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## نصوص انكليزية

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## sociology

it is the scientific study of human activity. it is the science that deals with social lives, interests and personalities. as the science of society and social behavior, sociology is interesting, insightful and important. this is because sociology explores and analyses the ultimate issues of our personal lives, of society and the world. at the personal level, sociology investigates the causes and consequences of such phenomena such as romantic love, violence, identity, conformity, deviance, personality and interpersonal power. at the social level, sociology explores and explains poverty, crime rates, racism, sexism, pollution, and political power. at the global level, sociology researches such phenomena as war, conflict resolution and population growth. while other disciplines are also helpful in the understanding of these social phenomena, sociology makes a unique contribution.

one may say also that sociology is the systematic study of human group focusing on its relations and patterns of interaction. or, sociology is the study of agreements and disagreements people have in the course of living together on the same planet. it is the study of social harmony and conflict, order and disorder, persistence and change .

sociology helps us see general patterns in the behavior of particular individuals. although every individual is unique, society acts differently on various categories of people such as children compared to adults, or women compared to men. sociology also helps us see the strange in the familiar. this means that looking at life sociologically requires giving up on the familiar idea that human behavior is simply a matter of what people decide to do, in favor of the initially strange notion that we are creatures of society .

sociology helps us see the individuality in social context. emile durkheim (1858-1917) in his well-known study, "suicide,"

showed that social forces affect human behavior even in one of the most personal “choices” such as suicide. from official records in and around his native france, durkheim found some categories of people were more likely than others to take their own lives. specifically he found that men, protestants, wealthy people, and the unmarried each had much higher suicide rates than women, catholics and jews, the poor and married people. durkheim explained the differences in terms of social integration: categories of people with strong social ties had low suicide rate while more individualistic people had high suicide rates .

also, american sociologist, c. wright mills (b.1950) pointed out that periods of social crisis also spark sociological thinking. when, for example, the great depression of the 1930s threw one third of the labor force out of work, unemployed workers could not help but see general social forces at work in their particular lives. rather than claiming, “something is wrong with me: i can’t find a job” they were likely to say “we’re all out of work because the economy has collapsed”.

### benefits of sociology

first, sociology helps us critically assess the truth of commonly held assumptions. thinking sociologically, we may realize that ideas taken for granted are not, in fact, true. one good example, noted earlier, is the notion that we are free individuals, personally responsible for our lives. when guided by this notion, we can be quick to praise successful people as superior and to condemn others with more achievements as personally deficient. a sociological approach encourages us to ask whether these beliefs are actually true and, to the extent that they are not, why they are so widely held.

second, sociology helps us see the opportunities and constraints in our lives. sociological thinking leads us to see

that, in the game of life, we have a say in how to play our cards, but it is society that leads us by the hand. also, the more we understand the game, the better players we will be. sociology helps us “size up” the world around us, so we can pursue our goals more effectively .

sociology and other social sciences:

a. sociology and psychology (page 17)

psychologists study what goes on inside your head and adjoining parts of your body. they study things as thinking and emotions. as a very general distinction, psychology deals with individuals, and sociology deals with what goes on between individuals. sociology and psychology have important things to say to each other, of course. how a person thinks and feels will affect the way s/he thinks and feels. a special field called “social psychology”, in fact, addresses the link between sociology and psychology. the main distinction between psychology and sociology, then, is one of emphasis, with psychology emphasising the personal and sociology emphasising the interpersonal .

b. sociology and anthropology (page 17)

anthropology is a lot like sociology. anthropologists also study social interaction and social relationships. traditionally, however, anthropologists have studied preliterate people, while sociologists have studied what are called - sometimes erroneously - “civilized” ones. in recent years, this distinction between anthropology and sociology has grown less clear, with anthropologists paying more attention to modern, complex societies, and sociologists occasionally examining preliterate ones. anthropologists sometimes study aspects of social life that sociologists tend to ignore. anthropologists, for example, are more concerned with artifacts: human products such as

arrowheads, pottery, weaving and other objects that people make in certain ways because of the group they live in. physical anthropologists study the physical characteristics of people such as the width of their skulls, and length of their arms. archaeology, the study of past societies, is generally regarded as a subfield of anthropology .

