two terms.

What is Status?

Simply defined, status is a socially defined position in a group or a social system, such as female, student, teacher, child, mother, father etc. A status occupant is expected by others to behave in a special way, relative to the specific situation. The relation of the father and the child is reciprocal and gives to each a position in the family group. The position is always relative; status always implies a group. With every status certain privileges, rights and duties are associated.

Definition of Status

- **Ralph Linton** says that “status is the place in a particular system, which a certain individual occupies at a particular time.”
- **Morris Ginsberg**, “A status is a position in a social group or grouping, a relation to other positions held by other individuals in the group or grouping”.
- **According to Kingsley Davis**, “status is a position in the general institutional system, recognized and supported by the entire society”.
- **Horton and Hunt**, “status is the rank or position of an individual in a group”.

Types of Status

Statuses are culturally defined, despite the fact that they may be based on biological factors such as sex, caste or race. Ralph Linton has noted two types of status:

1. Ascribed status:

An ascribed status is a social position assigned at birth and is, therefore, usually permanent. Hence, an ascribed status is one into which a person is born and in which he or she remains throughout his or her life, e.g., sex, caste, race and age. A Brahmin, for example, enjoys the ascribed status of a Brahmin by virtue of his birth. In addition, sex, ethnic background, place of birth, and family name supply assigned statuses. Such statuses are said to be ascribed. Ascribed statuses are usually fixed at birth.

2. Achieved status:

An achieved status is one that is chosen or achieved, such as a married person, a parent, a friend, a doctor or an engineer. An achieved status is acquired through one's efforts. Society recognizes such changes in achieved status. Statuses that are not fixed by inheritance, biological characteristics, or other factors, over which the individual has no control, are known as achieved statuses. An achieved status is entered as a result of some degree of purposive action and choice. Thus, an achieved status, by contrast, is one that is based on something the person has done. For example, a boy of 17 can be an athlete کھلاڑی, a guitarist گٹارسٹ, a student of history and a member of a local club enjoying different forms of achieved status.

Ascribed and achieved statuses have numerous differences and similarities. They each affect a person's and a group's roles both socially and industrially, and they may even affect the characteristics of a person and the public's perception of them.

ROLE

The role, in sociology, is expected of an individual who occupies a given social position or status. A role is a comprehensive جامع pattern of socially recognized behaviour, providing a means of identifying and placing an individual in a society. It also serves as a strategy عملی for coping with recurrent بار بار situations and dealing with others' roles (e.g., parent-child roles). The term, borrowed ادھار from theatrical ڈراما usage, emphasizes تفریق the distinction between the actor and the part. A role remains relatively stable مستحکم even though different people occupy the position: any individual assigned the role of the physician ڈاکٹر, like any actor in the role of Hamlet, is expected to behave in a particular way. An individual may have a unique style, but this is exhibited دکھانا within the expected behaviour's boundaries.

Role expectations include both actions and qualities: a teacher may be expected not only to deliver lectures, assign homework, and prepare examinations but also to be dedicated وقف, concerned, honest, and responsible. Individuals usually occupy several positions, which may or may not be compatible موازن with one another: one person may be husband, father, artist, and patient. Each role entailing certain obligations, duties, privileges, and rights vis-à-vis other persons.

Definition of Role

Ogburn and Nimkoff

a role is “a set of socially expected and approved behaviour patterns consisting of both duties and privileges اشتقاق, associated with a particular position in a group”.

Johnson

“role is expectations and obligations ذمہ داریاں held by other members concerning the behaviour of the position incumbent موجودہ”.

Alex Inkle

‘role’ refers to “the set of expected or normative rights and obligations ذمہ داریاں allowed to and demanded of persons generally felt to be incumbent of a recognized status by others who participate in the same social system”.

Interrelationships Between Social Status And Role

The concepts of status and role have a growing significance ^{اهمیت} in the social sciences. Status and role are simplified by **Ralph Linton** when he said, ‘*you occupy a status, but you play a role*’. Every position or status in society carries with it a set of expected behaviour patterns. Status and role are ‘*two Saades of the same coin*’.

Statuses and Roles constitute an important element in social structure. **Young and Mack** say “*A role is the function of a status*”. A person in a social set-up is bound to play a role. Sometimes he plays so many roles at a given time. According to his role, he gets status.

Similarly, the status of an individual gives him a definite role. Sometimes status is ascribed and sometimes it is achieved. Therefore, status and role, both are interrelated.

Q. DEFINE DEVIANCE AND DISCUSS ANY TWO THEORIES OF DEVIANCE TO EXPLAIN CRIME IN SOCIETY. (S2017) (A2019) (A2020)

Ans.

What is Deviance انحراف؟

Deviance refers to rule breaking behaviour of some kind which fails to conform موافقت to the norms and expectations of a particular society or social group.

Deviance is closely related to the concept of crime, which is law breaking behaviour. Criminal behaviour is usually deviant منحرف, but not all deviant behaviour is criminal.

The concept of deviance is more difficult to define than crime. Deviance includes both criminal and non-criminal acts, but it is quite difficult to pin down what members of any society or groups actually regard as deviant behaviour. *Downes and Rock* (2007) suggest that ambiguity ابہام is a key feature of rule-breaking, as people are frequently unsure whether a particular episode قسط is truly deviant or what deviance is. Their judgement will depend on the context سیاق in which it occurs, who the person is, what they know about them and what their motives might be.

Deviance, in a sociological context, describes actions or behaviours that violate informal social norms or formally-enacted rules. Among those who study social norms اصول and their relation to deviance are sociologists, psychologists ماہرین نفسیات, psychiatrists نفسیاتی ماہرین, and criminologists, all of whom investigate how norms change and are enforced over time.

Types of Deviance:

Deviance is often divided into two types of activities.

- The first, crime, is the violation of formally enacted تائید laws and is referred to as formal deviance. Examples of formal deviance include robbery, theft, rape, murder, and assault وار.
- The second type of deviant behaviour involves violations خلاف ورزیاں of informal social norms (norms that have not been codified into law) and is referred to as informal deviance. Examples of informal deviance include picking one's nose, belching بکارت loudly, or standing unnecessarily close to another person.

Relativism and Deviance

Deviance is a relative issue, and standards for deviance change based on a number of factors, including the following:

- **Location:** A person speaking loudly during prayer in mosque would probably be considered deviant, whereas a person speaking loudly at a party would not. Society generally regards taking the life of another person to be a deviant act, but during wartime, killing another person is not considered deviant.
- **Age:** A five-year-old can cry in a supermarket without being considered deviant, but an older child or an adult cannot.
- **Social Status:** A famous actor can skip to the front of a long line of people waiting to get into a popular club, but a non famous person would be considered deviant for trying to do the same.
- **Individual Societies:** In the United States, customers in department stores do not try to negotiate prices for goods. In some other countries, people understand that one should haggle *جھڑا* over the price of an item; not to do so is considered deviant.

Cultural Norms And Deviance

In Japan, there are strict norms involving the exchange of business cards. One person presents his or her business card with the writing facing the recipient, who looks at it for a moment and asks a question about some of the information on the card. The question may be irrelevant, but it tells the giver that the recipient has read the card and acknowledges the person and his or her company. A Japanese executive who receives a business card and does not take the time to look at it and ask a question would be considered deviant.

THEORIES OF DEVIANCE

A number of theories related to deviance and criminology have emerged within the past 50 years or so. Some of the most well-known are as following:

Differential-Association Theory

Edwin Sutherland coined the phrase *differential association* to address the issue of how people learn deviance. According to this theory, the environment plays a major role in deciding which norms people learn to violate. Specifically, people within a particular reference group provide norms of conformity *موافقت* and deviance, and thus heavily influence the way other people look at the world, including how they react. People also learn their norms from various socializing agents parents, teachers, ministers, family, friends, co-workers, and the

media. In short, people learn criminal behaviour, like other behaviours, from their interactions with others, especially in intimate groups.

The differential-association theory applies to many types of deviant behaviour. For example, *Juvenile Gangs* provide an environment in which young people learn to become criminals. These gangs define themselves as countercultural اور اور and glorify تشبیح کرنا violence, retaliation, and crime as means to achieving social status. Gang members learn to be deviant as they embrace and conform to their gang's norms.

Differential-association theory has contributed to the field of criminology in its focus on the developmental nature of criminality. People learn deviance from the people with whom they associate. Critics of the differential-association theory, on the other hand, claim the vagueness ابہام of the theory's terminology does not lend itself to social science research methods or empirical validation.

Anomie Theory

Anomie refers to the confusion that arises when social norms conflict or don't even exist. In the 1960s, *Robert Merton* used the term to describe the differences between socially accepted goals and the availability of means to achieve those goals. Merton stressed دباؤ, for instance, that attaining حاصل کرنا wealth is a major goal of Americans, but not all Americans possess the means to do this, especially members of minority and disadvantaged groups. Those who find the “road to riches” closed to them experience anomie, because an obstacle رکاوٹ has thwarted ناکام their pursuit تعاقب of a socially approved goal. When this happens, these individuals may employ deviant behaviours to attain their goals, retaliate تجسس against society, or merely “make a point.”

The primary contribution of anomie theory is its ability to explain many forms of deviance. The theory is also sociological in its emphasis تاکید on the role of social forces in creating deviance. On the negative Saade, anomie theory has been criticized for its generality. Critics note the theory's lack of statements concerning the process of learning deviance, including the internal motivators for deviance. Like differential association theory, anomie theory does not lend itself to precise scientific study.

Control Theory

According to *Walter Reckless's* control theory, both inner and outer controls work against deviant tendencies رجحانات. People may want at least some of the time to act in deviant ways, but most do not. They have various restraints ضبط: internal controls, such as conscience ضمیر, values, integrity سالمیت, morality اخلاقیات, and the desire to be a “good person”; and outer controls, such as

police, family, friends, and religious authorities. *Travis Hirschi* noted that these inner and outer restraints **ضبط** form a person's self-control, which prevents acting against social norms. The key to developing self-control is proper socialization, especially early in childhood. Children who lack this self-control, then, may grow up to commit crimes and other deviant behaviours.

Whereas theory also suggests that people society labels as "criminals" are probably **شاید** members of subordinate **ماتحت** groups, critics argue **بجٹ** that this oversimplifies the situation. As examples, they cite wealthy and powerful businesspeople, politicians, and others who commit crimes. Critics also argue that conflict theory does little to explain the causes of deviance. Proponents **حالی** counter, however, by asserting **زور دینا** that the theory does not attempt to delve into etiologist **یات** **ماہر امراض**. Instead, the theory does what it claims to do: It discusses the relationships between socialization, social controls, and behaviour.

Labeling Theory

A type of symbolic interaction , labeling theory concerns the meanings people derive from one another's labels, symbols, actions, and reactions. This theory holds that behaviors are deviant only when society labels them as deviant. As such, conforming members of society, who interpret certain behaviors as deviant and then attach this label to individuals, determine **فیصلہ کرنا** the distinction **تفریق** between deviance and non-deviance. Labeling theory questions who applies what label to whom, why they do this, and what happens as a result of this labeling.

Powerful individuals within society politicians, judges, police officers, medical doctors, and so forth typically impose **مسلط کرنا** the most significant labels. Labeled persons may include drug addicts , alcoholics, criminals, delinquents **مجرمانہ**, prostitutes **طوائفیں**, sex offenders, retarded **مکار** people, and psychiatric **نفسیاتی** patients, to mention a few. The consequences **نتائج** of being labeled as deviant can be far-reaching. Social research indicates that those who have negative labels usually have lower self-images, are more likely to reject themselves, and may even act more defiantly as a result of the label. Unfortunately **بد قسمتی**, people who accept the labeling of others be it correct or incorrect have a difficult time changing their opinions of the labeled person, even in light of evidence **ثبوت** to the contrary **برعکس**.. Proponents **حالی** of labeling theory support the theory's emphasis **تاکید** on the role that the attitudes and reactions of others, not deviant acts per se, have on the development of deviance. Critics of labeling theory indicate that the theory only applies to a small number of deviants, because such people are actually caught **پکڑی** and labeled as deviants. Critics also argue that the concepts in the theory are unclear and thus difficult to test scientifically **سائنسی لحاظ سے**.