c. sociology and economics (page 18)

economists study relationships and interactions among people also, but economics is more limited in scope than sociology. basically, economists are interested in the exchange of goods and services, how people get what other people have. economic exchange is important to sociology too, but sociologists study non-economic relationships and interactions as well .

d. sociology and political science (page 18)

political science is another specialised field focusing on power relationships among people. thus, political scientists study different kinds of governments and interpersonal possesses such as voting, war and bureaucratic administration through which power is exercised. power relationships are important to sociologists, just as economic ones are, so political sciences and economics are both useful to sociology. by the same token, economics and political science have both profited from the theories and research of sociologists .

e. sociology and social work (page 19)

people confuse sociology with social work. basically, the difference is this: social workers help people sociologists study people. sociologists are not against helping people in many ways. it is just that sociology isn't about helping it is about understanding. at the same time, understanding people is often the first step toward helping them. understanding social

problems is the first step towards solving them. sociology is applicable at the issue of helping and sociological research is often specifically designed to improve social conditions. too, the efforts of social workers often reflected the understanding sociology provide .

### sociological theory

a theory is a statement of how and why specific facts are related. for example, categories of people with low social integration such as men, protestants, the wealthy and the unmarried were specifically prone to suicide, according to durkheim. like all scientists, sociologists conduct research to test and refine their theories. like all scientists, sociologists conduct research to test and refine their theories.

a theory is a comprehensive explanation of some sector of existence, including (1) definitions of the elements making up that to me explained (2) a set of assumptions and axioms that will be taken as the starting point of the theory and (3) a set of interrelated statements about relationships among the elements. in building a theory, sociologists face two basic questions: what issues should we study? how should we connect the facts? in answering these questions, sociologists look to one or more theoretical “roadmaps” or paradigms. so, what is a ‘paradigm’? a theoretical paradigm provides a set of fundamental assumptions that guides thinking and research. in sociology, we may identify three major theoretical paradigms: the structural-functional paradigm, the social-conflict paradigm, and the symbolic-interaction paradigm.

#### a. structural-functional paradigm

it is a framework for building a theory that sees society as a complex system whose parts work together to promote solidarity and stability. this paradigm points to social structure, meaning any relatively stable pattern of social behaviour. social structure gives our lives shapes, whether it be in families, workplace, or college classrooms. second, this paradigm looks for a structure's social functions, or the consequences of any social pattern for the operation of society as a whole. all social patterns - from a simple handshake to complex religious rituals - function to keep society going, at least in its present form.

it is also called the order model to attribute to societies the characteristics of cohesion, consensus, cooperation, reciprocity, stability and persistence. societies are viewed as social systems composed of interdependent parts linked together into a boundary-maintaining whole. the parts of the system are basically in harmony with each other. the high degree of cooperation (and societal integration) is accomplished because there is a high degree of consensus on societal goals and on cultural values. moreover, the different parts of the system are assumed to need each other because of complementary interests. because the primary social process is cooperation and the system is highly integrated, all social change is gradual, adjustive, and reforming. societies are therefore basically stable units .

the structural-functional paradigm owes much to august comte, who pointed out the need for social integration during a time of rapid change. emile durkheim, who helped establish sociology in french universities, also based his work on this approach. a third structural-functional pioneer was the english sociologist herbert spencer.(1903-1820)

b. social-conflict paradigm

it is a framework for building theory that sees a society as an arena of inequality that generates conflict and change. unlike the structural-functional emphasis on solidarity, this approach highlights inequality. guided by this paradigm, sociologists investigate how factors such as race, ethnicity, gender and age are linked to the unequal distribution of money, power, education and social prestige. a conflict analysis rejects the idea that social structure promotes the functioning of a society as a whole, focusing instead on how any social pattern benefits some people while depriving others.