Conflict Theory

Conflict theory suggests that deviant behaviors result from social, political, or material inequalities of a social group. In response to these inequalities, certain groups will act deviantly in order to change their circumstances, change the social structure that engendered their circumstances, or just to “act out” against their oppressors. An example of conflict theory would be the Occupy Wall Street movement that began in the fall of 2011. Angered at the extreme inequalities in wealth distribution in the United States, protesters began to organize more communal ways of living in New York City in order to protest the lavish means of life of those at the top of the socioeconomic ladder. The protesters were deviating from social norms of coherence in order to articulate grievances against the extremely wealthy. Their actions and perspectives demonstrate the use of conflict theory to explain social deviance.

Conclusion

Both respondents agree that, deviance is an act that reflects negativity to the society and at all costs, people should be discouraged from engaging in deviance activities. Strict and tough punishment emerged as the best mitigation procedure for preventing people from committing crimes and breaking the rules. In support of the arguments and sentiments raised by the respondents, deviance is an act committed by people with ill motives. We all know what is right and what is wrong, there is no justification that can be given to someone who breaks the rules and regulations. The functionality of the society depends on how well the people observes the norms and cultures that have been existence for decades.

Q. WHAT ARE SOCIAL GROUPS AND HOW DO THEY INFLUENCE INDIVIDUAL BEHAVIORS IN SOCIETY. DISCUSS WITH RELEVANT EXAMPLES. (S2017)

DEFINE AND DISCUSS SOCIAL GROUP AND ITS TYPES WITH EXAMPLES. (A2018)

DEFINE SOCIAL GROUPS AND DISCUSS THE CHARACTERISTICS OF PRIMARY AND SECONDARY GROUPS. (A2019) (A2020)

Ans:

SOCIAL GROUPS

A social group can be defined as two or more people who interact with one another, share similar characteristics, and collectively have a sense of unity اتحاد. Regardless قطع نظر, social groups come in a myriad شمار of sizes and varieties. For example, a society can be viewed as a large social group.

A group is become social when interaction found among its participants شرکاء. Social interaction is its basic condition. People walking in markets, in fairs میلوں, travelling in train are not social groups. Because social interaction among them does not exist. Two persons, in Lahore and Islamabad, having interaction on telephone form it although they are far away from each other. Therefore social interaction is the basic condition of social groups.

Definition of Social Groups

According to Merrill:

“Two or more persons are in communication over an appreciable قابل ستائش period of time and who act in accordance اتفاق with common function or purpose”.

A.W. Green says

“An aggregate جمع of individuals which persists in time, which has one or more interests or activities in common and which is organized”.

Emory S. Bogardus:

“A number of persons, two or more who have common objects of attention, who are stimulating حوصلہ افزائی to each other, who have common loyalty اطاعت and participate in related activities are called as group”.

H.M. Johnson remarked that,

“Sociology is the science that deals with social groups”.

Ogburn and Nimkoff

“Whenever two or more individuals come together and influence one another, they may be said to constitute a social group”.

Maclver and Page

“A social group is any collection of human beings who are brought into human relationships with one another”.

Characteristics of Social Group

The basis of grouping may be numerous but the division of population on the basis of age, sex, income, profession and other gave them various characteristics of social groups.

1. Given number of Individual two or more

Without a number of individuals no social group can be formed. Two or more than that individual are necessary to form a group. This number may vary.

2. Reciprocal Relations exists among the its members

There exist reciprocal متوکل relations among the members of a social group. These reciprocal relations among the members are the basis or foundation of social group without which social group cannot be formed. The members must interact or inter-related with each other.

3. These are formed for Common Goals and Objectives

It is another important characteristic of a social group. The aims, objectives and ideals of the members are common. For the fulfilment of these common goals social groups are formed. Here individual interests are sacrificed قربان for group interests.

4. Having Sense of unity and solidarity which results loyalty and sympathy

Members of a social group are always tied باندھا by a sense of unity and bond of solidarity یکجہتی, common goals and mutual باہمی relations strengthens مضبوط کرتا ہے this bond of unity and solidarity. This creates loyalty اطاعت and sympathy among the members of social group.

5. A strong sense of awe-feeling خوف which develop cooperation

Members of a social group is characterized by a strong sense of awe-feeling. This awe-feeling fosters پائا co-operation among members. Because of this awe-feeling the members identify themselves with the group and conSaader others as outSaaders.

6. Group Norms and regulations (written or unwritten) must be followed for group control

Every social group has its own, regulations and norms which the members are supposed to follow. With the help of these rules and norms اصول the group exercises control over it's members. These norms may be written or unwritten. Any violation of group norms is followed by punishment. The group norms maintain unity and integrity سالييت in the group.

7. Similar Behaviour to achieve common goals

Members of a social group show similar behaviour. As the interests, ideals and values of a group are common hence its members behave in a similar manner. This similar behaviour helps in the achievement of common goals.

8. Awareness about its membership to differentiate them from other groups

Members of a social group are aware about the membership which distinguishes ممتاز them from others. This is perhaps شايد due to 'the consciousness شعور of kind' as opined by Giddings.

9. These are dynamic instead static

Social groups are dynamic متحرك in nature. It is not static جامد. It responds to different changes. The nature of change may be slow or rapid تيز but it is bound to occur .

10. Group Control (direct or indirect control) for members activities

Social group exercises some sort of control over its members and over their activities. This control may be direct or indirect. Of course group exercises control only over non-conformists غير موافق or deviants . Social groups may be permanent or temporary in nature. There are permanent groups likes family and temporary groups like crowd, mob etc.

Types of Social Groups

Normally social groups are divided into following types:

- 1. Primary Groups**
- 2. Secondary Groups**
- 3. In & Out**
- 4. Formal and Informal**
- 5. Reference**

6. Ethnic
7. Caste
8. Pressure
9. Vested Interest

1. Primary Groups

The primary group is primary in the sense that the members are emotionally جذباتی attached together sharing their basic ways of life with one another. In the basic affairs of life which are most essential ضروری for a social life those who fall into mutual sharing of one another form a group prime in importance called primary group. Emotions جذبات, attitude, ideas and habits of individuals افراد develop within here.

2. Secondary Groups

The people within their contact second to the primary form secondary group no matter whatever the type of relationship تعلق is there. The intimacy قربت is relatively lower than that in primary. The relations of teacher and student, buyer and seller, voter and candidate, are secondary. The frequency تعدد, duration, intensity شدت and focus in interaction may be there but their degree being lower than the one in primary group. This is second in importance of life to the participants. He is first affected by the primary group members and later by those in the secondary.

3. In-Group and Out-Group

These types were given by W. C. Sumner. During the processes of our daily life we divide people into 'we and they'. The interest of the individual rests within those people with whom he is closely affiliated and places his confidence in them. They may be Members of his family, neighbourhood پڑوس, play-group or immediate or close relatives. He develops his subjective attitude and forms opinion about the acceptance or rejection رد of a certain object or idea through his in group members. Consciousness شعور kind also falls in this type of social group. The members are tied in the bonds of 'we feel', It is the group to which the individual is member.

'Out group' members are conSaadered in relation to in-group. Those not included in 'we' and fail in 'they' are the members of out-group, its members are not members of individuals self. We (in-group) the Pakistanis, they (out-group) the Indians: we the Pathans and they the Sayyed are the examples. It means a person member of a certain group falls in its in-group and a person not member to a group falls in his out-group.

4. Formal and Informal Groups

Here membership is defined. Those who fulfil the conditions can become member. The entry is made under written rule and the membership can be cancelled on violation خلاف ورزی of its

rules and regulations. The offices are distributed according to the rules. The students in a class are a formal group, other example is the Union Council, people enjoying a match on tickets. United Nations Organization (U.N.O.), SAARC, Punjab Professors and Lecturers Association (PPLA), Youth Club in a mohalla, are also formal groups.

Informal group membership is not defined. Any person can participate and leave it when he likes. People in markets, fairs, listening radio, watching television, listening to a speaker are the examples of informal groups. Other example is people gossiping گپ شپ in mohalla and children playing in street.

5. Reference Group

The term reference group was introduced by *Muzafer Sherif* in his book “*an Outline of Social Psychology*”. Here individual was socialized. Here he identifies himself may include the old members of the family and those who influenced him. Those who left bright effects on the social life of the individual are the members of his reference group.

6. Ethnic Group

It is the social group which has its cultural traits different from the general culture of the society. These are smaller one widespread وسیع پیمانے پر at different places in society. They are always in minority اقلیتی and have strong social solidarity یکجہتی among their members due to close and intense social interaction. This has its marriage, customs, beliefs and rituals رسومات different from other ones. In Pakistani society, the people of tribal areas, the nomadic tribes, the Hindus, the Christians, the Americans, the Iranians are ethnic groups.

7. Caste

Caste is a permanent social group in which the status of an individual is fixed through heredity پاکیزگی alone. The members of a caste usually create Biradri in Indo-Pakistani societies. Caste is the described status received at birth. Caste is an element in determining تعیین social stratification درجہ بندی in our society. Different castes have different social positions in our society. The people of the same caste from Biradri for intermarriages. Therefore the binding force of Biradri creates Social control among the people. This caste system still prevalent موجود in Indian and Pakistani society.

8. Pressure-Group

It lays pressure on government to change its policies in its favour. Here are participants are high class people, especially the rich and the diplomats. This enjoys high status in society. Its members also participate in running government and administration.

9. Vested Interest Group

It is social group which has its own ends. Mostly the economic benefit are the major aims. This one is for the sake of its aims does not interfere *مداخلت* in government like the pressure group. But it has its own way by following the government. This sort of social group derives *اخذ کرتا ہے* benefit from the government.

Difference Between Primary Group and Secondary Group

Functions	PRIMARY GROUP	SECONDARY GROUP
1. Size	A primary group is small in size as well as area. The membership is limited to a small area.	At the other end in a secondary group the membership is widespread. It may contain thousands of members scattered in different parts of the world
2. Physical Proximity <i>قربت</i>	Primary groups are based on close contacts. People in these groups do not merely know one another and interact frequently. But they know one another well and have strong emotional ties.	Secondary groups do not give its members feeling of close proximity that primary groups give.
3. Duration	Primary groups exist for a longer period. Relationships in primary group are permanent in nature.	Secondary groups, on the other hand are based on temporary relationship.
4. Kinds of Cooperation	In a primary group, the members directly cooperate with each other participating in the same process. They sit together, discuss together play together.	In a secondary group, the cooperation with the fellow members is direct. The members cooperate only to achieve the objective of the group.
5. Types of Structures	The primary group is based on a informal structure. The members participate in the same process. The spontaneous adjustment in the working of the group. No formal and detail rules are drafted. The structure is simple.	Every secondary group is regulated by a set of formal rules. A formal authority is set up with designated powers and a clear cut division of labour in which the function of each is specified in relation to the function of all the rest fellows.
6. End in itself versus Means to an End	Primary groups are an end in themselves. Individuals enter into primary relations because such relations contribute to personal development, security and well-being.	Secondary group on the other hand is goal oriented.

DETAILS	PRIMARY GROUP	SECONDARY GROUP
7. Position	In primary groups, the position or status of a person is fixed according to his birth, age and sex.	But in secondary groups, the position of a person is determined by his roles.
8. Difference in Development of Personality	Primary group is concerned with the total aspects personality of a person and it develops his whole personality.	Secondary group, on the other hand, is concerned with a particular aspect of personality and it develops only that aspect.
9. Relationship	The relationship of members with each other in primary group is direct, intimate and personal. They meet face to face and develop direct contacts.	A secondary group is based on impersonal relationships. It does not exercise a primary influence over its members because they do not live in presence and thought of one another.
10. Social Control:	Primary group uses informal ways of social control	Secondary group on the other hand, uses formal means of checking deviation of violation of norms.

Q. DEFINE SOCIAL CONTROL AND EXPLAIN THE CRIMINAL JUSTICE SYSTEM OF PAKISTAN. (S2017) (S2018)

Ans:

SOCIAL CONTROL

Social control is nothing but control of the society over individuals. In order to maintain the organisation and the order of the society, man has to be kept under some sort of control. This control is necessary in order to have desired behaviour from the individual and enable him to develop social qualities.

Society in order to exist and progress has to exercise a certain control over its members since any marked deviation انحراف from the established ways is considered a threat to its welfare. Such control has been termed by sociologists as *Social Control*.

Social control is the term sociologists apply to those mechanisms by which any society maintains a normative social system. It refers to all the ways and means by which society enforces conformity موافقت to its norms اصول. The individual internalises داخلیت social norms and these become part of his personality. In the process of socialisation the growing child learns the values of his own groups as well as of the larger society and the ways of doing and thinking that are deemed سمجھا to be right and proper.

Definition of Social Control

According to Fairchild

It is the process which helps a society to secure conformity to individuals as well as groups.

Horton & Hunt says

Social control is a complete process where a society provides security to its members and conformity to their prospects.

Mannheim says

It is the collection of methods which can help to influence human behaviour to retain social order. It is very clear that it stops deviation to social norms اصول and bring control and conformity in a society. It is the collective behaviour through which the process of social order remains constant مستقل.

Characteristics of Social Control

Following are three main characteristics

- It is an influence exerted گنا through social suggestions, public opinion, religion and appeal.
- Influence is exercised by society bitterly کڑوا than a single person or individual, such groups may be in the form of a family, union, club etc.
- Every control as influence exercised by a specific society for the promoting of group welfare. Social control is exercised for some specific ends and goals to achieve by the individual of a collective group.

Types of Social Control

Society makes various types of social control depending on the social situations. In primitive societies beliefs and superstitions توہمات are enough for the control. In rural areas folkways لوک طریقے, norms, beliefs, customs and traditions are used as means social control, while in modern societies formal agencies like police, army, radio, universities, newspapers are the means.

1. Direct and Indirect Control

Karl Mannheim is of the view that control may be direct as well as indirect. Direct control is that, which is exercised by the primary groups like family, peer groups, who praise تعریف or condemn the behaviours of an individual. Indirect control is exercised by the secondary groups like traditions, customs, institution etc.

2. Positive and Negative Means

There are two types of means according to *Kimble Young*. One is positive means which exists in form of praise, prizes, fame and respect. Another mean is negative, which found in the shape of criticism, punishment and shames.

3. Social Control through Force and Symbol

Lumby classified social control as by force and by symbol. By force he is of the view that to exert force on individuals which through symbols. He includes praise, rewards, groups, stare, criticism and propaganda etc.

4. Conscious and Unconscious Control

Bernard has classified it on the basis of conscious اور آگہونا and unconscious. Conscious social control is developed in the real sense by the society (law), while unconscious is followed by the individuals but have no attention towards it and adopt unconsciously i.e. customs and traditions.

5. Formal and Informal Control

Formal control is designed and regulated by some authority like government makes law to control order. Informal is the unwritten rules and regulation characterized by informal authority like criticism, sociability, public opinion etc.

6. Control by Constructive and Exploitative Means

It includes education and social reforms while through exploitation means control through threats or intimidation ڈرانا and censorship سنسر شپ.

7. Real and Artificial Control

Artificial مصنوعی social control imposes by an individual on himself without the force of society. It is also called self-control. While real control is enforced by the society on individuals and they are bound to follow these rules due to fear ڈر of punishment.

CRIMINAL JUSTICE SYSTEM

The criminal justice system of Pakistan has been inherited موروثی from the British. This system aims to reduce crime, bring more offenders مجرم to justice and raise اٹھانا public confidence that the system is fair and will deliver justice for law-abiding citizens. The major and important deficiencies کمی and weaknesses of the criminal justice system of Pakistan are accurate درست reporting of crime to the police, malpractices بددیانتی during litigation, delayed submission of challans to the courts by public prosecutors, lopSaaded متوازن and long duration of trials آزمائش where the accused الزام is conSaaded to be the favourite child of the court, overcrowding of jails due to a large number of under-trial prisoners قیدیوں, underdeveloped system of parole and probation and capacity issues. These weaknesses, especially capacity issues, are not restricted to any one segment of the criminal justice system all components including law enforcement, judiciary and corrections/prisons equally fall short.

Criminal justice is the system of practices and institutions of the government directed at upholding برقرار رکھنا social control, deterring روکنا and mitigating کم کرنا crime, or sanctioning منظوری those who violate laws with criminal penalties and rehabilitation بحالی efforts. Criminal justice system mainly consists of three parts:

- (i) Police (law enforcement)
- (ii) Courts (adjudication/trial)
- (iii) Prisons (corrections/ probation and parole).

The legal basis of the criminal justice system of Pakistan includes the Criminal Procedure Code of 1898 (popularly known as the CrPC) and Pakistan Penal Code 1860 which lay out the foundations, procedures and functions of all components of the system starting from reporting of the case to police, its trial by courts, appeals and correction at jails. However, even though amendments from time to time had been made in laws to cater ^{کے} for changing needs, Islamize laws and keep them up-to-date, the major shape is still the same. Unfortunately, Pakistan's system has failed to achieve the wider objectives, that is why the Supreme Court observed that *"...people are losing faith in the dispensation ^{تقسیم} of criminal justice by ordinary criminal courts for the reason that they either acquit the accused persons on technical grounds or take a lenient ^{نرم} view in awarding sentences ."*

This has resulted more often in people resorting to street justice and incidents involving lynching ^{گولہ} of criminals by public which have been reported by media a number of times. Owing to the above shortcomings, the whole system of criminal justice is considered to be underperforming. In the past, several attempts were made at amending the legal framework to make the system efficient and improve its efficiency and effectiveness but those were largely in bits and pieces and were done half-heartedly, not yielding ^{جملگانا} any positive results.

i) Role of Police

The police has been entrusted ^{سونپا گیا} under law to protect the life and property of citizens of the country. Criminal Procedure Code and Police Order 2002 provide necessary legal cover to the police to perform this function and bring criminals to book. Police is the first and foremost ^{سب سے} component of the criminal justice system.

Registration of FIR: Criminal justice begins with a First Information Report (FIR) at a police station. It has been observed and usually complained about that police avoids registering the crime when reported and usually delays the registration of FIR. The delay in registration of FIR is due to a number of reasons, the foremost ^{سب سے} being non-willingness on the part of police as it will reflect badly on their performance. Other reasons may include extraneous ^{خارجی} pressures and corruption.

Apprehension ^{گرفتاری} or Arrest. The law requires any person taken into police custody to be presented before a court within 24 hours, with the magistrate. Magistrates commonly order a remand without even seeing the accused. Moreover, when judges do not remand the accused,

the police often re-arrest him or her. By law, the accused cannot be in police custody for more than fourteen days, although courts typically grant extensions on the grounds that the police need more time to recover evidence. Meanwhile, the police are said to torture **ازیت پہنچانا** the accused **اقرار** to get a confession.

Investigation: This is the third most important function performed by the police. After the registration of FIR the matter is assigned to a police officer for investigation **تحقیقات**. Investigation is carried out under the procedure given in CrPC as well as the guidelines given in of the Police Rules. Investigation is the process of collection of evidence **ثبوت** to establish **قائم** the commission of any offence **جرم** and the roles played by individuals in commission of those offences. Once evidence is collected and grounds of involvement or innocence of the accused are established, the investigating officer (IO) prepares challan for submission to the court. CrPC provides powers to the investigating officer to acquit **بریت** any accused against whom no evidence of involvement is found under section 169 but this practice is usually disliked by the courts and they insist **اصرار کرنا** that the police should challan them. This causes delay in justice and puts the falsely implicated **پھنسا ہوا** persons under undue torture and delay in getting relief and being discharged. All accused against whom no evidence is received should be released by the police.

ii) Role of Judiciary

Pakistan's courts and prisons are overburdened. A huge amount of cases pending in the superior courts, including the Supreme Court and provincial High Courts, and the subordinate judiciary. Police, lawyers and judges agree that the number of courts needs to be doubled at a minimum. Staffing those courts will be an even more crucial **اہم** task. While there have been some improvements in recruitment and salaries, with the Punjab government for example tripling judicial officers' salaries, the benefits are not visible yet and trained judges are scarce **نہایت**.

There is the Supreme Court with its principal seat in Islamabad, High courts in all provinces and sessions courts in each district of the province headed by sessions judges who deal with criminal cases. Then there are further subordinate courts of additional sessions judges and judicial magistrates.

Criminal cases punishable with death and life imprisonment as well as cases arising out of the enforcement of laws relating to Hudood are tried by sessions judges. Offences not punishable with death or life imprisonment are tried by judicial magistrates.

An appeal against the sentence passed by a sessions judge lies to the High Court and against the sentence passed by a judicial magistrate, a special judicial magistrate or a special magistrate to the sessions judge if the term of sentence is up to four years, otherwise to the High Court.

Trial Stage: Trials are carried out at district levels where subordinate judiciary undertakes the same. There is a rampant **بے لگام** delay in deciding cases and it is owing to this delay in framing

charges, recording evidence, examining witnesses and other delaying tactics used by lawyers for ulterior motives **مکار** اسباب, that derail **پٹری سے اترنا** due process for the benefit of the accused. There is no fixed time-frame for the completion of trial in criminal cases.

Prosecutors: The decision to take a case to trial ultimately rests with the prosecutor **استغاثہ**. While the courts, prisons and police represent the public face of the justice system, the relatively small prosecution services have lesser needs for elaborate **مفصل**. A Prosecutor General heads each provincial service, appointed by the provincial government. Below him or her are Additional Prosecutors General, Deputy Prosecutors General and Assistant Prosecutors General there are District Public Prosecutors, Deputy District Public Prosecutors and Assistant District Public Prosecutors at the district level. Separating police and prosecution was overdue, but the newly established service faces major difficulties. Inducting recruits **بھرتی** with criminal law expertise remains a major challenge, particularly as the prosecution services have yet to develop their institutional identity.

iii) Role of Prisons

Prisons are overcrowded, with prisoners on trial accounting for more than 80 percent of the prison population. Prison resources, which would be inadequate **ناکافی** even for a smaller prison population, are overstretched **حد سے زیادہ پھیلا ہوا**. A Sindh provincial minister told the Sindh Assembly that the government had only limited vans to bring prisoners to courts and that is why prisoners are seldom **شاذ و نادر** transported to courts on the date of their hearing. It seems to take more time to bring a person to court than to actually dispose of the case, said a former Sindh Advocate General. Conditions are miserable and prisoners rights are regularly violated, for example, remand prisoners are assigned to laborious **مختق** work in contravention **خلاف ورزی** of the law. This huge prison population also poses serious security implications **مضمرات**, law enforcement officials refer to prisons as the ‘think-tanks’ of militant groups, where networks are established and operations are planned, facilitated by the availability of mobile phones and a generally permissive environment.

Probation: Probation is the judicial action that allows the offender to remain in the community, subject to conditions imposed by court order, under the supervision of a probation officer. It enables the offender to continue working while avoiding the pains of imprisonment.

Parole: The parole system in our country is not much established. In other developed countries the convicted are selected for early release on the condition that they obey a set of restrictive behavioural rules under the supervision of a parole officer. The main purpose of early release is to help the ex-inmate bridge the gap between institutional confinement and positive adjustment within the community. After their release offenders are supervised by parole authorities who also help them find jobs, deal with family and social difficulties and gain treatment for emotional or substance abuse problems.