sociologists using the social conflict approach to analyse the situation between dominant and disadvantaged categories of people - the rich in relation to the poor, arabs in relation to others, or men in relation to women. typically, people on top strive to protect their privileges, while the disadvantaged try to gain more for themselves. karl marx represents the leading figure in this paradigm .

the social conflict paradigm is also called the conflict model. as noted earlier, the assumptions of the conflict model are opposite those of the order model. the basic form of interaction is not cooperation but competition, which often leads to conflict. because the individuals and groups of society compete or advantage, the degree of social integration is minimal. social change results from the conflict among competing groups and therefore, tends to be drastic and revolutionary. conflict results from dissimilar goals and interests.

conflict theorists emphasise that unity present in society is superficial because it results not from consensus but from coercion. the powerful, it is asserted, use force and fraud to keep society running smoothly, with benefits mostly taken by those in power .



### c. symbolic-interaction paradigm

it is a framework for building a theory that sees a society as a product of everyday interactions among individuals. it has a micro-level orientation, a focus on small scale patterns of social interaction in specific settings. it looks at human beings as creatures who live in a world of symbols, attaching meaning to virtually everything. social "reality," therefore, is simple, how we define our surroundings our own identities and our obligations toward others. the symbolic interaction paradigm has roots in the thinking of max webber (1864-1920) a german sociologist who emphasised understanding a setting from the point of view of people involved in it. george herbert mead (1863-1931), one of its leading figures, explored the idea of how we create our personalities from social experiences. erving goffman (1922-1982) in one of his major works, "social interaction in everyday life," shows how human beings resemble actors on a stage as we play out our various roles .

### ideal type

it is a term used by max webber in reference to an abstract model created to represent the essential characteristics of some class of empirical entities, events, or possesses for the purpose of clarifying the nature of the real world referents. thus, an ideal type for bureaucracies operate in general and makes it possible to understand aspects of, say, a college administration that might otherwise make no sense .

### society

it is the largest social organization to which persons owe their allegiance. it is an aggregate of people, united by a common culture who are relatively autonomous and self-sufficient and who live in a definite geographical location. it is difficult to imagine a society undergoing the same processes as other,

smaller, social organizations because societies are typically composed of so many different persons and groups, none of whom were present at the beginning. continuing interaction among the members reinforces stability but also a source of change. at any given time, the actors in the society are constrained by the norms, values, and rules resulted from hundreds of years of evolution .

culture

it is a general term sociologists, anthropologists and others use to refer to the whole collection of agreements that members of a particular society share. it includes all the shared points of view that define what is true and what's good and what kind of behavior people can expect of one another. to put this another way, culture includes those ways of thinking, feelings, and acting that members of one society simply take for granted, but which might seem very strange to an outsider.

culture refers to beliefs, values, behavior, and material objects that constitute people's way of life. when studying culture, sociologists often distinguish between thought and things. nonmaterial culture includes intangible human creations ranging from altruism to zen material culture refers to tangible creations of a society, everything from armaments to zippers.

not only does culture shape what we do, it helps form our personalities - what we commonly (yet inaccurately) describe as "human nature". the cultures of the united states and japan both stress achievement and hard work but members of american society value individualism more than the japanese, who are more traditional .

no culture trait is inherently "natural" to humanity, even though most people around the world view their own way of life that way: what is natural to our species is the capacity to

create culture in our collective lives. every other form of life - from ants to zebras - behaves in uniform, species – specific ways. to a world traveler, the enormous diversity of human life stands out in contrast to the behavior of, say, cats, which is the same everywhere. this uniformity follows from the fact that most living creatures are guided by instincts, biological programming over which animals have no control. a few animals - notably chimpanzees and related animal primates - have a limited capacity for culture, as researchers have noted by observing them use tools and teach simple skills to their offspring. but the creative power of humans far exceeds that of any other form of life. in short, only humans rely on culture rather than instinct to ensure the survival of their kind .