Proposals To Improve Criminal Justice System in Pakistan

The criminal justice system of Pakistan is not performing according to the wishes and expectations of the public and the values of society. Dispensation ^{تقسیم} of justice gets delayed in the process of registration of FIRs by police, poor quality of investigations, long duration of trials, poor prosecution, overcrowded jails, rampant ^{رکام} corruption among all departments dispensing justice, lack of infrastructure facilities for police, courts, prosecutors and jails to adequately and properly meet workload and the absence of a conducive work environment. This is resulting in constant increase in pendency and poor disposal ratio. The following recommendations are proposed for the improvement of criminal justice system:

- The Criminal Procedure Code needs to be redrafted and amended with specific reference to police responsibilities and powers for: a. Registration of FIR, Police powers to release accused during the course of investigation if no evidence is found. Re-designing the form for submission of challan within time-frame and time-frame to conclude trial by the courts once challan is submitted by police.
- Amendments in Qanoon-e-Shahadat Ordinance should be made by:
 - a. Including confession before a police officer as admissible evidence.
 - b. Giving more weightage to circumstantial evidence as compared to eye-witness accounts.
- All offences to be made cognizable and the distinction of cognizable and non-cognizable to be abolished.
- Registering FIR by police and amending law to provide for FIR should not be the basis for the arrest of any accused. Arrest can be made based on warrants duly issued by the court after examination of evidence produced by the police.
- The importance of police stations in maintaining computerized records of all FIRs cannot be over-emphasized . It is necessary to devise a process for citizens to check the status of their FIRs and complain to the proper authority in case of neglect. Online computerization of the registration of FIRs, criminal investigation and court proceedings, along with jail authorities maintaining proper coordination among all components of the criminal justice system will improve transparency and reduce delays.
- A monthly progress review should be made on district as well as provincial level by the Deputy Commissioners/ DCOs and Chief Secretary to assess the working performance of all the components of criminal justice system.
- All provincial High Courts and district courts be made accountable for their performance to the government, as there is often a gross misuse of the term '*independence of judiciary*' by the judiciary itself to ridicule other government institutions, for personal gains and satisfaction of egos. Since judiciary is being financed by taxpayers' money, they should also be held accountable to the public and the state, through an independent system as well as through internal checks.

- Infrastructure development is necessary at police station level as well as trial-court level.
- The cost of investigations should be realistically calculated and budgeted accordingly.
- Production of witnesses from both prosecution and defence Saades should be ensured and the process of serving should be updated electronically by developing a mechanism to record their evidence in one sitting.
- Ongoing empowerment اختیار and capacity building of police, judiciary and jail staff for timely and efficient dispensation تقسیم of justice and quick disposal of cases must be ensured.
- Human resources must be enhanced i.e. the number of investigation officers and judicial officers, in order to conduct trials more efficiently and reduce pendency of cases under trial.
- Video-conferencing should be encouraged to save the time and cost of travel otherwise carried out to physically produce the accused before court from the police station or jail.
- Establishment of separate prisons for under-trial and convicted prisoners and a more organized system of probation and parole to reduce the burden on existing jails should be ensured.

Conclusion

Overall the Criminal Justice System in Pakistan is in abysmal condition. All the component of Criminal Justice System i.e. Police, Prosecution & Judiciary needs reforms. Especially the outdated and colonial era Police Department needs urgent attention of policy makers.

Q. DEFINE GROUP BEHAVIOUR AND EXPLAIN FIVE STAGES OF GROUP DEVELOPMENT. (S2017) (A2019)

Ans:

GROUP BEHAVIOUR

A group can be defined as two or more interacting and interdependent individuals who come together to achieve particular objectives. A group behavior can be stated as a course of action a group takes as a family. For example – Strike.

Types of Groups

There are two types of groups individuals form. They are

- 1) **Formal Groups**
- 2) **Informal Groups**

Let us know about these groups.

1. Formal Groups

These are the type of work groups created by the organization and have designated work assignments and rooted tasks. The behaviour of such groups is directed toward achieving organizational goals. Formal groups can be further classified into two sub-groups –

- **Command Group**
It is a group consisting of individuals who report directly to the manager.
- **Interest Group**
It is a group formed by individuals working together to achieve a specific objective.

2. Informal Groups

These groups are formed with friendships and common interests. These can be further classified into two sub-groups:

- **Task Group**
Those working together to finish a job or task is known as a task group.
- **Friendship Group**
Those brought together because of their shared interests or common characteristics is known as friendship group.

For example : A group of workers working on a project and reporting to the same manager is considered as command group, while a group of friends chilling out together is considered as an interest group or say members of a club.

Why Do People Join Groups

There is no particular reason answering why individuals join groups. Group helps individuals to feel stronger, have fewer self-doubts, and be more contrary *برعکس* to threats *دھمکیوں*. The following points help us understand the need of joining a group by individuals.

- Security mirrors strength in numbers.
 - Status pinpoints a prestige *مقام* that comes from belonging to a specific group.
 - Inclusion in a group is considered as important as it provides recognition and status.
- Self-esteem transmits people's feeling of self-worth.
 - Membership can sometimes raise feelings of self-esteem like being accepted into a highly valued group.
- Affiliation with groups can meet one's social needs.
 - Work groups significantly contribute to meet the need for friendships and social relations.
- One of the appealing attitudes of groups is that they represent power.
 - What mostly cannot be achieved individually becomes possible with group effort.
- Power might be aimed to protect themselves from unreasonable demands.
- Informal groups additionally provide options for individuals to practice power.
- Finally, people may join a group for goal achievement.

Sometimes it takes more than one person to accomplish *پورا* a particular task.

Group Behaviour

Let us understand group behaviour with the help of an example.

To work on a specific project, we make a group of four members: Rashid, Ali, Saad, and Bilal. It is not possible for anyone of them to complete the project individually, as it may be time-consuming as well as not all the members as individuals have mastered *مہارت* the skills required to complete the project. This indicates the need to come together as a group.

Moving ahead, now let us specify their roles. Rashid is the initiator as he proposes the idea of the project. Ali collects all the information and resources required for the project and becomes the informer. Saad is the clarifier *واضح کرنا* as he interprets the data and saves refined information, while Bilal is the summarizer as he concludes the result of project stating what is to be achieved by the end of the project. These are the task-oriented roles.

When a group of people come together and present their ideas there is a fair chance of collision. Rashid tries to resolve all the disagreements and disputes in the first place and acts as a harmonizer, Saad makes sure that everybody is giving their full support and effort in the project and acts as a gate keeper, Ali is the one encouraging everyone and motivating them when they fail to try harder to complete the project and is the encourager, and Bilal tests the project at each stage and examines the major decision to be made and is acts as the consensus tester. These are the relationship-oriented roles of each member.

Individually each of them have different tasks to fulfil. Rashid tries to be the group leader and impose his ideas on others and we consider him as the dominator, Bilal is always up with excuses to avoid the task given to him and acts as avoider, Ali is the one who opposes everything but is never up with some new idea and becomes the blocker and Saad takes part in every group activity in a non-productive way and becomes the cavalier.

FIVE STAGES OF GROUP DEVELOPMENT

Psychologist Bruce Tuckman developed his group development model in 1965 to explain how healthy teams cohere over time. Tuckman's model identifies the five stages through which groups progress:

1. **Forming**
2. **Storming**
3. **Norming**
4. **Performing**
5. **Adjourning**

Each of the five stages of team development represents a step on the team-building ladder. As the group members climb the ladder, they morph from a random assembly of strangers into a high-performing team that can work toward a common goal. Here are Tuckman's five stages of group development explained in detail.

1. Forming :

The forming stage is the first stage in Tuckman's stages of group development and is a similar experience to your first day on a new job or at a new school. In this phase, most group members are overly polite and are still extremely excited about what their future may hold. Since the group dynamics and team roles are not yet established, the team leader will often take charge to direct the individual members. During Tuckman's forming phase, new team members may discuss team goals, ground rules, and individual roles, but since this stage of development prioritizes people over the actual work, it's unlikely the team will be high-performing at this time.

2. Storming:

The storming phase is like when you reach that point with a new room mate where you begin to notice their small idiosyncrasies شونی that get on your nerves اعصاب. For teams, the conflict تعارض often arises اٹھتا ہے due to clashing working styles between team members. Some people may start to even doubt the team's goals discussed in the earlier stage and will stop performing their necessary jobs altogether. This has a negative and stressful دباؤ effect on those who keep up the hard work since the pre-established group processes no longer function smoothly. Some project teams think they can skip this stage, but it's better to acknowledge conflicts now and work them out rather than avoiding them until they explode.

3. Norming:

The next of Tuckman's stages is the norming phase. This is when the team moves past their previous quarrels جھگڑے and begins to recognize and value their team mates strengths. During this stage, team members increasingly respect those who are in leadership roles. Now that everyone has begun شروع to bond and familiarize themselves with the team processes, team mates feel comfortable giving each other constructive feedback as they work toward accomplishing پورا کرنا new tasks. Since these new tasks often come with a high degree of difficulty, it is not uncommon for groups to regress back into the storming phase. Even if a group slides back into old behaviour, members' new decision-making skills will make conflicts easier to resolve than they were during the initial storming phase.

4. Performing :

The performing phase is the happiest of all the stages of development. In this stage, your team performance is at an all-time high. This high-performance level means all team members are self-reliant خود کفیل and confident enough in their own problem-solving skills that they can function without oversight from the leaders. Everyone is working like a well-oiled machine, free of conflict and moving in sync toward the same end goal.

5. Adjourning :

The fifth stage of Tuckman's development sequence is the adjourning ملتوی کرنا phase. This final stage actually was not added to the Tuckman model until 1977, and it is the most melancholy ماخولیا of all the stages of team formation. The adjourning phase assumes فرض that project teams only exist for a set period of time; once the team's mission is accomplished ہوا, the team itself dissolves گھٹنا. You can equate this stage to a breakup since team members often find it difficult to separate from people with whom they have formed close bonds. In fact, this phase is also sometimes known as the "Mourning Phase" because it is common for team members to experience a feeling of loss when the group is disbanded توڑا گیا.

Q. : WRITE A NOTE ON THE INSTITUTION OF EDUCATION AND ITS FUNCTIONS IN PAKISTANI SOCIETY. (S2017) (A2020)

DEFINE EDUCATION, ALSO EXPLAIN PROBLEMS OF EDUCATION SYSTEM OF PAKISTAN WITH POSSIBLE SOLUTION. (A2019)

Ans:

INSTITUTION OF EDUCATION

The word Education comes from the Latin educare meaning “to lead out” / “bring up”.

The process of receiving or giving systematic اصولی instructions, especially at a school or university. Education is a social institution through which a society’s children are taught سکھایا basic academic knowledge, learning skills, and cultural norms اصول.

An educational institution is a place where people of different ages gain an education, including preschools, childcare, primary-elementary schools, secondary-high schools, and universities. They provide a large variety of learning environments and learning spaces.

It is the social institution through which society provides its members with knowledge, including basic facts, job skills, and cultural norms اصول and values. Educational institution is responsible for the systematic transmission of knowledge, skills and cultural values within a formally organized structure.

According to John J. Macionis

It is the social institution through which society provides its members with knowledge, including basic facts, job skills, and cultural norms and values.

TYPES OF EDUCATION

Formal Education

- Planned with a particular end in view.
- Limited to a specific period.
- Well-defined and systematic curriculum.
- Given by specially qualified teachers.
- Includes activities outside the classroom.
- Observes strict discipline.

In Formal Education

- Incidental واقعاتی and spontaneous بے ساختہ.
- Not pre-planned.
- Not imparted دیا by any specialized agency.
- No prescribed time-table or curriculum.
- May be negative also

INSTITUTION OF EDUCATION AND ITS FUNCTIONS

The aim of education is to provide equipment and technique for meeting various needs of life. educational institutes shape our attitude and prepare us for behaving in a certain manner in defined situation. Education supplies us instruments by which we can realize our social goals. These goals and values are defined by the system of education prevalent *مروجہ* in a certain society. Hence education socializes an individual into a useful member of society.

There are three basic aims of education which were put up by *Socrates* in fifth century B.C. These views shaped the classic Greek view of knowledge and education:

1. Education is the development of the power to think and not the acquisition *حصول* of information.
2. Education is a search for 'virtue *نیکی*' and truth rather than technical proficiency *مہارت*.
3. Education looks to lasting truth, based on reason, not to mere opinion or to practical knowledge.

Besides these aims *John Dewey* added that education is the reconstruction *تعمیر* of experience. These aims can be attained through educational institutions.

The following are the major functions of education in Pakistani society:

1. Cultural Transmission:

- ✚ The system of education transmits our cultural values to the next generation. During education the following three processes take place.
- ✚ The teacher while teaching learns the socio-cultural norms himself. He himself is socialized first in the cultural ways of life.
- ✚ While teaching he adds his own experiences in the knowledge what he received from his parents and teachers. He does not transmit the same without change. By adding his experiences he makes knowledge up-to-date and according to the requirements of society.
- ✚ He, by transmitting the new knowledge, educates the younger generation and thus brings a social change. It means teaching and transmitting change the teacher, the methods, the matter of education and those who receive education. The ways of life of or ancestors *آباؤ اجداد* are handed down to coming generations through education. The most important example in this case is the learning of science which is being transmitted to next generation with changes after research.

2. Social Integration

Education creates social organisation in society by harmonising the attitudes, ideas, habits, customs, emotions and sentiments of the people. It develops homogeneity by developing general laws of social life. different social groups are organised together on the cooperation of common principles found in education. In this way education integrates different groups of people into an organised unit.

3. Future Occupation

Education directs towards selection of future occupation. پیشہ. It is a guidance of social life. It provides methods to acquire information on various پہلوؤں مختلف aspects of life. The individual by this information selects his profession as the most suitable for him.

4. Techniques of Learning Skills

Education enables man to learn the techniques of the profession he has adopted اپنایا. Education provides facilities for one who wants to study medical, engineering or legal knowledge. It is a weapon by which an individual can gather the technical skills of his profession.

5. Socialization

Education itself is a process or socialization. It changes those who receive education. It develops personality traits among the students.

6. Rational تامل Thinking

It makes man to think rationally. He can see the cause of an event and understand the situation clearly. It makes man an independent individual in society.

7. Personal Adjustment

By education an individual makes personal adjustment with the environment ماحول in which he lives. He can very easily adjust himself in the social group of his community.

8. Family Living

Education trains man how to live in family. He knows the status of the members of his family and fits himself with them by his roles. Marriage, marital ازدواجی roles, children and the roles of father all get into his knowledge and he lives a successful life.

9. Patriotism حب الوطنی

Patriotism develops through education in the young generation. The children recognise پچاننا themselves and their duties toward nation.

10. Character Building

The major function of education is to build character among the students. They learn the social and cultural values and become useful members of society. The character is morality which is transmitted through education.

PROBLEMS OF EDUCATION SYSTEM OF PAKISTAN

Education is the basic right of every child. Education plays an important role in shaping the character of every person. An educated person performs every responsibility related to him very well. An uneducated person fails to manage his affairs. So every person should try to get an education as possible as he can get. But unfortunately in Pakistan literacy rate is very low. It causes many problems all over the country. There are many reasons for this factor. Here we shall discuss a few important factors which are responsible for the low literacy rate in Pakistan.

1. Lack of Schools and Colleges

Lack of good schools and colleges is the main educational problem in Pakistan. People want to teach their children but they fail to do so because of the non availability of schools and colleges. In Pakistan, most of the people live in villages. Schools and colleges are far from their houses. They also have to face the problem of transport. In this way, many students give up study and remain uneducated.

2. Poverty

Poverty is also a serious educational problem in Pakistan. Pakistan is a developing country. Here people have to live from hand to mouth. Every member of the family has to do something to support his family. Moreover, it is hard for poor people to bear the educational experiences of the children. They want to educate their children but they failed to do so due to their poor economic condition. In this way, poverty is a serious economic problem in Pakistan.

3. Non Availability Proper Infrastructure in Schools

The non availability of basic needs in educational institutions is also a serious problem in our country. In many institutions, there is a lack of basic facilities like pure water, rooms, transport, and hostels. In this atmosphere, the students remain confused and deprived of education.

4. Shortage of Teaching Staff

The non availability of well-qualified teachers is also a serious educational problem in Pakistan. The government spends a very low budget for education. Due to this, there are many schools without teachers. The teachers who are available are unaware of modern trends. They fail to teach the students properly. This is also a very serious problem in our educational system.

5. Defective Examination System

The defective examination system is also a serious problem in our education system. There are many faults in our examination system like cramming, cheating and leak out the paper before exams. By using these unfair means the ordinary students get more marks than the hardworking and intelligent students. This effects seriously on the minds of the learners.

6. Involvement of Students in Politics

Involvement of the students in politics. Many students directly start to take part in politics from even the school level. This damages their study on a large scale. In this way, they spend their time in useless activities. In this way, they fail to get good grades in the study.

7. Lack of Co-Curricular Activities

Lack of healthy and co-curriculum activities is also a serious threat to our educational system. In this age of competition, everyone is trying to get more and more marks. This competition **مقابلہ** is holding among individuals as well as institutions. Therefore the institutions do not arrange the competitions of games, speeches, and debates. This also affects thy physical growth of the students or they remain physically unfit. In our country, most of the parents want to make their children doctors or engineers. While taking this decision **فیصلہ** the do not care for the natural tendency **رجحان** of the children. The students are forced to study science subjects. In this way, the student remains confused and they are unable to learn anything properly. This effects seriously on the psychology **نفسیات** of the students.

8. Lack of Technical Education

Lack of technical education is also a serious problem in our education system. In our country, the number of educational institutions is very low. On the other hand, many people are not aware of the importance of technical education. So they do not think about this branch of knowledge. This is also a serious educational problem in our country.

POSSIBLE SOLUTION

- ❖ If public schools can ensure a minimum standard, private schools will have to at least match this quality.
- ❖ Periodic curriculum revision should be carried on instead of making revision attempts on an ad-hoc basis.
- ❖ Government should establish schools in villages so that the children who cannot go to schools away from home could access school in their own villages.
- ❖ The examination system should be based on both qualitative and quantitative techniques in order to ensure the comprehensive evaluation of student performance.
- ❖ Each province needs to design a monitoring framework to monitor quality service delivery at different levels.

- ❖ Government should provide physical needs i.e. proper labs, playgrounds, tech-studios with internet facilities, nurse rooms, spacious classrooms, separate toilets for both males and females, a sufficient number of faculty staff, etc. in public sector schools.
- ❖ Our government should at least learn something from Bangladesh which allocates more funds for its education system than us.
- ❖ A brute accountability **اقتساب** process needs to be put in place in the education sector to do away with corrupt **خراب** practices as suggested in the above lines with reference to the remedial measures related to the introduction of a monitoring framework.
- ❖ The government should implement the National Education Policies framed periodically.

Conclusion

In short, education plays an important role in the whole progress of the country. If a country wants to make progress **ارتقاء** in economic, social, cultural and political fields the literary rate of that country should be very high. No nation can make progress without education. So we try to give a chance to every person to get more and more education. The government should build such systems which are independent and self-sufficient in terms of production and consumption.

Q. BRIEFLY DISCUSS FUNCTIONALISM AND CONFLICT PERSPECTIVE. WHICH PERSPECTIVE, ACCORDING TO YOU , EXPLAINS THE PRESENT SOCIETY BETTER AND WHY? (A2018)

Ans:

FUNCTIONALISM

Functionalism is a theory that views society as a complex پہچیدہ but orderly منظم and stable مستحکم system with interconnected structures and functions or social patterns that operate to meet the needs of individuals in a society.

The functionalist perspective, also called functionalism, is one of the major theoretical perspectives نقطہ نظر in sociology. It has its origins in the works of Emile Durkheim, who was especially interested in how social order is possible or how society remains relatively stable. As such, it is a theory that focuses on the macro-level of social structure, rather than the micro-level of everyday life. Notable theorists include:

- **Herbert Spencer**
- **Talcott Parsons**
- **Robert K. Merton**

In functionalist theory, the different parts of society are primarily composed of social institutions, each designed to fill different needs. Family, government, economy, media, education, and religion are important to understanding this theory and the core institutions that define sociology. According to functionalism, an institution only exists because it serves a vital اہم role in the functioning of society. If it no longer serves a role, an institution will die away.

When new needs evolve پیدا or emerge اُبھرنا, new institutions will be created to meet them.

In many societies, the government provides education for the children of the family, which in turn pays taxes the state depends on to keep running. The family relies انحصار on the school to help children grow up to have good jobs so they can raise اٹھانا and support their own families. In the process, the children become law-abiding, taxpaying citizens who support the state. From the functionalist perspective, if all goes well, the parts of society produce order, stability استحکام, and productivity پیداواری صلاحیت. If all does not go well, the parts of society must adapt ڈھالنا to produce new forms of order, stability, and productivity.

Functionalism emphasizes زور دیتا ہے the consensus اتفاق رائے and order that exist in society, focusing on social stability and shared public values. From this perspective, disorganization in the system, such as deviant behaviour منحرف طرز عمل, leads to change because societal components

must adjust to achieve stability. When one part of the system is dysfunctional, it affects all other parts and creates social problems, prompting social change.

Emile Durkheim

"The totality of beliefs and sentiments common to the average members of a society forms a determinate system with a life of its own. It can be termed the collective or creative consciousness."

The Division of Labour (1893)

Examples of Functionalism

- **Aging** (disengagement theory): As people age they gradually withdraw from society and are relieved of responsibilities, providing an orderly transition between generations. This shift justifies the discrimination (ageism) older people experience as they become less useful to society.
- **Deviance**: Creates social solidarity by branding some behaviors as deviant. Those that are labeled deviant will develop a collective identity.
- **Education**: Transmits knowledge to the next generation, teaching good citizenship, and preparation for future work.
- **Family**: Provides reproduction and protection of children; as a primary agent of socialization fosters understanding of expected behaviours, norms, and values.

Three Major Perspectives in Sociology

Sociologists analyse social phenomena مظاہر at different levels and from different perspectives نقطہ نظر. From concrete interpretations تشریحات to sweeping جھاڑنا generalizations عمومیت of society and social behaviour, sociologists study everything from specific events (the micro level of analysis of small social patterns) to the "big picture" (the macro level of analysis of large social patterns).

Sociologists today employ استعمال کرنا three primary theoretical perspectives:

1. **The Symbolic Interactionist Perspective**
2. **The Functionalist Perspective**
3. **The Conflict Perspective**

These perspectives offer sociologists theoretical base for explaining how society influences اثر people, and vice versa. Each perspective uniquely conceptualizes تصور society, social forces, and human behaviour.

1. The Symbolic Interactionist Perspective

The symbolic interactionist perspective, also known as symbolic interactionism, directs sociologists to consider the symbols and details of everyday life, what these symbols mean, and how people interact with each other. Individuals act according to their interpretation تشریح of the meaning of their world, the American philosopher George H. Mead (1863–1931) introduced this perspective to American sociology in the 1920s.