component culture

although cultures vary greatly, they all have common components, including beliefs, symbols, language, values and norms .

beliefs :

beliefs are ideas about what is thought to be real. every culture contains many broadly shared agreements about what is true and those beliefs form a foundation for the rest of the culture. some beliefs are held across cultures. for example, the belief that a single god exists is a widely shared agreement. the belief that thousands of gods exist is an agreement shared by hundreds of millions of hindus and others .

symbols:

like all creatures, human beings sense the surrounding world, but unlike others, we also create a reality of meaning. humans transform the elements of the world into symbols, anything that carries a particular meaning recognized by people who share culture. we see the human capacity to create and

manipulate symbols reflected in the different meaning associated with the simple act of winking the eye, which can convey interest, understanding or insult. not understanding the symbols of a culture leaves a person feeling lost and isolated, unsure of how to act and sometimes frightened .

language:

it represents a system of symbols that allows people to communicate with one another. humans have devised hundreds of alphabets, and even different conventions for writing. most people in western societies write left to right, while people in northern africa and western asia write from right to left, and people in eastern asia write from top to bottom. not only does language facilitate communications, it also ensures the continuity of culture. language - in spoken or written form - is a cultural heritage in coded form, the key to cultural transmission.

values :

values are culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living. values are statements from the standpoint of culture, of what ought to be. advanced industrial societies emphasize values such as equal opportunity, achievement and success, material comfort, activity and work, practicality and efficiency, progress, science, democracy and free enterprise, freedom, and racism .

norms:

norms represent rules and expectations by which a society guides the behavior of its members. as people learn cultural norms, they gain the capacity to evaluate our own behavior. doing wrong can cause not only shame - the painful sense that others disapprove of our actions - but guilt - a negative

judgment we make of ourselves. only cultural creatures can experience shame and guilt. norms are so ingrained that they guide our behavior or activities without our awareness. for instance, we do not think about standing in line for concert tickets as a norm until someone attempts to step in front of us. then, it immediately registers that taking one's turn in line is expected behavior and that someone is violating that norm. norms vary widely from one society to another. norms range from insignificant rules, such as applauding after a performance, to important ones, such as laws against stealing. there are three basic norms: folkways, mores (conventions or customs) and laws .

sub-culture

it refers to cultural patterns that distinguish some segments of a society's population. musicians, students, university professors, governments officials, all display subcultural patterns .

it is easy - but often inaccurate - to put people in subcultural categories. at any time, we all fall within numerous subcultures, and we may well have little commitment to most of them. in some cases, however, ethnicity and religion define subcultures that set people apart from one another with tragic results. consider the former of yugoslavia in southeastern europe. the recent civil war there was fueled by astounding cultural diversity. this one small country made use of two alphabets, embraced three major religions, spoke four major languages, contained five major nationalities, was divided into six republics, and reflected the cultural influences of seven surrounding countries. the cultural conflict that plunged this nation into civil war shows that subcultures are a source not only of pleasing variety but also of tension and outright violence .

## multiculturalism

it is an educational paradigm recognizing the cultural diversity of the world and promoting the equality of all culture traditions. for the u.s., multiculturalism represents a sharp turn from the past, when people downplayed cultural diversity defining itself in terms of its european (and especially english) immigrants. today, a spirited debate asks whether americans should continue to stress their historical traditions or highlight cultural diversity .

## counterculture

it refers to cultural patterns that strongly oppose those widely accepted within a society. in many societies, counterculture is linked to youth. the american youth-oriented counterculture of the 1960s, for example, rejected mainstream culture as overly competitive, self-centered, and materialistic. instead, some groups and other counterculturalists favored a collective and cooperative lifestyle in which “being” took precedence over “doing”, and personal growth - or “expanded consciousness” - was prized over material possessions like homes and cars. such difference led some people to “dropping out” of the larger society .