According to the symbolic interactionist perspective, people attach meanings to symbols, and then they act according to their subjective interpretation of these symbols. Verbal conversations, in which spoken words serve as the predominant غالب symbols, make this subjective interpretation تشریح especially خاص طور پر evident ظاہر. The words have a certain meaning for the “sender,” and, during effective communication, they hopefully have the same meaning for the “receiver.” In other terms, words are not static “things”; they require intention and interpretation تشریح. Conversation گفتگو is an interaction of symbols between individuals who constantly مسلسل interpret تشریح the world around them. Of course, anything can serve as a symbol as long as it refers to something beyond itself. Written music serves as an example. The black dots and lines become more than mere marks on the page; they refer to notes organized in such a way as to make musical sense. Thus, symbolic interactionists give serious thought to how people act, and then seek to determine what meanings individuals assign to their own actions and symbols, as well as to those of others.

2. The Functionalist Perspective

According to the functionalist perspective, also called functionalism, each aspect of society is interdependent and contributes حصہ ڈالنا to society's functioning as a whole. The government, or state, provides education for the children of the family, which in turn pays taxes on which the state depends to keep itself running. That is, the family is dependent upon the school to help children grow up to have good jobs so that they can raise and support their own families. In the process, the children become law-abiding, taxpaying citizens, who in turn support the state. If all goes well, the parts of society produce order, stability استحکام, and productivity. If all does not go well, the parts of society then must adapt to recapture a new order, stability, and productivity. For example, during a financial recession ارتداد with its high rates of unemployment بے روزگاری and inflation, social programs are trimmed or cut. Schools offer fewer programs. Families tighten their budgets. And a new social order, stability, and productivity occur.

Functionalists believe ماننا that society is held together by social consensus اتفاق رائے, or cohesion ہم آہنگی, in which members of the society agree upon, and work together to achieve, what is best for society as a whole.

The functionalist perspective achieved its greatest popularity among American sociologists in the 1940s and 1950s. While European functionalists originally focused on explaining the inner workings of social order, American functionalists focused on discovering the functions of human behaviour. Among these American functionalist sociologists is **Robert Merton** (b. 1910), who divides تقسیم human functions into two types:

- **Manifest Functions**
- **Latent Functions**

Manifest functions are intentional and obvious واضح, while latent پوشیده functions are unintentional نادانسته and not obvious.

3. The Conflict تعارض Perspective

The conflict perspective, which originated primarily out of **Karl Marx's** writings on class struggles جدوجهد, presents society in a different light than do the functionalist and symbolic interactionist perspectives. While these latter perspectives focus on the positive aspects پہلوئیں of society that contribute to its stability استحکام, the conflict perspective focuses on the negative, conflicted, and ever-changing nature of society. Unlike functionalists who defend دفاع the status quo, avoid social change, and believe people cooperate to effect social order, conflict theorists challenge the status quo, encourage حوصلہ افزائی social change (even when this means social revolution), and believe rich and powerful people force social order on the poor and the weak. Conflict theorists, for example, may interpret an “elite” board of regents raising tuition to pay for esoteric غیبی new programs that raise the prestige وقار of a local college as self-serving rather than as beneficial for students.

Whereas American sociologists in the 1940s and 1950s generally ignored the conflict perspective in favour of the functionalist, the tumultuous ہنگامہ خیز 1960s saw American sociologists gain considerable کافی interest in conflict theory. They also expanded **Marx's** idea that the key conflict in society was strictly economic. Today, conflict theorists find social conflict between any groups in which the potential for inequality نامساوات exists: racial نسلی, gender, religious, political, economic, and so on. Conflict theorists note that unequal groups usually have conflicting values and agendas, causing them to compete against one another. This constant competition مقابلہ between groups forms the basis for the ever-changing nature of society.

Critics of the conflict perspective point to its overly negative view of society. The theory ultimately آخر attributes انسانی humanitarian اوصاف efforts, altruism خیرانہ, democracy جمہوریت, civil rights, and other positive aspects of society to capitalistic designs to control the masses عوام, not to inherent ذاتی interests in preserving محفوظ کرنا society and social order.

Q. DIFFERENTIATE BETWEEN SOCIAL ACTION AND SOCIAL INTERACTION WITH THE HELP OF EXAMPLES. (A2019)

Ans:

SOCIAL ACTION AND SOCIAL INTERACTION

Both 'actions' and 'interactions' can be considered as micro-operations that can be aggregated from a systemic perspective *نقطه نظر*. Actions can be aggregated, for example, into 'institutional agency,' whereas interactions may become increasingly complex by operating upon one another in a non-linear mode. Action can also be considered as an operation integrating social systems historically (Parsons, 1937; Habermas, 1981), while interactions may enable the actors to reproduce differentiation. For example, the constructivist *تعمیری* Latour (1987) proposed to 'follow the actors' in terms of their actions. Actions are then used as a historical explains. The observation of an interaction, however, assumes *فرض* a perspective from which one can reconstruct the observable *قابل مشاهده* events (e.g., actions). Like action, interaction occurs in history, but the system of reference for interaction is necessarily an inter human construct. Interaction is by definition reflexive *متبادر*. The two operations of 'action' and 'interaction' cannot be reduced to each other because of this difference in their epistemological status.

Definition of Social Action

"From sociological point of view, this term has been specific for such actions of people who have more or less direct relation with other people."

It means that with reference to such individuals who are present in the world or there is some relation with them but if an individual alone is looking at a scene or is meeting someone in a dream, this will be not an action. In the light of this explanation, the definition given by the sociologists will be easy to understand :

1. Max Weber :

"Social action is such an external or internal activity of an individual to which he gives a subjective meaning."

2. Richardson :

"Doing something by participation in a social system of some individuals or individual is called a social action."

3. Talcott Parsons :

"To do something by an individual with a settled objective, is called a social action."

When an individual or more do something by expending their energy in a specific social condition to attain حاصل an object under study, it is called a social action.

In the light of the above definitions, the five structural components of social action can be described :

1. Actor :

An actor is necessary for a social action because when a socialized individual does a thing with own reference to other individual of a society that will be called a social action and if he keeps that to his own self only like dreaming, thinking or enjoying a scene then it will not be a social action.

2. Objective or Purpose Based :

A social action must be objective or purpose based. The actions of mad or an idiot or insane people without any purpose or without any reference to society cannot be called as social actions.

3. Norms :

A social action should be according to the expectation and norms of the individual of a society, such an action is called social action. Where there is something not according to it, then that is not a social action like dreaming which has no social norms with no going against norms.

4. Social Situation :

Social action takes place in a social situation. An action occurring without any specific social situation is not a social action because of no importance and limited to only an individual's self. For example, smoking or drawing lines on earth or sitting on a place is not a social action.

5. Use of Power or Mean :

The use of power is a necessary thing for a social action. There may be different sources of power and more than one source of powers can be used for a social action at a time. Running a heavy stone, power is needed but if it is raised to be placed in a carriage for taking it to some other place, then a mechanical. Power along with physical power is required but a dream requires no power so that is not a social action.

Social Interaction

A social interaction is a social exchange between two or more individuals. These interactions form the basis for social structure and therefore are a key object of basic social inquiry and analysis. Social interaction can be studied between larger social groups. Social structures and cultures are founded upon social interactions. By interacting with one another, people design rules, institutions and systems within which they seek ڈھونڈھنا to live. Symbols are used to communicate the expectations توقعات of a given society to those new to it, either children or outsiders.

Differences Between Social Action And Social Interaction

Both social action and interaction are the basic structure of social life and without these, the concept of life is impossible. Every social interaction is a social action but every social action is not necessarily a social interaction. This shows that there are some differences between social action and social interaction. The detail is given below:

1. Social interaction is a two-way action and needs two individuals, for occurring and they should be face to face with each other whereas social action can be done by an individual but if two or more individuals are doing that action they need not to be face to face. For example, in a social action a driver drives a car when there is no one on the opposite side. Similarly *اسی طرح*, when two or more individuals are pushing the car, even then there is no concept of opponents.
2. In a social interaction, affecting each other is necessary just as a professor is lecturing a class. He is affecting the class whereas travelling in a bus is a social action. The driver and travellers seem to be opponent *مخالف* but since they do not influence each other and are doing their own social actions.
3. No norms *اصول* are necessary in a social interaction. If two friends are gossiping *گپ شپ*, there is no need of any norm whereas when a driver is driving the bus, he is bound to abide by some norms of keeping the bus on the left hand, to be a licensed *لائسنس یافتہ* driver, the bus will be registered one and traffic laws will be observed,
4. Social interaction is the beginning point of life. It is concerned with two or more individuals becoming a group and group interaction makes societies and aims of social life are gained whereas in social life, social action is just like a soul and without it no concept of survival of social life can be done because it is also a source of getting some aim and may be an aim itself just as taking a stone on the way is a social action which has the aim of making the way clear and helping the traffic to continue smoothly may be an aim also.
5. A meaningful and an understandable mean of communications between two individuals is necessary in social interaction which can be language or understandable physical signs and movements. But in a social action, there is no need of such things just as many workers do their jobs silently in a factory for assembling *جمع کرنا* parts. So there is social action but no social interaction.
6. A social action takes place in a specific social situation just as working in a factory is a specific condition. Reaching in a class is a social action whereas in social interaction, social situation is produced during this process just as two individuals start fighting on

the way, the fight is a social situation that has been produced. When a juggler starts his show, people gather around him and seeing it is a social situation. In other words, social action is already presence of social situation whereas in social interaction, a social situation is created but social situation is necessary for both.

Q. DEFINE RELIGION AND DISCUSS FUNCTIONS OF RELIGION.

ANS:

RELIGION

Man has always believed that there exist powers, which are beyond his/her control, which make things happen that he/she has no control over. Whether primitive ^{اصلي} or modern the belief in such powers exists ^{موجود}. These powers are called ‘supernatural powers’, i.e., powers which are beyond man’s control and for which he/she does not have any satisfactory explanation.

Because of this, he/she fears from such powers, and does everything within his/her power to deal with this fear. The name given to this belief in the existence of supernatural powers is ‘religion’. Religion fulfils the need of people to deal with their fear of the supernatural powers.

Various Definitions of Religion

Author or Source	Definition
American Heritage Dictionary	"Belief in and reverence for a supernatural power recognized as the creator and governor of the universe; A particular integrated system of this expression; The spiritual or emotional attitude of one who recognizes the existence of a superhuman power or powers."
Immanuel Kant	"Religion is the recognition of all our duties as divine commands."
Ludwig Feuerbach	"Religion is a dream, in which our own conceptions and emotions appear to us as separate existences, being out of ourselves."
James G. Frazer	Religion is "a propitiation or conciliation of powers superior to man which are believed to direct and control the course of Nature and of human life."
Alfred North Whitehead	"Religion is what an individual does with his solitariness."
William James	"The very fact that they are so many and so different from one another is enough to prove that the word 'religion' cannot stand for any single principle or essence, but is rather a collective name."
George Bernard Shaw	"Religion is comparable to childhood neurosis ^{عصبى اتصال} ."
Karl Marx	"Religion is the sigh of the oppressed creature... a protest against real suffering. it is the opium of the people... the illusory sun which revolves around man for as long as he does not evolve around himself."
R. Forrester Church	Religion is "our human response to being alive and having to die..."
Aldous Huxley	"Religion is the price we pay for being intelligent, but not as yet intelligent enough."

Functions of Religion

Religion is a universal and multi-functional institution and it performs the following main functions of religion.

Religion and Frustration مایوسی:

This world is filled of worries and frustration. It is the only institution which control frustration du o social, economic and political problems. Failure is some goals provide frustration is life and religion is responsible for their control.

Religion and Equality:

It promote equality is human beings. There is no high and low is the eyes of religion and everyone is equal to other. Islam says that, there is no preference of Arab over non-Arab and non-Arab over Arab. So, Religion develop equality.

Religion & Co-operation:

It gives the idea of co-operation and social work. It always want the people to assist مدد کرنا and become benevolent محیر or to help those who are in trouble اذیت دینا. So, Religion promote the development of co-operation is our society.

Preserve محفوظ Social & Cultural Values:

Religion has always preserved social and cultural values. It discourages حوصلہ شکنی anti-social activities like telling a lie, murder, deceiving دھوکہ and cheating which are prohibited منع in religion. It is a custody of social and cultural values.

Religion and Self-Importance:

It shows to the followers, their prestige وقار and self-importance. It gives them the idea of the best nation of the world.

Religion & Education:

It is a formal source of education. It spread knowledge from east to west and the mosques, churches and temples مندر are the basic universities of religious education.

Develops Tolerance احتمال:

It is the only way to develop tolerance. Our Holy Prophet, religions leaders and reformers ^{مصلين} always preached ^{مناہی} tolerance at every point of trouble and difficulty.

Develops Culture:

All the cultural traits have developed by religion. Our ancient paintings, statues, building, music, dance, drama, dress and language are developed by the religion. Literature and science are also the product of religion.

Teaches Non-violence:

It believes on peace and hatred ^{نفرت} violence. It develops the idea of love and brotherhood ^{اخوت} among human being.

Religion and Social Welfare:

Religion strengthened ^{استوار} the bonds ^{بندھنا} of social welfare is society. To do well and to devote ^{لگا} himself into welfare activities is the teaching of religion.

Integration:

It helps in the integration of people. Those who believe is one religion come together and integrated themselves for working together. So, integration ^{انضمام} is impossible without religion.

Removes Fear ڈر and Anxiety اضطراب:

Religion is the only source which remove anxiety and fear. It develops hope and success in case of failures. Quran says, “Don’t lose hope from the mercy go God”.

Relation Between Man and God:

It creates relation between man and God. It teach the way of right and wrong and how to behave in society. It gives the principles ^{اصول} how to win the will of God and how to avoid his anger.

Religion and Socialization:

It plays a vital ^{اہم} role in the child socialization. It transfers social and cultural normal to its followers. The socialization of a Muslim child is greatly affected by the religion.

Religion and Solidarity یکجہتی:

It binds **باندھنا** the people and bring solidarity among them. Religion creates harmony **اتفاق**, attitudes, values, customs and traditions which are adopted **اپنایا** by the people of the same group and religion. Islamic conferences are the examples of international solidarity among Muslims.

Relation between Man and Man:

It teaches reverence **احترام** and prestige **وقار** of one man to other. It make the bond of respects among human beings. It teaches care of one another life, property, values and opinions **رأے**.

Creates Purity and Cleanliness:

It creates physical, social and spiritual **روحانی** purity and cleanliness. All religions believe on the cleanliness of body clothes, food and speech. To be clear and pure is all aspects **پہلووں** of one's life.

Promote Social Change:

It provides the chances of social change. It bring the people from the darkness of illiteracy **ناخواندگی** and ignorance to the light of education and development, e.g. in Arab Budoos. It also brings changes in economic, cultural and social life.

A Source of Social Control:

A source of social control, most of the people do not kill a person or commit any other sin due to fear of God. So, it bring control in social life to a great extent.

Solution for Social Problems:

It is a readymade solution for social problems. It helps is solving various problematic **پریشان** situations **حالات** of a society. Our society is not facing many problems as compare to secular society.

Q. “AN UNDERSTANDING OF THE CONCEPTS OF FEMINISM IS NECESSARY FOR A PEOPLE WORKING IN THE FIELD OF LAW”. DO YOU AGREE OR DISAGREE WITH THIS STATEMENT. DISCUSS WITH EXAMPLES. (S2018)

Ans:

CONCEPTS OF FEMINISM

Feminism نسوانیت is a complex پیچیدہ set of ideologies and theories, that at its core seeks to achieve equal social, political, and economic rights for women. Although feminism benefits everyone, its aim is to achieve equality for women, because prioritizing ترجیح دینا those who are most oppressed لئے ہوئے means freeing everyone else. Since men's rights are already secured and institutionally ادارہ جاتی طور پر protected, feminism does not aim to help men.

The Origin of the Word "Feminism"

While it is common to see the word "feminist" used for figures such as Mary Wollstonecraft (1759–1797), the terms feminist and feminism were not used in the modern sense until a century after her 1792 book "A Vindication توثیق of the Rights of Women" was published.

The term first appeared during the 1870s in France as féminisme—although there has been some speculation قیاس that it may have been used before then. At the time, the word referred to women's freedom or liberty آزادی.

In 1882, Hubertine Auclert, a leading French feminist and a campaigner مہم جو for women's suffrage حق رائے دہی, used the term féministe to describe herself and others working for women's freedom. In 1892, a congress in Paris was described as "*feminist*." This launched a more widespread adoption of the term in the 1890s, with its use appearing in Great Britain and then America beginning about 1894.

Feminism and Society

Almost all modern societal structures are patriarchal پدرسری and are constructed in such a way that men are the dominant غالب force in making the majority of political, economic, and cultural decisions. Feminism focuses on the idea that since women comprise پر مشتمل one-half of the world population, true social progress can never be achieved without the complete and spontaneous بے ساختہ participation of women.

Feminist ideals focus on what culture is like for women as compared to what the world is like for men. Feminist scholars study the ways in which women are not treated equally to men.

Feminist ideology نظریہ considers in which ways culture can and should be different across genders.

Do different genders have different goals, ideals, and visions?

There's a great deal of value placed on the importance of moving from point A (the status quo) to point B (female equality) through a statement of commitment عزم to behaviour and action to produce that change. Feminism is not only about protecting the lives and rights of cisgender heterosexual women, but also transgender خواجہ سرا, and gender-expansive صنفی و سنج people. Feminism also considers the intersections چوراہے of race, gender, sexuality, class, and other factors, particularly since, in many cases, those who live at those intersections (trans women or women of color, for instance) are weak. Scholars have considered these intersections and developed frameworks for what feminism means through this lens. One such foundational statement is the 1977 Combahee River Collective Statement. Developed by a collective of Black feminists, the statement delves جھانکنا into the complexities پیچیدگیاں and challenges of feminism as it intersects with the politics and identities شناختیں of race, sexuality, and class, and provides a fuller idea of what feminism means for those who are not cisgender heterosexual, and White.

What Feminism Is and What it Isn't

There is a common misconception غلط فہمی that feminists are reverse sexists جنس پرست, however, unlike male sexists who oppress پکنا women, feminists do not seek to oppress men. Rather, they seek equal compensation معاوضہ, opportunities مواقع, and treatment علاج across genders.

Feminism seeks to achieve equal treatment and opportunity for women in order to achieve similar opportunities across different fields of work and culture and equal respect in a variety of roles. Feminist theorists often explore کھوجنا the concepts with regard to which of women's experiences are taken as normative, as well as the ways in which inequality is compounded مرکب by the intersection of multiple factors and identities.

The goal of feminism is to create equity, which is essential ضروری for levelling برابری the playing field to ensure یقینی بنانے that no one's rights are violated due to factors such as race, gender, language, religion, sexual orientation, gender identity, political or other beliefs, nationality, social origin, class, or wealth status. "Feminism" is an umbrella term that covers a number of different beliefs عقائد. The following list provides examples of a variety of feminist and ideologies and practices.

- ✚ Social Feminism
- ✚ Liberal Feminism
- ✚ Socialist Feminism
- ✚ Radical Feminism
- ✚ Cultural Feminism
- ✚ Third-Wave Feminism
- ✚ Intersectional Feminism

Understanding of Feminism For People Working in The Field of Law

The popular notion خیال of women's history is often expressed as first wave and second wave feminism. The first wave spans the seventy-five years when demands for suffrage حق رائے دہی were prominent, beginning with *Elizabeth Cady Stanton's Declaration of Sentiments in 1848* to adoption اختیار of the Nineteenth Amendment to the Constitution and women's right to vote in 1920. "Second wave feminism" refers to the women's liberation آزادی movement of the 1960s and 1970s often symbolized in mass media representations by *Gloria Steinem* the quintessential liberated "career woman" and *Betty Friedan*, the iconic middle-class housewife who documented the dehumanizing غیر انسانی effect of her experience in the influential book, *The Feminist Mystique (1963)*. The feminism that emerged ابھرا in the 1960s and 1970s, however, was composed of a more complex and diverse متنوع set of political, social, and cultural challenges to a patriarchal order than could be adequately مناسب represented by either Steinem or Friedan. And, the nineteenth century campaigns مہمات for the rights of "woman" were rent with racial نسلی and class tensions that remain hidden when recounted only from the point of view of *Cady Stanton*.

Conclusion:

whether a lawyer is a man or a woman does not make a difference. The client will opt for someone who is knowledgeable, has a professional attitude, shows high level of commitment and delivers results. But for clients to eventually آخر have a choice between female and male lawyers, more female lawyers will need to be employed in the field and be given an equal opportunity موقع to grow. The fields of expertise for women in this profession are not limited though with certain personal preferences as we find that one of the finest and senior most criminal and constitutional آئینی practitioners of the country, was a female.

Corporate law and related matters are also one of the most opted منتخب fields. Family law is another favoured field. Although the option to have an independent practice as against a position as an Associate rests entirely on the concerned person, most of the women counsels ساتھی join larger firms as associates صلاح.

Q. SOCIOLOGISTS BELIEVE THAT “THERE IS NO SINGLE REALITY”. EXPLAIN THIS STATEMENT USING THE SOCIAL CONSTRUCTION OF REALITY THEORIES. (S2018)

Ans:

Social Constructions of Reality

In 1966 sociologists *Peter Berger* and *Thomas Luckmann* wrote a book called *The Social Construction of Reality*. In it, they argued ^{دلیل} that society is created by humans and human interaction, which they call habituation. Habituation describes how

“Any action that is repeated frequently becomes cast into a pattern, which can then be performed again in the future in the same manner and with the same economical effort”

(Berger and Luckmann 1966).

Not only do we construct our own society but we also accept it as it is because others have created it before us. Society is, in fact, “habit.”

For example, your school exists as a school and not just as a building because you and others agree that it is a school. If your school is older than you are, it was created by the agreement of others before you. In a sense, it exists by consensus ^{اتفاق رائے}, both prior ^{سابق} and current. This is an example of the process of institutionalization, the act of implanting ^{پیوند کاری} a convention ^{اجتماع} or norm into society. Bear in mind that the institution, while socially constructed, is still quite real.

Another way of looking at this concept is through *W.I. Thomas's* notable *Thomas theorem* which states,

“If men define situations as real, they are real in their consequences” ^{نتیجہ}

(Thomas and Thomas 1928).

That is, people's behaviour can be determined ^{متعین} by their subjective construction of reality rather than by objective reality. For example, a teenager who is repeatedly given a label overachiever ^{دلا} or underachiever ^{دلا} might live up to the term. Like Berger and Luckmann in their description ^{بیان} of habituation, Thomas states that our moral codes and social norms are created by “**successive definitions of the situation.**” This concept is defined by sociologist *Robert K. Merton* as a self-fulfilling prophecy. Merton explains that with a self-fulfilling prophecy, even a false idea can become true if it is acted upon. One example he gives

is of a “bank run.” Say for some reason, a number of people falsely fear that their bank is soon to be bankrupt. Because of this false notion خیال, people run to their bank and demand all of their cash at once. As banks rarely, if ever, have that much money on hand, the bank does indeed run out of money, fulfilling the customers’ prophecy. Here, reality is constructed by an idea.

Symbolic interactionists offer another lens through which to analyse the social construction of reality. With a theoretical perspective نقطہ نظر focused on the symbols (like language, gestures, and artifacts) that people use to interact, this approach is interested in how people interpret those symbols in daily interactions. For example, we might feel fright at seeing a person holding a gun, unless, of course, it turns out to be a police officer. Interactionists تعامل پسند also recognize that language and body language reflect our values. One has only to learn a foreign tongue to know that not every English word can be easily translated into another language. The same is true for gestures اشارے. While Americans might recognize a “thumbs up” as meaning “great,” in Germany it would mean “one” and in Japan it would mean “five.” Thus, our construction of reality is influenced by our symbolic interactions.