## cultural change

perhaps the most basic human truth is that “all things shall pass.” even dinosaurs, who thrived on this planet for 160 million years remain today only as fossils. will humanity survive for millions of years to come? all we can say with certainty is that given our reliance on culture, for as long as we survive, the human record will be one of continuous change. cultural changes are set in motion in three ways. the first is invention, the process of creating new cultural elements, such as the telephone (1876), the airplane (1903), and the aerosol spray

can (1941). the process of invention goes on constantly as indicated by the thousands of applications submitted annually to the u.s. patent office. discovery, a second cause of change, involves recognizing and understanding something already in existence - from a distant star to the foods of foreign culture and the athletic prowess of women. many discoveries result from scientific research but sometimes by a stroke of luck, as when marie curie unintentionally left a rock on a piece of photographic paper in 1898 and, thus, discovered radium. the third cause of cultural change is diffusion, the spread of objects or ideas from one society to another. the ability of new information technology to send information around the world in seconds means that the level of cultural diffusion has never been greater than it is today .

#### cultural diversity

it refers to cultural variations that exist among cultures and within cultures. different societies have different beliefs, norms, values and sanctions, and so various groups within the same society.

cultural diversity exists in all societies in part because of the presence of social categories – persons who share social characteristics such as age, sex, or religion. members of social categories are expected to participate in aspects of culture unique to them. as one's age changes, the sexes have traditionally been assigned distinctly different roles .

#### socialization

it refers to the lifelong social experiences by which individuals develop their human potential and learn culture. socialization is learning how participate in group life through the acquisition of culture. it involves learning about countless aspects of social life in a particular society .

socialization begins at birth and continues throughout life. for example, infants are taught to eat food, to sleep at certain times, and to smile at certain sounds made by their parents. socialization is not limited to the early years it is a lifelong process. successful socialization enables people to fit in to all kinds of social groups .

many of the characteristics associated with being human do not appear in individuals who are deprived of prolonged and intensive interaction with others. cases of extreme social isolation reveal that the absence of prolonged and intensive social contact leave children without the facility for such basis as walking, talking, and loving. unlike other species whose behavior is biologically set, humans need social experience to learn their culture and survive. social experience is also the basis of personality .

social relationships

it is the patterned behavior that comes out of enduring social interaction. relationships occur for a number of reasons: attraction, familial ties, a common interest such as collecting coins, or stamps, a common political or religious ideology, cooperation to produce or distribute a product, and so forth. regardless of the specific reasons, the members of a social group are united at least in some minimal way with others. most importantly, the members of a social relationship behave quite differently than they would as participants in a fleeting interaction. once the interaction is perpetuated, the behavior of the participants is profoundly altered. an autonomous individual is similar to an element in chemistry. as soon as there is a chemical reaction between them, however, the two elements become parts of a new identity .

social interaction



it refers to the process by which people act and react in relation to others. through social interaction, we create the reality we perceive. or, one may suggest that when the actions of one person affect another person, social interaction occurs. the most common method of social interaction is communication through speech, written word, or the symbolic act such as a wave of the hand, or the raising of a finger. behavior can also be altered by the mere presence of others. the way we behave (from the way we eat to what we think) is affected by whether we are alone or with others. even physical reaction such as crying, laughing are controlled by the individual because of the fear of embarrassment. it could even be argued that, except in the most extreme cases, people's actions are always oriented toward other human beings whether they are physically present or not. we, as individuals, are constantly concerned about the expected or actual reactions of others. even when alone, an individual may not act in certain ways because of having been taught that such actions are wrong .