Conclusion:

Society is based on the social construction of reality. Statement “*there is no single reality*” can be explained that how we define society influences how society actually is. Likewise, how we see other people influences their actions as well as our actions toward them. We all take on various roles throughout our lives, and our social interactions depend on what types of roles we assume, who we assume them with, and the scene where interaction takes place.

Q. IMPORTANT TOPICS FOR SHORT NOTES.

IMPORTANT TOPICS	
Social Role	Role Set
Role Conflict	Role Strain
Role Exist	Social Institutions
Social Status	Social Mobility
Ethnocentrism	Cultural Relativism

SOCIAL ROLES

Social roles refer to the set of behaviours that are expected of individuals within social institutions. Society is like a stage and individuals are like actors within a society whereby, they have to play different roles within different social institutions. Each individual hold different status within distinct **الک** institutions of society. They have to perform set of roles associated with their ascribed or achieved status within a particular institution. For instance, within institution of family one may hold the status of brother or sister, son or daughter, father or mother. However, at work he/she could be a bank manager, president of the country. Whereby, parents responsibilities are to fulfill their children need of affection, nourishment **تفذية**, protection **پناه**, education etc. whereas, children are supposed to respect and obey their parents. A person who occupy the status of father at home might be bank manager at work. At office he has to perform set of duties in accordance with his occupied status such as, supervision, hiring and training staff as well as, grow branch revenue.

Moreover, formal norms and customs of a given society specify social status and roles of individuals. Social Norms and customs vary from society to society. Individuals have to perform set of duties that are linked with his/her adhered **پروتا** status in accordance with societal norms and customs. Moreover, social norms and customs of societies do change with the passage of time. Due to which statuses and roles of individuals change as well. Not long ago current modern societies had differentiated **متفرق** the roles of individuals **افراد** on the basis of gender for instance, within institution of family mother was supposed to perform household duties such as, taking care of children, cooking, cleaning etc. whereas, Father was supposed earn livelihood **روزی** in order to support his family financially. Though, with the passage of time social structure of these societies evolved **ارتقا**. As a result gender biased **متعصب** norms were eliminated **خاتمہ** and replaced by the norms according to which division of labour was determined **متعین** based on individuals level of education and acquired **حاصل** skill set rather than their biological differences.

Role Set

As discussed earlier an individual plays different roles within different social institutions. Sometimes, more than one role is associated with an individual status in a given institution; which is called as role set in sociology. For example an individual who occupy the status of field supervisor within a non-governmental organization is supposed to conduct awareness شہور sessions, baseline survey, focus group discussions, and training sessions and formulate new strategies for the prevention of particular problem within a given community. These responsibilities are the role set of field supervisor within non-governmental organization.

Role Conflict

Individual play different roles in different social institutions. When these roles come in conflict with one another is known as role conflict. Suppose if the Owner of an oil factory hires his friend to manage his business. Due to his friend maladministration بدانتظامی company profit declines زوال. As a businessman or owner he ought to ہونا چاہئے fire his manager but as a friend he could not take away his friend livelihood روزی.

Role Strain

When individual is stressed out due to excessive نہایت responsibilities associated with his statuses within different instructions of society is called role strain. Suppose a women may hold the status of teacher and single mother with in a society. As a teacher at school her role expectations توقعات are to prepare and submit progress report to the school board, train new hired staff, prepare notes and teach students. Whereas, within institution of family as a single mother; she is supposed to make lunch for her children, drop them to school, help them in their homework etc. She might be stressed دباؤ due to her overlapping متجاوز roles and may not get enough time to manage both her social and professional life. Which implies that, she is experiencing تجربہ role چھاننا.

Role Exit

Each individual plan to achieve a certain social status within a society, it might be to become a lawyer, doctor or engineer. He starts preparing تیاری to achieve that status via anticipatory پیشگی socialization. However, after attaining حاصل کرنا desired status he may not get satisfaction and may decides to quiet خاموش his current status and try to obtain new status. For the attainment حصول of new status an individuals has to perform new roles as well as abandon چھوڑنا old ones. Abandoning old roles and initiating شروع کرنا new responsibilities is known as role exit. For

example a lawyer may not be happy with his current job and want to join Private Corporation as a business's development officer. In order to attain new status he has to join business school and obtain professional degree in business administration. As well as, he has to quit his law practice or job.

Social Institutions

A social institution consists of a group of people who have come together for a common purpose. These institutions are a part of the social order of society, and they govern the behaviour and expectations توقعات of individuals. There are five main social institutions found in all human groups, as well as other social institutions that are often found in modern societies.

1. Religious Institutions
2. Family Institutions
3. Educational Institutions
4. Economic Institutions
5. Political Institutions
6. Media

Social institutions, therefore, exist to provide society with guidelines on how to behave and react both on a collective اجتماعى and individual level. They are a combination of positions, roles, norms اصول, and values within specific types of social structures. Such institutions keep tabs on the members of society and ensure يقيناً that those who disrupt social order are punished سزا. Social institutions help in the process of socialization and encourage حوصله افزائی societies to maintain healthy social relationships. They cultivate كھیتی human behaviour and most importantly do not remain stagnant جمود. Social institutions transform and develop with the people of the community. This influence works both ways- individuals can influence social institutions to alter تبدیل their way of functioning and vice versa.

Social Status

Social status is the position that an individual holds in a social group or society. Anthropologists typically differentiate between two different types of social status:

Achieved Social Status is status that comes as a result of a particular achievement; for example, a best-selling author may achieve high social status.

Ascribed Status is a status due to position at birth or other factors over which a person has little or no control. For example, white men have historically had a higher ascribed social status than white women and racial نسل minorities.

Social status is affected by many factors, including personality traits خصوصیات, occupation, family, appearance, financial status, and culture. Status can change from context to context. A mother might, for example, have a high status in her family or community but relatively نسبتاً low status at work and low status in the larger culture. In many cultures, a person's occupation پیشہ is the primary determinant of his or her social status.

Different cultures establish قائم different approaches to social status. An occupation might bring a high social status in one culture but a low status in another. Social status classifications can also shift over time. Social status is related to, but not the same as, class. People in higher economic classes often have a higher social status than people in lower economic classes. Mental health and social status are linked. A person with poor mental health might have a low social status because mental health issues interfere with his or her ability to achieve within their job or to appear competent around other people. Low social status can also contribute to mental health issues; a person who is discriminated امتیازی سلوک against or who does not receive respect at work may experience low self-esteem عزت نفس, depression افسردگی, or anger.

Social Mobility

Social mobility is the movement of individuals, families, households, or other categories of people within or between social circle in a society. It is a change in social status relative to one's current social location within a given society.

We can say Social mobility refers to the shift in an individual's social status from one status to another. The shift can either be higher, lower, inter-generational, or intra-generational, and it cannot necessarily be determined متعین if the change is for good or bad. Social mobility refers to the movement of individuals or groups in social positions over time. Most commonly, social mobility refers to the change in wealth and social status of individuals or families. However, it may also refer to changes in health status, literacy rate, education, or other variables among groups, such as classes, ethnic groups, or countries.

Social mobility typically refers to vertical mobility, movement of individuals or groups up or down from one socio-economic سماجی و اقتصادی level to another, often by changing jobs or marriage. Nonetheless, social mobility can also refer to horizontal mobility, movement from one position to another within the same social level, as when someone changes between two equally prestigious پیشوں occupations پروتار.

Several patterns of social mobility are possible:

Horizontal Mobility involves moving within the same status category. An example of this is a nurse who leaves one hospital to take a position as a nurse at another hospital.

Vertical Mobility, in contrast, involves moving from one social level to another. A promotion in rank in the Army is an example of upward mobility, while a demotion in rank is downward mobility.

Intragenerational Mobility, also termed career mobility, refers to a change in an individual's social standing, especially in the workforce, such as occurs when an individual works his way up the corporate ladder.

Intergenerational Mobility refers to a change in social standing across generations, such as occurs when a person from a lower-class family graduates from medical school.

Ethnocentrism نسلی تغیر

The word *ethno* comes from Greek and refers to a people, nation, or cultural grouping, while *centric* comes from Latin and refers, of course to the centre. The term ethnocentrism then refers to the tendency رجحان for each society to place its own culture patterns at the centre of things. Ethnocentrism is the practice of comparing موازنہ other cultural practices with those of one's own and automatically finding those other cultural practices to be inferior زیریں. It is the habit of each group taking for granted the superiority برتری of its culture. It makes our culture into a yardstick پچ with which to measure all other cultures as good or bad, high or low, right in proportion as they resemble مشابہ ours.

Ethnocentrism is a universal human reaction found in all known societies, in all groups and in practically all individuals. Everyone learns ethnocentrism while growing up. The possessiveness ملکیت of the small child quickly translates "into my toys are better than your toys" Parents; unless they are quite crude کچھ, outwardly ظاہری طور پر discourage their children from verbalizing زبانی such beliefs. But in private, they may reassure یقین دلانا their off springs that their possessions are indeed very nice. Much of the learning of ethnocentrism is indirect and unintended نامقصود, but some of it is deliberate ارادی. History for example, is often taught to glorify تسبیح کرنا the achievements of one's own nation, and religious, civic شہری and other groups disparage تحقیر their competitors حریف openly. Among adults بالغ, ethnocentrism is simply a fact of life.

Once one becomes conscious ادراک ہونا of ethnocentrism, the temptation تنتہ is strong to evaluate اندازہ it in moral terms; to label it with epithets خصوصیات such as bigoted متعصب chauvinistic متعصب, and so on, and to imply اشارہ کرنا that one who has not discovered and compensated معاوضہ for his or her ethnocentric biases is not worthy لائق. This incidentally اتفاق سے, is another form of ethnocentrism. The important point, however, is that ethnocentrism is one of the features of culture and , like the rest of culture , it needs to be evaluated تصرف in terms of its contribution امانت to the maintenance of social order and the promotion of social change.

The functions of ethnocentrism in maintaining order are more apparent ظاہر than those which promote social change. First, ethnocentrism encourages حوصلہ افزائی the solidarity of the group.

Believing that one's own ways are the best, encourages a "we" feeling with associates and strengthens the idea that loyalty to comrades and preservation of the basis for superiority are important values. Positively, ethnocentrism promotes continuance of the status quo negatively, it discourages change.

Second, ethnocentrism hinders the understanding of the cooperation with other groups. If the ways of one's own group are best, there is little incentive to interact with inferior groups. In fact, attitudes of suspicion, disdain and hostility are likely to be engendered. Extreme ethnocentrism is likely to promote conflict, as the records of past wars, and religious and racial conflicts reveal. Conflict, of course often leads to social change and in that sense ethnocentrism becomes a vehicle for the promotion of social change. It does so, however, through encouragement of its peaceful evolution.

Cultural Relativism

Cultural relativism refers to the idea that the values, knowledge, and behaviour of people must be understood within their own cultural context. This is one of the most fundamental concepts in sociology, as it recognizes and affirms the connections between the greater social structure and trends and the everyday lives of individual people.

The world is a big place, full of many different groups of people, each with a unique perspective on how to survive and thrive. Collectively, all of a group's core beliefs, rituals, traditions, and other customs make up its distinct culture. Part of what makes the world interesting is that each human civilization has come up with a unique culture and value system, which leads to people viewing life and lifestyles differently. Cultural relativism means that actions should be measured by the standards of an individual's own unique culture, not by the standards of others. This explains why some things are perfectly acceptable in one society, but totally taboo in another.

Cultural relativism explains why, for example, what constitutes breakfast varies widely from place to place. What is considered a typical breakfast in Turkey, is quite different from what is considered a typical breakfast in the U.S. or Japan. While it might seem strange to eat fish soup or stewed vegetables for breakfast in the U.S., in other places, this is perfectly normal. Conversely, our tendency toward sugary cereals and milk or preference for egg sandwiches loaded with bacon and cheese would seem quite bizarre to other cultures.