types of social interaction

a. cooperation :

it is a form of interaction in which individuals or groups combine their efforts to reach some common goal. cooperation usually occurs when the chances of reaching a goal are slight unless resources and efforts are combined. the survivors of a plane crash in a snowy mountain range must cooperate, if they are to survive. victims of floods, mudslides, tornadoes, droughts, or famines must help one another in order to survive their crises. this is not to say that cooperation exists only during emergencies. actually cooperation is one of the most common characteristics in any society without some degree of cooperation, social life could not exist. children who follow

their parents' instructions to straighten their rooms, couples who agree to share household duties, and people who organize efforts to participate in an election, are all cooperating .

b. coercion

it is a type of social

interaction in which an individual is compelled to behave in certain ways by another individual or group. the central element of coercion is the domination of some people by other people. in a sense, coercion is an unequal exchange: someone can get something from someone else without repaying because of superior power. domination may occur through physical force, such as imprisonment, torture, or even death. but coercion is generally expressed in more subtle ways. social pressures of all kinds (ridicule, rejection, denial of love or recognition) are the most effective ways of coercing others in the long run .

c. conformity

it is a type of social interaction in which an individual behaves toward others in ways expected by the group. when we conform, we adapt our behavior to fit the behavior of those around us. some individuals are more conforming than others, but most people are conforming to the expectations of some group most of the time. social life - with all its uniformity, predictability, and orderline - simply could not exist without this type of social interaction. without conformity, there could be no churches, families, universities, or governments without conformity there could be no culture or social structure .

mass media

mass media are means of communication that reach large heterogeneous audiences without any personal interaction

between the senders and receivers of messages. television, radio, newspapers, magazines, movies, books, records, and tapes are the major forms of mass communication. nearly every one agree that mass media are powerful socialization agencies but it is difficult to measure their effects .

several studies have shown that watching aggressive behavior on television significantly increases the expression of aggressive impulses. some recent reviews of literature have concluded that violence on television does promote aggressive behavior among children and teenagers who watch it .

status set

it refers to all the statuses a person holds at a particular time. a teenage girl is a daughter to her parents, a sister to her brother, a friend to others in her social circle, a goalie to others on her hockey team, and so on. just as status set branch out in many directions, they also change over the life course. a child turns into a parent, students become husbands and wives, sometimes becoming single again as a result of divorce or death. joining an organization or finding a job enlarges our status set retirement or withdrawing from activities makes it smaller. over a lifetime, individuals gain and lose dozens of statuses .

ascribed status

it is a social position a person receives at birth or assumes involuntarily later in life. examples of ascribed status are being a daughter, an iraqi, a jordanian, a teenager, or a widower. ascribed statuses are matters about which people have little or no choice.

achieved status

it is a social position that a person assumes voluntarily and that reflects personal ability and choice. examples of achieved statuses are being an honor student, an olympic athlete, a spouse, a computer programmer or a thief .

master status

it is a position that carries exceptional importance for identity and often shapes a person's life. for most people, occupation is a master status because it conveys a great deal about social background, education, and income. in a negative sense, serious disease can also operate as a master status. sometimes even lifelong friends avoid cancer patients or people with acquired immune deficiency syndrome (aids) simply because of their illness. most societies of the world also limit opportunities for women whatever their abilities, making gender a master status .

role

it refers to behavior expected of someone who holds a particular status. individuals hold a status and perform a role. holding the status of a student, for example, leads one to attend classes and complete assignments, and more broadly, to devote much of one's time to personal enrichment through academic study. both statuses and roles vary by culture. in other words, if your status is a description of who you are, the role associated with that status describe what you do because of who you are. roles are sets of agreed-on expectations we have about the behavior of people who occupy the statuses associated with those roles. the roles we perform also create points of view. corporation executives, for instance, are expected to earn large profits for their stockholder, while union leaders are expected to get large raises and benefits for their members. it is hardly surprising that they bring different points of views to contract talks.

role set

it is a number of roles attached to a single status.

role conflict

it refers to the incompatibility among roles corresponding to two or more statuses. for example, most mothers living in industrial societies can testify that both parenting and working outside home are physically and emotionally draining.

role strain

it refers to the incompatibility among the roles corresponding to a single status. a plant supervisor may enjoy being friendly with other workers. at the same time, however, the supervisor has production goals and must maintain the personal distance needed to evaluate employees. in short, performing the role of even a single status can be something of a balancing act.

social group

a social group is two or more people who identify and interact with one another. human beings come together in couples, families, circles of friends, neighbors, churches, clubs, and large organizations. whatever the form, groups contain people with shared experiences, loyalties, and interests. in short, while keeping their individuality, members of social groups also think of themselves as a special "we", or, one may suggest that a social group is an organization created through enduring and patterned interaction. it consists of people who have a common identity, share a common culture, and define themselves as a distinct unit. groups may be classified in a number of ways, the most significant of which involves the kind and quality of relationships that members have with each other. sociologists have delineated two types of groups

according to the degree of intimacy and involvement among the members – primary and secondary .

### primary group

it is a small group whose members share personal and enduring relationships. joined by primary relationships, people spend a great deal of time together, engage in a wide range of activities, and feel that they know one another pretty well. in short, they display real concern for each other's welfare. the family is every society's most important primary group .

charles horton cooley (1864-1929) called personal and tightly integrated groups primary because they are among the first groups we experience in life. in addition, family and friends have a primary importance in the socialization process, shaping attitudes, behavior, and social identity.

members of primary groups help one another in many ways, but they generally think of their group as an end in itself rather than a means to other ends. in other words, we prefer to think that kinship and friendship link people who "belong together".

moreover, members of a primary group tend to view each other as unique and irreplaceable. especially in the family, we are bound to others by emotions and loyalty. brothers and sisters may not always get along, but they always remain siblings. primary groups are developed under these conditions: small group size, face-to-face contact, continuous contact, proper social environment .

### secondary group

it is a large and impersonal social group whose members pursue a specific goal or activity. in most respects, secondary groups have precisely the opposite characteristics of primary groups. secondary relationships involve weak emotional ties and little

personal knowledge of one another. many secondary groups are short term, beginning and ending with no particular significance. students in a college, for example, who may or may not see one another after the semester ends, exemplify the secondary groups .

secondary groups include many more people than primary groups. for example, dozens or even hundreds of people may work together in the same office, yet most of them pay only passing attention to one another. sometimes time transform a group from secondary to primary, as with co-workers who share an office for many years. but generally, members of a secondary group do not think of themselves as “we”.

peer group

it is composed of individuals of roughly the child’s same age and with same interests. it is the only agency of socialization that is not controlled primarily by adults. there are several peer groups. a child may belong to groups composed of neighborhood children, school mates, girl scouts, and so on. the peer groups contributes to socialization by providing children with experiences that are unlikely to be provided within the family. since children are subordinated to adults in the family, peer groups provide them with an opportunity to engage in give-and-take relationships usually not possible at home. they learn to engage in exchange and in conflicting, competitive, and cooperative relationships with others .

collective behavior

it refers to the relatively spontaneous and unstructured social behavior of people who are responding to similar stimuli. it is ‘collective’ because it usually takes place among a relatively large number of people. the phrase “responding to similar stimuli” mean that collective behavior is a reaction on the part

of people to some person or event outside themselves. episodes of collective behavior involve social interaction in which participants influence one another's behavior.

collective behavior encompasses a variety a phenomena, including rumors, panics, crowds, social movements, disasters, and mob violence. although all these phenomena are types of collective behavior, they do not have the same structure, degree of spontaneity, or duration. at one extreme, panic behavior is highly disorganized, unplanned, and short-term. social movements, on the other hand, can be relatively enduring, structured and planned. the environmental movements are a good example.